

English: Condensed Translation Notes for 1 Chronicles, 1 Corinthians, 1 John, 1 Kings, 1 Peter, 1 Samuel, 1 Thessalonians, 1 Timothy, 2 Chronicles, 2 Corinthians, 2 John, 2 Kings, 2 Peter, 2 Samuel, 2 Thessalonians, 2 Timothy, 3 John, Acts, Amos, Colossians, Daniel, Deuteronomy, Ecclesiastes, Ephesians, Esther, Exodus, Ezekiel, Ezra, Galatians, Genesis, Habakkuk, Haggai, Hebrews, Hosea, Isaiah, James, Jeremiah, Job, Joel, John, Jonah, Joshua, Jude, Judges, Lamentations, Leviticus, Luke, Malachi, Mark, Matthew, Micah, Nahum, Nehemiah, Numbers, Obadiah, Philemon, Philippians, Proverbs, Psalms, Revelation, Romans, Ruth, Song of Solomon, Titus, Zechariah, Zephaniah

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Chapter 1

Genesis 1:1

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

In the beginning

This refers to the start of the world and everything in it.
the heavens and the earth

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

heavens

This refers here to the sky.

Genesis 1:2

without form and empty

God had not yet put the world in order.

the deep

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

the surface of the waters

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

Genesis 1:3

Let there be light

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

Genesis 1:4

God saw the light, that it was good

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

divided the light from the darkness

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

Genesis 1:5

And there was evening and there was morning, the first day

God did these things on the first day that the universe existed.

Genesis 1:6

Let there be an expanse ... let it divide

By commanding that the expanse should exist and that it divide the waters, God made it exist and divide the waters.

expanse

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

Genesis 1:7

God made the expanse and divided the waters

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

It was so

"It happened like that" or "That is what happened." What God commanded happened just as he said it should.

Genesis 1:8

the second day

This refers to the second day that the universe existed. See how you translated "the first day" in Genesis 1:5.

Genesis 1:9

Let the waters ... be gathered

"Let the waters ... gather" or "Let the waters ... come together"

let the dry land appear

"let dry land become visible" or "let the dry land become clear" or "let the land be uncovered"

Genesis 1:10

the dry land "earth," and

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

Genesis 1:11

Let the earth sprout vegetation

"Let vegetation sprout up on the earth" or "Let vegetation grow on the earth"

vegetation: plants yielding seed and fruit trees bearing fruit

"vegetation, each plant that bears seed and each tree that bears fruit" or "vegetation. Let them be plants that produce seeds and fruit trees that produce fruit."

each according to its own kind

The seeds would produce plants and trees that would be like the ones they came from. In this way, the plants and trees would "reproduce themselves".

Genesis 1:13

the third day

This refers to the third day that the universe existed.

Genesis 1:14

lights in the sky

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

in the sky

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

to divide the day from the night

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

let them be as signs

"Let them serve as signs" or "let them show"

signs

Here this means something that reveals or points to something.

seasons

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

Genesis 1:15

to give light upon the earth

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

Genesis 1:16

the two great lights

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

to rule the day

"to direct the daytime as a ruler directs a group of people" or "to mark the times of the day"

day

This refers only to the daylight hours.

the lesser light

"the smaller light" or "the dimmer light"

Genesis 1:18

to divide the light from the darkness
"to separate the light from the darkness" or "to make it light at one time and dark at another."

Genesis 1:19

the fourth day

This refers to the fourth day that the universe existed.

Genesis 1:20

Let the waters be filled with great numbers of living creatures

"Let the waters be full of many living things" or "Let many animals that swim live in the oceans"

let birds fly

By commanding that birds should fly, God made them fly.

the expanse of the sky

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

Genesis 1:21

great sea creatures

"large animals that live in the sea"

every winged bird

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

Genesis 1:22

blessed them

"blessed the animals that he had made"

Be fruitful and multiply

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

multiply

increase greatly in number

Genesis 1:23

the fifth day

This refers to the fifth day that the universe existed.

Genesis 1:24

livestock, creeping things, and wild animals

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

livestock

These are animals that people look after.

creeping things

"small animals"

wild animals

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

care of them.

Genesis 1:26

Let us make

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

man

human beings

in our image, after our likeness

"to truly be like us"

have dominion over

"rule over" or "have authority over"

Genesis 1:27

God created man ... he created him

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

God created man

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

Genesis 1:28

Fill the earth

Fill the earth with people.

Genesis 1:30

every bird of the heavens

"all the birds that fly in the sky"

that has the breath of life

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

Genesis 1:31

Behold, it

"This is true and important: it"

it was very good

Now when God looked at everything he had made, it was

"very good."

the sixth day

This refers to the sixth day that the universe existed.

Chapter 2

Genesis 2:1

the heavens

"the sky" or "the skies"

and all the living things that filled them

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

were finished

"God had finished creating them"

Genesis 2:2

On the seventh day God came to the end of his work

God did not work at all on the seventh day.

he rested on the seventh day from all his work

"on that day he did not work"

Genesis 2:3

God blessed the seventh day

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

sanctified it

"made it holy" or "set it apart"

Genesis 2:4

This is the account of the heavens and the earth

"This is the story about the heavens and the earth." Possible meanings are 1) it is a summary of the events described in

Genesis 1:1-2:3 or 2) it introduces the events to follow. If possible, translate this so that people can understand it either way.

on the day that Yahweh God made

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

Yahweh

This is the name of God that he revealed to his people in the Old Testament.

Genesis 2:5

No bush of the field

no shrubs growing in the wild that animals might eat

no plant of the field

no leafy plants like vegetables or greens that both animals and humans can eat

to cultivate

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

Genesis 2:6

mist

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

the whole surface of the ground

the entire earth

Genesis 2:7

formed man

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

man ... man

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

his nostrils

"his nose"

breath of life

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

Genesis 2:8

a garden

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

Genesis 2:9

the tree of life

"the tree that gives people life"

life

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

the tree of the knowledge of good and evil

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

good and evil

"everything, including both good and evil"

in the midst of the garden

"in the middle of the garden."

Genesis 2:10

A river went out of Eden to water the garden

"A river flowed through Eden to water the garden"

Genesis 2:11

Pishon

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

the whole land of Havilah

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

where there is gold

"There is gold in Havilah"

Genesis 2:12

There are also bdellium and the onyx stone

"This is also where people can find bdellium and onyx stones"

bdellium

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

the onyx stone

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

Genesis 2:13

Gihon

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

the whole land of Cush

"the entire land called Cush"

Genesis 2:14

it flows east of Ashur

"it flows in the land east of the city of Ashur"

Genesis 2:15

the garden of Eden

"the garden that was in Eden"

to work it

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

to maintain it

to guard against anything bad happening in it

Genesis 2:16

From every tree in the garden

"The fruit of every tree in the garden"

may freely eat

"may eat without restriction"

Genesis 2:18

I will make him a helper suitable for him

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

Genesis 2:20

all the livestock

"all the animals that people look after"

Genesis 2:21

flesh

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

Genesis 2:22

With the rib ... he made a woman

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

Genesis 2:23

This time, this one is bone of my bones, and flesh of my flesh

"Finally, this one's bones are like my bones, and her flesh is like my flesh." After looking among all the animals for a partner and not finding one, he finally saw someone who was like him and could be his partner.

Genesis 2:24

Therefore a man

"That is why a man"

a man will leave his father and his mother

"a man will stop living in his father and mother's home."
This is about men in general. It does not refer to any particular man at any particular time.
they will become one flesh
"their two bodies will become one body"

Chapter 3

Genesis 3:1

more shrewd

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

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

"I am surprised that God said, 'You ... garden.'"

You must not eat

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

Genesis 3:2

We may eat

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

Genesis 3:3

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

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

or you will die

"If you eat it or touch it, you will die"

Genesis 3:4

You will ... not die

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

Genesis 3:5

knowing good and evil

"knowing everything, including both good and evil"

Genesis 3:6

it was a delight to the eyes

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

that the tree was desirable to make one wise

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

Genesis 3:7

sewed

put together, probably using vines as thread

fig leaves

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

made coverings for their loins

"clothed themselves with them because they were ashamed"

Genesis 3:9

Where are you?

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

Genesis 3:11

Who told you

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

Genesis 2:25

naked

"not wearing clothing"

but were not ashamed

"they were not ashamed about being naked"

Genesis 3:13

What is this you have done?

"You have done a terrible thing."

Genesis 3:14

all the livestock and all the beasts of the field

"all domestic animals and all wild animals"

It is on your stomach that you will go

"You will move along the ground on your stomach." The words "it is upon your stomach" comes first to emphasize the contrast between the way other animals would move along using their legs and the way the serpent would slither along on its stomach.

it is dust that you will eat

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

Genesis 3:15

hostility between you and the woman

This means that the serpent and the woman would become enemies.

seed

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

He will bruise ... his heel

The words "he" and "his" refer to the woman's descendant.

If "seed" was translated as plural, this can be translated as "they will bruise ... their heel"; in this case, consider inserting footnotes to say that the "they" and "their" are used to translate a singular pronoun.

bruise

"crush" or "strike" or "attack"

Genesis 3:16

I will greatly multiply your pain

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

in childbirth

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

Your desire will be for your husband

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

he will rule over you

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

Genesis 3:17

Adam

The name Adam is the same as the Hebrew word for "man." Some translations say "Adam" and some say "the man." You

may use either form as it refers to the same person.
you have listened to the voice of your wife
"you have obeyed what your wife said"
have eaten from the tree
"have eaten the fruit of the tree" or "have eaten some of the fruit of the tree"
You may not eat from it
"You must not eat from it" or "Do not eat its fruit"
cursed is the ground
"I am cursing the ground"
through painful work
"by doing hard work"
Genesis 3:18
the plants of the field
Possible meanings are 1) "the plants that you take care of in your fields" or 2) "the wild plants that grow in the open fields."
Genesis 3:19
By the sweat of your face
"By doing hard work that makes your face sweat"
you will eat bread
"you will eat food"
until you return to the ground
"until you die and your body is put in the ground." Man's hard work does not end until the time of his death and burial.
For dust you are, and to dust you will return
"I made you from soil, so your body will become soil again."
Translate both occurrences of "dust" with the same word in order to show that man begins and ends in the same condition.
Genesis 3:20
The man
Some translations say "Adam."
called his wife's name Eve
"gave his wife the name Eve" or "named his wife Eve"
Eve

Chapter 4

Genesis 4:1

The man knew Eve

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

The man

"the human being" or "Adam"

Cain

Translators may want to include a footnote that says "The name Cain sounds like the Hebrew word that means 'produce.' Eve named him Cain because she produced him."
Genesis 4:2

Then she gave birth

We do not know how much time passed between the births of Cain and Abel. If possible, use an expression that does not tell how much time passed.

Genesis 4:3

in the course of time

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

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

all the living

"all people" or "all living people"

Genesis 3:22

the man

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

like one of us

"like us." The pronoun "us" is plural.

knowing good and evil

"knowing everything, including both good and evil"

he must not be allowed

"I will not allow him"

tree of life

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

Genesis 3:23

the ground from which he had been taken

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

to cultivate

This means to what is needed so that plants grow well.

Genesis 3:24

So God drove the man out of the garden

"God forced the man to leave the garden."

in order to guard the way to the tree of life

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

flaming sword

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

fruit of the ground

"crops" or "harvest"

Genesis 4:4

some of the fat

"some of their fat parts"

accepted

"looked favorably upon" or "was pleased with"

Genesis 4:5

did not accept

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

he scowled

This means that the expression on his face showed that he was angry or jealous.

Genesis 4:6

Why are you angry and why are you scowling?

God used these questions to tell Cain that he was wrong to be angry and scowl. They may also have been intended to give Cain an opportunity to confess that he was wrong.

Genesis 4:7

If you ... will you not be accepted?

"You know that if you do what is right, I will accept you"
But if you do not ... you must rule over it
"But if you do not do what is right, you will desire to sin
even more, and then you will do sinful things. You must
refuse to obey it"
sin crouches ... to control you
"you will become so angry that you will not be able to stop
sin"
sin
Languages that do not have a noun that means "sin" could
translate this as "your desire to sin" or "the bad things you
want to do."
you must rule over it
"you must control it so you do not sin"
Genesis 4:8
Cain spoke to Abel his brother.
"Cain said to Abel his brother, 'Let us go into the fields.'"
brother
Abel was Cain's younger brother. Some languages may
need to use the word for "younger brother."
rose up against
"attacked"
Genesis 4:9
Where is Abel your brother
God knew that Cain had killed Abel, but he asked Cain this
question so that Cain would have to answer.
Am I my brother's keeper?
"I am not my brother's keeper!" or "You know that taking
care of my brother is not my job!"
Genesis 4:10
What have you done?
"What you have done is terrible!"
Your brother's blood is calling out to me
"Your brother's blood is like a person calling out to me to
punish the person who killed him"
Genesis 4:11
Now cursed are you from the ground
"I am cursing you so that you will not be able to grow food
from the ground"
which has opened its mouth to receive your brother's blood
"which is soaked with your brother's blood"
from your hand
"that spilled when you killed him" or "from you"
Genesis 4:12
it will not yield to you its strength
"the ground will not produce much food for you"
A fugitive and a wanderer
"A homeless wanderer"
Genesis 4:14
I will be hidden from your face
"I will not be able to speak to you"
Genesis 4:15
vengeance will be taken on him sevenfold
"I will take vengeance on him seven times" or "I will punish
that person seven times as severely as I am punishing you"
would not attack him
"would not kill Cain"
Genesis 4:16

went out from the presence of Yahweh
"went away from where Yahweh spoke to him"
Nod
Translators may add a footnote saying "The word Nod
means 'wandering.'"
Genesis 4:17
Cain knew his wife
This is a polite way of saying that Cain had sexual relations
with his wife. You may need to use another euphemism in
your language.
He built a city
"Cain built a city"
Genesis 4:18
To Enoch was born Irad
"Enoch grew up and married and became the father of a
son whom he named Irad"
Genesis 4:19
Adah ... Zillah
women's names
Genesis 4:20
He was the father of those who live in tents and have livestock
Possible meanings are 1) "He was the first person to live in
a tent and have livestock" or 2) "his descendants live in
tents and have livestock."
Genesis 4:21
He was the father of those who play the harp and pipe
Possible meanings are 1) "He was the first person to play
the harp and pipe" or 2) "He and his descendants played the
harp and pipe."
Genesis 4:22
Tubal-Cain
the name of a man
the forger of tools of bronze and iron
"who made tools out of bronze and iron"
iron
a very strong metal used to make tools and weapons.
Genesis 4:23
listen to my voice ... listen to my words
"listen carefully to me"
a man for wounding me, a young man for bruising me
"a young man because he hurt me"
Genesis 4:24
If Cain is avenged seven times, then Lamech
"Since God will punish anyone who kills Cain seven times,
Lamech"
then Lamech will be avenged seventy-seven times
"whoever kills me, God will punish seventy-seven times"
Genesis 4:25
said, "God has given me another son
"explained, 'God has given me another child'
Seth
Translators may add a footnote that says "This name
sounds like the Hebrew word that means 'has given.'"
Genesis 4:26
A son was born to Seth
"Seth's wife bore him a son"
to call on the name of Yahweh
"to worship God by using the name Yahweh"

Chapter 5

Genesis 5:1

in his own likeness

"to truly be like us"

Genesis 5:2

when they were created

"when he created them"

Genesis 5:3

he became the father of a son

"he had a son"

Genesis 5:4

He became the father of more sons and daughters

"He had more sons and daughters"

Genesis 5:5

Adam lived 930 years

"Adam lived a total of 930 years"

then he died

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

Genesis 5:6

he became the father of Enosh

"he had his son Enosh"

Enosh

This is the name of a person.

Genesis 5:8

Seth lived 912 years

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

Genesis 5:21

he became the father of Methuselah

"he had his son Methuselah"

Methuselah

This is the name of a man.

Genesis 5:22

Enoch walked with God

"Enoch had a close relationship with God" or "Enoch lived

in union with God"

He became the father of more sons and daughters

"He had more sons and daughters"

Genesis 5:23

Enoch lived 365 years

"Enoch lived three hundred and sixty-five years."

Genesis 5:24

then he was gone

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

for God took him

This means that God took Enoch to be with himself.

Genesis 5:25

Lamech

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

Genesis 5:28

became the father of a son

"had a son"

Genesis 5:29

Noah

Translators may want to add a footnote that says: "This

name sounds like the Hebrew word that means 'rest.'"

from our work and from the painful labor of our hands

"from working so hard with our hands"

Genesis 5:31

Lamech lived 777 years

"Lamech lived seven hundred seventy-seven years."

Genesis 5:32

he became the father of

"he had his sons." This does not tell us whether the sons

were born on the same day or in different years.

Shem, Ham, and Japheth

These sons may not be listed in the order of their birth.

There is disagreement about which one was the oldest.

Avoid translating this in a way that implies that the list is in the order of their ages.

Chapter 6

Genesis 6:1

It came about

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

daughters were born to them

"the women bore daughters"

Genesis 6:2

sons of God

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

Genesis 6:3

My spirit

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

flesh

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

Genesis 6:4

The Nephilim

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

This happened when

"The Nephilim were born because"

sons of God

See how you translated this in Genesis 6:2.

These were the mighty men of old

"These Nephilim were the mighty men who lived long ago"

or "These children grew to become the powerful fighters who lived long ago"

men of renown

"famous men"

Genesis 6:5

every inclination of the thoughts of their hearts

"everything their hearts wanted to think about"

the thoughts of their hearts

"their inner, secret thoughts"

Genesis 6:6

it grieved him to his heart
 "he was very, very sad about it"
 Genesis 6:7
 I will wipe away mankind whom I have created
 "I created mankind. I will destroy mankind ... so that there will not be any people on the earth"
 wipe away
 "completely destroy." Here "wipe away" is used in a negative sense, for God is talking about destroying the people because of their sin.
 Genesis 6:8
 Noah found favor in the eyes of Yahweh
 "Yahweh looked favorably on Noah" or "Yahweh was pleased with Noah"
 Genesis 6:9
 walked with God
 See how you translated this in Genesis 5:21.
 Genesis 6:10
 Noah became the father of three sons
 "Noah had three sons" or "Noah's wife had three sons"
 Shem, Ham, and Japheth
 Translators may add the following footnote: "The sons are not listed in the order in which they were born."
 Genesis 6:11
 The earth
 Possible meanings are 1) the people who lived on the earth or 2) "The earth itself."
 was corrupt
 "was rotten" or "was completely evil"
 before God
 Possible meanings are 1) "in God's sight" or 2) "in the presence of Yahweh"
 and it was filled with violence
 "and there were very many violent people on the earth" or "because it was full of people who did evil things to each other"
 Genesis 6:12
 behold
 The word "behold" here alerts us to pay attention to the surprising information that follows.
 all flesh
 Possible meanings for what "all flesh" represents are 1) all human beings or 2) all physical beings, including humans and animal.
 had corrupted their way
 "had stopped living the way God wanted" or "had behaved in an evil way"
 Genesis 6:13
 all flesh
 See how you translated these words in Genesis 6:12.
 the earth is filled with violence through them
 "people everywhere on earth are violent"
 I will destroy them with the earth
 "I will destroy both them and the earth" or "I will destroy them when I destroy the earth"
 Genesis 6:14
 an ark
 This refers to a very large box that would be able to float on water even in a very bad storm. "a large boat" or "a ship" or

"a barge"
 cypress wood
 People do not know exactly what kind of tree this was.
 "wood used for building boats" or "good wood"
 cover it with pitch
 "spread pitch on it" or "paint tar on it" or "cover it with pitch to make it waterproof"
 pitch
 This is a thick, sticky or oily liquid that people put on the outside of a boat to stop water from going through gaps in the wood into the boat.
 Genesis 6:15
 cubits
 A cubit was a unit of measure, a little less than half a meter long.
 three hundred cubits
 "138 meters." or you may also write a footnote that says:
 "Three hundred cubits is about 138 meters."
 fifty cubits
 "twenty-three meters"
 thirty cubits
 "fourteen meters"
 Genesis 6:16
 a roof for the ark
 This was probably a peaked or slanted roof. Its purpose was to protect everything in the ark from the rain.
 a lower, a second, and a third deck
 "a lower deck, a middle deck, and an upper deck" or "three decks inside"
 deck
 "floor" or "level"
 Genesis 6:17
 Listen
 God said this in order to emphasize that he would do what he was about to say. "Pay attention" or "Listen to what I am saying"
 I am about to bring the flood of waters
 "I am about to send a flood of waters" or "I am about to cause a flood"
 all flesh
 Here "flesh" represents all physical beings, including humans and animals.
 that has in it the breath of life
 "that lives"
 Genesis 6:18
 establish my covenant with you
 "make a covenant between you and me"
 with you
 with Noah
 You will come into the ark
 "You will enter the ark." Some translations say "You will go into the ark."
 Genesis 6:19
 Of every living creature of all flesh, two of every kind you must bring into the ark
 "You must bring into the ark two of every kind of living creature"
 creature
 an animal God created

Genesis 6:20
after their kind
"of each different kind"
creeping thing of the ground
This refers to small animals that move on the ground .
two of every sort
This refers to two of every kind of bird and animal.
to you
This refers to Noah and so is singular.

Chapter 7

Genesis 7:1

Come ... into the ark

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

your household

"your family"

righteous before me

This means that God saw Noah as righteous.

in this generation

"among all the people who are now living"

Genesis 7:2

clean animal

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

animals that are not clean

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

Genesis 7:3

to keep their offspring alive

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

Genesis 7:4

forty days and forty nights

"forty days and nights"

living

This refers to physical life.

Genesis 7:6

came upon the earth

"happened" or "came on the earth"

Genesis 7:7

because of the waters of the flood

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

Genesis 7:9

two by two

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

Genesis 7:10

It came about that

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

the waters of the flood came upon the earth

"it started to rain and the waters of the flood came upon the earth"

Genesis 7:11

In the six hundredth year of Noah's life

"When Noah was 600 years old"

to keep them alive

"so you can keep them alive"

Genesis 6:21

yourself ... you

These refer to Noah and are singular.

Genesis 6:22

So Noah did this. According to all that God commanded him, so he did

"So Noah did everything that God commanded him to do"

on the same day

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

the fountains of the great deep burst open

"water from under the earth rushed up to the earth's surface"

the great deep

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

the windows of heaven were opened

"the sky opened" or "the doors in the sky opened"

Genesis 7:14

wild animal ... livestock ... creeping thing ... bird

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

creeping thing

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

according to its kind

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

Genesis 7:15

Two of all flesh

Here, "flesh" represents animals.

in which was the breath of life

"that lived"

of all flesh

"of every kind of animal"

Genesis 7:16

after them

"after they entered the ark"

Genesis 7:17

the water increased

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

lifted the ark

"it caused the ark to float"

raised it above the earth

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

Genesis 7:19

The waters rose greatly on the earth

"The water totally overwhelmed the earth"

Genesis 7:20

fifteen cubits

"six meters."

Genesis 7:21

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

Genesis 7:22

who breathed the breath of life through their noses

"everyone that breathed"

the breath of life

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

Genesis 7:23

Chapter 8

Genesis 8:1

God remembered Noah

"God had not forgotten Noah" or "God thought of Noah" or "God decided to help Noah"

ark

"a large boat" or "a ship" or "a barge"

Genesis 8:2

The fountains of the deep and the windows of heaven were closed

"God closed the fountains of the deep and the windows of heaven"

the windows of heaven were closed

"the sky closed" or "the doors in the sky closed"

Genesis 8:4

came to rest

"landed" or "stopped on solid ground"

in the seventh month, on the seventeenth day of the month

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

Genesis 8:5

On the first day of the month

"On the first day of the tenth month"

Genesis 8:6

It came about ... the window of the ark which he had made

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

Genesis 8:7

raven

a black bird that eats mainly the flesh of dead animals

it flew back and forth

This means that the raven kept leaving the boat and returning.

until the waters were dried up

"until the wind dried up the waters" or "until the waters dried up"

Genesis 8:8

he sent out a dove

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

Genesis 8:9

to rest her foot

"to land" or "to perch." It means to land on something in

So every living thing ... was wiped out

"So every living thing ... perished" or "So the flood completely destroyed every living thing"

They were all destroyed

"God destroyed them all"

from the earth

"so they were no longer on the earth"

those with him

"the people and animals that were with him"

were left

"remained" or "lived" or "remained alive"

order to rest from flying.

her foot ... she returned ... and brought her

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

Genesis 8:11

Look

"Pay attention" or "This is important"

a freshly plucked olive leaf

"a leaf that she had just broken off from an olive tree"

Genesis 8:13

in the six hundred and first year

"when Noah was 601 years old"

the waters were dried up from off the earth

"the waters covering the earth dried up" or "the wind dried up the waters covering the earth"

the covering of the ark

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

behold

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

Genesis 8:14

the earth was dry

"the ground was completely dry"

Genesis 8:17

Take out

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

every living creature of all flesh

"every kind of living creature."

be fruitful and multiply

See how this is translated in Genesis. God wanted the humans and animals to reproduce, so there would be many of them.

Genesis 8:18

Noah went out

Some translations read "Noah came out."

Genesis 8:19

according to their families

"in groups of their own kinds"

Genesis 8:20

built an altar to Yahweh

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

offered burnt offerings
"burned the animals as offerings to Yahweh"
Genesis 8:21
pleasing aroma
This refers to the good smell of the roasted meat.
said in his heart
Here the word "heart" refers to God's thoughts and emotions.
curse the ground
"do very serious harm to the earth"
because of mankind
"because mankind is sinful."
the intention of mankind's heart is evil from childhood
"from their earliest years they tend to do evil things" or
"when they are young, they want to do evil things
from childhood

Chapter 9

Genesis 9:1

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

Genesis 9:2

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

"Every living thing ... and all the fish of the sea will be dreadfully afraid of you"

bird

This is a general term for things that fly.

upon everything that moves on the ground

This includes all types of small animals.

They are given into your hand

"They are given into your control" or "I have put them under your control"

Genesis 9:4

life ... blood

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

Genesis 9:5

for your blood, the life that is in your blood

"if anyone causes your blood to pour out" or "if anyone spills your blood" or "if anyone kills you"

life

This refers to physical life.

I will require payment

"I will require anyone who kills you to pay"

From the hand of every animal I will require it

"I will require any animal that takes your life to pay"

From the hand of any man, that is, from the hand of one who has murdered his brother, I will require an accounting for the life of that man

"I will require anyone who takes the life of another person to pay"

"from their youth"

Genesis 8:22

While the earth remains

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

seed time

"the season for planting"

cold and heat, summer and winter

These expressions both refer to two major weather conditions in the year. Translators may use local expressions.

summer

the hot, dry time of the year

winter

the cool, wet or snowy time of the year

will not cease

"will continue"

From the hand of

"From that very man"

brother

Here "brother" is used as a general reference to relatives, such as members of the same tribe, clan, or people group.
Genesis 9:6

Whoever sheds man's blood, by man will his blood be shed

The shedding of blood is a metaphor for killing someone.

This means that if a person murders someone, someone else must kill the murderer. However, "blood" is very significant in this passage and should be used in the translation if possible. Translate "sheds blood" with words that indicate a major loss of blood that causes death.

for it was in the image of God that he made man

"because God made people to be like him" or "because I made people in my own image"

Genesis 9:8

Then God spoke to Noah and to his sons with him

"God continued speaking to Noah and his sons" or "Then God went on to say"

Genesis 9:9

As for me

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

confirm my covenant with you

"make a covenant between you and me."

Genesis 9:11

all flesh

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

Never again will there be a flood to destroy the earth

"There will never again be a flood that destroys the earth."

There would be floods, but they would not destroy the whole earth.

Genesis 9:12

sign

This means a reminder of something that was promised.

covenant ... for all future generations

The covenant applies to Noah and his family and also to all

generations that follow.

Genesis 9:14

It will come about when

"Whenever." It is something that would happen many times.

the rainbow is seen

"people and I see the rainbow"

rainbow

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

Genesis 9:15

I will call to mind my covenant

"I will think about my covenant"

me and you

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

every living creature of all flesh

"every kind of living being"

Genesis 9:16

between God and every living creature

"between me and every living creature"

every living creature of all flesh

"every kind of living being."

Genesis 9:17

Then God said to Noah

"God finished by saying to Noah" or "So God said to Noah"

Genesis 9:18

father

Ham was Canaan's true father.

Genesis 9:20

man of the soil

person who raises plants for food

Genesis 9:21

became drunk

"drank too much wine"

uncovered

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

Chapter 10

Genesis 10:1

These were the descendants of the sons of Noah

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

Genesis 10:5

From these the coastland peoples separated and went into their lands
"Javan's sons and descendants separated and moved to the coastlands and islands"

their lands

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

every one with its own language

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

Genesis 10:6

Mizraim

Mizraim is the Hebrew name for "Egypt."

Genesis 9:22

his father

This refers to Noah.

Genesis 9:24

awoke from his wine

He awoke after drinking wine and becoming drunk. He

"became sober."

his youngest son

"his youngest son, Ham"

Genesis 9:25

Cursed be Canaan

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

Canaan

"Ham's son Canaan"

a servant to his brothers' servants

"the lowest servant of his brothers" or "the least important servant of his brothers"

his brothers

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

Genesis 9:26

May Yahweh, the God of Shem, be blessed

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

Genesis 9:27

May Canaan be his servant

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

May God extend the territory of Japheth

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

let him make his home in the tents of Shem

"let him leave peacefully with Shem." This includes

Japheth's and Shem's descendants.

May Canaan be his servant

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

Genesis 10:8

mighty one

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

Genesis 10:9

before Yahweh

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

That is why it is said

"This is the reason people say"

Genesis 10:10

The first centers

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

Genesis 10:11

he went to Assyria

"Nimrod went into Assyria"

Genesis 10:13

Mizraim

Mizraim was one of Ham's sons. His descendants became the people of Egypt.

Genesis 10:16

Jebusites ... Amorites ... Girgashites

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

Genesis 10:19

border

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

from Sidon, in the direction of Gerar, as far as Gaza

"from Sidon city in the north as far south as Gaza town, which is near Gerar"

as one goes toward Sodom, Gomorrah, Admah, and Zeboyim, as far as Lasha

"then east toward Sodom, Gomorrah, Admah, and Zeboyim towns, as far as Lasha"

Genesis 10:20

These were the sons of Ham

The word "these" refers to the people and people groups who were listed in verses [Genesis 6-19](#).

by their languages

"broken up according to their different languages"

in their lands

"in their homelands"

Genesis 10:24

Arphaxad

Arphaxad was one of Shem's sons.

Genesis 10:25

Peleg

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

the earth was divided

"the people of the earth divided themselves" or "the people of the earth separated from one another" or "God divided the people of the earth"

Genesis 10:26

Joktan

Joktan was one of Eber's sons.

Genesis 10:29

All these

"These" here refers to the sons of Joktan.

Genesis 10:30

Their territory

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

Genesis 10:31

These were the sons of Shem

The word "these" refers to the descendants of Shem

Genesis 10:32

These were the clans

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

according to

"listed by"

From these the nations separated and went over the earth

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

after the flood

"after the flood destroyed the earth"

Chapter 11

Genesis 11:1

Now

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

the whole earth

"all the people on the earth"

Genesis 11:2

they journeyed

"they moved around"

in the east

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

settled

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

Genesis 11:3

Come

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

bake them thoroughly

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

tar

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

mortar

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

Genesis 11:4

let us make a name for ourselves

"let us make our reputation great"

we will be scattered

"we will separate from each other and live in different places"

Genesis 11:5

the descendants of Adam

"the people"

came down

"came down from heaven." This does not tell how he came down. Use a general word meaning "came down."

to see

"to observe" or "to look more closely"

Genesis 11:6

one people with the same language

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

they are beginning to do this

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

nothing that they intend to do will be impossible for them

"anything they intend to do will be possible for them" or
"they will be able to do anything they want to do"
Genesis 11:7
let us go down
The word "us" is plural even though it refers to God. Some
translate it as "let me go down" or "I will go down." If you
do this, consider adding a footnote to say that the pronoun
is plural. See the note on "Let us make" in Genesis 1:26.
confuse their language
"mix up their language"
so that they may not understand each other
"so that they will not be able to understand what each other
is saying"
Genesis 11:8
from there
"from the city"
Genesis 11:9
its name was called Babel, because there Yahweh confused
The name "Babel" sounds like the word that means
"confused." Translators may want to add a footnote about
this.
Genesis 11:10
became the father of Arphaxad
"had his son Arphaxad" or "his son Arphaxad was born"
flood
This is the flood from Noah's time when people had become
so evil that God sent a worldwide flood to cover the earth.
Genesis 11:12
he became the father of Shelah
"his son Shelah was born"
Shelah
This is a man's name.
Genesis 11:26

Chapter 12

Genesis 12:1
Now
This word is used to mark a new part of the story.
Go from your country, and from your relatives
"Go from your land, from your family"
Genesis 12:2
I will make of you a great nation
"I will start a great nation through you" or "I will make
your descendants become a great nation"
make your name great
"make you famous"
you will be a blessing
"you will be a blessing to other people"
Genesis 12:3
whoever dishonors you I will curse
"I will curse whoever treats you in a shameful way" or "if
anyone treats you as worthless, I will curse him"
Through you will all the families of the earth be blessed
"I will bless all the families of the earth through you"
Through you
"Because of you" or "Because I have blessed you"
Genesis 12:5
possessions
This includes animals and non-living property.

Abram, Nahor, and Haran
We do not know the birth order of his sons.
Genesis 11:27
Now these were the descendants of Terah
"This is the account of Terah's descendants"
Genesis 11:28
Haran died in the presence of his father Terah
"Haran died while his father, Terah, was with him"
Genesis 11:29
took wives
"married wives"
Iskah
This is a female name.
Genesis 11:30
Now
This word is used to introduce new information about Sarai
that will become important in later chapters.
barren
This term describes a woman who is physically unable to
conceive or bear a child.
Genesis 11:31
his
Here the word "his" refers to Terah.
Sarai his daughter-in-law, his son Abram's wife
"his daughter-in-law Sarai, who was the wife of his son
Abram"
Haran ... Haran
These are two different names and they are spelled
differently in Hebrew. One refers to a person and the other
refers to a city. (The "h" sound in the city's name is louder
than the "h" sound in the person's name.) You might choose
to spell them differently in your language to show this.

the people that they had acquired
Possible meanings are 1) "slaves that they had
accumulated" or 2) "the people whom they had gathered to
be with them."
Genesis 12:6
Abram passed through the land
"So Abram and his family went through the land of Canaan"
the oak of Moreh
Moreh was probably the name of a place.
Genesis 12:8
he pitched his tent
"they set up their tents"
called on the name of Yahweh
"prayed in the name of Yahweh" or "worshiped Yahweh"
Genesis 12:9
toward the Negev
"toward the Negev region" or "toward the south" or "south
to the Negev desert"
Genesis 12:10
There was a famine
"There was a shortage of food"
in the land
"in the area" or "in the land where Abram was living"
went down into

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

Genesis 12:11

See now, I

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

Genesis 12:12

they will kill me ... you alive

"they will kill me so that they can marry you"

Genesis 12:13

so that my life will be spared because of you

"so that, because of you, they will not kill me"

Genesis 12:14

It came about that

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

Genesis 12:15

The princes of Pharaoh saw her

"Pharaoh's officials saw Sarai" or "the king's officials saw her"

the woman was taken into Pharaoh's household

"Pharaoh took her into his household" or "Pharaoh had his soldiers take her into his household"

the woman

Sarai

Pharaoh's household

Possible meanings are 1) "Pharaoh's family," that is, as a wife, or 2) "Pharaoh's house" or "Pharaoh's palace,"

Genesis 12:16

for her sake

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

Genesis 12:17

because of Sarai, Abram's wife

"because Pharaoh intended to take Sarai, Abram's wife, to be his own wife"

Genesis 12:18

Pharaoh summoned Abram

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

What is this that you have done to me?

"You have done a terrible thing to me!"

Genesis 12:20

Then Pharaoh gave orders to his men concerning him

"Then Pharaoh directed his officials concerning Abram"

they sent him away, along with his wife and all that he had

"the officials sent Abram away from Pharaoh, with his wife and all his possessions"

Chapter 13

Genesis 13:1

went into the Negev

"went back to the Negev desert"

Genesis 13:2

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

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

Genesis 13:3

He continued on his journey

"They continued on their journey"

to the place where his tent had been before

"to the place where he had set up his tent before he went to Egypt"

Genesis 13:4

called on the name of Yahweh

"prayed in the name of Yahweh" or "worshiped Yahweh."

Genesis 13:5

Now

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

Genesis 13:6

The land was not able to support them

There was not enough grazing land and water for all their animals.

their possessions

This includes livestock, which need pasture and water.

could not stay together

"could not live together"

Genesis 13:8

Let there be no strife between you and me

"Let's not quarrel"

between your herdsmen and my herdsmen

"let's stop the men who take care of our animals from quarreling"

after all, we are family

"because we are family"

Genesis 13:9

Is not the whole land before you?

"The whole land is available for you to use."

Go ahead and separate yourself from me

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

If you go to the left, then I will go to the right

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

Genesis 13:10

the whole plain of the Jordan

This refers to the general region of the Jordan River.

was well watered

"had much water"

like the garden of Yahweh, like the land of Egypt

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

This was before Yahweh destroyed Sodom and Gomorrah

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

Genesis 13:11

the relatives

"the kinsmen" or "the families." This refers to Lot and Abram with their households.
Genesis 13:12
He set up his tents as far away as Sodom
Possible meanings are 1) "He set up his tents near Sodom" or 2) "He moved his tents around in an area that reached all the way to Sodom."
Genesis 13:16
I will make your descendants as the dust of the earth
God is saying that he will give Abram very many descendants.

Chapter 14

Genesis 14:1

It came about

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

Amraphel ... Arioch ... Kedorlaomer ... Tidal

These are names of men.

Shinar ... Ellasar ... Elam ... Goyim

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

Genesis 14:2

they made war

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

Genesis 14:3

These latter five kings joined together

"These latter five kings and their armies joined together"

Genesis 14:4

Twelve years they had served

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

they had served Kedorlaomer

"they had been under the control of Kedorlaomer"

they rebelled

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

Genesis 14:5

the Rephaim ... the Zuzites ... the Emmites

These are the names of people groups.

Ashteroth Karnaim ... Ham ... Shaveh Kiriathaim

These are the names of places.

Ham

This name in Hebrew is different from the name of Noah's son, which is spelled the same way in English.

Genesis 14:6

the Horites

This is the name of a people group.

Seir ... El Paran

These are the names of places.

El Paran, which is near the desert

"El Paran. El Paran is near the desert"

Genesis 14:7

the Amorites who lived in Hazazon Tamar

This phrase tells which Amorite people were defeated.

There were other Amorite people who lived in other places.

Genesis 14:8

the king of Bela (also called Zoar)

Genesis 13:17

walk through the length and breadth of the land

"walk around all over the whole land"

Genesis 13:18

Mamre

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

Hebron

This is the name of a place.

an altar to Yahweh

"an altar for worshiping Yahweh"

The city of Bela was also called Zoar. "the king of Bela went out and prepared for battle. Bela is also called Zoar."

prepared for battle

"joined battle" or "drew up battle lines."

Genesis 14:10

Now

This word introduces background information about the valley of Siddim.

was full of tar pits

"had many tar pits." These were holes in the ground that had tar in them.

tar

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

the kings of Sodom and Gomorrah

the kings of Sodom and Gomorrah and their armies"

they fell in there

Possible meanings are 1) some of their soldiers fell in the tar pits or 2) the kings themselves fell in the tar pits.

Those who were left

"Those who did not die in battle and did not fall in the pits"

Genesis 14:11

the goods of Sodom and Gomorrah

"the wealth of the people of Sodom and Gomorrah" or "the property of the people of Sodom and Gomorrah"

their provisions

"their food and drink"

Genesis 14:12

they also took Lot, Abram's brother's son, who was living in Sodom, along with all his possessions

"they also took Lot, along with all his possessions. Lot was Abram's brother's son and was living in Sodom at that time"

Genesis 14:13

were all allies of Abram

"were treaty-partners with Abram" or "had a peace agreement with Abram"

Genesis 14:14

his relative

This is a reference to Abram's nephew Lot.

trained men

"men who were trained to fight"

men who had been born in his house

"men who were born in Abram's household." They were children of Abram's servants.

pursued them

"chased them"

Dan

This is a city in the far north of Canaan, far from Abram's camp.

Genesis 14:15

He divided his men against them at night, he and his servants, and "At night Abram divided his men—he attacked them from one side and his servants attacked them from another—and"

servants

"men of war." They served him by fighting for him.

Genesis 14:16

all the possessions

This refers to the things that the enemies had stolen from the cities of Sodom and Gomorrah.

his goods

"Lot's property that the enemies had stolen from Lot"

as well as the women and the other people

"as well as the women and other people that the four kings had captured"

Genesis 14:17

returned

"returned to where he was living"

Genesis 14:18

Melchizedek, king of Salem

This is the first time this king is mentioned.

Genesis 14:19

He blessed him

King Melchizedek blessed Abram.

Blessed be Abram by God Most High, Creator of heaven and earth

"May God Most High, the Creator of heaven and earth, bless Abram"

Genesis 14:20

Blessed be God Most High

This is a way of praising God.

into your hand

"into your control" or "into your power"

Genesis 14:21

Give me the people

The phrase "the people" may refer to the people of Sodom that the enemies had captured. Abram rescued them when he rescued Lot.

Genesis 14:22

I have lifted up my hand

This means "I have taken an oath" or "I have made a promise."

Genesis 14:24

I will take nothing except what the young men have eaten

"I will take from you only what my young men have eaten."

the share of the men that went with me

"the share of the recovered property that belongs to the men who helped me get it back"

Aner, Eshkol, and Mamre

"my allies Aner, Eshkol, and Mamre"

Chapter 15

Genesis 15:1

After these things

"These things" refers to when the kings fought and Abram rescued Lot.

the word of Yahweh came to Abram in a vision, saying, "Fear

"Yahweh gave a message to Abram in a vision. He said, 'Fear' or 'Yahweh spoke this message to Abram in a vision: 'Fear'"

'Fear'"

I am your shield

"I will protect you like shield" or "I am your shield to protect you"

I am ... your very great reward

Possible meanings are 1) "I myself will be all that you need" or 2) "I will give you all you need."

reward

the result of a person's actions. This is the gracious blessing God would give Abram.

Genesis 15:4

Then, behold

The word "behold" emphasizes the fact that the word of Yahweh came to Abraham again.

the word of Yahweh came to him, saying, "This

"Yahweh gave him a message. He said, 'This' or 'Yahweh spoke this message to him: 'This'"

This man

This refers to Eliezer of Damascus.

the one who will come from your own body

"the one that you will father" or "your very own son."

Abram's own son would become his heir.

Genesis 15:5

number the stars

"count the stars"

So will your descendants be

Just as Abram would not be able to count all the stars, he would not be able to count all his descendants because there would be so many.

Genesis 15:6

He believed Yahweh

This means he accepted and trusted what Yahweh said was true.

he counted it to him as righteousness

"Yahweh counted Abram's belief as righteousness" or

"Yahweh considered Abram righteous because Abram believed him"

Genesis 15:7

I am Yahweh, who brought you out of Ur

Yahweh was reminding Abraham of what he had already done so that Abraham would know that Yahweh had the power to give Abram what he promised him.

to inherit it

"to receive it" or "so that you will possess it"

Genesis 15:11

the carcasses

"the dead bodies of the animals and birds"

Abram drove them away

"Abram chased the birds away." He made sure the birds did not eat the dead animals.

Genesis 15:12

a deep and terrifying darkness

"an extreme darkness that terrified him"

overwhelmed him
"surrounded him"
Genesis 15:13
strangers
people who are at home in one place but have to live in another place
will be enslaved and oppressed
"the owners of that land will enslave your descendants and oppress them"
Genesis 15:14
I will judge
"I will punish"
that they will serve
"that your descendants will serve"
abundant possessions
"many possessions" or "great wealth"
Genesis 15:15
you will go to your fathers
This is a polite way of saying "you will die."
fathers
"ancestors" or "ancestral fathers"
you will be buried in a good old age
"you will be very old when you die and your family buries your body"
Genesis 15:16
In the fourth generation
Here one generation refers to a lifespan of 100 years. "After four hundred years"
they will come here again
"your descendants will come back here." Abraham's descendants would come to the land where Abram was then living, the land that Yahweh had promised to give to him.
has not yet reached its limit

Chapter 16

Genesis 16:1

Now

This word is used in English to introduce a new part of the story and background information about Sarai.

female servant

"slave-girl." This type of slave would serve the woman of the household.

Genesis 16:2

See now, Yahweh

"Please listen carefully: Yahweh"

Please go to my servant

"Please have sexual relations with my servant" or "Please lie with my servant"

I will have children by her

"I will build my family through her"

Genesis 16:4

she looked with contempt on her mistress

"she despised her mistress" or "she thought that she was more valuable than her mistress"

her mistress

"her owner" or "Sarai"

Genesis 16:5

This wrong on me

"is not yet complete" or "will get much worse before I punish them"

Genesis 15:17

behold

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

a smoking firepot and a flaming torch passed between the pieces

God did this to show Abram that he was making a covenant with him.

passed between the pieces

"passed through between the two rows of animal pieces"

Genesis 15:18

covenant

In this covenant God promises to bless Abram, and he will continue to bless him as long as Abram follows him.

I hereby give this land

By saying this, God was giving the land to Abram's descendants. God was doing this then, but the descendants would not go into the land until many years later.

Genesis 15:19

the Kenites, the Kenizzites, the Kadmonites

These are the names of groups of people who lived in that land. God would allow Abraham's descendants to conquer these people and take their land.

Genesis 15:20

the Hittites, the Perizzites, the Rephaites

These are the names of groups of people who lived in that land. God would allow Abraham's descendants to conquer these people and take their land.

Genesis 15:21

the Amorites, the Canaanites, the Girgashites, and the Jebusites

These are the names of groups of people who lived in that land. God would allow Abraham's descendants to conquer these people and take their land.

"This injustice against me"

is because of you

"is your responsibility" or "is your fault"

I gave my servant woman into your embrace

"I gave you my servant so that you would sleep with her"

I was despised in her eyes

"she hated me" or "she began to hate me" or "she thought she was better than me"

Let Yahweh judge between me and you

"I want Yahweh to say whether this is my fault or your fault" or "I want Yahweh to decide which one of us is right."

The phrase "to judge between" means to decide which person is right in a dispute between them.

Genesis 16:6

See here

"Listen to me" or "Pay attention"

in your power

"under your authority"

Sarai dealt harshly with her

"Sarai treated Hagar very badly"

she fled from her

"Hagar fled from Sarai"

Genesis 16:7

The angel of Yahweh

Possible meanings are 1) Yahweh made himself look like an angel or 2) this was one of Yahweh's angels or 3) this was a special messenger from God (some scholars think it was Jesus). Since the phrase is not well understood, it is best to simply translate it as "the angel of Yahweh" using the normal word that you use for "angel."

wilderness

The wilderness area she went to was a desert. Alternate translation: "desert"

Shur

This was the name of a place south of Canaan and east of Egypt.

Genesis 16:8

my mistress

"my owner"

Genesis 16:10

the angel of Yahweh said to her, "I

When he said "I," he was referring to Yahweh. When translating what is in the quote, do it as the angel of Yahweh did and use the word "I" when referring to Yahweh.

I will greatly multiply your descendants

"I will give you very many descendants"

too numerous to count

"so many that no one will be able to count them"

Genesis 16:11

Behold

"Look" or "Listen" or "Pay attention"

Chapter 17

Genesis 17:1

God Almighty

"the all-powerful God" or "the God who has all power"

Walk before me

"Live the way I want you to" or "Obey me"

Genesis 17:2

Then I will confirm my covenant

"If you do this, then I will give my covenant" or "I will make my covenant"

covenant

In this covenant God promises to bless Abram, but he also requires Abram to obey him.

multiply you exceedingly

"greatly increase the number of your descendants" or "give you very many descendants"

Genesis 17:3

Abram bowed low with his face to the ground

"Abram threw himself face down on the ground" or

"Abraham immediately lay down with his face to the ground." He did this to show that he respected God and would obey him.

Genesis 17:4

behold, my covenant is with you

The word "behold" here says that what comes next is certain: "my covenant is certainly with you."

the father of a multitude of nations

"the father of a great number of nations" or "the one after whom many nations name themselves"

bear a son

"give birth to a son"

you will call his name

"you will name him." The word "you" refers to Hagar.

affliction

She has been afflicted by distress and suffering.

Genesis 16:12

He will be a wild donkey of a man

"He will be like a wild donkey among men"

He will be hostile against every man

"He will be every man's enemy"

every man will be hostile to him

"everyone will be his enemy"

his brothers

"his relatives" or "the other members of his family"

Genesis 16:13

Do I really continue to see, ... me?

"I am surprised that I am still alive, ... me."

Genesis 16:14

Therefore the well was called Beer Lahai Roi

Translators may add a footnote that says "Beer Lahai Roi means 'the well of the living one who sees me.'"

Genesis 16:15

named his son, whom Hagar bore

"named his son by Hagar" or "named his and Hagar's son"

Genesis 16:16

bore Ishmael to Abram

This means "gave birth to Abram's son, Ishmael." The focus is on Abram having a son.

Genesis 17:6

I will make you exceedingly fruitful

"I will cause you to have very many descendants"

I will make nations of you

"I will cause your descendants to become nations"

kings will descend from you

"among your descendants there will be kings" or "some of your descendants will be kings"

Genesis 17:7

throughout their generations

"for each generation"

for an everlasting covenant

"as a covenant that will last forever"

to be God to you and to your descendants after you

"to be your God and your descendants' God" or "covenant"

Genesis 17:8

Canaan, for an everlasting possession

"Canaan, as an everlasting possession" or "Canaan, to possess forever"

Genesis 17:9

keep my covenant

"observe my covenant" or "honor my covenant" or "obey my covenant"

Genesis 17:10

This is my covenant

"This is a requirement of my covenant" or "This is part of my covenant." This sentence introduces the part of the covenant that Abram must do.

Every male among you must be circumcised
 "You must circumcise every male among you"
 Genesis 17:11
 You must be circumcised in the flesh of your foreskin
 "You must circumcise every male among you"
 the sign of the covenant
 "the sign that shows that the covenant exists"
 Genesis 17:12
 him who is bought with money
 "any male that you buy"
 Genesis 17:13
 my covenant will be in your flesh
 "you will mark my covenant in your flesh"
 for an everlasting covenant
 "as a permanent covenant." Because it was marked in flesh,
 no one could easily erase it.
 Genesis 17:14
 uncircumcised male who is not circumcised
 "male whom you have not circumcised"
 Any uncircumcised male ... foreskin will be cut off from his people
 Possible meanings are 1) "I will cut off any uncircumcised
 male ... foreskin from his people" or 2) "I want you to cut off
 any uncircumcised male ... foreskin from his people."
 cut off from his people
 Possible meanings are 1) "killed" or 2) "sent away from the
 community."
 He has broken my covenant
 "He has not obeyed the rules of my covenant." This is the
 reason that he would be cut off from his people.
 Genesis 17:16
 I will give you a son by her
 "I will make her bear a son for you"
 she will become the mother of nations
 "she will be the ancestor of many nations" or "her
 descendants will become nations"
 Kings of peoples will come from her
 "Kings of peoples will descend from her" or "Some of her
 descendants will be kings of peoples"
 Genesis 17:17
 said in his heart
 "thought to himself" or "said to himself silently"

Chapter 18

Genesis 18:1
 Mamre
 This was the name of the man who owned the oak trees.
 in the tent doorway
 "at the opening of the tent" or "at the entrance of the tent"
 Genesis 18:2
 behold, he saw
 "he was surprised because he saw"
 across from him
 "nearby" or "there." They were near him, but far enough
 away for him to run to them.
 Genesis 18:3
 Lord
 This is a title of respect. Possible meanings are 1) Abraham
 knew that one of these men was God or 2) Abraham knew
 that these men came on behalf of God.

How can Sarah, who is ninety years old, bear a son?
 "Sarah is ninety years old. Could she bear a son?" or "Sarah
 is ninety years old. Surely she could not bear a son!"
 Genesis 17:18
 Oh that Ishmael might live before you
 "Please let Ishmael inherit the covenant that you have
 made with me" or "Perhaps Ishmael could receive your
 covenant blessing." Abraham suggested something that he
 believed really could happen.
 Genesis 17:19
 No, but Sarah your wife will bear
 God said this to correct Abraham's belief that Sarah could
 not have a son.
 you must name him
 The word "you" refers to Abraham.
 Genesis 17:20
 As for Ishmael
 The words "As for" show that God is switching from talking
 about the baby that would be born to talking about
 Ishmael.
 Behold
 "Look" or "Listen" or "Pay attention to what I am about to
 tell you"
 will multiply him abundantly
 "I will cause him to have many descendants"
 princes
 "chiefs" or "rulers." Ishmael's twelve sons are different
 from the twelve sons of Jacob who were the fathers of the
 twelve tribes of Israel.
 Genesis 17:21
 But my covenant I will establish with Isaac
 God returns to talking about his covenant with Abraham
 and emphasizes that he would fulfill his promise with
 Isaac, not with Ishmael.
 Genesis 17:22
 God went up from Abraham
 "God left Abraham"
 Genesis 17:27
 those bought with money from a foreigner
 This refers to servants or slaves.

if I have found favor in your sight
 "if you have evaluated me and approve" or "if you are
 pleased with me"
 in your sight
 Abraham is speaking to one of the men.
 do not pass by
 "please do not keep on going past"
 your servant
 "me." Abraham refers to himself this way in order to show
 respect to his guest.
 Genesis 18:4
 Let a little water be brought
 "Let me bring you some water" or "My servant will bring
 you some water"
 wash your feet
 This custom helped tired travelers to refresh themselves

after walking long distances.

Genesis 18:5

your ... you

Abraham speaks to all three of the men, so "you" and "your" are plural.

Genesis 18:6

three seahs

about 22 liters

bread

This bread was probably cooked quickly on a hot stone. It may have been flat or round like small loaves or rolls.

Genesis 18:7

he hurried

"the servant hurried"

to prepare it

"to cut it up and roast it"

Genesis 18:8

curds

This refers to the solid part of fermented milk. It may have been yogurt or cheese.

the calf that had been prepared

"the roasted calf"

before them

"before the three visitors"

Genesis 18:9

They said to him

"Then they said to Abraham"

Genesis 18:10

He said, "I will certainly return to you

The word "He" refers to the man whom Abraham called

"Lord" in Genesis 18:3.

in the springtime

"when this same season comes next year" or "about this time next year"

see

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

in the tent doorway

"at the opening of the tent" or "at the entrance of the tent"

Genesis 18:12

After I am worn out and my master is old, will I now have this pleasure?

"I am worn out and my master is old, so I cannot believe that I will experience the joy of having a child.""

I am worn out

"I am too old to conceive a child"

my master is old

This means "since my husband, Abraham is also old."

Genesis 18:13

Why did Sarah laugh and say, 'Will I really bear a child, when I am old'?

"Sarah was wrong to laugh and say, 'I will not bear a child because I am too old!'"

Genesis 18:14

Is anything too hard for Yahweh?

"There is nothing that I, Yahweh, cannot do!"

Genesis 18:15

He replied

"Yahweh replied"

No, you did laugh

"Yes, you did laugh." This means "No, that is not true; you did in fact laugh."

Genesis 18:17

Should I hide from Abraham what I am about to do

"I should not and will not hide from Abraham what I am about to do" or "I should and will tell Abraham what I am about to do"

Genesis 18:18

since ... him?

"This is because ... him"

all the nations of the earth will be blessed in him

"I will bless all the nations of the earth through Abraham"

will be blessed in him

"will be blessed because of Abraham" or "will be blessed because I have blessed Abraham."

Genesis 18:19

that he may instruct

"that he will direct" or "so that he will command"

to keep the way of Yahweh ... Yahweh may bring ... he has said

"to obey what I, Yahweh, require ... I, Yahweh, may bring ... I have said"

to keep the way of Yahweh

"to obey the commands of Yahweh"

to do righteousness and justice

"by doing righteousness and justice." This tells how to keep the way of Yahweh.

so that Yahweh may bring upon Abraham what he has said to him

"so that Yahweh may bless Abraham just as he said he

would." This refers to the covenant promise to bless Abraham and make him a great nation.

Genesis 18:20

the outcry against Sodom and Gomorrah is so great

"so many people have been accusing the people of Sodom and Gomorrah of doing evil things"

their sin is so serious

"they have sinned so much"

Genesis 18:21

go down there and see

"go down to Sodom and Gomorrah to find out" or "go down there to decide"

see the outcry ... that has come to me

"as wicked as those who are accusing them say that they are"

If not

"If they are not as wicked as the outcry suggests"

Genesis 18:22

turned from there

"went out from Abraham's camp"

Abraham remained standing before Yahweh

"Abraham and Yahweh remained together"

Genesis 18:23

approached and said

"approached Yahweh and said" or "stepped closer to Yahweh and said"

sweep away

"destroy"

the righteous with the wicked

"the righteous people with the wicked people"

Genesis 18:24

Perhaps there are
"Suppose there are"
Will you sweep it away and not spare the place for the sake of the fifty righteous that are there?
"I think you would not sweep it away. Instead, you would spare the place for the sake of the fifty righteous that are there"
sweep it away
"destroy the people who live there"
not spare the place for the sake of the fifty righteous that are there?
Abraham was hoping that God would say "I will let the people live for the sake of the fifty righteous people there."
Genesis 18:25
Far be it from you to do such a thing
"I would never want you to do something like that" or "You should not want to do something like that"
such a thing, killing
"such a thing as killing" or "such a thing, that is, killing"
the righteous should be treated the same as the wicked
"you should treat the righteous the same way you treat the wicked"
Will not the Judge of all the earth do what is just?
"The Judge of all the earth will certainly do what is just!" or
"Since you are the Judge of all the earth, you will surely do what is right!"
Judge
God is often referred to as a judge because he is the one perfect judge who makes the final decisions about what is right or wrong.
Genesis 18:27
See now, I
"Please listen carefully: I" See how you translated this phrase in Genesis 12:11.
I have undertaken to speak
"Pardon me for being so bold as to speak to you" or "Excuse me for daring to speak"
to my Lord
"to you, my Lord"
only dust and ashes
"only a mortal man" or "as unimportant as dust and ashes"

Chapter 19

Genesis 19:1

The two angels

The two men who have gone to Sodom Genesis 18:22 are really angels.

the gate of Sodom

"the entrance to the city of Sodom." The city had a wall around it, and people had to go through a gate to get into it. This was a very important place in a city. Important people often spent time there.

bowed down with his face to the ground

He put his knees on the ground then touched his forehead and nose to the ground.

Genesis 19:2

my masters

This was a term of respect Lot used for the angels.

please turn aside into your servant's house

"Please come and stay in your servant's house"

Genesis 18:28

five less than fifty righteous

"only forty-five righteous people"

for lack of five

"if there are five fewer righteous people"

I will not destroy it

"I will not destroy Sodom"

Genesis 18:29

He spoke to him

"Abraham spoke to Yahweh"

for the forty's sake

"for the sake of the forty righteous people" or "if I find forty righteous people there"

He replied

"Yahweh answered"

I will not do it for the forty's sake

"I will not destroy the cities if I find forty righteous people there"

Genesis 18:30

thirty will be found there

"you will find thirty righteous people there"

Genesis 18:31

twenty will be found there

"you will find twenty righteous people there"

for the twenty's sake

"for the sake of the twenty righteous people" or "if I find twenty righteous people there"

Genesis 18:32

Perhaps ten will be found there

"Perhaps you will find ten righteous people there"

Perhaps ten

"Perhaps ten righteous people" or "ten good people"

Then he said

"And Yahweh answered"

for the ten's sake

"if I find ten righteous people there"

Genesis 18:33

Yahweh went on his way

"Yahweh departed" or "Yahweh continued on his journey"

wash your feet

People liked to wash their feet after traveling.

we will spend the night

When the two angels said this, they were referring only to themselves, not to Lot. The two of them planned to spend the night in the square. Some languages would use the exclusive form of "we" here.

town square

This is a public, outdoor place in the town.

Genesis 19:4

before they lay down

"before the people in Lot's house lay down to go to sleep"

the men of the city, the men of Sodom

"the men of the city, that is, the men of Sodom" or just "the men of the city of Sodom"

the house

"Lot's house"

both young and old
 "from the youngest to the oldest." This means "men of all ages" and refers to the men of Sodom who were surrounding Lot's house.
 Genesis 19:5
 that came in to you
 "that went into your house"
 that we may know them
 The phrase "know them" is a polite way of saying "have sexual relations with them."
 Genesis 19:6
 after himself
 "behind him" or "after he went through"
 Genesis 19:7
 my brothers
 "my friends"
 Genesis 19:8
 See now, I
 The phrase "See now" indicates that what follows is a request for the hearer to pay attention. "Please listen carefully: I"
 who have not known any man
 This is a polite way of saying that the daughters had not had sexual relations with any man.
 whatever is good in your eyes
 "whatever you desire" or "whatever you think is right"
 under the shadow of my roof
 "into my house, and God expects me to protect them"
 Genesis 19:9
 Stand back!
 "Step aside!" or "Get out of our way!"
 This one came here to live as a foreigner
 "This one came here as an outsider" or "This foreigner came to live here"
 and now
 "but even though he has no good reason to"
 he has become our judge
 "he acts as if he has the authority to tell us what is right and what is wrong"
 Now we
 "Because you are telling us that what we are doing is wrong, we"
 we will deal worse with you than with them
 "we will act more wickedly with you than we will with them"
 They pressed hard against the man, against Lot, and came near to break down the door
 Possible meanings are 1) "They kept coming closer to the man, to Lot, until they were close enough to break down the door" or 2) they physically pushed Lot up against the wall or door of the house and were about to break the door down.
 the man ... Lot
 This is two ways of referring to Lot.
 Genesis 19:10
 But the men
 "But Lot's two guests" or "But the two angels"
 the men reached out their hands and brought ... them and shut
 'the men opened the door far enough so they could reach

out their hands and pull ... them, and then they shut"
 Genesis 19:11
 Lot's visitors struck with blindness the men
 "Lot's visitors blinded the men" or "they took away their sight"
 both small and great
 "men of all ages" or "men of every status"
 Genesis 19:12
 Then the men said
 "Then the two men said" or "Then the angels said"
 Do you have anyone else here?
 "Are there any other members of your family in the city?" or "Do you have any other family members in this place?"
 Genesis 19:13
 we are about to destroy
 The word "we" here is exclusive. Only the two angels would destroy the city; Lot would not destroy it. If your language has an exclusive form of "we," use it here.
 the accusations against it before Yahweh have become so loud
 "so many people have been telling Yahweh that the people of this city are doing evil things"
 Genesis 19:14
 his sons-in-law, the men who had promised to marry his daughters
 "the men who were going to marry his daughters"
 Genesis 19:15
 When dawn came
 "Just before the sun came up"
 you are not swept away in the punishment of the city
 "so Yahweh does not also destroy you when he punishes the people of this city"
 of the city
 Here "city" stands for the people.
 Genesis 19:16
 But he lingered
 "But Lot hesitated" or "But Lot did not start to leave"
 So the men grabbed
 "So the two men grabbed" or "So the angels grabbed"
 was merciful to him
 "had compassion on Lot." Yahweh is described as being "merciful" because he was sparing the lives of Lot and his family instead of destroying them when he destroyed the people of Sodom for the wrong they had done.
 Genesis 19:17
 When they had brought them out
 "When the two men had brought Lot's family out"
 Run for your lives!
 "Run away and save your lives!"
 on the plain
 This means the plain of the Jordan River. This refers to the general region of the Jordan River.
 so you are not swept away
 "or else God will destroy you along with the people of the city"
 Genesis 19:19
 See now, your servant
 "Please listen carefully: your servant"
 you have shown me great kindness in saving my life
 "you have been very kind to me by saving my life"
 I cannot escape to the mountains, because the disaster will overtake me,

and I will die
"My family and I will certainly die when God destroys the people of Sodom, because the mountains are too far away for us to get there safely"
Genesis 19:20
See now, the city
"Please listen carefully: the city"
let me escape there—Is it not a little one?—and my life will be saved
"let me escape there. You can see how small it is. If you let us go there we will live"
let me escape there
"instead of destroying that city, let me escape there"
Genesis 19:21
I am granting this request also
"I will do what you have asked"
Genesis 19:22
cannot do anything
"cannot destroy the other cities"
Zoar
Translators may add a footnote that says "The name Zoar sounds like the Hebrew word that means 'little.' Lot called this town 'little' in Genesis 19:20."
Genesis 19:23
when Lot reached Zoar
"when Lot and his family arrived at Zoar"
Genesis 19:24
Yahweh rained down upon Sodom and Gomorrah sulfur and fire from Yahweh out of the sky
"Yahweh caused burning sulfur and fiery rain to fall from the sky onto Sodom and Gomorrah"
Genesis 19:25
those cities
This refers primarily to Sodom and Gomorrah, but also to three other towns.
the inhabitants of the cities
"the people who lived in the cities"
Genesis 19:26
she became a pillar of salt
"she became like a statue of salt" or "her body became like a tall stone of salt." Because she disobeyed the angel who told them not to look back at the city, God caused her to become something like a statue made out of rock salt.
Genesis 19:28
behold
The word "behold" draws attention to the surprising information that follows.
like the smoke of a furnace
"like the smoke from a very large fire"
Genesis 19:29
God called Abraham to mind

Chapter 20
Genesis 20:1
Shur
This is a desert region on the eastern border of Egypt.
Genesis 20:2
sent for Sarah and took her
"made his men go get Sarah and bring her to him"
Genesis 20:3

"God thought about Abraham and had mercy on him"
out of the midst of the destruction
"away from the destruction" or "away from danger"
Genesis 19:31
The firstborn ... the younger
"Lot's first daughter ... Lot's last daughter" or "The older daughter ... the younger daughter"
to lie with us
To have sexual relations with us
according to the way of all the world
"as people everywhere do"
Genesis 19:32
drink wine
"drink wine until he gets drunk" or "get drunk with wine"
we will lie with him
"we will have sexual relations with him"
so that we may keep our family line alive through our father
"so that we can bear children who will be our father's descendants"
Genesis 19:33
lay with her father
"had sexual relations with her father"
Genesis 19:34
I lay last night with my father ... lie with him
"I had sexual relations with my father ... have sexual relations with him"
drink wine
"drink wine until he gets drunk" or "get drunk with wine"
Genesis 19:35
lay with him
"had sexual relations with him"
Genesis 19:36
conceived by their father
"became pregnant by their father" or "conceived children with their father"
Genesis 19:37
He became
"He is"
the Moabites of today
"the Moab people who are now living"
of today
The word "today" refers to the time when the author of Genesis was living. The author was born and wrote this many years after Lot's family lived and died.
Genesis 19:38
Ben-Ammi
This is a male name.
the people of Ammon
"the descendants of Ammon" or "the Ammon people"

God came to Abimelek
"God appeared to Abimelek"
Behold
"pay attention, because what I am about to say is both true and important: "
you are a dead man
"you will certainly die soon" or "I will kill you"

a man's wife
"a married woman"
Genesis 20:4
Abimelek had not come near her
"Abimelek had not had sexual relations with Sarah"
even a righteous nation
"even a people who are innocent"
Genesis 20:5
Did he not himself say to me, 'She is my sister?' Even she herself said,
'He is my brother.'
"Did he himself not tell me that she is his sister? Even she
herself told me that he is her brother."
I have done this in the integrity of my heart and the innocence of my
hands
"I have done this with good intentions and actions" or "I
have done this with no evil thoughts or actions"
Genesis 20:6
God said to him
"God said to Abimelech"
in the integrity of your heart you did this
"you did this with good intentions" or "you did this without
evil intentions"
to touch her
"to sleep with her"
Genesis 20:7
the man's wife
"Abraham's wife"
you will live
"I will let you live"
all who are yours
"all of your people"
Genesis 20:8
He told all these things to them
"He told them everything that God had told him"
Genesis 20:9
What have you done to us?
"You have done something bad to us!" or "Look what you
have done to us!"
to us
The word "us" here is exclusive and does not include
Abraham and Sarah. If your language uses an exclusive
form of "we" or "us," use it here.
How have I sinned against you, that you have brought ... sin?
"I have done nothing against you to cause you to bring ...
sin."
on my kingdom
"on the people of my kingdom"
You have done to me deeds that ought not to be done
"You should not have done this to me"
Genesis 20:10

Chapter 21
Genesis 21:1
Yahweh paid attention to Sarah
"Yahweh helped Sarah"
Genesis 21:2
bore a son to Abraham
"gave birth to Abraham's son"
in his old age

What prompted you to do this thing?
"Why did you tell me that Sarah is your sister?"
Genesis 20:11
Because I thought, 'Surely there is no fear of God in this place, and they
will kill me because of my wife.'
"Because I thought that since no one here fears God,
someone may kill me so they can take my wife."
fear of God
This means to deeply respect God and show that respect by
obeying him.
Genesis 20:12
Besides, she is indeed my sister
"Also, it is true that Sarah is my sister" or "Also, Sarah really
is my sister"
the daughter of my father, but not the daughter of my mother
"we have the same father, but we have different mothers"
Genesis 20:13
my father's house
"my father and the rest of my family" or "my father's
household"
I said to her, 'You must show me this faithfulness as my wife: At every
place where we go, say about me, "He is my brother."
"I said to Sarah that I wanted her to be faithful to me by
telling people everywhere we go that I am her brother"
Genesis 20:14
Abimelek took
"Abimelek brought some"
Genesis 20:15
Abimelek said
"Abimelek said to Abraham"
Look
"Pay attention, because what I am about to say is both true
and important"
my land is before you
This is a way of saying "I make all of my land available to
you"
Settle wherever it pleases you
"Live wherever you want"
Genesis 20:16
It is to cover any offense against you in the eyes of all who are with you
"I am giving this to him, so that those who are with you will
know that you have done nothing wrong"
before everyone, you are completely made right
"everyone will know that you are innocent"
Genesis 20:18
closed all the wombs of the household of Abimelek
"made all the women of Abimelek's household totally
unable to have children"
because of Sarah, Abraham's wife
"because Abimelech had taken Abraham's wife Sarah"

"when Abraham was very old"
at the set time of which God had spoken to him
"at the exact time that God had told him it would happen"
Genesis 21:3
Abraham named his son, the one who had been born to him, whom
Sarah bore to him, Isaac
"Abraham named his newborn son, the one Sarah gave

birth to, Isaac" or "Abraham named their newborn son Isaac"

Genesis 21:4
Abraham circumcised his son Isaac when he was eight days old
"When his son Isaac was eight days old, Abraham circumcised him"

Genesis 21:6
God has made me laugh
"God has caused me to laugh joyfully"

every one who hears
"everyone who hears about what God has done for me"

Genesis 21:7
Who would have said to Abraham that Sarah would nurse children
"No one would have ever said to Abraham that Sarah will nurse children"

nurse children
"feed a baby her own milk"

Genesis 21:8
The child grew and ... Isaac was weaned
"Isaac grew, and when he no longer needed his mother's milk, Abraham had a large feast"

Genesis 21:9
the son of Hagar the Egyptian, whom she had borne to Abraham
"Ishmael, the son of Hagar the Egyptian and Abraham" mocking
"laughing at Isaac"

Genesis 21:10
she said to Abraham
"Sarah said to Abraham"

Drive out
"send away" or "get rid of"

this slave woman and her son
This refers to Hagar and Ishmael. Sarah probably did not refer to them by name because she was angry with them.

Genesis 21:11
This thing was very grievous to Abraham
"Abraham was very unhappy about what Sarah said" because of his son
"because it was about his son." It is implied that this means his son, Ishmael.

Genesis 21:12
Listen to Sarah's words in all she says to you about this matter
"Do everything that Sarah says to you about them"

it is through Isaac that your descendants will be named
"Isaac is the one who will be the forefather of the descendants I promised to give you"

Genesis 21:14
took bread
These words could refer to 1) food in general or 2) bread specifically.

a skin of water
"a bag of water." The water container was made out of animal skin.

Genesis 21:16
about the distance of a bowshot away
This refers to the distance that a person could shoot an arrow with a bow. This is about 100 meters.

Let me not look upon the death of the child
"I do not want to watch the boy die"

she lifted up her voice and wept
"she cried out loudly and wept" or "she wept loudly"

Genesis 21:17
the voice of the young man
"the sound of Ishmael"

the angel of God
"a messenger from God" or "God's messenger"

out of heaven
Here "heaven" means the place where God lives.

What troubles you
"What is wrong" or "Why are you crying"

Genesis 21:18
raise up the young man
"help the young man stand up"

I will make him into a great nation
"I will make his descendants become a great nation" or "I will make him become the ancestor of a great nation"

Genesis 21:19
God opened her eyes, and she saw
"God caused Hagar to see" or "God showed her"

the skin
"the container made of skin" or "the bag"

the young man
"the boy" or "Ishmael"

Genesis 21:20
God was with the young man
"God guided the young man" or "God blessed the young man"

became an archer
"became very skilled at using a bow and arrows"

Genesis 21:22
It came about at that time
This phrase marks the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

Phicol
This is the name of a man.
captain of his army
"commander of his army"

his army
The word "his" refers to Abimelech.

God is with you in all that you do
"God blesses everything you do"

Genesis 21:23
swear to me here by God
"promise me with God as your witness"

that you will not deal falsely with me
"that you will not lie to me"

will not deal falsely ... with my descendants
"will deal honestly with me and my descendants"

Show to me ... covenant faithfulness that I have shown to you
"Be as faithful to me and to the people of the land as I have been to you"

Genesis 21:24
I swear
"I swear to be as faithful to you and your people as you have been to me"

Genesis 21:25
Abraham also complained to Abimelech

Possible meanings are 1) Abraham was complaining about what happened or 2) "Abraham also rebuked Abimelek" concerning a well of water that Abimelek's servants had seized from him
"because Abimelek's servants had taken one of Abraham's wells"
Genesis 21:26
I have not heard of it until today
"This is the first time I have heard about it"
Genesis 21:27
Abraham took sheep and cattle and gave them to Abimelek
This is a sign of friendship and that Abraham agrees to make covenant with Abimelek
Genesis 21:30
you will receive
"you will take"
from my hand
"from me"
it may be a witness

Chapter 22

Genesis 22:1
after these things
This phrase refers to the events in chapter 21.
God tested Abraham
God tested Abraham's faithfulness"
Here I am
"Yes, I am listening" or "Yes, what is it?"
Genesis 22:2
your only son
"your only son whom I have promised"
the land of Moriah
"the land called Moriah"
Genesis 22:3
saddled his donkey
"loaded his donkey" or "put on his donkey what he needed for the journey"
young men
"servants"
Genesis 22:4
On the third day
"After traveling for three days"
saw the place afar off
"saw far away the place that God had spoken of"
Genesis 22:5
We will worship
The word "we" refers only to Abraham and Isaac, but not to the young men.
come again to you
"return to you"
Genesis 22:6
put it on Isaac his son
"had Isaac, his son, carry it"
He took in his own hand
"Abraham himself carried"
the fire
"something for starting a fire"
they went both of them together
"they left together" or "the two of them went together"

The word "it" refers to the gift of seven lambs.
so that it may be a witness for me
"to prove to everyone"
Genesis 21:31
Beersheba
Translators may add a footnote saying "Beersheba can mean either "well of the oath" or "well of seven."
they both
"Abraham and Abimelech"
Genesis 21:33
a tamarisk tree
This is an evergreen tree that can grow in the desert. It can be stated more generally. Alternate translation: "a tree"
the eternal God
"the God who lives forever"
Genesis 21:34
many days
"for a long time"

Genesis 22:7
My father
This is a loving way for a son to speak to his father.
Here I am
"Yes, I am listening" or "Yes, what is it?"
my son
This is a loving way for a father to speak to his son.
Genesis 22:8
God himself
Here "himself" emphasizes that it is God who will provide the lamb.
will provide
"will give us"
Genesis 22:9
he bound
"he tied up"
on the altar, on top of the wood
"on top of the wood that was on the altar"
Genesis 22:11
the angel of Yahweh
Possible meanings are 1) Yahweh made himself look like an angel or 2) this was one of Yahweh's angels or 3) this was a special messenger from God (some scholars think it was Jesus). Since the phrase is not well understood, it is best to simply translate it as "the angel of Yahweh" using the normal word that you use for "angel."
from heaven
This refers to the place where God lives.
Genesis 22:12
Do not lay your hand upon the young man, nor do anything to harm him
"Do not hurt the boy in any way"
now I know ... from me
The words "I" and "me" refer to Yahweh. When translating what is in the quote, do it as the angel of Yahweh did and use the words "I" and "me" when referring to Yahweh.
you fear God
This refers to deeply respecting God and showing that

respect by obeying him.

you have not withheld your son ... from me

"you have not held back your son ... from me." or "you were willing to offer your son ... to me"

Genesis 22:13

behold

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

was a ram caught in the bushes by his horns

"was a ram whose horns were stuck in the bushes" or "was a ram stuck in the bushes"

Genesis 22:14

to this day

"even now." This means even to the time that the author was writing this book.

it will be provided

"he will provide"

Genesis 22:15

a second time

"again"

Genesis 22:16

said—this is Yahweh's declaration

"spoke this message from Yahweh" or "declared these words of Yahweh." This is a formal way of saying that the words that follow come directly from Yahweh.

by myself I have sworn

"I have promised and I am my witness." To swear means to use the name of something or someone as the basis or power on which the oath is made. There is nothing more powerful for Yahweh to swear by than himself.

you have done this thing

"you obeyed me"

have not withheld your son

"have not kept back your son" or "were willing to offer your son to me"

Genesis 22:17

surely bless

"certainly bless"

I will greatly multiply your descendants

"I will cause your descendants to increase again and again" or "I will cause your descendants to be very many"

as the stars of the heavens, and as the sand which is upon the seashore

"beyond what you can count"

as the stars of the heavens

Here the word "heavens" refers to everything we see above the earth, including the sun, moon, and stars.

will possess the gate of their enemies

"will completely triumph over their enemies"

Genesis 22:18

Chapter 23

Genesis 23:2

Kiriath Arba

This is the name of a city.

Abraham mourned and wept for Sarah

"Abraham was very sad and cried because Sarah died"

Genesis 23:3

rose up and went from his dead wife

"got up and left his wife's body"

all the nations of the earth will be blessed

"I, the Lord, will bless all the people living everywhere"

nations of the earth

Here "nations" stands for the people of the nations.

you have obeyed my voice

"you have obeyed what I said" or "you have obeyed me"

Genesis 22:19

Abraham returned

"Abraham and his son went back"

they departed

"they left that place"

he lived at Beersheba

"Abraham and his people stayed in Beersheba"

Genesis 22:20

Abraham was told

"someone told Abraham"

Milkah has borne children, as well

"Milkah has also borne children"

Milkah

This is the name of a woman.

Genesis 22:21

They were Uz his firstborn, Buz his brother

"The name of his firstborn was Uz, and the names of the rest of his children were Buz his brother"

Uz ... Buz ... Kemuel ... Aram

These are all names of men. Translate this so that it is clear that all of these except Aram are the sons of Nahor and Milkah.

Genesis 22:22

Kesed, Hazo, Pildash, Jidlaph, and Bethuel

These are all names of men. Translate this so that it is clear that all of these are the sons of Nahor and Milkah.

Genesis 22:23

Bethuel became the father of Rebekah

"Later Bethel became the father of Rebekah"

These were the eight children that Milkah bore to Nahor, Abraham's brother

"These were the eight children of Milkah and Nahor, Abraham's brother." This refers to the children that were listed in Genesis 22:21-22.

Genesis 22:24

His concubine

"Nahor's concubine"

Reumah

This is the name of a woman.

also bore

"also gave birth to"

Tebah, Gaham, Tahash, and Maakah

These are all names of men.

the sons of Heth

"the descendants of Heth" or "the Hittites"

Genesis 23:4

among you

This idea may be expressed in terms of location. "in your country" or "here"

Please grant me a property

"Sell me some land" or "Allow me to buy a piece of land"

my dead
"my dead wife" or "my wife who has died"
Genesis 23:6
my master
This phrase is used to show respect to Abraham.
a prince of God
"a powerful man" or "a mighty leader."
your dead
"your wife who has died" or "your wife"
the choicest of our tombs
"the best of our burial places"
refuse you his tomb
"withhold his burial place from you" or "refuse to give to you his tomb"
Genesis 23:7
bowed down
This means to bend over or kneel down very low to humbly express respect and honor toward someone.
Genesis 23:8
Ephron ... Zohar
These are names of men.
Genesis 23:9
the cave of Machpelah
"the cave in Machpela." Machpela was the name of an area or region. Ephron owned a field in Machpela and the cave that was in the field.
which is at the end of his field
This also tells something about the cave. The cave was at the end of Ephron's field.
sell it to me publicly
"sell it to me in front of you all" or "sell it to me in your presence"
as a property
"as a piece of land that I may own and use"
Genesis 23:10
Now Ephron was sitting among the sons of Heth
Here "Now" is used here to mark a change from the story to background information about Ephron.
in the hearing of the sons of Heth
"so that all the sons of Heth could hear him" or "while all the sons of Heth were listening"
gate of his city
The city gate was where the leaders of the city would meet to make important decisions.
Genesis 23:11
in the presence of the sons of my people
"with my fellow countrymen as my witnesses"
sons of my people
This means "my fellow countrymen" or "my fellow Hittites"
I give it to you to bury your dead
"I give it to you. Bury your dead"
Genesis 23:13
in the hearing of the people of the land
"so that the people who lived in the area could hear" or

"while the people who lived in the area were listening"
But if you are willing
"No, but if you are willing" or "No, but if you agree with this"
I will pay for the field
"I will give you money for the field"
Genesis 23:15
Please, my master, listen to me
"Hear me, my master" or "Listen to me, kind sir"
A piece of land worth four hundred shekels of silver, what is that between me and you?
"The piece of land is worth only four hundred shekels of silver. For you and me, that is nothing."
four hundred shekels of silver
This is about 4.5 kilograms of silver.
Genesis 23:16
Abraham weighed out to Ephron the amount of silver
"Abraham weighed the silver and gave Ephron the amount" or "Abraham counted out to Ephron the amount of silver"
the sons of Heth
"the descendants of Heth"
according to the standard measurement of the merchants
"He weighed the silver the same way that the merchants used to weigh it"
Genesis 23:17
Mamre
This was another name for the city of Hebron. It may have been named after Mamre, the friend of Abraham who lived there.
that is, the field, the cave that was in it, and all the trees
This phrase explains what the author meant when he wrote "the field of Ephron." It was not only the field, but also the cave and trees in the field.
passed
"became property that belonged"
Genesis 23:18
to Abraham by purchase
These words complete the idea that begins with the word "passed" in verse 17. "became Abraham's possession when he purchased it" or "belonged to Abraham after he bought it"
in the presence of the sons of Heth
"with the people of Heth watching as witnesses"
Genesis 23:19
After this
"After he bought the field"
the cave of the field of Machpelah
"the cave in the field in Machpelah"
Genesis 23:20
passed to Abraham as a property for a burial place from the sons of Heth
"became Abraham's property for a burial ground when he bought it from the sons of Heth"

Chapter 24

Genesis 24:1

Now

This word is used here to mark a stop in the main story.

Here the author starts to tell a new part of the story.

Genesis 24:2

Put your hand under my thigh

Abraham was about to ask the servant to swear to do something. Putting his hand under Abraham's thigh would show that he would certainly do what he would swear to do.

Genesis 24:3

swear by Yahweh

"promise me with Yahweh as your witness"

the God of heaven and the God of the earth

"the God of everything in heaven and earth"

from the daughters of the Canaanites

"from the Canaanite women" or "from the Canaanites." This refers to Canaanite females.

among whom I make my home

"among whom we live"

Genesis 24:4

But you will go

"Swear that you will go" or "But go"

my relatives

"my family"

Genesis 24:5

What if

"What should I do if"

will not be willing to follow me

"will not follow me" or "refuses to come back with me"

Must I take your son back to the land from which you came

"Should I take your son to live in the land from which you came"

Genesis 24:7

who took me from my father's house

"who took me from my father and the rest of my family"

saying, 'To your descendants I will give this land,'

"saying that he would give this land to my descendants"

he will send his angel

The words "he" and "his" refer to Yahweh.

Genesis 24:8

But if the woman is not willing to follow you

"But if the woman refuses to come with you."

you will be free from this oath of mine

"you will not have to do what you swore to me that you would do"

Genesis 24:9

swore to him

"made an oath to him"

concerning this matter

"concerning Abraham's request" or "that he would do what Abraham said"

Genesis 24:10

He also took with him all kinds of goods from his master

This means he also took many good things that his master wanted to give to the woman's family.

departed and went

"set out and went" or "he left and went"

the city of Nahor

Possible meanings are 1) the city where Nahor lived" or 2) "the city called Nahor."

Genesis 24:11

He made the camels kneel down

Camels are tall animals with long legs. He made them bend their legs and lower their bodies to the ground. "He made

the camels lie down"

draw water

"get water"

Genesis 24:12

Then he said

"Then the servant said"

grant me success today and show covenant faithfulness to my master Abraham

"Show covenant faithfulness to my master Abraham by granting me success today"

grant me success

"help me to succeed" or "make me able to do what I have come here to do"

Genesis 24:13

Look, here I am standing

"You can see me standing here"

the spring of water

"the spring" or "the well"

the daughters of the men of the city

"the young women of the city"

Genesis 24:14

Let it happen like this

"Let it happen this way" or "Make this happen"

When I say to a young woman, 'Please lower your pitcher so that I may drink,'

"When I ask a young woman to let me have a drink of water from her jar"

pitcher

a medium-size jar made of clay used for holding and pouring liquids

that you have shown covenant faithfulness to my master

"that you have been faithful to the covenant you have with my master Abraham" or "you have been faithful to my master Abraham"

Genesis 24:15

behold

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

Rebekah was born to Bethuel son of Milkah, the wife of Nahor, Abraham's brother

"Rebekah's father was Bethuel. Bethuel's parents were Milkah and Nahor. Nahor was Abraham's brother"

Genesis 24:16

No man had ever known her

This is a polite way of saying that she had not had sexual relations with any man. You may need to use another euphemism in your language.

She went down to the spring ... and came up

The spring was somewhere lower in elevation than where the servant was standing.

Genesis 24:17

to meet her

"to meet the young woman"

Genesis 24:18

my master

"sir." Here the woman uses this term of respect to refer to the man, though she is not his slave.

Genesis 24:20

So she hurried and emptied her pitcher

"So she quickly emptied her pitcher"
the trough
"the animals' water trough." A trough is a long open container for holding water for animals to drink.
Genesis 24:21
The man
"The servant"
watched her
"watched Rebekah" or "watched the young woman"
to see
"to know" or "to determine"
had prospered his journey
"was showing him the woman who would become Isaac's wife"
or not
"or not prospered his journey"
Genesis 24:22
a gold nose ring weighing half a shekel
"an expensive gold nose ring"
two gold bracelets for her arms weighing ten shekels
"two large gold bracelets for her arms"
Genesis 24:23
Whose daughter are you
"Who is your father"
is there room in your father's house
"is there a place in your father's house"
for us
Apparently other men went on this journey with Abraham's servant. Here "us" refers to the servant and those traveling with him, but not to those to whom he was speaking.
to spend the night
"to stay tonight" or "to stay for the night"
Genesis 24:24
She said
"Rebekah said" or "the young woman said"
to him
"to the servant"
I am the daughter of Bethuel son of Milkah, whom she bore to Nahor
"Bethuel is my father, and his parents are Milkah and Nahor"
Genesis 24:25
We have plenty of both straw and feed
"We have plenty of straw and feed for the camels"
for you to spend the night
"for you to stay tonight" or "where you can stay for the night"
for you
Here "you" refers to the servant and those traveling with him.
Genesis 24:26
the man
"the servant"
Genesis 24:27
has not abandoned his covenant faithfulness and his trustworthiness toward my master
"has not stopped being faithful to his covenant and trustworthy toward my master" or "has not stopped being faithful and trustworthy to my master"

my master's relatives
"my master's family" or "my master's clan"
Genesis 24:28
ran and told her mother's household
"ran to the house and told her mother and everyone there"
all of these things
"everything that had just happened"
Genesis 24:29
Now
This word is used here to mark a stop in the main story. Here the author tells background information about Rebekah. The author introduces her brother, Laban, to the story.
Genesis 24:30
When he had seen the nose ring ... and when he had heard the words of Rebekah his sister
These things happened before he ran out to the man. This tells why Laban ran out to the man.
when he had heard the words of Rebekah his sister, "This is what the man said to me,"
"when he had heard his sister Rebekah tell what the man had said to her"
behold, he
The word "behold" here adds emphasis to what follows. "it was just as she had said: he"
Genesis 24:31
you blessed of Yahweh
"you whom Yahweh has blessed"
you
Here the word "you" refers to Abraham's servant.
Why are you standing outside?
"You do not need to stay outside."
Genesis 24:32
he unloaded the camels
"Laban's servants unloaded the camels" or "the camels were unloaded"
The camels were given straw and feed, and water was provided
"Laban's servants gave straw and feed to the camels, and they provided water"
to wash his feet ... him
"for Abraham's servant and the men who were with him to wash their feet"
Genesis 24:33
They set
Here, the word "they" refers to Laban's family members or to the household servants.
set food before him
"gave food to the servant"
said what I have to say
"spoken my words" or "told you why I am here"
Genesis 24:35
he has become great
Here the word "he" refers to Abraham.
become great
"become very wealthy"
He has given
The word "he" refers to Yahweh.
Genesis 24:36
bore a son to my master

"gave birth to a son"
 he has given ... to him
 "my master has given ... to his son"
 Genesis 24:37
 My master made me swear, saying
 "My master made me swear that I would do what he told me to do. He said"
 from the daughters of the Canaanites
 "from the Canaanite women" or "from the Canaanites"
 in whose land I make my home
 "among whom we live"
 Genesis 24:38
 to my relatives
 "to my own clan"
 Genesis 24:39
 Perhaps the woman will not follow me.
 "What if the woman will not come back with me?" or "What should I do if the woman will not come back with me?"
 Genesis 24:40
 before whom I walk
 "whom I serve"
 he will prosper your way
 "he will make your journey successful"
 Genesis 24:41
 you will be free from my oath
 "you will not have to do what you swore to me that you would do"
 if you come to my relatives
 "if you arrive at my relatives' home" or "if you go to my relatives"
 Genesis 24:42
 the spring
 "the well"
 Genesis 24:43
 let the young woman who comes ... the woman to whom I say
 The servant goes back to stating his request. These are the first two things he has to say about the woman whom he hopes will come.
 Genesis 24:44
 let her be the woman
 The servant finishes his request.
 Genesis 24:45
 speaking in my heart
 "praying" or "praying quietly"
 behold, Rebekah came
 "suddenly Rebekah came" or "I was surprised because I saw Rebekah coming"
 Genesis 24:47
 ring ... bracelets
 In this story, all of these items were made of gold. See how you translated these in Genesis 24:22.
 Genesis 24:48
 led me by the way that is right
 "brought me here"
 who had led me
 "because Yahweh led me"
 my master's relative
 This refers to Bethuel, the son of Abraham's brother Nahor.
 Genesis 24:49

Now therefore
 "Now." Here "Now" does not mean "at this moment," but is used to draw attention to the important point that follows.
 if you are prepared to show steadfast love and faithfulness to my master, tell me
 "tell me if you will love my master and be faithful to him by giving Rebekah to be his son's wife"
 you
 The word "you" refers to Laban and Bethuel.
 But if not
 "But if you are not prepared to treat my master with steadfast love and faithfulness"
 so that I may turn to the right hand or to the left
 "so that I may continue on my journey"
 Genesis 24:50
 The thing has come from Yahweh
 "Yahweh has caused all of this to happen"
 we cannot speak to you either bad or good
 "we dare not judge what Yahweh is doing"
 Genesis 24:51
 Rebekah is before you
 "Here is Rebekah"
 Genesis 24:52
 their words
 "what Laban and Bethuel said"
 he bowed down
 Bowing down before God is an expression of worship to him.
 Genesis 24:53
 articles of silver and articles of gold
 "silver and gold items" or "things made of silver and gold"
 precious gifts
 "expensive gifts" or "valuable gifts"
 Genesis 24:54
 he and the men who were with him
 "Abraham's servant and his men"
 stayed there overnight
 "slept there that night"
 arose in the morning
 "got up the next morning"
 Send me away
 "Let me leave and return"
 Genesis 24:55
 a few more days, at least ten
 "at least ten more days"
 Genesis 24:56
 he said
 "Abraham's servant said"
 to them
 "to Rebekah's brother and mother"
 Do not hinder me
 "Do not delay me" or "Do not make me wait"
 Yahweh has prospered my way
 "Yahweh has caused me to succeed in the purpose my journey"
 Send me on my way
 "Allow me to leave"
 Genesis 24:59
 So they sent their sister Rebekah

"So the family sent Rebekah"

her female servant

This refers to the female servant who had fed Rebekah when she was a baby, cared for her when she was a child, and still served her.

Genesis 24:60

may you be the mother of thousands of ten thousands

"may you be the ancestor of millions of people" or "may you have very many descendants"

may your descendants possess the gate of those who hate them

"may your descendants completely defeat those who hate them"

Genesis 24:61

Then Rebekah arose, and she and her servant girls mounted the camels

"Then Rebekah and her servant girls went and got on the camels"

Thus the servant took Rebekah, and went his way

"In this way Abraham's servant took Rebekah with him and returned to where he had come from"

Genesis 24:62

Now

This word marks a change in the story. It was telling about the servant finding a wife, and now it will tell about Isaac.

Beer Lahai Roi

This is the name of a water well in the Negev. See how you translated it in Genesis 16:14.

Chapter 25

Genesis 25:4

All these

This refers to the people named in verses 2-4.

Genesis 25:5

Abraham gave all that he owned to Isaac

"Isaac inherited all that Abraham owned." It was normal for the father to divide his wealth when he was old and not leave that for others to do after he died.

Genesis 25:8

Abraham breathed his last and died

"Abraham died"

at a good old age, an old man with a full life

"when he had lived a very long time and was very old"

he was gathered to his people

"he joined his family members who had already died"

Genesis 25:9

the cave of Machpelah, in the field of Ephron

Ephron owned a field in Machpelah and the cave that was in that field. Abraham bought the field from Ephron.

Machpelah

Machpelah was the name of an area or region. See how you translated this in Genesis 23:9

which is near Mamre

Machpela was near Mamre.

Mamre

This was another name for the city of Hebron. It may have been named after Mamre, the friend of Abraham who lived there.

Genesis 25:10

This field Abraham had bought

"Abraham had bought this field"

Genesis 24:63

Isaac went out to meditate in the field in the evening

"One evening Isaac went out to the field to think." This must have been a long time after the servant and Rebekah left her home since they had to travel a long distance.

When he looked up and saw, behold, there were camels coming!

"When he looked up he was surprised to see camels coming"

Genesis 24:64

Rebekah looked

"Rebekah looked up"

she jumped down from the camel

"she quickly got off the camel"

Genesis 24:65

So she took her veil, and covered herself

"So she covered her face with her veil." This is a sign of respect and modesty towards the man she will marry. The full meaning of this can be made explicit.

veil

a piece of cloth used to cover a person's head, shoulders and face

Genesis 24:67

took Rebekah, and she became his wife

"married Rebekah" or "took her as his wife"

So Isaac was comforted

"So Rebekah comforted Isaac"

sons of Heth

"the descendants of Heth" or "the Hittites." See how you translated this in Genesis 23:5.

Genesis 25:12

Now

This word is used in English to introduce a new part of the story and information about Ishmael.

Genesis 25:16

princes

Here the word "princes" means that the men were leaders or rulers of the tribes; it does not mean that they were the sons of a king.

Genesis 25:17

These were the years of the life of Ishmael, 137 years

Ishmael lived 137 years.

breathed his last and died

"died"

Genesis 25:18

They lived

"His descendants settled"

Havilah

Havilah was located somewhere in the Arabian Desert. See how you translated this in Genesis 2:11.

as one goes toward

"in the direction of"

They lived in hostility with each other

Possible meanings are 1) "they did not live in peace together," or 2) "they lived away from their other relatives."

Genesis 25:20

when he took as his wife Rebekah

"when he married Rebekah"

Bethuel

Bethuel was Rebekah's father. See how you translated this name in Genesis 22:22.

Paddan Aram

This was another name for the region of Mesopotamia, which about the same location as modern Iraq.

Genesis 25:21

she was barren

"she was unable to become pregnant"

Rebekah his wife conceived

"Rebekah, his wife, became pregnant with twins"

Genesis 25:22

The children struggled together within her

"the babies inside her kept bumping against each other" or

"The babies pushed against each other within her

She went to ask Yahweh about this

"She went and asked Yahweh about this." It is not clear where she went. She may have gone somewhere private to pray, or she may have gone somewhere to offer a sacrifice.

Genesis 25:23

said to her

"said to Rebekah"

Two nations are in your womb

"Two nations will come from the twins within you"

two peoples will be separated from within you

"when you give birth to these two children they will be rivals"

the older will serve the younger

Possible meanings are 1) "the older son will serve the younger son" or 2) "the descendants of the older son will serve the descendants of the younger son." If possible, translate it so that people could understand either meaning.

Genesis 25:24

behold, there

"she was surprised to learn that there"

Genesis 25:25

red all over like a hairy garment

"red and hairy like a garment made of animal hair"

Esau

Translators may add a footnote that says "The name Esau sounds like the word 'hairy.'"

Genesis 25:26

grasping Esau's heel

"holding the back part of Esau's foot"

Jacob

Translators may also add a footnote that says "The name Jacob means 'he grasps the heel.'"

Chapter 26

Genesis 26:1

Now

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

a famine happened

"there was a famine" or "there was another famine"

in the land

"in the land where Isaac and his family lived"

that had been in the days of Abraham

"that had happened during Abraham's life" or "that had

Genesis 25:27

became a skillful hunter

"became good at hunting and killing animals for food"

a quiet man

"a peaceful man" or "a less active man"

who spent his time in the tents

"who remained in the tents much of the time"

Genesis 25:28

Now

This word is used to mark a change in focus, shifting from the story to background information about Isaac and Rebekah.

Isaac loved

Here the word "loved" means "favored" or "preferred."

because he ate the animals that he had hunted

"because he ate the animals that Esau had hunted" or

"because he enjoyed eating the wild animal meat that Esau caught"

Genesis 25:29

cooked some stew

"boiled some food" or "cooked some soup." This stew was

made of boiled lentils

he was weak from hunger

"he was weak because he was very hungry" or "he was very hungry"

Genesis 25:30

I am exhausted

"I am weak from hunger" or "I am very hungry"

Edom

Translators may add a footnote that says "The name Edom means 'red.'"

Genesis 25:31

birthright

right as firstborn to inherit most of the father's wealth

Genesis 25:32

I am about to die

"I am so hungry I feel like I could die"

What good is the birthright to me?

"My inheritance is no good to me if I die of hunger!"

Genesis 25:33

First swear to me

"First swear to me that you will sell me your birthright"

Genesis 25:34

lentils

These are like beans, but their seeds are very small, round, and somewhat flat.

Esau despised his birthright

"Esau showed that he did not value his birthright"

happened while Abraham was alive"

Genesis 26:2

appeared to him

"appeared to Isaac"

Genesis 26:3

for to you and to your descendants, I will give all these lands

"for I will give all these lands to you and your descendants"

I will fulfill the oath that I swore to Abraham your father

"I will do what I promised Abraham your father I would

do"

Genesis 26:4

I will multiply your descendants

"I will cause you to have very many descendants."

like the stars of heaven

This speaks about the number of Isaac's descendants as if they were the same as the number of stars. See how you translated this in Genesis 22:17.

heaven

This refers to everything we see above the earth, including the sun, moon, and stars.

all the nations of the earth will be blessed

"I will bless all the nations of the earth"

Genesis 26:5

Abraham obeyed my voice and kept my instructions, my commandments, my statutes, and my laws

"Abraham obeyed me and did everything I commanded him to do"

Genesis 26:6

So Isaac settled in Gerar

"So Isaac and his family settled in Gerar"

Genesis 26:7

He feared to say

Here "fear" refers to the unpleasant feeling a person has when there is a threat of harm to himself or others. "He was afraid to say"

to get Rebekah

"in order to take Rebekah"

Genesis 26:8

He saw, behold, Isaac

"And he was surprised to see that Isaac"

was caressing Rebekah

Possible meanings are 1) he was touching her the way a husband touches his wife or 2) he was laughing and talking with her the way a husband talks with his wife.

Genesis 26:9

Abimelek called Isaac to him

"Abimelek sent someone to bring Isaac to him"

Why did you say, 'She is my sister'?

"Why did you say that she is your sister?"

to get her

"so he could take her"

Genesis 26:10

What is this you have done to us?

"You should not have done this to us!"

might easily have lain with your wife

The word "lain" here is a euphemism for "had sexual relations."

you would have brought guilt upon us

"you would have caused us to be guilty of taking a man's wife"

upon us

Here "us" refers to Abimelech and his people.

Genesis 26:11

Whoever touches this man

"Whoever harms this man"

will surely be put to death

"I will put him to death" or "I will order my men to kill him"

Genesis 26:12

in that land

"in Gerar"

a hundredfold

This means "one hundred times as much as he planted." It can be translated more generally as "a very large crop."

Genesis 26:13

The man became rich

"Isaac became rich" or "He became rich"

grew more and more until he became very great

"he gained more and more until he became very wealthy"

Genesis 26:14

sheep

This may also include goats.

a large household

"many servants"

The Philistines envied him

"The Philistines were jealous of him"

Genesis 26:15

in the days of Abraham his father

"when Abraham, his father, was living" or "during his father Abraham's lifetime"

Genesis 26:16

Abimelek said

"Therefore Abimelek said" or "Finally Abimelek said" or 2)

Abimelek made this decision because he saw that his people were jealous and acting in a hostile way towards Isaac.

much mightier than we

"much stronger than we are"

Genesis 26:17

So Isaac departed

"So Isaac and his household left"

Genesis 26:18

Isaac dug out

"Isaac and his servants dug out"

The Philistines had filled them with earth

This was the reason that Isaac dug them out. Possible ways to translate this are: 1) Since this happened first, this sentence can come before the sentence about Isaac digging them out, or 2) This sentence can start with "Isaac did this because the Philistines had stopped them up."

Genesis 26:19

flowing water

"fresh water"

Genesis 26:20

herdsmen

men who tended livestock

This water is ours

Here "ours" refers to the herdsmen of Gerar.

Esek

Translators may also add a footnote that says "The name

Esek means 'quarrel' or 'argue.'"

Genesis 26:21

Then they dug

"Then Isaac's servants dug"

they quarreled

"the herdsmen of Gerar argued with Isaac's herdsmen"

so he gave it

"so Isaac gave it"

Sitnah

Translators may add a footnote that says "The name Sitnah means 'oppose' or 'accuse.'"

Genesis 26:22

Rehoboth

Translators may add a footnote that says "The name Rehoboth means 'make room for' or 'empty place.'"

us ... we

Isaac was speaking about himself and his household.

Genesis 26:24

multiply your descendants

"will cause your descendants to increase greatly" or "will cause your descendants to be very many"

for my servant Abraham's sake

"because I promised my servant Abraham that I would do this"

Genesis 26:25

Isaac built an altar there

"Isaac built an altar there to sacrifice to Yahweh"

called on the name of Yahweh

"prayed to Yahweh" or "worshipped Yahweh"

Genesis 26:26

went to him

"went to Isaac"

Ahuzzath

This is the name of a man.

his friend

Possible meanings are 1) "Abimelech's friend" or 2)

"Abimelech's advisor."

Phicol

This is the name of a man. See how you translated his name in Genesis 21:22.

Genesis 26:28

they said

"one of them said"

We have clearly seen

"We know" or "We are certain"

So let us make a covenant

"So we want to make a covenant"

Genesis 26:29

and as we have treated you well

"We have done only good to you"

Genesis 26:30

Isaac made a feast for them, and they ate and drank

Eating a meal together was a part of making a covenant with one another.

for them

Here "them" refers to "Abimelech, Ahuzzath, and Phicol"

they ate

"they all ate"

Genesis 26:33

He called the well Shibah

"So he called the well Shibah." Translators may add a footnote that says "The name Shibah sounds like the word that means 'oath.'"

Beersheba

Translators may add a footnote saying "Beersheba can mean either 'well of the oath' or 'well of seven.'"

Genesis 26:34

he took a wife

"he took two wives"

Judith ... Basemath

These are the names of Esau's wives.

Beerli ... Elon

These are names of men.

the Hittite

"the descendant of Heth" or "a descendant of Heth." The Hittite people were the descendants of Heth.

Genesis 26:35

They brought sorrow to Isaac and Rebekah

"They made Isaac and Rebekah sorrowful" or "Isaac and Rebekah were miserable because of them"

Chapter 27

Genesis 27:1

his eyes were dim

"he was nearly blind" or "he was almost blind"

Here I am

"I am here" or "I am listening." See how you translated this in Genesis 22:1.

Genesis 27:2

See now, I

"Please listen carefully: I" See how you translated this phrase in Genesis 12:11.

I do not know the day of my death

"I may die any day now"

Genesis 27:3

your weapons

"your hunting equipment"

your quiver

"your quiver of arrows"

hunt game for me

"hunt a wild animal for me"

Genesis 27:4

Make delicious food for me, the sort that I love

"Cook for me the tasty meat that I love"

bless you

In Bible times, a father would often pronounce a formal blessing on his children.

Genesis 27:5

Now

This verse is background information for the description of the events that follow. The word "now" shows that the author is going to begin to talk about Rebekah and Jacob.

to Esau his son

Esau was the son of both Isaac and Rebekah. The author calls Esau "his son" to emphasize that Isaac preferred Esau over Isaac.

Genesis 27:6

to Jacob her son

Jacob was the son of both Isaac and Rebekah. The author calls Jacob "her son" here to emphasize that Rebekah preferred Jacob over Esau.

Genesis 27:7

'Bring me game and make me delicious food, that I may eat it and bless you in the presence of Yahweh before my death.'

"He told Esau to hunt a wild animal, and to make the tasty meat that he loves. Then before he dies, your father will bless Esau in the presence of Yahweh."

Bring me game

"Bring me a wild animal that you hunt and kill"

Genesis 27:8

obey my voice as I command you

"obey me and do what I tell you"

Genesis 27:10

so that he may eat it, so that he may bless you

"and after he eats it, he will bless you"

Genesis 27:11

I am a smooth man

"I am a man with smooth skin" or "I am not hairy"

Genesis 27:12

I will seem to him as a deceiver

"he will think that I am a liar" or "he will know that I am deceiving him"

I will bring a curse upon me and not a blessing

"Then because of this, he will curse me and not bless me"

Genesis 27:13

My son, let any curse fall on me

"let your father curse me instead of you, my son"

bring them to me

"bring me the young goats"

Genesis 27:16

She put the skins of the kids on his hands

The goat skins still had the hair on them.

Genesis 27:17

She put the delicious food and the bread that she had prepared into the hand of her son Jacob

"She gave to her son Jacob the delicious food and bread which she had prepared"

Genesis 27:19

I have done as you said to me

"I have done what you told me to do"

some of my game

The word "game" refers to wild animals that someone hunts and kills.

Genesis 27:20

He said

"Jacob replied"

brought it to me

"helped me to succeed while hunting"

Genesis 27:21

whether you are my true son Esau or not

"if you are really my son Esau"

Genesis 27:22

Jacob went over to Isaac his father

"Jacob approached Isaac his father"

The voice is Jacob's voice

"You sound like Jacob"

but the hands are the hands of Esau

"but your hands feel like Esau's hands"

Genesis 27:24

He said

"But first Isaac asked"

Genesis 27:25

he drank

"Isaac drank it"

Genesis 27:27

he smelled the smell of his clothes and blessed him

"Isaac smelled his clothes and they smelled like Esau's clothes, so Isaac blessed him"

the smell

"the scent"

blessed him

"then he blessed him." This refers to the formal blessing a father pronounces on his children.

See, the smell of my son

"Truly, the smell of my son"

that Yahweh has blessed

"that Yahweh has caused to be very productive"

Genesis 27:28

give you

Here "you" is singular and refers to Jacob. But the blessing would also apply to Jacob's descendants.

dew of heaven

"night mist from heaven to water your crops"

fatness of the earth

"good soil for producing crops"

plenty of grain and new wine

"plenty of food and drink"

Genesis 27:29

nations bow down

"people from all nations bow down"

Be master over your brothers

"Become a master over your brothers"

your brothers ... your mother's sons

Isaac is speaking this blessing directly to Jacob. But, it also applies to Jacob's descendants who will rule over the descendants of Esau and the descendants of any other of Jacob's brothers that he may have.

May every one who curses you be cursed

"May God curse everyone who curses you"

may every one who blesses you be blessed

"May God bless everyone who blesses you"

Genesis 27:30

had scarcely gone out from the presence of Isaac his father

"had just left the tent of Isaac his father"

Genesis 27:31

some of your son's game

Here "your son's" was a polite way of Esau referring to his own food he prepared.

your son's game

The word "game" refers to wild animals that people hunt to eat.

Genesis 27:32

said to him

"said to Esau"

Genesis 27:33

Isaac trembled

"Isaac began to shake"

Genesis 27:34

he cried with a very great and bitter cry

"he cried loudly"

Genesis 27:35

has taken away your blessing

"I have blessed him instead of you"

Genesis 27:36

Is he not rightly named Jacob?

"Jacob is certainly the right name for my brother!"

Jacob

Translators may also add a footnote that says: "The name Jacob means 'he grasps the heel.' In the original language the name 'Jacob' also sounds like the word for 'he deceives.'"

He took away my birthright

"What was once my birthright is now his because he tricked me"

now he has taken away my blessing

"now he has tricked you into blessing him instead of me"

Have you not reserved a blessing for me

Esau knows that his father cannot bless him with the same things that he blessed Jacob. Esau is asking if there is anything left to say to him that Isaac did not say while blessing Jacob.

Genesis 27:37

What more can I do for you, my son?

"There is nothing else I can do for you!"

Genesis 27:39

said to him

"said to Esau"

Look, the place

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

far from the richness of the earth

"far from the fertile soil"

dew of the sky above

"the night mist from the sky to water your crops"

Genesis 27:40

your ... you

In 27:39-40 these pronouns are singular and refer to Esau, but what Isaac says also applies to Esau's descendants

By your sword you will live

"You will rob and kill people in order to get what you need to live"

you will break his yoke off of your neck

"you will free yourself from his control"

Genesis 27:41

Esau bore a grudge against Jacob

Esau believed that Jacob had wronged him, and so Esau did not want to forgive Jacob.

Esau said in his heart

"Esau said to himself"

days of mourning for my father are near

This refers to a number of days a person grieves when a family member dies.

Genesis 27:42

The words of Esau her older son were told to Rebekah

"Someone told Rebekah about Esau's plan"

See

"Look" or "Listen" or "Pay attention to what I am about to tell you"

is consoling himself

"is making himself feel better"

Genesis 27:43

flee to Laban

"leave here quickly and go to Laban"

Genesis 27:44

for a while

"for a period of time"

until your brother's fury subsides

"until you brother calms down"

Genesis 27:45

until your brother's anger turns away from you

: "until he is no longer angry with you"

Why should I lose you both in one day?

"I do not want to lose both of you in one day!"

Genesis 27:46

I abhor life

"I am terribly upset"

the daughters of Heth

"these Hittite women" or "descendants of Heth"

like these women, some of the daughters of the land

"like these women who live in this land"

what good will my life be to me?

"My life will be awful!"

Chapter 28

Genesis 28:2

Arise, go

"Go right away"

Paddan Aram

This was another name for the region of Mesopotamia, which about the same location as modern Iraq.

house of

"family"

Bethuel

Bethuel was Rebekah's father. See how you translated this name in Genesis 22:22.

your mother's father

"your grandfather"

your mother's brother

"your uncle"

Genesis 28:3

make you fruitful and multiply you

"give you many children and descendants"

Genesis 28:4

May he give you the blessing of Abraham, to you, and to your descendants after you

"May God bless you and your descendants as he blessed Abraham" or "May God give to you and your descendants what he promised to Abraham"

that you may inherit the land

God giving the land of Canaan to Jacob and his descendants is spoken of as if a child were inheriting money or possessions from his father.

the land where you have been sojourning

"the land where you have been staying"

Genesis 28:6

Now

This word is used here to mark a change from the story to background information about Esau.

to take a wife
"to take a wife for himself"
He also saw that Isaac had blessed him
"Esau also saw that Isaac had blessed Jacob"
women of Canaan
"daughters of Canaan" or "Canaanite women"
Genesis 28:8
Esau saw
"Esau realized"
the women of Canaan did not please Isaac his father
"his father Isaac did not approve of the women of Canaan"
Genesis 28:9
So he went
"Because of that, he went"
besides the wives that he had
"in addition to the wives that he already had"
Mahalath
This is the name of one of Ishmael's daughters.
Nebaioth
This is the name of one of Ishmael's sons.
Genesis 28:12
He dreamed
"Jacob had a dream"
set up on the earth
"with the bottom of it touching the ground"
reached to heaven
This refers to the place where God lives.
Genesis 28:13
Behold
The word "behold" here alerts us to pay attention to the surprising information that follows.
Yahweh stood above it
Possible meanings are 1) "Yahweh was standing at the top of the stairway" or 2) "Yahweh was standing next to Jacob"
Abraham your father
"Abraham your ancestor" or "Abraham your forefather"
Genesis 28:14
Your descendants will be like the dust of the earth
"You will have more descendants than you can count"
you will spread far out to the west
"your descendants will spread out to the west"
to the west, to the east, to the north, and to the south
"in all directions"
Through you and through your descendants will all the families of the earth be blessed
"I will bless all families on the earth through you and your

Chapter 29

Genesis 29:1
the people of the east
This means the people of Paddan Aram, which is a land east of the land of Canaan.
Genesis 29:2
and, behold, three flocks of sheep were lying there by it
The word "behold" marks the beginning of another event in the larger story. Your language may have a way of doing this.
they would water
"the shepherds would water" or "those taking care of the

descendants"
Genesis 28:15
Behold, I am
"Pay attention, because what I am about to say is both true and important: I am"
for I will not leave you. I will do all
"for I will not leave you until I have done all"
I will keep you
"I will keep you safe" or "I will protect you"
I will bring you into this land again
"I will bring you back to this land"
Genesis 28:17
the house of God ... the gate of heaven
The phrase "the gate of heaven" explains that this place is the entrance to "the house of God" and "the entrance to where God lives."
Genesis 28:18
pillar
This is a memorial pillar, that is, simply a large stone or boulder set up on its end.
poured oil upon the top of it
"poured oil on the top of it in order to dedicate the pillar to God"
Genesis 28:19
Bethel
Translators may also add a footnote that says "The name Bethel means 'house of God.'"
Luz
This is the name of a city.
Genesis 28:20
vowed a vow
"made a vow" or "solemnly promised God"
on this road on which I am walking
"on this journey"
will give me bread to eat
Here "bread" stands for food in general
Genesis 28:21
so that I return safely ... then Yahweh will be my God
This can be stated in the second person. "If you will ... clothes to wear ... so that I return safely ... then you, Yahweh, will be the God that I will worship"
to my father's house
"to my father and the rest of my family"
Genesis 28:22
a sacred stone
"God's house" or "God's place"

sheep would water"
the well's mouth
"the opening of the well"
Genesis 29:4
Jacob said to them
"Jacob said to the shepherds"
Genesis 29:5
Laban son of Nahor
"Laban the grandson of Nahor."
Genesis 29:7
it is the middle of the day

"the sun is still high in the sky" or "the sun is still shining brightly"

for the flocks to be gathered together

"for you to gather the flocks"

let them graze

"let them eat grass in the field"

Genesis 29:8

until all the flocks are gathered together

"until the other shepherds gather their flocks"

from the well's mouth

"from the well" or "from the opening of the well"

and we will water the sheep

"then we will water the sheep"

Genesis 29:10

his mother's brother

"his uncle"

Genesis 29:11

Jacob kissed Rachel

In ancient Near East, it is common to greet a relative with a kiss. However, it is normally done between men. If your language has an affectionate greeting for a relative, use that. If not, use what is appropriate.

wept loudly

Jacob weeps because he is so happy. The full meaning of this statement can be made explicit.

Genesis 29:13

his sister's son

"his nephew"

embraced him

"hugged him"

Jacob told Laban all these things

"then Jacob told Laban everything he told Rachel"

Genesis 29:14

my bone and my flesh

"my relative" or "a member of my family"

Genesis 29:15

Should you serve me for nothing ... my relative?

"It is certainly right that I should pay you for working for me even though you are my relative."

Genesis 29:17

Leah's eyes were tender

Possible meanings are 1) "Leah's eyes were pretty" or 2) "Leah's eyes were plain"

Genesis 29:20

and they seemed to him only a few days

"but the time seemed to him to be only a few days"

for the love he had for her

"on account of the love he had for her" or "because of his love for her"

Genesis 29:21

for my days have been completed

"for my days of working for you have been completed" or "For I have completed the length of time that I was to work for you")

so that I may go to her

This is a polite way of referring to having sexual relations with her.

Genesis 29:22

made a feast

"had others prepare a wedding feast"

Genesis 29:23

who went to her

This is a polite way of saying that he had sexual relations with her.

Genesis 29:24

Laban gave his female servant Zilpah ... her servant

Here the author gives background information about Laban giving Zilpah to Leah. Most likely he gave Zilpah to Leah before the wedding.

Zilpah

This is the name of Leah's female servant.

Genesis 29:25

behold, it was Leah

"Jacob was surprised to see it was Leah in bed with him."

The word "behold" here shows that Jacob was surprised by what he saw.

What is this you have done to me?

"I cannot believe you did this to me!"

Did I not serve you for Rachel?

"I served you for seven years to marry Rachel!"

Genesis 29:26

It is not our custom to give

"In our family we do not give"

Genesis 29:27

Complete the bridal week of this daughter

"Finish celebrating Leah's bridal week"

we will give you the other also

"next week we will give you Rachel also"

Genesis 29:28

Jacob did so, and completed Leah's week

"And Jacob did what Laban asked, and finished celebrating Leah's bridal week"

Genesis 29:29

Bilhah

This is the name of Rachel's female servant.

Genesis 29:30

Jacob went to Rachel

This is a polite way of saying that he had sexual relations with her.

he loved Rachel

This refers to the romantic love between a man and a woman.

Genesis 29:31

not loved

"loved less than Rachel"

so he opened her womb

God causing Leah to be able to become pregnant is spoken of as if God is opening her womb.

was barren

"was not able to become pregnant"

Genesis 29:32

Leah conceived and bore a son

"Leah became pregnant and gave birth to a son"

she called his name Reuben

Translators may also add a footnote that says: "The name Reuben means 'See, a son.'"

Yahweh has looked upon my affliction

"Yahweh saw that I was suffering"

Genesis 29:33

Then she conceived

"Then Leah became pregnant"

bore a son

"gave birth to a son"

Yahweh has heard that I am unloved

"Yahweh has heard that my husband does not love me"

she called his name Simeon

Translators may also add a footnote that says "The name Simeon means 'heard.'"

Genesis 29:34

will my husband be attached to me

"my husband will embrace me"

I have borne him three sons

"I have given birth to three sons for him"

his name was called Levi

Translators may also add a footnote that says "The name Levi means 'attached.'"

Genesis 29:35

She conceived again

"Leah became pregnant again"

bore a son

"gave birth to a son"

she called his name Judah

Translators may also add a footnote that says "The name Judah means 'praise.'"

Chapter 30

Genesis 30:1

When Rachel saw that she bore Jacob no children

"When Rachel realized that she was unable to become pregnant"

I will die

"I will feel completely worthless"

Give me children

"Cause me to become pregnant"

Genesis 30:2

Jacob's anger burned against Rachel

"Jacob was very angry with Rachel"

Am I in the place of God, who has withheld from you the fruit of the womb?

"I am not God! I am not the one who is preventing you from having children!"

Genesis 30:3

She said

"Rachel said"

See

"Look" or "Listen" or "Pay attention to what I am about to tell you"

there is my servant Bilhah ... I will have children by her

At that time, this was an acceptable way for a barren woman to have children that would legally belong to her. The full meaning of this may be made explicit.

Go to her

This is a polite way of asking him to have sexual relations with her servant.

on my knees

"for me"

I will have children by her

"and in this way she will cause me to have children"

Genesis 30:5

bore Jacob a son

"gave birth to a son for Jacob"

Genesis 30:6

she called his name

"Rachel gave him the name"

called his name Dan

Translators may also add a footnote that says "The name Dan means 'he judged.'"

Genesis 30:7

Bilhah ... conceived again

"Bilhah ... became pregnant again"

bore Jacob a second son

"gave birth to a second son for Jacob"

Genesis 30:8

With mighty wrestlings have I wrestled with my sister

"I have had a great struggle to have children like my older sister, Leah"

have prevailed

"I have won" or "I have succeeded"

called his name Naphtali

Translators may also add a footnote that says "The name Naphtali means 'my struggle.'"

Genesis 30:9

she took Zilpah, her servant, and gave her to Jacob as a wife

"she gave Zilpah, her servant, to Jacob as a wife"

Genesis 30:11

This is fortunate!

"How fortunate!" or "What good luck!"

called his name Gad

Translators may also add a footnote that says "The name Gad means 'fortunate.'"

Genesis 30:13

the daughters

"the women" or "the young women"

called his name Asher

Translators may also add a footnote that says "The name Asher means 'happy.'"

Genesis 30:14

Reuben went

"Reuben went out"

in the days of wheat harvest

"at the time of year of the wheat harvest" or "during the wheat harvest"

mandrakes

"love fruit"

Genesis 30:15

Is it a small matter to you ... my husband?

"It is bad enough ... my husband."

Do you now want ... too?

"Now you want ... too!"

Then he will lie with you

"Then Jacob will have sexual relations with you"

Genesis 30:16

You must come to me

"You must have sexual intercourse with me"

Jacob lay with Leah
"Jacob had sexual relations with Leah"
Genesis 30:18
God has given me my wages
"God has given my due" or "God has rewarded me"
She called his name Issachar
Translators may also add a footnote that says: "The name Issachar means 'there is a reward.'"
Genesis 30:20
She called his name Zebulun
Translators may also add a footnote that says: "The name Zebulun means 'honor.'"
Genesis 30:21
called her name Dinah
This is the name of Leah's daughter.
Genesis 30:22
God called Rachel to mind and listened to her
"God considered Rachel and granted to her what she wanted"
Genesis 30:23
God has taken away my shame
"God has caused me to no longer feel ashamed"
Genesis 30:24
She called his name Joseph
Translators may also add a footnote that says: "The name Joseph means 'may he add.'"
Genesis 30:26
and let me go
"so I can go"
you know the service I have given you
"you know that I have served you long enough"
Genesis 30:27
Laban said to him
"Laban said to Jacob"
If now I have found favor in your eyes
"If I have found favor with you" or "If you are pleased with me"
wait, because
"please stay, because"
I have learned by using divination
"I have discovered by my own spiritual and magical practices"
for your sake
"because of you"
Genesis 30:28
Name your wages
"Tell me how much I have to pay to keep you here"
Genesis 30:29
Jacob said to him
"Jacob said to Laban"
how your livestock have fared with me
"how well your livestock have done since I started taking care of them"
Genesis 30:30

Chapter 31

Genesis 31:1

Now

This word is used here to mark a stop in the main story.

and it has increased abundantly
"but now your wealth has greatly increased"
Now when will I provide for my own household also?
"Now I want to take care of my family!"
Genesis 30:31
If you will do this thing for me
"But if you will do this thing for me"
this thing
The phrase "this thing" refers to what Jacob will propose in verse 32.
Genesis 30:32
removing from it every speckled and spotted sheep, and every black one among the sheep, and the spotted and speckled among the goats
"and remove every sheep with spots, every black sheep, and every goat with spots"
These will be my wages
"This will be the cost of keeping me here"
Genesis 30:33
My integrity will testify for me later on
"And later you will know if I have been honest with you or not"
Genesis 30:35
gave them into the hand
"had his sons take care of them"
Genesis 30:37
poplar, almond, and plane trees
These are all trees with white wood.
Genesis 30:38
the watering troughs
long open containers for holding water for animals to drink
Genesis 30:39
The flocks bred
"The animals of the flocks conceived" or "The animals mated"
produced striped, speckled, and spotted young
"gave birth to babies with stripes and spots"
Genesis 30:40
Jacob separated
"During the several years following, Jacob separated"
face toward
"look toward"
Genesis 30:41
before the eyes of the flock
"so that the flock could see them"
among the sticks
"in front of the sticks"
Genesis 30:42
So the feebler animals were Laban's, and the stronger were Jacob's
"So the weaker offspring did not have stripes or spots and so belonged to Laban, while the stronger offspring did have stripes or spots and so belonged to Jacob"
Genesis 30:43
The man
"Jacob"

Here the author starts to tell a new part of the story.

Jacob has taken away all that was our father's

"Everything that Jacob has taken belonged to our father"

Genesis 31:2

Jacob saw the look on Laban's face. He saw that his attitude toward him had changed

"Jacob noticed that Laban was no longer pleased with him"

Genesis 31:3

your fathers

"your father Isaac and your grandfather Abraham"

Genesis 31:5

I see your father's attitude toward me has changed

"I have noticed your father is no longer pleased with me"

Genesis 31:6

You know that it is with all my strength that I have served your father

"You yourselves know that I have served your father with all my strength"

Genesis 31:7

has deceived me

"has lied to me" or "has not treated me fairly"

my wages

"what he said he would pay me"

to hurt me

Possible meanings are 1) physical harm or 2) to cause Jacob to suffer in any way.

Genesis 31:8

The speckled animals

"The animals with spots"

the flock bore

"the flock gave birth to"

The striped

"The animals with stripes"

Genesis 31:9

In this way God has taken away the livestock of your father and given them to me

"This is how God gave your father's animals to me"

Genesis 31:10

Once at the time of breeding season

"During the breeding season"

mating with the flock

"mating with the female goats of the flock"

Genesis 31:11

angel of God

Possible meanings are 1) God himself appeared as a man or 2) one of God's messengers appeared. Since the phrase is not well understood, it is best to simply translate it as "the angel of God," using the normal word that you use for "angel."

I said

"And I answered"

Genesis 31:12

Lift up your eyes

This is a way of saying "Look up."

that are breeding with the flock

"that are breeding with the female goats of the flock"

Genesis 31:13

where you anointed a pillar

Jacob poured oil on the pillar to dedicate it to God.

the land of your birth

"the land where you were born"

Genesis 31:14

Is there any portion or inheritance for us in our father's house?

"There is absolutely nothing left for us to inherit from our father!"

Genesis 31:15

Are we not treated by him as foreigners?

"Our father treats us like a foreign women instead of daughters!"

For he has sold us

"He has sold us for his own gain"

has also completely devoured our money

"he completely used up our money"

Genesis 31:16

whatever God has said to you, do it

"do all that God has told you"

Genesis 31:17

his sons

"his children"

Genesis 31:18

He drove all his livestock

"He drove all his cattle." Here "livestock" is referring to all his domesticate animals.

including the livestock he had acquired in Paddan Aram

"and the other herd of cattle which he took ownership of when he was in Paddan Aram"

Genesis 31:21

the River

This refers to the Euphrates River.

Genesis 31:22

On the third day

"Two days after they had left"

that Jacob had fled

"that Jacob had fled with his wives and children"

Genesis 31:23

So he took

"So Laban took"

pursued him

"chased after Jacob"

He overtook him

"He caught up to him"

Genesis 31:24

Now God came to Laban the Aramean in a dream at night

"That night God came to Laban in a dream"

Be careful that you speak to Jacob neither good nor bad

"Do not say anything to try and stop Jacob from leaving"

Genesis 31:25

Laban overtook Jacob. Now Jacob had pitched his tent in the hill country. Laban also camped with his relatives in the hill country of Gilead

"When Laban caught up with Jacob, Jacob had set up camp in the hill country. Then Laban and his relatives also camped in the hill country of Gilead"

Genesis 31:26

carried away my daughters like captives of the sword

Laban speaks about Jacob taking his family with him back to the land of Canaan as if Jacob took them as prisoners after a battle and is forcing them to go with him. Laban is exaggerating because he is angry and is trying to make Jacob feel guilty for what he did.

Genesis 31:27

with celebration

"with joy"
 with tambourine and with harps
 "and with music"
 tambourine
 a musical instrument with a head like a drum that can be hit and with pieces of metal around the side that sound when the instrument is shaken
 Genesis 31:28
 to kiss my grandsons
 "to kiss my grandchildren"
 Genesis 31:29
 It is in my power to do you harm
 "I have enough people with me to harm all of you"
 Be careful that you speak to Jacob neither good nor bad
 "Do not say anything to try and stop Jacob from leaving"
 Genesis 31:30
 you have gone away
 This "you" is singular and refers to Jacob.
 to your father's house
 "to be home with your father and the rest of your family"
 my gods
 "my idols"
 Genesis 31:32
 Whoever has stolen your gods will not continue to live
 "We will kill whoever has stolen your gods"
 In the presence of our relatives
 All the relatives will watch to make sure everything is fair and honest.
 identify whatever with me is yours and take it
 "look for whatever we have that is yours and take it"
 Genesis 31:33
 the two female servants
 This refers to Zilpah and Bilhah.
 he did not find them
 "he did not find his idols"
 Genesis 31:34
 saddle
 a seat placed on the back of an animal so a person can ride on it
 Genesis 31:35
 my master
 Calling someone "my master" is a way of honoring them.
 that I cannot stand up before you
 "because I am unable to stand up in your presence"
 for I am having my period
 This refers to the time of the month when a woman bleeds from her womb.
 Genesis 31:36
 He said to him
 "Jacob said to Laban"
 What is my offense? What is my sin, that you have hotly pursued me?
 "What have I done wrong that you should pursue me like this?"
 hotly pursued me
 Here the word "hotly" means Laban urgently chased Jacob intending to capture him.
 Genesis 31:37
 What have you found of all your household goods?
 "What have you found that belongs to you?"

Set them here before our relatives
 "Lay anything you have found in front of our relatives"
 they may judge between the two of us
 "they may judge between the two of us"
 Genesis 31:38
 ewes
 female sheep
 have not miscarried
 This means they have not had a pregnancy end early and unexpectedly with the lamb or kid born dead.
 Genesis 31:39
 What was torn by beasts I did not bring to you
 "I did not bring to you any of your animals that a wild beast tore apart" or "When a wild animal killed any of your animals I did not bring it to you"
 I bore the loss of it
 "Instead of counting it a loss from your flock, I counted it as a loss from my flock"
 You demanded payment from my hand
 "You demanded that I pay you for any animal of yours that was missing"
 whether stolen by day or stolen by night
 Possible meanings are 1) "whether someone stole it during the day or at night" or 2) "whether an animal took it during the day or night."
 Genesis 31:40
 There I was; in the day the heat consumed me, and the frost by night
 "I stayed with your flocks even during hottest part of the day and the coldest part of the night"
 Genesis 31:41
 changed my wages ten times
 "changed what he said he would pay me ten times." See how you translated "my wages" in Genesis 31:7.
 Genesis 31:42
 Unless the God of my father, the God of Abraham, and the one Isaac fears, had been with me
 "If the God of Abraham and Isaac, my father, had not been with me"
 the one Isaac fears
 Here the word "fears" refers to the "fear of Yahweh," which means to deeply respect him and show that respect by obeying him.
 empty-handed
 "with absolutely nothing"
 God has seen my affliction and my toil
 "God has seen how hard I worked and how you afflicted me"
 Genesis 31:43
 But what can I do today to these my daughters, or to their children whom they have borne?
 "But, there is nothing I can do to bring my daughters and grandchildren back with me."
 Genesis 31:44
 let it be for a witness
 Here the word "witness" does not refer to a person, but it is used figuratively and refers to the covenant that Jacob and Laban are making. The covenant is spoken of as if it were a person who is there when they agree to act peacefully to one another.

Genesis 31:45

pillar

This means that a large stone was simply set up on its end to mark the place where this important event happened.

Genesis 31:46

made a pile

"stacked them on top of each other"

Then they ate there by the pile

Eating a meal together was a part of making the covenant with one another. The full meaning of this may be made explicit.

Genesis 31:47

Jegar Sahadutha

Translators may add a footnote that says: "The name Jegar Sahadutha means 'heap of witness' in Laban's language."

Galeed

Translators may add a footnote that says: "The name Galeed means 'heap of witness' in Jacob's language."

Genesis 31:48

This pile is a witness between me and you

"This pile will be a reminder between me and you"

Genesis 31:49

Mizpah

Translators may add a footnote that says: "The name Mizpah means 'watchtower.'"

when we are out of sight one from another

"when we are no longer with each other"

Genesis 31:50

although no one else is with us

"even if no one else is there to see us"

see

"look" or "remember" or "pay attention to what I am about to tell you"

Genesis 31:52

This pile is a witness, and the pillar is a witness

These piles of stones were to act as a remembrance and a boundary marker for Jacob and Laban regarding their peace agreement. They are spoken of as if they are human witnesses.

Genesis 31:53

the Fear of his father Isaac

Here the word "Fear" refers to Yahweh, who Isaac deeply respected and showed that respect by obeying him.

Genesis 31:54

called his relatives to eat a meal

Eating a meal together was part of making the covenant with one another.

Genesis 31:55

blessed

This means expressing a desire for positive and beneficial things to happen to someone.

Chapter 32

Genesis 32:2

Mahanaim

Translators may also add a footnote that says "The name Mahanaim means 'two camps.'"

Genesis 32:3

Seir

This is a mountainous area in the region of Edom.

Genesis 32:4

This is what you will say to my master Esau: This is what your servant Jacob says: 'I have been ... have delayed my return until now.'

"This is what I want you to tell my master Esau. Tell him that I have been ... have delayed my return until now."

Genesis 32:5

that I may find favor in your eyes

"that you may approve of me"

Genesis 32:9

God of my father Abraham, and God of my father Isaac, Yahweh

"Yahweh, who is God of my grandfather Abraham and my father Isaac"

to your kindred

"to your family"

I will prosper you

"I will do good for you" or "I will treat you well"

Genesis 32:10

I am not worthy of all your acts of covenant faithfulness and of all the trustworthiness that you have done for your servant

"I do not deserve for you to remain faithful to your covenant or for you to be loyal to me, your servant"

your servant

This is a polite way of saying "me."

now I have become two camps

"and now I have enough people, flocks, and possessions with me to make two camps"

Genesis 32:11

rescue me

"save me"

from the hand of my brother, from the hand of Esau

"from the power of my brother, Esau" or "from my brother, Esau"

Genesis 32:12

But you said, 'I will certainly make you prosper. I will make your descendants ... number.'

"But you said that you would certainly prosper me, and that you would make my descendants ... number"

I will make your descendants like the sand of the sea

This speaks about the very large number of Jacob's descendants as if their number will be like the grains of sand on the seashore.

which cannot be numbered for their number

"which no one can count because of their number"

Genesis 32:15

their colts

"their young"

Genesis 32:16

These he gave into the hand of his servants, every herd by itself

"He divided them into small herds, and gave each of his servants control over one herd"

Genesis 32:17

He instructed

"He commanded"

asks you ... that are in front of you?"

"asks you who your master is, where you are going, and

who owns these animals that are ahead of you"

Genesis 32:18

Then you will say, 'They are your servant Jacob's. They are a gift sent to my master Esau. See, he is also coming after us.'

"Then I want you to tell him that all of these things belong to Jacob, his servant, and he is giving them to his master, Esau. And tell him that Jacob is on the way to meet him" coming after us

Here "us" refers to the servant speaking and the other servants bringing herds to Esau.

Genesis 32:20

You must also say, 'Your servant Jacob

Possible meanings are 1) "You will say also, 'Your servant Jacob'" or 2) "You will say, 'Also, Your servant Jacob.'"

I will appease him

"I will calm him down" or "I will make his anger go away"

he will receive me

"he will welcome me kindly"

Genesis 32:21

So the gifts went on ahead of him

Here "gifts" stands for the servants taking the gifts.

He himself stayed

Here "himself" emphasizes that Jacob did not go with the servants.

Genesis 32:22

his two women servants

"his two servant wives." This means Zilpah and Bilhah.

ford

a shallow place in a river that is easy to cross

Jabbok

This is the name of a river.

Genesis 32:23

all his possessions

"all that he had"

Genesis 32:25

he struck Jacob's hip, so that his hip was dislocated

"he struck Jacob's hip and dislocated it" or "he struck Jacob's hip and injured it"

his hip was dislocated

Possible meanings are that 1) the top of Jacob's leg bone

moved out of the hole in the hip where it normally is, or 2) a muscle or something that attaches the top of the leg to the hip was torn.

Genesis 32:26

for the dawn is breaking

"the sun will rise soon"

bless

Here "bless" means to pronounce a formal blessing on someone and to cause good things to happen to that person.

I will not let you go unless you bless me

"I will let you go only if you bless me" or "Absolutely not!"

You must bless me first, then I will let you go"

Genesis 32:28

Israel

"The name Israel means 'He struggles with God.'"

with men

Here "men" means "people" in general.

Genesis 32:29

He said, "Why is it that you ask my name?"

"Do not ask me for my name!"

Genesis 32:30

Peniel

Translators may add a footnote that says: "The name Peniel means 'the face of God.'"

face to face

Being "face to face" means that two people are seeing each other in person, at a close distance.

and my life is delivered

"yet he spared my life"

Genesis 32:32

to this day

This means to the day that the author was writing this.

ligaments of the hip

This refers to the muscle that connects the thigh bone to the thigh socket.

hip joint

"thigh socket"

while dislocating

"while striking"

Chapter 33

Genesis 33:1

behold

The word "behold" here alerts us to pay attention to a surprising new part of the story.

Jacob divided the children ... female servants

This does not mean Jacob divided the children evenly so that each woman had the same amount of children with her. Jacob divided the children so that each one went with his or her mother.

Genesis 33:3

He himself went on ahead of them

Here "himself" emphasizes that Jacob went alone in front of the others.

He bowed

Here the word "bow" means to bend over to humbly express respect and honor toward someone.

Genesis 33:4

meet him

"meet Jacob"

embraced him, hugged his neck, and kissed him

"Esau put his arms around Jacob, hugged him, and kissed him"

Then they wept

"Then Esau and Jacob cried because they were happy to see each other again"

Genesis 33:5

he saw the women and the children

"he saw the women and children who were with Jacob"

Genesis 33:8

What do you mean by all these groups that I met?

"Why did you send all of those different groups to meet me?"

To find favor in the sight of my master

"So that you, my master, would be pleased with me"

Genesis 33:9

I have enough

"I have enough animals" or "I have enough property"

Genesis 33:10

if I have found favor in your eyes

"if you are pleased with me"

my gift from my hand

"this gift that I am giving to you"

I have seen your face, and it is like seeing the face of God

The meaning of this simile is unclear. Possible meanings are 1) Jacob is happy that Esau has forgiven him like God has forgiven him or 2) Jacob is amazed to see his brother again like he was amazed to see God or 3) Jacob is humbled to be in Esau's presence like he was humbled to be in God's presence.

Genesis 33:11

God has dealt graciously with me

"God has treated me very well" or "God has blessed me very much"

Thus Jacob urged him, and Esau accepted it

It was customary to refuse a gift first, but then to accept the gift before the giver was offended.

Genesis 33:13

the children are young

"the children are too young to travel fast"

If they are driven hard even one day

"If we force them to go too fast even for one day"

Genesis 33:14

Please let my master go on ahead of his servant

"My lord, I am your servant. Please go ahead of me"

at the pace of the livestock that are before me

"at the speed the animals I am looking after can go"

Genesis 33:15

Why do that?

"Do not do that!" or "You do not need to do that!"

Genesis 33:17

Sukkoth

Translators may also add a footnote that says, "The name Sukkoth means 'shelters.'"

built himself a house

"built a house for himself and his family"

for his livestock

"for the animals he looked after"

Genesis 33:18

When Jacob came from Paddan Aram

"After Jacob left Paddan Aram"

He camped near

"He set up his camp near"

Genesis 33:19

piece of ground

"piece of land"

Hamor

This is the name of a man.

Shechem's father

Shechem is the name of a city and the name of a man.

Genesis 33:20

El Elohe Israel

Translators may add a footnote that says: "The name El Elohe Israel means 'God, the God of Israel.'"

Chapter 34

Genesis 34:1

Now

Here this word is used to mark a new part of the story.

Dinah

This is the name of Leah's daughter. See how you translated this name in Genesis 30:21.

Genesis 34:2

the prince of the land

This is referring to Hamor not Shechem. Also, "prince" here does not mean son of a king. It means Hamor was the leader of the people in that area.

He took her and lay with her

"he grabbed her and had sexual relations with her"

Genesis 34:3

He was drawn to Dinah

"He wanted very much to be with Dinah"

spoke tenderly to her

He tried to convince her that he loved her and that he wanted her to love him also.

Genesis 34:5

Jacob heard that he

The word "he" refers to Shechem.

he had defiled

This means that Shechem had greatly dishonored and disgraced Dinah by forcing her to sleep with him.

held his peace

This is a way of saying that Jacob did not say or do anything

about the matter.

Genesis 34:7

he had disgraced Israel

"he had humiliated the family of Israel" or "he had brought shame on the people of Israel"

for such a thing should not have been done

"for he should not have done such a terrible thing"

Genesis 34:8

Hamor spoke with them

"Hamor spoke with Jacob and his sons"

Genesis 34:9

Intermarry with us

"Allow marriages between your people and ours"

Genesis 34:10

the land will be open to you

"the land will be available to you"

Genesis 34:11

Let me find favor in your eyes, and whatever you tell me I will give

"If you will approve of me, then I will give you whatever you ask"

Genesis 34:12

bride price

In some cultures, it is customary for a man to give money, property, cattle, and other gifts to the bride's family at the time of marriage.

Genesis 34:13

The sons of Jacob answered Shechem and Hamor his father with deceit

"But the sons of Jacob lied to Shechem and Hamor when they answered them"
 Genesis 34:14
 We cannot do this thing, to give our sister
 "We cannot agree to give Dinah in marriage"
 for that would be a disgrace to us
 "for that would cause us shame." Here "us" refers to Jacob's sons and all the people of Israel.
 Genesis 34:16
 give our daughters to you ... take your daughters to ourselves
 This means they will allow a person from Jacob's family to marry a person who lives in Hamor's land.
 Genesis 34:18
 Their words pleased Hamor and his son Shechem
 "Hamor and his son Shechem agreed with what Jacob's sons said"
 Genesis 34:19
 to do what they said
 "to become circumcised"
 Jacob's daughter
 "Jacob's daughter Dinah"
 because he was the most honored person in all his father's household
 "Shechem knew all the men in his father's household would agree with him because he was the most honored among them"
 Genesis 34:20
 the gate of their city
 It was common for leaders to meet at the city gate to make official decisions.
 Genesis 34:21
 These men
 "Jacob, his sons, and the people of Israel"
 peace with us
 Here "us" includes Hamor, his son and all the people they spoke with at the city gate.
 let them live in the land and trade in it
 "let them live and trade in the land"
 Genesis 34:23
 Will not their livestock and their property—all their animals be ours?
 "All of their animals and property will be ours."

Chapter 35

Genesis 35:1
 go up to Bethel
 The phrase "go up" is used because Bethel is higher in elevation than Shechem.
 Build an altar there to God
 "Build an altar there to me, your God"
 Genesis 35:2
 said to his household
 "said to his family"
 Get rid of the foreign gods that are among you
 "Throw away your idols" or "Get rid of your false gods"
 purify yourselves, and change your clothes
 This was the custom of cleansing oneself morally and physically before going to worship God.
 change your clothes
 Putting on a new clothes was a sign that they had made themselves clean before approaching God.

Genesis 34:24
 All males were circumcised
 "All adult males were circumcised" or "So Hamor and Shechem had someone circumcise all the adult men"
 Genesis 34:25
 On the third day
 "After two days"
 each took his sword
 "took their swords"
 they attacked the city
 "they attacked the people of the city"
 security, and they killed all the males
 "security. Simeon and Levi killed all the men of the city"
 Genesis 34:27
 the dead bodies
 "the dead bodies of Hamor, Shechem, and their men"
 plundered the city
 "stole everything in the city that was valuable"
 because the people had defiled their sister
 Shechem alone had defiled Dinah, but Jacob's sons considered Shechem's entire family and everyone in the city responsible for this act.
 Genesis 34:28
 They took their flocks, their herds, their donkeys, and everything
 "Jacob's sons took the people's flocks, herds, and donkeys, as well as everything"
 Genesis 34:29
 They captured all their wealth, all their children, and their wives
 "They took all their wealth, and they captured all their children and their wives"
 Genesis 34:30
 brought trouble on me
 "caused great problems for me"
 to make me stink to the inhabitants of the land
 "You have made me repulsive to the people who live in the land"
 I am few in number ... against me and attack me, then I will be destroyed, I and my household
 "My household is small ... against us and attack us, then they will destroy all of us"

Genesis 35:4
 that were in their hand
 "that were in their possession" or "that they had"
 the rings that were in their ears
 "their earrings." Possible meanings are 1) the gold in the earrings could have been used to make more idols or 2) they took these earrings from the city of Shechem after they attacked it and killed all the people. The earrings would have reminded them of their sin.
 Genesis 35:5
 God made panic to fall on the cities
 "God made the people in the surrounding cities afraid of Jacob and those with him"
 on the cities
 Here "cities" stands for the people who live in the cities.
 the sons of Jacob
 "Jacob's family" or "Jacob's household"

Genesis 35:6

Luz

This is the name of a city. See how you translated this in Genesis 28:19.

Genesis 35:7

El Bethel

Translators may add a footnote that says: "The name El Bethel means 'God of Bethel.'"

Genesis 35:8

Deborah

This is the name of a woman.

Rebekah's nurse

A nurse is a woman who takes care of another woman's child. The nurse was highly honored and important to the family.

Allon Bakuth

Translators may add a footnote that says: "The name Allon Bakuth means 'Oak tree where there is weeping.'"

Genesis 35:9

When Jacob came from Paddan Aram

"After Jacob left Paddan Aram, and while he was in Bethel" blessed

Here "bless" means to pronounce a formal blessing on someone and to cause good things to happen to that person.

Genesis 35:10

but your name will no longer be called Jacob

"but your name will no longer be Jacob"

Genesis 35:11

God said to him

"God said to Jacob"

Be fruitful and multiply

God told Jacob to produce children so that there would be many of them. The word "multiply" explains how he was to be "fruitful."

A nation and a company of nations will come from you

Here "nation" and "nations" refer to Jacob's descendants who will establish these nations.

Genesis 35:13

God went up from him

"God left him"

Genesis 35:14

pillar

This is a memorial pillar which was simply a large stone or boulder set up on its end.

He poured out a drink offering over it and poured oil on it

This is a sign that he is dedicating the pillar to God.

Genesis 35:15

Bethel

Translators may also add a footnote that says "The name Bethel means 'house of God.'"

Genesis 35:16

Ephrath

This is another name for the town of Bethlehem.

She had hard labor

"She was having a very difficult time giving birth to the child"

Genesis 35:17

While she was in hardest labor

"When the labor pain was at its worst"

midwife

a person who helps a woman when she is giving birth to a child

Genesis 35:18

As she was dying, with her dying breath

"Just before she died, as she was taking her last breath"

Ben-Oni

Translator may add a footnote that says "The name Ben-Oni means 'son of my sorrow.'"

Benjamin

Translator may add a footnote that says "The name Benjamin means 'son of the right hand.'" The phrase "right hand" indicates a place of special favor.

Genesis 35:19

was buried

"they buried her"

on the way

"alongside the road"

Genesis 35:20

It is the marker of Rachel's grave to this day

"It marks Rachel's grave to the time that the author was writing this"

Genesis 35:21

the watchtower of the flock

Some English translations understand this phrase as a proper name, either "Migdal Eder" or "the tower of Eder."

Genesis 35:22

lay with

"had sexual relations with"

Now Jacob had twelve sons

This sentence begins a new paragraph, which continues into the following verses.

Genesis 35:26

Zilpah

This is the name of Leah's female servant. See how you translated this name in Genesis 29:24.

who were born to him in Paddan Aram

"who were born to him in Paddan Aram, except Benjamin who was born in the land of Canaan"

Genesis 35:27

Jacob came to Isaac

Here "came" can be stated as "went."

Mamre

This was another name for the city of Hebron. It may have been named after Mamre, the friend of Abraham who lived there.

Kiriath Arba

This is the name of a city. See how you translated this in Genesis 23:2.

Genesis 35:29

was gathered to his ancestors

"he joined his family members who had already died"

an old man full of days

"after he had lived a very long time and was very old"

Genesis 36:1

These were the descendants of Esau (also called Edom)

"This is an account of the descendants of Esau, who is also called Edom"

Genesis 36:2

Adah ... Oholibamah

These are names of Esau's wives.

Elon the Hittite

"Elon the descendant of Heth" or "Elon a descendant of Heth." This is the name of a man. See how you translate this in Genesis 26:34.

Anah ... Zibeon

These are names of men.

Hivite

This refers to a larger group of people. See how you translated it in Genesis 10:17.

Genesis 36:3

Nebaioth

a man's name

Basemath

This is the name of one of Esau's wives. See how you translated this in Genesis 26:34.

Nebaioth

This is the name of one of Ishmael's sons. See how you translated this in Genesis 28:9.

Genesis 36:4

Eliphaz ... Reuel

These are names of Esau's sons.

Genesis 36:5

Jeush ... Jalam ... Korah

These are names of Esau's sons.

Genesis 36:6

which he had gathered in the land of Canaan

"which he had accumulated while living in the land of Canaan"

went into a land

"went to live in another land"

Genesis 36:7

their possessions

"Esau's and Jacob's possessions"

where they were sojourning

"where they were living as foreigners"

Genesis 36:9

in the hill country of Seir

"who lived in the hill country of Seir"

Genesis 36:11

Teman, Omar, Zepho, Gatam, and Kenaz

These are names of the sons of Eliphaz.

Genesis 36:12

Amalek

a son of Eliphaz

Timna

This is the name of Eliphaz's concubine.

Genesis 36:13

Nahath ... Zerah ... Shammah ... Mizzah

These are names of Reuel's sons.

Genesis 36:14

Anah ... Zibeon

These are the names of men.

Genesis 36:18

Anah

This the name of a man.

Genesis 36:20

Seir

The word "Seir" is the name of a man and of a country. the Horite

The word "Horite" refers to a people group.

Lotan, Shobal, Zibeon, Anah

These are names of men.

Genesis 36:21

Dishon, Ezer, and Dishan

These are names of men.

Genesis 36:22

Lotan ... Hori and Heman

These are names of men.

Timna

This is the name of a woman.

Genesis 36:23

Shobal

This is the name of man.

Alvan, Manahath, Ebal, Shepho, and Onam

These are names of men.

Genesis 36:24

Zibeon

This is the name of a man.

Aiah and Anah

These are names of men.

Genesis 36:26

Dishon ... Hemdan, Eshban, Ithran, and Keran

These are names of men.

Genesis 36:27

Ezer ... Bilhan, Zaavan, and Akan

These are names of men.

Genesis 36:28

Dishan ... Uz and Aran

These are names of men.

Genesis 36:30

in the land of Seir

"of those who lived in the land of Seir"

Genesis 36:32

Bela ... Beor

These are names of men.

Dinhabah

This is the name of a place.

Genesis 36:33

Bela ... Jobab ... Zerah

These are names of men.

Bozrah

This is the name of a place.

reigned in his place

"succeeded Bela as king" or "became king after him"

Genesis 36:34

Husham

This is the name of a man.

Husham who was of the land of the Temanites

"Husham who lived in the land of the Temanites"

Temanites

descendants of a man named Teman

Genesis 36:35
Husham ... Hadad ... Bedad
These are names of men.
Avith
These are names of places.
Genesis 36:36
Hadad ... Samlah
These are names of men.
Samlah of Masrekah
"Samlah from Masrekah"
Masrekah
These are names of places.
Genesis 36:37
Samlah
This is the name of a man.
Genesis 36:38
Shaul ... Baal-Hanan ... Akbor
These are names of men.
Genesis 36:39
Baal-Hanan ... Akbor ... Hadar ... Matred ... Me-Zahab
These are names of men.
Pau
These are names of places.
Mehetabel

Chapter 37

Genesis 37:2
wives
These women were servants of Leah and Rachel whom they had given to Jacob to produce children.
an unfavorable report about them
"a bad report about his brothers"
Genesis 37:3
loved
This refers to brotherly love or love for a friend or family member. This is natural human love between friends or relatives.
of his old age
"who was born when Israel was an old man"
He made him
"Israel made Joseph"
a beautifully decorated garment
"a beautiful robe"
Genesis 37:5
Joseph dreamed a dream, and he told his brothers about it. They hated him even more
This is a summary of the events that will happen in 37:6-11.
They hated him even more
"And Joseph's brothers hated him even more than they hated him before"
Genesis 37:7
Behold
The word "behold" here alerts us to pay attention to the surprising information that follows.
we were
The word "we" refers to Joseph and includes all of his brothers.
tying bundles of grain
When grain is reaped it is tied into bundles and stacked

This is the name of a woman.
the daughter of Matred, the granddaughter of Me-Zahab
"she was the daughter of Matred, and the granddaughter of Me-Zahab"
Genesis 36:40
according to their clans and their regions, by their names
"the names of their clans and the regions where they lived were named after them. These are their names"
Timna, Alvah, Jetheth
These are names of people groups.
Genesis 36:41
Oholibamah, Elah, Pinon
These are names of people groups.
Genesis 36:42
Kenaz, Teman, Mibzar
These are names of people groups.
Genesis 36:43
Magdiel, and Iram
These are names of people groups.
their settlements
"their dwelling places" or "the places they lived"
This was Esau
"This is the list of the descendants of Esau"

until it is time to separate the grain from the straw.
behold
Here the word "behold" here shows that Joseph was surprised by what he saw.
my bundle rose and stood upright ... your bundles came around and bowed down
Here the bundles of grain are standing and kneeling as if they were people. These bundle represent Joseph and his brothers.
Genesis 37:8
Will you really reign over us? Will you actually rule over us?
"You will never be our king, and we will never bow down to you!"
reign over us
The word "us" refers to Joseph's brothers but not Joseph.
for his dreams and for his words
"because of his dreams and what he said"
Genesis 37:10
his father rebuked him. He said to him
"Israel scolded him, saying"
What is this dream that you have dreamed? Will your mother ... to the ground to you?
"This dream you had is not real. Your mother, brothers, and I will not bow down before you!"
Genesis 37:11
jealous
This means being angry because someone else is successful or more popular.
kept the matter in mind
"kept thinking about what the dream might mean"
Genesis 37:13
Are not your brothers tending the flock in Shechem?
"You brothers are tending the flock in Shechem."

Come
 "Get ready"
 Genesis 37:14
 He said to him
 "Israel said to Joseph"
 bring me word
 "come tell me what you find out" or "give me a report"
 out of the Valley
 "from the Valley"
 Genesis 37:15
 Behold
 This marks the beginning of another event in the larger story. It may involve different people than the previous events. Your language may have a way of doing this.
 What do you seek?
 "What are you looking for?"
 Genesis 37:17
 Dothan
 This is the name of a place that is about 22 kilometers from Shechem.
 Genesis 37:18
 They saw him from a distance
 "Joseph's brothers saw him while he was far away"
 Genesis 37:19
 this master of dreams is approaching
 "here comes the wonderful person who has great dreams."
 The phrase "this master of dreams" is sarcastic. If your language has a way of showing that the brothers used these words to show that they hated Joseph, you may want to use it here.
 Genesis 37:20
 Come now, therefore
 "So now"
 devoured
 to eagerly have eaten
 We will see what will become of his dreams
 "That way we will make sure his dreams do not come true"
 Genesis 37:21
 heard it
 "heard what they were saying"
 from their hand
 "from them" or "from their plans"
 Let us not take his life
 "Let us not kill Joseph"
 Genesis 37:22
 Shed no blood
 "Do not spill any blood" or "Do not kill him"
 that he might rescue him
 "Rueben said this so that he might rescue Joseph"
 out of their hand
 "from them" or "from their plans"
 to bring him back
 "and return him"
 Genesis 37:23
 It came about that when
 This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.
 they stripped him of his beautifully decorated garment

"they tore his beautiful garment off of him"
 Genesis 37:25
 They sat down to eat bread
 "They sat down to eat food" or "Joseph's brothers sat down to eat"
 They lifted up their eyes and looked, and, behold, a caravan
 "They looked up and they suddenly saw a caravan"
 bearing
 carrying
 spices
 seasonings
 balm
 an oily substance with a sweet smell used for healing and protecting skin. "medicine"
 traveling to carry them down to Egypt
 "bringing them down to Egypt to sell them"
 Genesis 37:26
 What profit is it if we kill our brother and cover up his blood?
 "We do not gain a profit by killing our brother and covering up his blood"
 cover up his blood
 "hide his murder"
 Genesis 37:27
 to the Ishmaelites
 "to these men who are descendants of Ishmael"
 not lay our hands upon him
 "not hurt him"
 he is our brother, our flesh
 "he is our blood relative"
 His brothers listened to him
 "Judah's brothers listened to him" or "Judah's brothers agreed with him"
 Genesis 37:28
 Midianite ... Ishmaelites
 Both names refer to the same group of traders that Joseph's brothers meet.
 for twenty pieces of silver
 "for the price of 20 pieces of silver"
 carried Joseph into Egypt
 "took Joseph to Egypt"
 Genesis 37:29
 Reuben returned to the pit, and, behold, Joseph was not in the pit
 "Reuben returned to the pit, and was surprised to see that Joseph was not there." The word "behold" here shows that Reuben was surprised to find out Joseph was gone.
 He tore his clothes
 "He was so grieved that he tore his clothes"
 Genesis 37:30
 The boy is not there! And I, where can I go?
 "The boy is gone! I cannot go back home now!"
 Genesis 37:31
 Joseph's garment
 This refers to the beautiful garment that his father made for him.
 the blood
 "the goat's blood"
 Genesis 37:33
 has devoured him
 "has eaten him"

Joseph has certainly been torn to pieces
"It has certainly torn Joseph to pieces"
Genesis 37:34
Jacob tore his garments
"Jacob was so grieved that he tore his garments"
put sackcloth upon his loins
"put on sackcloth"
Genesis 37:35
rose up
"came to him"

but he refused to be comforted
"but he would not let them comfort him"
Indeed I will go down to Sheol mourning
"Indeed when I die and go down to Sheol I will still be mourning"
Genesis 37:36
The Midianites sold him
"The Midianites sold Joseph"
the captain of the bodyguard
"the leader of the soldiers who guarded the king"

Chapter 38
Genesis 38:1
It came about at that time that Judah
This introduces a new part of the story that focuses on Judah.
a certain Adullamite, whose name was Hirah
Hirah is the name of a man who lived in the village of Adullam.
Genesis 38:2
whose name was Shua
Shua is a Canaanite woman who married Judah.
he ... went to her
This is a polite way of saying that he had sexual relations with her.
Genesis 38:3
She conceived
"Judah's wife became pregnant"
He was named Er
"His father named him Er"
Genesis 38:4
called his name
"named him"
Onan
Judah's son
Genesis 38:5
Shelah
Judah's son
Kezib
This is the name of a place
Genesis 38:7
was wicked in the sight of Yahweh
"was wicked and Yahweh saw it"
Yahweh killed him
"So Yahweh killed him"
Genesis 38:8
Go to your brother's wife
This is a polite way of telling him to have sexual relations with his brother's wife
Do the duty of a brother-in-law to her
This refers to a custom that when the oldest brother dies before he and his wife have a son, the next oldest brother would marry and have sexual relations with the widow. When the widow gave birth to the first son, that son was considered the son of the oldest brother and he would receive the oldest brother's inheritance.
Genesis 38:9
he wasted it on the ground
"he destroyed his semen by having it flow on the ground"

or "he did not send his semen into her"
Genesis 38:11
his daughter-in-law
"his oldest son's wife"
in your father's house
"and live in your father's house"
until Shelah, my son, grows up
"and when Shelah, my son, grows up, he can marry you"
For he feared, "He might also die, just like his brothers
"For he feared, 'If he marries her he may also die like his brothers did"
Genesis 38:12
Judah was comforted and
"When Judah was no longer grieving, he"
Timnah
This is the name of a place.
he and his friend Hirah the Adullamite
"His friend Hiram, from Adullam, went with him"
Genesis 38:13
Tamar was told
"Someone told Tamar"
your father-in-law
"your husband's father"
Genesis 38:14
Enaim
This is the name of a place.
of her widowhood
"that widows wear"
veil
a very thin material used to cover a woman's head and face wrapped herself
"wrapped herself in her clothing so that people would not recognize her"
she had not been given to him as a wife
"Judah had not given her to Shelah as a wife"
Genesis 38:15
When Judah saw her
The word "her" here refers to Tamar, but your reader should understand that Judah did not know that the woman he was looking at was Tamar.
because she had covered her face
"because she had covered her head and sat where prostitutes often sat"
Genesis 38:16
He went to her by the road
"He went to where she was sitting by the road"
please let me come to you

"Please have sexual relations with me" or "Please lie with me"

Genesis 38:17

from the flock

"from my flock of goats"

Genesis 38:18

seal and cord ... staff

A "seal" is similar to a coin with a design engraved on it, used to imprint melted wax. The "cord" was put through the seal so the owner could wear it around his neck. A staff was long wooden stick that helped in walking over rough ground.

she conceived by him

"he caused her to become pregnant"

Genesis 38:19

clothing of her widowhood

"clothing that widows wear."

Genesis 38:20

receive the pledge

"take back the pledge"

from the woman's hand

"from the woman"

Genesis 38:21

the men of the place

"some of the men who lived there"

cultic prostitute

"prostitute who serves in the temple"

Genesis 38:23

that we not be put to shame

"or else people will laugh at us when they find out what happened"

Genesis 38:24

It came about

This phrase is used here to mark the beginning of a new part of the story.

it was told to Judah

"someone told Judah"

Tamar your daughter-in-law

"Tamar, your oldest son's wife"

she is pregnant by it

"it has made her pregnant" or "she is pregnant"

let her be burned

"we will burn her to death"

Genesis 38:25

her father-in-law

"her husband's father"

Genesis 38:26

He did not know her again

This is a polite way of saying that Judah did not have sexual relations with her again.

Genesis 38:27

It came about at the time

This phrase is used here to mark the beginning of a new part of the story.

behold

The word "behold" alerts us to the surprise that Tamar was carrying twins, which was previously unknown.

Genesis 38:28

one put out a hand

"one of the babies put out his hand"

midwife

This is a person who helps a woman when she is giving birth to a child.

scarlet thread

"bright red thread"

on his hand

"around his wrist"

Genesis 38:29

behold

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

How you have broken out!

"So this is how you break your way out first!" or "You have burst out first!"

he was named

"she named him"

Perez

This is the name of a boy. Translators may add a footnote that says: "The name Perez means 'breaking out.'"

Genesis 38:30

Zerah

This is the name of a boy. Translators may add a footnote that says: "The name Zerah means 'scarlet or bright red.'"

Chapter 39

Genesis 39:1

Joseph was brought down to Egypt

"The Ishmaelites had taken Joseph to Egypt"

Genesis 39:2

Yahweh was with Joseph

"Yahweh guided Joseph and helped him"

He lived in the house

"he worked in the house"

his Egyptian master

Joseph was now Potiphar's slave.

Genesis 39:3

that Yahweh prospered everything that he did

"Yahweh caused everything that Joseph did to prosper"

Genesis 39:4

Joseph found favor in his sight

Possible meanings are 1) Alternate translation: "Potiphar was pleased with Joseph" or 2) Alternate translation: "Yahweh was pleased with Joseph"

Potiphar made Joseph manager over his house, and everything that he possessed

"Potiphar put Joseph in charge of his household and everything that belonged to Potiphar"

Genesis 39:5

It came about from the time that he made him manager over his house and over everything he possessed, that Yahweh blessed the Egyptian's house because of Joseph

"The Egyptian made Joseph manager over his house and over everything he possessed, and it came about from the time that that Yahweh blessed the Egyptian's house because of Joseph"

The blessing of Yahweh was on
"Yahweh blessed"
everything that Potiphar had in the house and in the field
"Potiphar's household and all of his crops and livestock"
Genesis 39:6
Potiphar put everything that he had under Joseph's care
"So Potiphar put Joseph in charge of everything that he had"
He did not have to think about anything except the food that he ate
"The only thing he had to think about was the food that he ate"
Now
The word "now" marks a stop in the story as the author gives background information about Joseph.
handsome and attractive
"handsome and strong"
Genesis 39:7
It came about after this that
"And so." This phrase is used here to mark a new event.
Lie with me
"Have sexual relations with me"
Genesis 39:8
my master does not pay attention to what I do in the house
"my master has no concern about his household with me in charge" or "my master trusts me with his household"
he has put everything that he owns under my care
"he has put me in charge of everything that belongs to him"
Genesis 39:9
No one is greater in this house than I am
"I have more authority in this house than anyone else"
He has not kept back anything from me but you
"He has given me everything except you"
How then can I do this great wickedness and sin against God?
"I certainly cannot do such a wicked thing and sin against God."
Genesis 39:10
She spoke to Joseph day after day
"She kept on asking Joseph to sleep with her"
to be with her
"to be near her"
Genesis 39:11
None of the men of the house
"None of the other men who worked in the house"
Genesis 39:12
fled, and went outside
"and quickly ran outside" or "and quickly ran out of the house"
Genesis 39:14
the men of her house
"the men who worked in her house"
See
"Look" or "Listen" or "Pay attention to what I am about to tell you."

Chapter 40

Genesis 40:1

It came about that

This phrase is used here to mark a new event in the story.
the cupbearer

He came to me to lie with me
"He came into my room to have sexual relations with me"
Genesis 39:16
his master
"Joseph's master." This refers to Potiphar.
Genesis 39:17
She told him this explanation
"She explained it like this"
brought to us
The word "us" refers to Potiphar, his wife, and includes the rest of the household.
came in to mock me
"came into where I was and tried to force me to sleep with him"
Genesis 39:18
fled outside
"ran quickly out of the house"
Genesis 39:19
his master
"Joseph's master, Potiphar"
heard the explanation his wife told him
"heard his wife explain to him." The word "his" and "him" here refer to Potiphar.
he became very angry
"Potiphar became very angry"
Genesis 39:20
the place where the king's prisoners were confined
"the place where the king put his prisoners"
He was there
"Joseph stayed there"
Genesis 39:21
But Yahweh was with Joseph
"But Yahweh was kind to Joseph" or "But Yahweh took care of Joseph"
showed covenant faithfulness to him
"was faithful to his covenant with him" or "faithfully loved him"
He gave him favor in the sight of the prison warden
"Yahweh caused the prison warden to be pleased with Joseph"
the prison warden
"the prison manager" or "the man in charge of the prison"
Genesis 39:22
gave into Joseph's hand
"put Joseph in charge of"
Whatever they did there, Joseph was in charge of it
"Joseph was in charge of everything they did there"
Genesis 39:23
because Yahweh was with him
"because Yahweh guided Joseph"
Whatever he did, Yahweh prospered
"Yahweh caused everything that Joseph did to prosper"

This is the person who brought drinks to the king.

king's baker

This is the person who made food for the king.
offended their master

"upset their master"

Genesis 40:2

the chief of the cupbearers and the chief of the bakers

"the leading cupbearer and the leading baker"

Genesis 40:3

He put them in custody in the house of the captain of the guard

"He put them in the prison that was in the house that was overseen by the captain of the guard"

in the same prison where Joseph was confined

"This was the same prison that Joseph was in" or "This was the same prison Potiphar put Joseph in"

Genesis 40:4

They remained in custody for some time

"They remained in prison for a long time"

Genesis 40:6

Behold, they were upset

"He was surprised to see that they were upset"

Genesis 40:7

Pharaoh's officials who were with him

This refers to the cupbearer and the baker.

in custody in his master's house

"In prison in his master's house." "His master" refers to Joseph's master, the captain of the guard.

Genesis 40:8

Tell me, please

"Tell me the dreams, please"

Genesis 40:11

squeezed them

"squeezed the juice from them"

Genesis 40:12

This is the interpretation of it

"Here is what the dream means"

The three branches are three days

"The three branches represent three days"

Genesis 40:13

Within three days

"In three more days"

restore you to your office

"will give you back your job"

just as when

"just as you did when"

Genesis 40:14

please show kindness to me

"please be kind to me"

Chapter 41

Genesis 41:1

at the end of two full years

Two years passed after Joseph correctly interpreted the dreams of Pharaoh's cupbearer and baker, who had been in prison with Joseph.

he stood

"Pharaoh was standing"

Genesis 41:2

desirable and fat

"healthy and fat"

grazed in the reeds

"were eating the grass along the side of the river"

reeds

Mention me to Pharaoh and bring me out of this prison

"Help me get out of this prison by telling Pharaoh about me"

Genesis 40:15

For indeed I was abducted

"For indeed people took me" or "For indeed the Ishmaelites took me"

the land of the Hebrews

"the land where the Hebrew people live"

Here also have I done nothing that they should put me in this dungeon

"and also while I have been here in Egypt, I have done nothing for which I deserved to be put in prison"

Genesis 40:16

behold, three baskets of bread were on my head

"there were three baskets of bread on my head!" The baker uses word "behold" here to show that he was surprised by what he saw in his dream and to alert Joseph to pay attention.

Genesis 40:19

will lift up your head from you

"will lift up your head with a knife" or "will lift up your head with a noose"

flesh

Here "flesh" literally means the soft tissue on a person's body.

Genesis 40:20

It came about on the third day that

"Afterward, on the third day." The phrase "it came about" is used here to mark a new event in the story.

He lifted up the head of the chief of the cupbearers and the head of the chief of the bakers

"He lifted up the heads of the chief of the cupbearers and the chief of the bakers"

Genesis 40:21

He restored the chief of the cupbearers to his responsibility

"He gave the chief of the cupbearers his job back"

Genesis 40:22

But he hanged the chief of the bakers

"But he commanded for the chief of the bakers to be hanged" or "But he commanded his guards to hang the chief of the bakers"

just as Joseph had interpreted to them

"just as Joseph had said would happen when he interpreted the two men's dreams"

tall, thin grasses that grow in wet areas

Genesis 41:3

Behold, seven other cows

The word "behold" here shows that Pharaoh was again surprised by what he saw.

undesirable and thin

"sick and thin"

bank of the river

"beside the river" or "riverside." This is the higher ground along the edge of a river.

Genesis 41:4

woke up

"awakened"

Genesis 41:5

a second time

"again"

Behold, seven heads

The word "behold" here shows that Pharaoh was surprised by what he saw.

heads of grain

The heads are parts of the corn plant on which the seeds grow.

came up on one stalk

"grew up on one stem." The stalk is the thick or tall part of a plant.

on one stalk, wholesome and good

"on one stock and they were healthy and beautiful"

Genesis 41:6

thin and scorched by the east wind

"that were thin and burned because of the hot wind from the east"

sprouted up

"grew up" or "developed"

Genesis 41:7

The thin heads

"The thin heads of grain"

it was a dream

"he had been dreaming"

Genesis 41:8

his spirit was troubled

"he was troubled in his inner being" or "he was troubled"

He sent and called

"He sent his servants to call" or "He sent his servants to summon"

all the magicians and wise men of Egypt

Ancient kings and rulers used magicians and wise men as advisers.

Genesis 41:9

I have remembered my sins today

"I realize now that I have sinned." The phrase "my sins" is used for emphasis. His "sins" are that he should have told Pharaoh something much earlier but he did not.

Genesis 41:10

Pharaoh was angry

"You, Pharaoh, were angry"

with his servants

"with us, your servants"

put me in custody in the house of the captain of the guard, the chief baker and me

"put the chief baker and me in the prison where the captain of the guard was in charge." Here "house" refers to the prison.

the chief baker

The most important person who made food for the king.

See how you translated a similar phrase in Genesis 40:2.

Genesis 41:11

We dreamed a dream the same night, he and I

"One night we both had dreams"

We dreamed

Here "We" refers to the chief cupbearer and the chief baker.

We dreamed each man according to the interpretation of his dream

"Our dreams had different meanings"

Genesis 41:12

There was with us there

"In prison there was with the chief baker and me"

We told him and he interpreted for us our dreams

"We told him our dreams and he explained their meanings to us"

He interpreted for each of us according to his dream

"He explained what was going to happen to both of us"

Genesis 41:13

as he interpreted for us, so it happened

"what he explained about the dreams is what later happened"

Pharaoh restored me to my post

"You allowed me to return to my job"

the other one

"the chief baker"

he hanged

"you ordered your soldiers to hang"

Genesis 41:14

Pharaoh sent and called for

"Pharaoh sent his servants to get Joseph"

out of the dungeon

"out of the jail" or "out of the prison"

came in to Pharaoh

"went before Pharaoh"

Genesis 41:15

there is no interpreter for it

"no one can explain the meaning"

you can interpret it

"you can explain its meaning"

Genesis 41:16

It is not in me

"I am not the one who can explain the meaning"

God will answer Pharaoh with favor

"God will answer Pharaoh favorably"

Genesis 41:17

behold, I stood

Pharaoh uses the word "behold" to make Joseph pay attention to surprising information.

Genesis 41:19

undesirable, and thin

"weak, and skinny."

such undesirableness

"such ugly cows" or "such worthless looking cows"

Genesis 41:20

fat cows

"well-fed cows."

Genesis 41:21

it could not be known that they had eaten them

"no one would have been able to tell that the thin cows had eaten the fat cows"

Genesis 41:22

I looked in my dream

"Then I dreamed again"

seven heads

"seven heads of grain"

came up upon one stalk

"grew up on one stem." The stalk is the thick or tall part of a

plant.
 Genesis 41:23
 withered
 dead and dried
 sprang up
 "grew up" or "developed"
 Genesis 41:24
 there was none that could
 "there was not a single one that could" or "none of them could"
 Genesis 41:25
 The dreams of Pharaoh are the same
 "Both dreams mean the same thing"
 What God is about to do, he has declared to Pharaoh
 "God is showing you what he will soon do"
 Genesis 41:26
 seven good heads
 "seven good heads of grain"
 Genesis 41:27
 thin and undesirable cows
 "skinny and weak cows."
 seven thin heads scorched by the east wind
 "seven thin heads of grain scorched because of the hot wind from the east"
 Genesis 41:28
 That is the thing which I spoke to Pharaoh ... revealed to Pharaoh
 "These events will happen just as I have told you ... revealed to you, Pharaoh"
 he has revealed
 "he has made known"
 Genesis 41:29
 seven years of great abundance will come throughout all the land of Egypt
 "there will be seven years in which there will be plenty of food throughout the land of Egypt"
 Genesis 41:30
 Seven years of famine will come after them
 "Then there will be seven years when there is very little food"
 all the abundance will be forgotten in the land of Egypt
 "the people of Egypt will forget about the years in which there was plenty of food"
 will devastate the land
 Here "land" refers to the soil, the people, and the entire country.
 Genesis 41:31
 The abundance will not be remembered ... because of the famine that will follow
 Joseph expresses an idea in two ways to emphasize its importance.
 Genesis 41:32
 That the dream was repeated to Pharaoh is because the matter has been established by God
 "God gave you two dreams to show you that he will certainly cause these things to happen"
 Genesis 41:33
 let Pharaoh look
 "You, Pharaoh, should look"
 put him over the land of Egypt

"give him authority over the kingdom of Egypt" or "put him in charge of the kingdom of Egypt"
 land of Egypt
 Here "land" stands for all the people and everything in Egypt.
 Genesis 41:34
 let them take a fifth of the crops of Egypt
 "let them divide the crops of Egypt into five equal parts, then take one of those parts"
 in the seven abundant years
 "during the seven years in which there is plenty of food"
 Genesis 41:35
 Let them gather
 "Allow the overseers to gather"
 of these good years that are coming
 "during the good years that will soon happen"
 store up grain under the authority of Pharaoh
 "use the authority of Pharaoh to store the grain"
 They should preserve it
 "The overseers should leave soldiers there to guard the grain"
 Genesis 41:36
 The food will be a supply for the land
 "This food will be for the people"
 In this way the land will not be devastated by the famine
 "This way the people will not starve during the famine"
 Genesis 41:37
 This advice was good in the eyes of Pharaoh and in the eyes of all his servants
 "Pharaoh and his servants thought this was a good plan"
 Genesis 41:38
 such a man as this
 "a man like the one Joseph described"
 in whom is the Spirit of God
 "in whom the Spirit of God lives"
 Genesis 41:39
 there is none so discerning
 "no one else is as capable in making decisions."
 Genesis 41:40
 You will be over my house
 "You will be in charge of everyone in my palace"
 according to your word will all my people be ruled
 "you will rule over my people and they will do what you command"
 Only in the throne
 "Only in my role as king"
 Genesis 41:42
 signet ring
 This ring had Pharaoh's seal engraved on it. This gave Joseph the authority and money needed to carry out his plans.
 clothes of fine linen
 "Linen" here is a smooth, strong cloth made from the blue-flowered flax plant.
 Genesis 41:43
 He had him ride in the second chariot which he possessed
 This act makes clear to the people that Joseph is second only to Pharaoh.
 Bend the knee

"Bow down and honor Joseph." To bend the knee and bow down was a sign of honor and respect.

Genesis 41:44

apart from you, no man will lift his hand or his foot in all the land of Egypt

"no person in Egypt will do anything without your permission" or "every person in Egypt must ask your permission before they do anything"

Genesis 41:45

Zaphenath-Paneah

Translators may add the following footnote: The name Zaphenath-Paneah means "a revealer of secrets."

He gave him Asenath, the daughter of Potiphera priest of On, as a wife
Priests in Egypt were the highest and most privileged caste.
This marriage signifies Joseph's place of honor and privilege.

priest of On

On is a city, also called Heliopolis, which was "the City of the Sun" and the center of worship of the sun god Ra.

Joseph went out over the land of Egypt

Joseph traveled over the land to supervise the preparations for the coming drought.

Genesis 41:46

when he stood before Pharaoh

"when he started to serve Pharaoh"

went throughout all the land of Egypt

Joseph is inspecting the country as he prepares to carry out his plans.

Genesis 41:47

In the seven bountiful years

"During the seven good years"

the land produced abundantly

"the land produced big harvests"

Genesis 41:48

He gathered up ... He put

"Joseph ordered his servants to gather ... They put"

Genesis 41:49

Joseph stored up grain like the sand of the sea

"The grain that Joseph stored was as plentiful as the sand

on the seashore"

Joseph stored up ... he stopped

"Joseph had his servants store up ... they stopped"

Genesis 41:50

before the years of famine came

"before the seven years of the famine began"

Genesis 41:51

Manasseh

Translators may also add a footnote that says, "The name 'Manasseh' means 'to cause to forget.'"

father's household

This refers to Joseph's father Jacob and his family.

Genesis 41:52

Ephraim

Translators may also add a footnote that says, "The name 'Ephraim' means 'to be fruitful' or 'to have children.'"

made me fruitful

Here "fruitful" means to prosper or to have children.

in the land of my affliction

"in this land where I have suffered"

Genesis 41:54

in all lands

In all the surrounding nations beyond Egypt, including the land of Canaan.

but in all the land of Egypt there was food

It is implied that there was food because of Joseph

commanded his people to store food during the seven good years.

Genesis 41:55

When all the land of Egypt was famished

"When all the Egyptians were starving"

Genesis 41:56

Joseph opened all the storehouses and sold to the Egyptians

"Joseph had his servants open all the storehouses and sell grain to the Egyptians"

Genesis 41:57

All the earth was coming to Egypt

"People were coming to Egypt from all the surrounding regions"

Chapter 42

Genesis 42:1

Why do you look at one another?

"Do not just sit here!"

Genesis 42:2

Go down there

It was common to speak of going from Canaan to Egypt as going "down."

Genesis 42:3

from Egypt

"from those selling grain in Egypt"

Genesis 42:4

Jacob did not send Benjamin, Joseph's brother, with his brothers
Benjamin and Joseph had the same father and mother;
their mother was different from the mothers of the other brothers. Jacob did not want to risk sending Rachel's last son.

Genesis 42:5

The sons of Israel came to buy among those who came

"The sons of Israel went to buy grain along with other people who went to Egypt"

Genesis 42:6

all the people of the land

"all the people of all the nations that came to buy grain"

bowled down to him with their faces to the ground

This is a way of showing respect.

Genesis 42:7

he disguised himself to them

"he acted like he was not their brother" or "he did not let them know that he was their brother"

Where have you come from?

This was not a rhetorical question even though Joseph knew the answer. It was part of his choice to keep his identity from his brothers.

Genesis 42:9

You are spies

Spies are people who secretly try to get information about a

country to help another country.
 You have come to see the undefended parts of the land
 "You have come to find out where we are not guarding our land so that you can attack us"
 Genesis 42:10
 my master
 This is a way to refer to someone to honor them.
 Your servants have
 "We, your servants, have" or "We have"
 Genesis 42:12
 He said to them
 "Joseph said to his brothers"
 Genesis 42:13
 the youngest is this day with our father
 "right now our youngest brother is with our father"
 Genesis 42:14
 It is what I said to you; you are spies
 "like I already said, you are spies."
 Genesis 42:15
 By this you will be tested
 "This is how I will test you"
 By the life of Pharaoh
 "I swear by the life of Pharaoh"
 Genesis 42:16
 Send one of yourselves and let him get your brother
 "Choose one of you to go get your brother"
 You will remain in prison
 "The rest of you will remain in prison"
 that your words may be tested, whether there is truth in you
 "so that I may find out if you are telling the truth"
 Genesis 42:17
 in custody
 "in prison"
 Genesis 42:18
 Do this and live
 "If you will do what I say, I will let you live"
 fear God
 This refers to deeply respecting God and showing that respect by obeying him.
 Genesis 42:19
 let one of your brothers be confined in this prison
 "leave one of your brothers here in prison"
 but you go
 "but the rest of you go"
 carry grain for the famine of your houses
 "carry grain home to help your family during this famine"
 Genesis 42:20
 so your words will be verified
 "so I may know what you say is true"
 you will not die
 This implies that Joseph would have his soldiers execute the brothers if he finds out they are spies.
 Genesis 42:21
 in that we saw the distress of his soul
 "because we saw how distressed Joseph was" or "because we saw that Joseph was suffering"
 Therefore this distress has come upon us
 "That is why we are suffering like this now"
 Genesis 42:22

Did I not tell you, 'Do not sin against the boy,' but
 "Did I not tell you not to sin against the boy, but" or "I told you not to harm the boy, but"
 his blood is required of us
 "we are getting what we deserve for his death" or "we are suffering for having killed him"
 Genesis 42:23
 They did not know ... an interpreter between them
 This changes from the main story to background information that explains why the brothers thought Joseph could not understand them.
 an interpreter
 An "interpreter" is someone who translates what one person says into another language. Joseph placed an interpreter between himself and his brothers to make it seem like he did not speak their language.
 Genesis 42:24
 He turned from them and wept
 It is implied that Joseph wept because he was emotional after hearing what his brothers said.
 spoke to them
 Joseph was still speaking a different language and using the interpreter to speak to his brothers.
 bound him before their eyes
 "bound him in their sight" or "bound him as they watched"
 Genesis 42:25
 to give them provisions
 "to give them the supplies they needed"
 It was done for them
 "The servants did for them everything that Joseph commanded"
 Genesis 42:27
 As one of them opened his sack to give his donkey feed in the lodging place, he saw his money. Behold, it was in the opening of his sack
 "When they stopped at a place for the night, one of the brothers opened his sack to get food for his donkey. In the sack he saw his money!"
 Genesis 42:28
 My money has been put back
 "Someone has put my money back"
 Look at it
 "Look in my sack!"
 Their hearts sank
 "They became very afraid"
 Genesis 42:30
 lord of the land
 "the lord of Egypt"
 spoke roughly
 "spoke harshly"
 Genesis 42:32
 One is no longer alive
 "One brother is no longer alive"
 the youngest is this day with our father
 "the youngest brother is with our father right now"
 Genesis 42:33
 take grain for the famine in your houses
 "take grain to help your family during the famine"
 go your way
 "go home" or "leave"

Genesis 42:34

you will trade in the land

"I will allow you to buy and sell in this land"

Genesis 42:36

You have bereaved me of my children

"you have deprived me of my children" or "you have caused me to lose two of my children"

All these things are against me

"all these things hurt me"

Genesis 42:37

Put him in my hands

"Put me in charge of him" or "Let me take care of him"

Genesis 42:38

Chapter 43

Genesis 43:1

The famine was severe in the land

"The famine was severe in the land of Canaan"

Genesis 43:2

when they had eaten

"when Jacob and his family had eaten"

they had brought

"Jacob's older sons had brought"

buy us

Here "us" refers to Jacob, his sons, and the rest of the family.

Genesis 43:3

Judah told him

"Judah told his father Jacob"

The man

This refers to Joseph, but the brothers did not know it was Joseph.

warned us, 'You will not see my face unless your brother is with you.'

"warned us that we would not see his face unless we brought our youngest brother with us"

solemnly warned us

"was very serious when he warned us, saying"

You will not see my face

"You will not see me"

your brother is with you

Judah is referring to Benjamin, Rachel's last born before she died.

Genesis 43:6

Why did you treat me so badly

"Why did you cause me so much trouble"

Genesis 43:7

The man asked details

"The man asked many questions"

about us

Here "us" is exclusive and refers to the brothers who went to Egypt and spoke with "the man."

He said, 'Is your father still alive? Do you have another brother?'

"He asked us directly if our father was still alive and if we had another brother."

We answered him according to these questions

"We answered the questions he asked us"

Genesis 43:8

We will rise and go that we may live and not die, both we, you, and also our children

My son will not go down with you

"My son, Benjamin, will not go with you to Egypt"

with you

Here "you" is plural and refers to Jacob's older sons.

For his brother is dead and he alone is left

"For my wife, Rachel, only had two children. Joseph is dead and Benjamin is the only one left"

on the road in which you go

"while you a traveling to Egypt and back" or "while you are away." Here "road" stands for traveling.

then you will bring down my gray hair with sorrow to Sheol

"then you will cause me, an old man, to die of sorrow"

"We will go now to Egypt and get grain so our whole family will live"

both we

Here "we" refers to the brothers.

we, you

Here "you" is singular and refers to Israel.

also our children

Here "our" refers to the brothers. This refers to the small children who were most likely to die during a famine.

Genesis 43:9

I will be a guarantee for him

"I will promise to bring him back"

You will hold me responsible

"You will make me answer to you about what happens to Benjamin"

let me bear the blame

"you may blame me"

Genesis 43:10

we would have come back here a second time

"we could have gone and returned twice"

Genesis 43:11

If it be so, now do this

"If this is our only choice, then do it"

balm

an oily substance with a sweet smell used for healing and protecting skin. Alternate translation: "medicine"

spices

seasonings.

pistachio nuts

small, green tree nuts

almonds

tree nuts with a sweet flavor

Genesis 43:12

Take double money in your hand

"Take double the money with you"

The money that was returned in the opening of your sacks, carry again in your hand

"take back to Egypt the money someone put in your sacks"

Genesis 43:13

Take also your brother

"Take also Benjamin"

go again

"return"

Genesis 43:14

May God Almighty give you mercy before the man
"May God Almighty cause the man to be kind to you"
your other brother
"Simeon"
If I am bereaved of my children, I am bereaved
"If I lose my children, then I lose my children." This means
that Jacob knows he must accept whatever happens to his
sons.
Genesis 43:15
in their hand they took
"they took"
Genesis 43:16
Benjamin with them
"Benjamin with Joseph's older brothers"
the steward of his house
The "steward" was responsible for managing Joseph's
household activities.
Genesis 43:18
The men were afraid
"Joseph's brothers were afraid"
It is because of the money that was returned in our sacks the first time
we were brought in
"The steward is bringing us into the house because of the
money that someone put back in our sacks"
that he may seek an opportunity against us. He might arrest us
"He is waiting for the opportunity to accuse us, so that he
might arrest us"
Genesis 43:21
when we reached the lodging place
"when we came to the place that we were going to stay for
the night"
behold
The word "behold" here shows that the brothers were
surprised by what they saw.
every man's money was in the opening of his sack, our money in full
weight
"each one of us found the full amount of his money in his
sack"
We have brought it back in our hands
"We have brought the money back with us"
Genesis 43:22
Other money we have also brought down in our hand to buy food
"We have also brought more money to buy food"
Genesis 43:23
Peace be to you
"Relax" or "Calm yourselves"
Your God and the God of your father
"Your God, the God your father worships"
Genesis 43:24
washed their feet
This custom helped tired travelers to refresh themselves

Chapter 44

Genesis 44:1
steward of his house
The "steward" was responsible for managing Joseph's
household activities.
every man's money
Their money was silver coins most likely in a small bag.

after walking long distances.
feed to their donkeys
"Feed" is dry food that is set aside for animals
Genesis 43:28
Your servant our father
"Our father who serves you"
they bowed down and gave him honor
They lay down in front of the man to show him respect.
Genesis 43:29
he lifted up his eyes
This means "he looked up."
his mother's son, and he said
"his mother's son. Joseph said"
my son
"young man"
Genesis 43:30
for he was deeply moved about his brother
"for he had strong feelings of compassion for his brother"
or "for he had strong feelings of affection for his brother"
Genesis 43:31
saying
"and said to his servants"
Serve the food
This means to distribute the food so that people may eat.
Genesis 43:32
The servants served Joseph by himself and the brothers by themselves.
The Egyptians there ate with him by themselves
"The servants served Joseph by himself and the brothers by
themselves and the Egyptians, who were eating with him,
by themselves"
because the Egyptians could not eat bread with the Hebrews, for that is
detestable to the Egyptians
This can be translated as a new sentence: "They did this
because the Egyptians thought it was shameful to eat with
the Hebrews"
Genesis 43:33
The brothers sat before him
"The brothers sat across from the man, according to how he
arranged their places"
the firstborn according to his birthright, and the youngest according to
his youth
The "firstborn" and the "youngest" are used together to
mean all the brothers were sitting in order according to
their age.
The men were astonished together
"The men were very surprised when they realized this"
Genesis 43:34
But Benjamin's portion was five times as much as any of his brothers
"But Benjamin received a portion that was much bigger
than what his brothers received"

in his sack's opening
"in his sack"
Genesis 44:2
Put my cup, the silver cup
"Put my silver cup"
in the sack's opening of the youngest

"in the youngest brother's sack"
 Genesis 44:3
 The morning dawned
 "The morning light shown"
 the men were sent away, they and their donkeys
 "they sent the men away, along with their donkeys"
 Genesis 44:4
 Why have you returned evil for good?
 "You have treated us badly, after we were good to you!"
 Genesis 44:5
 Is this not the cup from which my master drinks, and the cup that he
 uses for divination?
 "You already know that this is the cup that my master uses
 for drinking and for fortune telling!"
 You have done evil, this thing that you have done
 "What you have done is very evil"
 Genesis 44:6
 spoke these words to them
 "spoke what Joseph told him to say"
 Genesis 44:7
 Why does my master speak such words as these?
 "Why are you saying this, my master?"
 Far be it from your servants that they would do such a thing.
 "We would never do such a thing!"
 Genesis 44:8
 Look, the money
 "Listen to what we are about to say and you will see that we
 are speaking the truth: the money"
 the money that we found in our sacks' openings
 "you know the money that we found in our sacks"
 we brought again to you out of the land of Canaan
 "we brought back to you from Canaan"
 How then could we steal out of your master's house silver or gold?
 "So we would never take anything from your master's
 house!"
 Genesis 44:9
 If any of your servants is found with it
 "If you find that one of us has stolen the cup"
 we also will be my master's slaves
 "you may take us as your slaves"
 Genesis 44:10
 He with whom the cup is found will be my slave
 "If I find the cup in one of your sacks, that person will be
 my slave"
 Genesis 44:11
 brought his sack down
 "lowered his sack"
 Genesis 44:12
 youngest, and the cup was found in Benjamin's sack
 "youngest. The steward found the cup in Benjamin's sack"
 Genesis 44:13
 Then they tore their clothes
 The word "they" refers to the brothers. Tearing clothes was
 a sign of great distress and sorrow.
 Genesis 44:15
 Do you not know that a man like me practices divination?
 "Surely you know that a man like me can learn things by
 magic!"
 Genesis 44:16

What can we say to my master? What can we speak? Or how can we
 justify ourselves?
 "We have nothing to say, my master. We cannot speak
 anything of value. We cannot justify ourselves."
 God has found out the iniquity of your servants
 "God is punishing us for our past sins"
 Genesis 44:17
 Far be it from me that I should do so
 "It is not like me to do something like that"
 The man in whose hand the cup was found
 "The man who had my cup"
 Genesis 44:18
 came near to
 "approached"
 let your servant
 "let me, your servant"
 speak a word in my master's ears
 "speak to you, my master"
 do not let your anger burn against your servant
 "please do not be angry with me, your servant"
 for you are just like Pharaoh
 "for you are as powerful as Pharaoh and could have your
 soldiers kill me"
 Genesis 44:19
 My master asked his servants, saying, 'Do you have a father or a
 brother?'
 "My master asked us if we have a father or a brother."
 Genesis 44:21
 Then you said to your servants, 'Bring him down to me that I may see
 him.'
 "And you said to your servants that we should bring our
 youngest brother to you so that you may see him"
 Genesis 44:22
 After that, we said to my master, 'The boy cannot ... father would die.'
 "In response, we said to my master that the boy cannot ...
 father would die from sorrow"
 Genesis 44:23
 Then you said to your servants, 'Unless your youngest brother comes
 down with you, you will not see my face again.'
 "Then you said to your servants that unless our youngest
 brother comes with us, we would not see you again."
 Genesis 44:24
 we told him the words of my master
 "we told him what you said, my master"
 Genesis 44:26
 Then we said, 'We cannot go down. If our youngest brother ... is with
 us.'
 "Then we said to him that we cannot go down to Egypt. We
 told him that if our youngest brother is with us ... is with
 us"
 to see the man's face
 "to see the man"
 Genesis 44:27
 said to us
 Here "us" does not include Joseph.
 You know
 Here "You" is plural and refers to the brothers.
 Genesis 44:28
 he is torn in pieces

"a wild animal has torn him to pieces"

Genesis 44:29

Now if you also take this one from me, and harm comes to him, you will bring down my gray hair with sorrow to Sheol

"This is what your servant my father said to us: 'You know that my wife bore me two sons. One of them went out from me and I said that surely he had been torn in pieces, and I have not seen him since. Now if you also take this one from me, and harm comes to him, you will bring down my gray hair with sorrow to Sheol.'"

harm comes to him

Something bad happening to a person is spoken of as if "harm" were something that travels and comes to a person. you will bring down my gray hair with sorrow to Sheol
"then you will cause me, an old man, to die of sorrow"

my gray hair

"me, an old man"

Genesis 44:30

since his life is bound up in the boy's life

"since he said he would die if the boy did not come back"

Genesis 44:31

Your servants will bring down the gray hair of your servant our father

Chapter 45

Genesis 45:1

could not control himself

"was about to start crying"

by him

"near him"

Genesis 45:2

house of Pharaoh

"everyone in Pharaoh's palace"

Genesis 45:3

shocked in his presence

"terrified of him"

Genesis 45:4

whom you sold into Egypt

"whom you sold as a slave to the trader who brought me to Egypt"

Genesis 45:5

Do not be grieved

"do not be upset" or "do not be distressed"

that you sold me here

"that you sold me as a slave and sent me here to Egypt"

to preserve life

"so I could save many lives"

Genesis 45:6

there are still five years in which there will be neither plowing nor harvest

"and the famine will last five more years"

Genesis 45:7

to preserve you as a remnant in the earth

"so that you and your families would not completely perish from the earth" or "to make sure your descendants would survive"

to keep you alive by a great deliverance

"to keep you alive by rescuing you in a mighty way"

Genesis 45:8

he has made me a father to Pharaoh

with sorrow to Sheol

"And we your servants will have caused our old father to die of sorrow"

Genesis 44:32

For your servant became a guarantee for the boy to my father

"For I promised my father concerning the boy"

For your servant

"For I, your servant" or "For I"

then I will bear the guilt to my father

"then my father may blame me"

Genesis 44:33

let your servant stay instead of the boy as slave to my master

"let your servant remain as a slave to my master instead of the boy"

let the boy go up

It was going to use the phrase "go up" when speaking about traveling from Egypt to Canaan.

Genesis 44:34

For how can I go up to my father if the boy is not with me?

"I cannot return to my father if the boy is not with me."

I am afraid to see the evil that would come on my father

"I am afraid to see how much my father would suffer"

"he has made me a guide to Pharaoh" or "he has made me the chief adviser to Pharaoh"

of all his house

"of all his household" or "of all his palace"

ruler of all the land of Egypt

"ruler over all the people of Egypt"

Genesis 45:9

go up to my father

"go back to my father"

Come down to me

"Come here to me"

Genesis 45:11

I will provide ... all that you have

"say to him that his son Joseph says that God has made him master of all Egypt, so he must go down to Joseph and not delay. He will live in the land of Goshen, and he will be near Joseph, he and his children and his children's children, and his flocks and his herds, and all that he has. Joseph will provide for him there, for there are still five years of famine, so that he does not come to poverty, him, his household, and all that he has."

Genesis 45:12

your eyes see, and the eyes of my brother Benjamin

"All of you and Benjamin can see"

that it is my mouth that speaks to you

"that I, Joseph, am speaking to you"

Genesis 45:13

about all my honor in Egypt

"how the people in Egypt greatly honor me"

Genesis 45:14

He hugged his brother Benjamin's neck and wept, and Benjamin wept on his neck

"Joseph hugged his brother Benjamin, and they both wept"

Genesis 45:15

wept over them

This means Joseph was crying while he kissed them.

After that his brothers talked with him

"After that his brothers talked freely with him"

Genesis 45:16

The news of the matter was told in Pharaoh's house: "Joseph's brothers have come."

"Everyone in Pharaoh's palace heard that Joseph's brothers had come."

Genesis 45:19

you are commanded

"I also command you to tell them" or "also tell them"

take carts out

"Carts" are wagons with two or four wheels. Animals pull the carts.

Genesis 45:20

Do not be concerned about your possessions, for the good of all the land of Egypt is yours.'

"Now you are commanded to tell them to take carts out of the land of Egypt for their children and for their wives, to get their father, and to come. They are not to be concerned about their possessions, for the good of all the land of Egypt will be theirs."

Genesis 45:21

gave them provisions for the journey

"gave them what they needed for traveling"

Genesis 45:22

he gave each man changes of clothing

Each man received a set of clothes except for Benjamin who received 5 sets of clothes.

Genesis 45:23

ten donkeys ... and ten female donkeys

The donkeys were included as part of the gift.

Genesis 45:24

do not quarrel

Possible meanings include 1) "do not argue" and 2) "do not become afraid"

Genesis 45:26

he is ruler over all the land of Egypt

"he rules all the people of Egypt"

His heart was astonished

"and he was astonished" or "he was very surprised"

he could not believe what they told him

"he did not accept that what they said was true"

Genesis 45:27

They told him

"They told Jacob"

all the words of Joseph that he had said to them

"everything that Joseph had said to them"

the spirit of Jacob their father revived

"Jacob their father recovered" or "Jacob their father

became very excited"

Chapter 46

Genesis 46:2

Here I am

"Yes, I am listening"

Genesis 46:3

I will make you a great nation

"I will give you many descendants, and they will become a great nation"

Genesis 46:4

I will surely bring you up again

"I will surely bring your descendants out of Egypt again"

Joseph will close your eyes with his own hand

"Joseph will even be present with you at the time of your death"

Genesis 46:5

rose up from

"set out from"

Genesis 46:6

they had accumulated

"they had acquired" or "they had gained"

Genesis 46:7

He brought with him

"Jacob brought with him"

his sons' sons

"his grandsons"

his sons' daughters

"his granddaughters"

Genesis 46:15

His sons and his daughters numbered thirty-three

"Altogether he had 33 sons, daughters, and grandchildren"

Genesis 46:26

direct descendants

A person's "direct descendants" are natural sons, daughters, and grandchildren, not those who have become part of the family by marrying a direct descendant.

Genesis 46:28

to show the way before him to Goshen

"to show them the way to Goshen"

Genesis 46:29

Joseph prepared his chariot and went up

"Joseph's servants prepared his chariot and Joseph went up"

went up to meet Israel

"went to meet Israel"

Genesis 46:30

Now let me die

"Now I am ready to die" or "Now I will die happy"

since I have seen your face, that you are still alive

"since I have seen you alive again"

Genesis 46:31

his father's house

"his father's family" or "his father's household"

I will go up and tell Pharaoh

"I will go tell Pharaoh"

Genesis 46:32

The men are shepherds ... all that they have

"I will go up and tell Pharaoh and say that my brothers and my father's house, who were in the land of Canaan, have come to me. I will tell him that the men are shepherds, for they have been keepers of livestock, and that they have brought their flocks, their herds, and all that they have."

Genesis 46:34

you should say, 'Your servants have been keepers of livestock from our

youth until now, both we, and our forefathers.'

"when Pharaoh ... asks what your occupation is, that you should say that you have been keepers of livestock from your youth until now, both you and your forefathers. Do this"

Chapter 47

Genesis 47:3

Your servants are shepherds

"Your servants shepherd flocks"

Your servants

"We, your servants" or "We"

as our ancestors

"both we and our forefathers" or "both we and our ancestors"

Genesis 47:4

We come as temporary residents in the land

"We have come to stay for a while in Egypt"

There is no pasture

"There is no grass to eat"

Genesis 47:6

The land of Egypt is before you

"The land of Egypt is open to you" or "All of the land of Egypt is available to you"

Settle your father and your brothers in the best region, the land of Goshen

"Settle your father and your brothers in the land of Goshen, which is the best region"

If you know any capable men among them

"If you know of any men among them who have great skill taking care of animals"

Genesis 47:7

Jacob blessed Pharaoh

Here "blessed" means to express a desire for positive and beneficial things to happen to that person.

Genesis 47:8

How long have you lived?

"How old are you?"

Genesis 47:9

The years of my sojourning are 130

"I have lived as a foreigner in many places on the earth for 130 years"

The years of my life have been few ... not been as long as the days of my ancestors' sojourning

Jacob means his life is short compared to the lives of Abraham and Isaac.

painful

Jacob has experienced much pain and trouble during his life.

Genesis 47:11

Then Joseph settled his father and his brothers

"Then Joseph took care of his father and his brothers and helped them establish where they would live"

the land of Rameses

This is another name for the land of Goshen.

Genesis 47:12

according to the number of their little ones

"according to how many small children were in their families"

Your servants

"We, your servants"

every shepherd is an abomination to the Egyptians

"Egyptians think shepherds are disgusting"

Genesis 47:13

The land of Egypt and the land of Canaan

"The people of Egypt and the people of Canaan"

wasted away

"became thin and weak"

Genesis 47:14

Joseph gathered all the money that was in the land of Egypt and in the land of Canaan, by selling grain to the inhabitants

"The people of Egypt and Canaan spent all of their money buying grain from Joseph"

Joseph gathered ... Joseph brought

Most likely Joseph ordered his servants to gather and bring the money.

Genesis 47:15

When all the money of the lands of Egypt and Canaan was spent

"When the people of Egypt and Canaan used up all their money"

Why should we die in your presence because our money is gone?

"Please, do not let us die because we have used up all of our money!"

Genesis 47:17

He fed them with bread

"He gave them food" or "He provided them with food"

Genesis 47:18

they came to him

"the people came to Joseph"

We will not hide from my master

"We will not hide from you, our master" or "We will not hide from you"

There is nothing left in the sight of my master, except our bodies and our land

"The only things we have left in the sight of my master is our bodies and our land"

There is nothing left in the sight of my master

"We have nothing left to give you, our master"

Genesis 47:19

Why should we die before your eyes, both we and our land?

"Please do not just watch as we die and our land is ruined!"

Genesis 47:20

In this way, the land became Pharaoh's

"So the land became Pharaoh's"

Genesis 47:22

It was only the land of the priests that Joseph did not buy

"But he did not buy the land of the priests"

the priests were given an allowance

"Pharaoh gave the priests a certain amount of food each day"

They ate from the allotment which Pharaoh gave them

"They ate from what Pharaoh gave them"

Genesis 47:23

and you will plant

"that you might sow"

Genesis 47:24

At the harvest, you must give a fifth to Pharaoh, and four parts will be your own

"At harvest time you will divide the crops into five parts. You will give one part back to Pharaoh for payment and the four parts are for your own"

for food for your households and your little ones

"for food for your households and for food for your little ones"

Genesis 47:25

May we find favor in your eyes

"May you be pleased with us"

Genesis 47:26

to this day

This means to the time that the author was writing this.

Genesis 47:27

They were fruitful and multiplied greatly

"They had very many children"

Genesis 47:29

When the time approached for Israel to die

"When it was almost time for Israel to die"

If now I have found favor in your eyes

"If I have found favor with you" or "If I have pleased you"

put your hand under my thigh

This act is a sign of making a serious promise.

show me faithfulness and trustworthiness

"treat me in a faithful and trustworthy manner"

Please do not bury me in Egypt

The word "please" adds emphasis to this request.

Genesis 47:30

When I lie down with my fathers

"When I die and join my family members who died before me"

Genesis 47:31

Swear to me

"Promise me" or "Make an oath to me"

swore to him

"promised him" or "made an oath to him"

Chapter 48

Genesis 48:1

one said to Joseph

"someone said to Joseph"

So he took

"So Joseph took"

Genesis 48:2

your son Joseph has arrived to see you

"your son Joseph has come to you"

Israel gathered strength and sat up in bed

"Israel made a great effort to sit up in bed" or "Israel struggled as he sat up in bed"

Genesis 48:3

Luz

This is the name of a city.

Genesis 48:4

said to me, 'Behold, I will make you fruitful, and multiply you. I will make of you an assembly of nations. I will give this land to your descendants as an everlasting possession.'

"said to me that he would make me fruitful and multiply me. And, he said that he would make me an assembly of nations and he would give this land to my descendants as an everlasting possession." God used the word "behold" here to alert Jacob to pay attention to what he was about to tell him.

I will make you fruitful, and multiply you

"I will give you very many descendants"

I will make of you an assembly of nations

"I will make your descendants into many nations"

an everlasting possession

"a permanent possession"

Genesis 48:5

Ephraim and Manasseh will be mine

Ephraim and Manasseh each will receive a portion of land just like Joseph's brothers.

Genesis 48:6

they will be listed under the names of their brothers in their inheritance

"as for their inheritance, you will list them under the

names of their brothers"

Genesis 48:7

Ephrath

This is another name for the town of Bethlehem.

Genesis 48:8

Whose are these?

"Whose sons are these?"

Genesis 48:9

bless

A father would often pronounce a formal blessing on his children or grandchildren.

Genesis 48:10

he kissed them

"Israel kissed them"

Genesis 48:11

to see your face again

"to see you again"

Genesis 48:12

between Israel's knees

When Joseph placed his sons on Israel's lap or knees it was a sign that Israel was adopting them. This gave the children special inheritance rights from Jacob.

then he bowed with his face to the earth

Joseph bowed down to show honor to his father.

Genesis 48:13

Manasseh in his left hand toward Israel's right hand

Joseph places the boys so that Israel will put his right hand on Manasseh. Manasseh was the oldest brother and the right hand was the sign he would receive the greater blessing.

Genesis 48:14

his right hand and laid it upon Ephraim's head

Placing the right hand on Ephraim's head was the sign that he would receive the greater blessing.

Genesis 48:15

Israel blessed Joseph

Here "Joseph" also stands for Ephraim and Manasseh. Since Joseph is the father, he is the only one mentioned here.

The God before whom my fathers Abraham and Isaac walked
"The God who my grandfather Abraham and father Isaac served"
who has cared for me
"who has cared for me like a shepherd cares for his animals"
Genesis 48:16
the angel
These words could refer to 1) the angel that God sent to protect Jacob or 2) God, who appeared in angel form to protect Jacob.
protected me
"delivered me"
May my name be named in them, and the name of my fathers Abraham and Isaac
"May people remember Abraham, Isaac, and me because of Ephraim and Manasseh"
May they grow into a multitude on the earth
"May they have many descendants who will live all over the earth"
Genesis 48:19
He also will become a people, and he also will be great
"Your older son will have many descendants, and they will become a great people"
Genesis 48:20
that day with these words
"that day, saying"
The people of Israel will pronounce blessings by your names saying
"The people of Israel will speak your names when they are

Chapter 49

Genesis 49:3

my firstborn, my might, and the beginning of my strength
"my first child after I became a man"
outstanding in dignity, and outstanding in power
"You are first in honor and power" or "You surpass everyone else in honor and power"
Genesis 49:4
you will not have the preeminence
"you shall not be first among your brothers"
because you went up to your father's bed. Then you defiled it; you went up to my couch
"because you went to my bed and slept with Bilhah my concubine. You have shamed me"
Genesis 49:5
Simeon and Levi are brothers
This does not just mean they are brothers by birth. Jacob is emphasizing that they worked together to kill the people of Shechem.
Weapons of violence are their swords
"They use their swords to hurt and to kill people"
Genesis 49:6
O my soul ... my glory
Jacob uses the words "soul" and "glory" to refer to himself and is saying that other people, and perhaps God also, honor him so much that he does not wish to join with those who make plans to do evil.
they hamstrung oxen
This refers to Simeon and Levi crippling oxen just for fun.

blessing others"

by your names saying, 'May God make you like Ephraim and like Manasseh'
"by your names. They will ask God to make others like Ephraim and like Manasseh"
Israel put Ephraim before Manasseh
Giving Ephraim the greater blessing and making him more important than Manasseh is spoken of as if Israel physically put Ephraim in front of Manasseh.
Genesis 48:21
will be with you ... bring you back ... your fathers
Here "you" and "your" are plural and refer to all the people of Israel.
will be with you
"God will help you" or "God will bless you"
land of your fathers
"land of your ancestors"
Genesis 48:22
To you, as one who is above your brothers, I give to you the mountain slope
"To you, I give one more ridge than I give your brothers. I give to you the mountain slope"
To you
Here "you" is singular and refers to Joseph.
the mountain slope that I took from the Amorites with my sword and my bow
"the portion of land I fought for and took from the Amorites"

hamstrung

This refers to cutting the sinews of an animal's leg so that it cannot walk.

Genesis 49:7

May their anger be cursed, for it was fierce—and their fury, for it was severe
"The Lord says, 'I will curse them because of their fierce anger and their cruel fury' or 'I, the Lord, will curse them because of their fierce anger and their cruel fury'
I will divide them in Jacob and scatter them in Israel
"I will divide their descendants and scatter them among all the people of Israel"
Genesis 49:8
will praise you. Your hand
"will praise you. For your hand" or "will praise you because your hand"
Your hand will be on the neck of your enemies
This is a way of saying "You will conquer your enemies."
bow down
This means to bend over to humbly express respect and honor toward someone.
Genesis 49:9
Judah is a lion's cub
"Judah is like a young lion"
My son, you have gone up from your victims
"You, my son, have come back from eating your prey"
like a lioness
Jacob also compares Judah to a female lion. The lioness is

the primary hunter and protector of her cubs.

Who would dare to awaken him?

"No one wants to wake him up."

Genesis 49:10

The scepter will not depart from Judah, nor the ruler's staff from between his feet

"The power to rule will always be with the descendants of Judah"

until Shiloh comes. The nations will obey him

Possible meanings are 1) "until the nations obey him and bring him tribute" or 2) "Shiloh" refers to the city of Shiloh. Alternate translation: "until the ruler comes to Shiloh. Then the nations will obey him" Many people consider this a prophecy about the Messiah, who is a descendant of King David. David is a descendant of Judah.

Genesis 49:11

Binding his donkey ... to the choice vine

Both statements mean the same thing. It is implied that the vines are so full of grapes that the master does not mind that his donkey eats some of them.

his ... he

Possible meanings for all occurrences of "his" or "he" are 1) they refer to Judah's descendants or 2) they refer to the ruler in Genesis 49:10.

he has washed

"they will wash" or "he will wash"

the blood of grapes

This speaks about the grape juice as if it were blood. This emphasizes how red the juice is.

Genesis 49:13

Zebulun will live

"The descendants of Zebulun will live"

He will be a harbor

Here "He" stands for sea towns that the people of Zebulun will inhabit or build. These cities will provide shelter for ships.

Genesis 49:14

Issachar is a strong donkey

"The descendants of Issachar will be like a strong donkey"

lying down between the sheepfolds

Possible meanings are 1) "lying down between the packs they were carrying" or 2) "lying down between two sheep pens." Either way, Jacob speaks about Issachar's descendants as if they are donkeys that have worked hard and are lying down to rest.

Genesis 49:15

He sees ... He will

These words refer to the descendants of Issachar in 49:14).

He will bend his shoulder to the burden

The phrase "bend his shoulder to the burden" is a way of saying "work very hard to carry the load"

become a servant for forced labor

"will work for others as slaves"

Genesis 49:16

Dan will judge his people

"The descendants of Dan will judge their people"

his people

Possible meanings for "his people" are 1) "the people of Dan" or 2) "the people of Israel"

Genesis 49:18

I wait for your salvation, Yahweh

"I wait for you, Yahweh, to save me"

I wait

The word "I" refers to Jacob.

Genesis 49:19

Gad ... attack him, but he

"The descendants of Gad ... attack them, but they"

at their heels

Here "heels" stands for the raiders who are running away from the descendants of Gad.

Genesis 49:20

Asher's food ... and he

"Asher's descendants' food ... and they"

food will be rich

Here "rich" is a way of saying "delicious."

Genesis 49:21

Naphtali is ... he will

"The descendants of Naphtali are ... they will"

Naphtali is a doe let loose

"The descendants of Naphtali will be like deer set free"

have beautiful fawns

A "fawn" is a baby deer. The meaning of the Hebrew word is unclear. Some versions translate it as "have beautiful words" or "speak beautiful things"

Genesis 49:22

Joseph is a fruitful bough

"The descendants of Joseph are a fruitful bough"

bough

a main branch of a tree

whose branches climb over the wall

Branches that grow and extend over a wall are spoken of as if they were climbing.

Genesis 49:24

his bow will remain steady

"he will hold his bow steady as he aims at his enemy"

the hands of the Mighty One

"the power of the Mighty One"

because of the name of the Shepherd

"because of the Shepherd"

the Shepherd

Jacob speak of Yahweh as if he were a "Shepherd." This emphasizes that Yahweh guides and protects his people.

the Rock

Jacob speaks of Yahweh as if he were a "Rock" that people can climb upon to find safety from enemies. This emphasizes that Yahweh protects his people.

Genesis 49:25

help you ... bless you

"help your descendants ... bless them"

blessings of the sky

Here "sky" stands for the rain that helps the crops to grow.

blessings of the deep that lies beneath

Here "deep" stands for the water underneath the ground that supplies rivers and wells.

blessings of the breasts and womb

Here "breasts and womb" stand for the ability for a mother to have children and feed them milk.

Genesis 49:26

the ancient mountains
The meaning of the original language is not certain. Some Bible translations have "my ancestors" instead of "ancient mountains."
May they be on the head of Joseph
Here "they" refers to the blessings of his father.
upon the crown of the head of the prince of his brothers
"on the head of the most important of Joseph's descendants"
prince of his brothers
"most important of his brothers"
Genesis 49:27
Benjamin is a hungry wolf
"The descendants of Benjamin will be like hungry wolves"
Genesis 49:28
when he blessed them
Here the word "blessed" refers to the speaking of formal blessings.
Each one he blessed with an appropriate blessing
"He gave each son a fitting blessing"
Genesis 49:29
he instructed them
"he commanded them"

Chapter 50
Genesis 50:1
that he collapsed on the face of his father
"that he fell on his father in grief"
Genesis 50:2
his servants the physicians
"his servants who took care of dead bodies"
to embalm his father
"to prepare his father's body for burial"
Genesis 50:4
days of weeping
"days of mourning him" or "days of weeping for him"
Joseph spoke to the house of Pharaoh
"Joseph spoke to Pharaoh's officials"
If now I have found favor in your eyes
"If I have found favor with you" or "If you are pleased with me"
Genesis 50:5
My father made me swear, saying, "See, I am about to die. Bury me in my tomb that I dug for myself in the land of Canaan. There you will bury me." Now let me go up ... I will return.
"If now I have found favor in your eyes, please speak to Pharaoh and tell him that my father made me swear, saying that he was about to die and that I was to bury him in his tomb that he dug for himself in the land of Canaan. I was to bury him there. Now let me go up ... I will return."
let me go up
It was common to use the phrase "go up" when speaking of traveling from Egypt to Canaan.
Genesis 50:6
Pharaoh answered
It is implied that the members of the court spoke to Pharaoh, and now Pharaoh is replying to Joseph.
as he made you swear
"as you swore to him"
Genesis 50:7

I am about to go to my people
"I am about to die"
go to my people
Jacob is referring to where his inner man will go when he dies. He expects to join Abraham and Isaac in the afterlife.
Genesis 49:32
in it were purchased
"in it were purchased by Abraham"
from the people of Heth
"from the Hittites"
Genesis 49:33
finished these instructions to his sons
"finished instructing his sons" or "finished commanding his sons"
he pulled his feet into the bed
Jacob was sitting on the bed. Now, Jacob turns and puts his feet in the bed so he can lie down.
breathed his last
This is a polite way of saying a person died.
went to his people
After Jacob died, his inner man went to the same place as his relatives who died before him.

All the servants ... the elders ... the senior officials
All of Pharaoh's most important leaders attended the burial procession.
servants of Pharaoh
These were probably government officials, not household servants.
the elders of his household
Here "household" refers to Pharaoh's royal court.
Genesis 50:8
with all Joseph's household and his brothers, and his father's household
"Joseph's household, his brothers, and his father's household also went with him"
Genesis 50:9
Chariots
Here this stands for the men riding in the chariots.
It was a very large group of people
"It was a very large gathering"
Genesis 50:10
When they came
The word "they" refers to the participants in the burial procession.
floor of Atad
Possible meanings are 1) the word "Atad" means "thorn" and it may refer to a place where large amounts of thorns grew, or 2) it may be the name of the person who owns the threshing floor.
they mourned with very great and grievous sorrow
"they were extremely sad and they mourned very much"
Genesis 50:11
This is a very sad occasion for the Egyptians
"The mourning of the Egyptians is very great"
Abel Mizraim
"The name Abel Mizraim means "the mourning of Egypt."
Genesis 50:12
So his sons

"So Jacob's sons"
just as he had instructed them
"just as he had directed them"
Genesis 50:13
His sons carried him
"His sons took his body"
Machpelah
Machpela was the name of an area or region.
Mamre
This was another name for the city of Hebron.
Ephron the Hittite
This is the name of a man. "Hittite" means "descendent of Heth."
Genesis 50:14
all who had accompanied him
"all who had come with him"
Genesis 50:15
wants to repay us in full for all the evil we did to him
"wants revenge for the evil thing we did to him"
Genesis 50:16
Your father gave instructions before he died, saying
"Before our father died he said"
Genesis 50:17
Tell Joseph this, "Please forgive the transgression of your brothers and their sin when they did evil to you."
"Your father instructed us before he died to tell you to please forgive our transgression and our sin when we did evil to you."
and their sin when they did evil to you
"for the wicked things they did to you"
please forgive the servants of the God of your father
"please forgive us, the servants of the God of our father"
Joseph wept when they spoke to him
"Joseph wept when he heard this message"
Genesis 50:18
lay facedown before him
They lay down with their faces toward the ground. This is a sign of humility and respect for Joseph.
Genesis 50:19

Chapter 1

Exodus 1:1
household
This refers to all the people who live in a house together, usually a large family with servants.
Exodus 1:5
seventy in number
"70 in number". This number included both Jacob's children and grandchildren.
Joseph was already in Egypt
"Joseph lived in Egypt before his brothers"
Exodus 1:6
all his brothers
This includes 10 older brothers and 1 younger brother.
Exodus 1:7
were fruitful
"gave birth to many children". The author here emphasizes how God was blessing the Israelites by saying five different ways that there very many of them.

Am I in the place of God?
"I am not in the place of God." or "I am not God."
Genesis 50:20
you meant to harm me
"you intended to do evil against me"
God meant it for good
"God intended it for good"
Genesis 50:21
So now do not be afraid
"So do not fear me"
I will provide for you and your little children
"I will always make sure you and your children have enough to eat"
He comforted them in this way and spoke kindly to their hearts
"He comforted them by speaking kindly to them"
Genesis 50:23
Ephraim's children to the third generation
"Ephraim's children and grandchildren"
Makir
This is the name of Joseph's grandson.
who were placed on the knees of Joseph
This expression means that Joseph adopted these children of Machir as his own children. This means they would have special inheritance rights from Joseph.
Genesis 50:24
surely come to you
The word "you" refers to Joseph's brothers, but it also stands for their descendants.
lead you up out of this land to the land
"bring you out of this land and take you to the land"
Genesis 50:26
To "embalm" is a special way of preserving a dead body before it is buried.
he was placed
"they placed him"
in a coffin
"in a chest" or "in a case." This is a box a dead person is placed in.

became very, very mighty
They were mighty because there were so many of them.
very, very mighty
The writer is saying that the people were more than just "mighty" and even more than just "very mighty." Your language may have another way of expressing an idea stronger than "very mighty."
the land was filled with them
"the land was full of them"
with them
The word "them" refers to the Israelites.
Exodus 1:8
arose over Egypt
"began to rule over the people of Egypt"
Exodus 1:9
He said to his people
"The king said to his people"
his people

These were the people who lived in Egypt, the Egyptians.
Exodus 1:10
let us
The word "us" is inclusive and refers to the king and his people, the Egyptians.
war breaks out
Here war is spoken of as a person that is able to act.
leave the land
"leave Egypt"
Exodus 1:11
taskmasters
Egyptians whose job was to force the Israelites to do hard work
to oppress them with hard labor
"to force the Israelites to do hard work for the Egyptians"
store cities
These were places where the leaders put food and other important things to keep them safe.
Exodus 1:12
to dread
"to abhor and fear"
Exodus 1:13
severely forced the people of Israel to serve
"harshly forced the people of Israel to work"
Exodus 1:14
made their lives bitter
The difficult lives of the Israelites are spoken of as if they were bitter food that was difficult to eat.
mortar
This was a wet glue or mud put between bricks or stones that held them together when it dried.
All their required work was severe
"The Egyptians forced them to work very hard"
Exodus 1:15
king of Egypt
The king of Egypt is called Pharaoh.
midwives

Chapter 2

Exodus 2:3
papyrus basket
This is a basket made from a tall grass that grows by the Nile River in Egypt.
sealed it with bitumen and pitch
"spread tar on it to keep water from getting into it"
sealed
Here "sealed" means that she applied a waterproof coating.
pitch
"tar" or "resin"
reeds
These "reeds" were a type of tall grass that grew in flat, wet areas.
Exodus 2:4
at a distance
This means she stood far enough away so that she would not be noticed, but close enough to see the basket.
Exodus 2:5
her attendants
the young women whose job was to be with her and make

These were women who helped a woman give birth to a baby.
Shiphrah ... Puah
These are Hebrew women's names.
Exodus 1:16
on the birthstool
"as they give birth". Women sat on this short stool as they gave birth.
Exodus 1:18
Why have you done this, and let the baby boys live?
"You have disobeyed my order by not killing the male babies!"
Exodus 1:19
The Hebrew women are not like the Egyptian women
The midwives answered wisely to appease Pharaoh's anger.
Exodus 1:20
God protected these midwives
God kept Pharaoh from killing these midwives.
The people increased in numbers
"The Israelites increased in numbers". This was in fulfillment of the covenant God made with Abraham and caused the Egyptians great concern that there would be more Israelites than Egyptians because they would be unable to defend themselves. Pharaoh also tried to kill all of the male babies so they would not become soldiers who would fight against him.
became very mighty
They were mighty because there were so many of them.
Exodus 1:21
feared God
"had reverence for God"
he gave them families
"the enabled them to have children"
Exodus 1:22
You must throw every son ... into the river
"You must ... into the river so they will drown"

sure nothing bad happened to her
Exodus 2:6
Behold
The word "behold" signals the surprising information that follows. In the first part of this chapter, Pharaoh's daughter recognizes Moses as being a Hebrew, but in the last part of this chapter, the Midianites believe him to be an Egyptian. While Pharaoh tried to diminish the power of the Israelites by killing all of their baby boys, Yahweh used Pharaoh's own daughter to save Moses. Moses was the one who would ultimately be used by Yahweh to deliver Israel.
Exodus 2:7
nurse
feed with milk from the breast
Exodus 2:10
she brought him
"the Hebrew woman brought him"
he became her son
"he became the adopted son of Pharaoh's daughter"
Because I drew him from the water

Translators may add a footnote that says "The name Moses sounds like the Hebrew word that means 'pull.'"

drew him

"pulled him"

Exodus 2:11

striking a Hebrew

"beating a Hebrew"

Exodus 2:12

He looked this way and that way

"He looked all around"

Exodus 2:13

He went out

"Moses went out"

behold

The word "behold" here shows that Moses was surprised by what he saw.

the one who was in the wrong

"the one who was guilty of starting the fight"

Exodus 2:14

Who made you a leader and judge over us?

"You are not our leader and have no right to judge us!"

Are you planning to kill me as you killed that Egyptian?

"We know that you killed an Egyptian yesterday. You had better not kill me!"

Exodus 2:15

Now when Pharaoh heard about it

Here the author starts to tell a new part of the incident.

Exodus 2:16

Now the priest of Midian had seven daughters

Here the author tells about new people in the narrative.

drew water

This means that they brought up water from a well.

troughs

a long, narrow, open container for animals to eat or drink out of

Exodus 2:17

drive them away

"chase them away"

helped them

"rescued them"

Exodus 2:20

Why did you leave the man?

"You should not have left this man at the well!"

Exodus 2:21

Moses agreed to stay with the man

"Moses agreed to live with Reuel"

Exodus 2:22

resident in a foreign land

"stranger in a foreign land"

Exodus 2:23

groaned

"sighed deeply"

their pleas went up to God

"God heard their pleas"

Exodus 2:24

God called to mind his covenant

"God remembered his covenant"

Chapter 3

Exodus 3:2

angel of Yahweh

"Yahweh appeared as an angel" .

Yahweh

The name Yahweh is sacred in the Hebrew religion. It is the personal name of God, which he revealed to Moses. It is by this name, he is known. Yahweh means "I am". Some translations use all capitals to set this apart, "I AM". Great care must be taken in translating the phrase "I am that I am". This chapter records one of the most important events in the history of the Israelite people: the revelation of the name Yahweh at the burning bush.

Exodus 3:5

set apart

"made holy"

Exodus 3:6

the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob

"the God of your father, of Abraham, of Isaac, and of Jacob". God is so holy that people could not look upon him without dying. This is why Moses covered his eyes and also why he took off his shoes.

your father

Possible meanings are 1) "your ancestor" or 2) "your father." If it means "your ancestor," then the phrases following it clarify who "your father" refers to: it refers to Abraham, Isaac, and Jacob. If it means "your father," then it refers to Moses's own father.

Exodus 3:7

their outcry

Here the "outcry" is of pain because of the hard work the Egyptians were forcing the Israelites to do.

their taskmasters

Egyptians whose job was to force the Israelites to do hard work.

Exodus 3:8

a land flowing with milk and honey

"a land that is excellent for raising livestock and growing crops"

flowing with

"full of"

milk

"food from livestock"

honey

"food from crops"

Exodus 3:9

the outcry of the people of Israel has come to me

"I have heard the outcry of the people of Israel"

Exodus 3:11

Who am I, that I should go to Pharaoh ... Egypt?

"I am not important enough to go to Pharaoh ... Egypt!"

Exodus 3:14

God said to Moses, "I AM THAT I AM."

"God said to Moses, 'Tell them that God says his name is, 'I AM THAT I AM.'"

I AM THAT I AM

This whole sentence is God's name. God is teaching that he is eternal; he has always lived and always will live. (see the next verse plus John 8:58, John 18:5 and Revelation 1:8)

Exodus 3:16

the God of your ancestors, the God of Abraham, of Isaac, and of Jacob
Abraham, Isaac and Jacob were three of Moses's ancestors.
They all worshiped the same God.

I have indeed observed you

The word "you" refers to the people of Israel.

Exodus 3:17

a land flowing with milk and honey

"a land that is excellent for raising livestock and growing crops"

flowing with

"full of"

Exodus 3:18

Chapter 4

Exodus 4:1

if they do not believe

"if the Israelites do not believe"

Exodus 4:4

take it by the tail

"pick it up by the tail"

became a staff

"turned into a rod" or "changed into a staff"

Exodus 4:5

the God of their ancestors, the God of Abraham, the God of Isaac, and the God of Jacob

Abraham, Isaac and Jacob were three of their ancestors.

They all worshiped the same God.

Exodus 4:6

behold

This word is used to create an exclamation, showing surprise.

as white as snow

"as white as wool or as white as the sand on the beach".

Leprosy causes the skin to look white. You may not have a word for snow in your language. If so, consider an alternative that describes something white.

Exodus 4:8

pay attention

"acknowledge"

Exodus 4:10

have never been eloquent

"have never been an excellent speaker". Although Moses believes in Yahweh, he does not trust in him because Moses lacks understanding. Moses tries to believe the things he is asked to do are done by his own power. Yahweh is trying to get Moses to trust that these are Yahweh's doing.

I am slow of speech and slow of tongue

Moses uses these phrases to emphasize that he is not a good speaker.

slow of tongue

"unable to speak well"

Exodus 4:11

Who is it who made man's mouth?

"I Yahweh am the one who created the human mouth and the ability to speak!"

They will listen to you

"The elders will listen to you"

Exodus 3:19

except under a mighty hand

"only if someone stronger than he forces him to let you go"

or "only if I force him to let you go,"

Exodus 3:20

I will reach out with my hand and attack

"I will powerfully attack"

Exodus 3:21

will not go empty-handed

"will go with many valuable things"

Exodus 3:22

any women staying in her neighbors' houses

"any Egyptian woman staying in the houses of her Egyptian neighbors"

Who makes a man mute or deaf or seeing or blind?

"I Yahweh make people able to speak, or hear, or to see, or to be blind!"

Is it not I, Yahweh?

"I, Yahweh, am the one who does this!"

Exodus 4:12

I will be with your mouth

"I will give you the ability to speak"

Exodus 4:14

he will be glad in his heart

"he will be very happy"

Exodus 4:15

put the words to say into his mouth

"give him the message that he is to repeat"

I will be with your mouth

"I will give you the right words to speak"

with his mouth

"I will give him the right words to speak"

Exodus 4:16

He will be like a mouth for you

"He will say what you tell him to say"

you will be like God for him

"you will speak to Aaron with the same authority with which I speak to you"

Exodus 4:18

father-in-law

This refers to the father of Moses's wife.

Exodus 4:21

will harden his heart

"will cause Pharaoh to be stubborn". Scholars debate over whether Pharaoh plays an active or passive role in the hardening of his own heart. (see Exodus 8:32 and Exodus 9:12, as well as Romans 9:18)

Exodus 4:22

Israel is my son

"The people of Israel are my own children". This chapter really introduces the concept that the people group "Israel" is the chosen people of God and God's children, possibly God's firstborn children.

is my son, my firstborn

"is like my own firstborn son"

Exodus 4:23

you have refused to let him go

"you have refused to let my son go". The word "him" refers to the people of Israel as God's son.

I will certainly kill your son, your firstborn

The word "son" here refers to the actual son of Pharaoh.

Exodus 4:24

Yahweh met Moses and tried to kill him

This may have been because Moses had not circumcised his son.

Exodus 4:25

Zipporah

This is the name of Moses's wife.

flint knife

This was a knife with a sharpened stone blade.

you are a bridegroom to me by blood

"you are related to me by this blood" or "you are my

husband because of blood"

Exodus 4:27

at the mountain of God

This may have been the mountain at Sinai, but the text does not include that information.

Exodus 4:28

he had sent him to say

The word "he" refers to Yahweh, and "him" refers to Moses.

Exodus 4:30

in the sight of the people

"in the presence of the people"

Exodus 4:31

had observed the people of Israel

"was concerned about the people of Israel"

they bowed down

"they bowed down low in reverence."

Chapter 5

Exodus 5:1

After these things happened

It is unclear how long Moses and Aaron waited until they went to see Pharaoh. "Let my people go". This is a very important statement because Moses does not ask Pharaoh for permission to "let go" of the Hebrew people. Instead, he is demanding that Pharaoh free the Hebrew people.

festival for me

This is a celebration to worship Yahweh.

Exodus 5:2

Who is Yahweh?

"I do not know Yahweh"

Why should I ... let Israel go?

"He is nothing to me and I will not let Israel go!"

listen to his voice

"listen to what he says"

Exodus 5:3

God of the Hebrews

This is a term also used for the Israelites' God or Yahweh.

or with the sword

"or cause our enemies to attack us"

Exodus 5:4

why are you taking the people from their work?

"stop distracting the people from doing their work!". The Egyptians were known for making their slaves do a lot of work. They were forced to make a specific number of bricks every day. In this chapter, they were required to not only make these bricks, but also to gather the straw in order to make these bricks.

Exodus 5:6

taskmasters

Egyptians whose job was to force the Israelites to do hard work. The leaders are given different titles in this chapter. Many cultures will not have these types of titles, so expressions like "Egyptian leaders" and "Hebrew leaders" may be necessary.

Exodus 5:7

you must no longer give

The word "you" in these verses is plural and refers to the taskmasters and foremen.

Exodus 5:10

I will no longer give you

The word "you" is plural and refers to the Israelite people.

Exodus 5:11

you can find ... your workload

The word "you" is plural and refers to the Israelite people.

You yourselves must go

Here "yourselves" emphasizes that the Egyptians will no longer help them.

your workload will not be reduced

"you must continue to make the same number of bricks as before"

Exodus 5:12

throughout all the land of Egypt

"to many places throughout Egypt"

stubble

the part of a plant that is left over after harvest

Exodus 5:14

Why have you not produced all the bricks required of you ... in the past?

"You are not producing enough bricks, either yesterday or today, as you did in the past!"

Exodus 5:15

cried out

"complained"

Exodus 5:16

they are still telling us, 'Make bricks!'

Here "they" refers to the Egyptian taskmasters.

Exodus 5:19

when they were told

"when Pharaoh told them"

Exodus 5:20

palace

This is a very large house that a king lives in.

Exodus 5:21

you have made us offensive

"you have caused them to hate us"

have put a sword in their hand to kill us

"have given them a reason to kill us"

Exodus 5:22

Lord, why have you caused trouble for this people?

"Lord, I am sorry that you have caused this trouble for this people."
Why did you send me in the first place?
"I wish you had never sent me here!"

Exodus 5:23
to speak to him in your name
"to give him your message"

Chapter 6

Exodus 6:1
my strong hand
"the power I show in my works"
Exodus 6:3
I appeared to Abraham, to Isaac, and to Jacob
"I showed myself to Abraham, to Isaac, and to Jacob".
According to the covenant Yahweh made with Abraham, Egypt is not the home of the Hebrew people. It is the Promised Land in Canaan. The people are to return home to their land.
I was not known to them
"They did not know me"
Exodus 6:5
groaning
This means making sad sounds because of pain and suffering.
Exodus 6:6
say to the people of Israel
"Yahweh told Moses to say to the people of Israel"
mighty acts of judgment
These "acts of judgment" will be acts with which Yahweh will punish the Egyptians.
Exodus 6:8
I swore
"I promised"
Exodus 6:12
If the people of Israel have not listened to me, why will Pharaoh listen to me, since I am not good at speaking?
"The people of Israel did not listen to me, so I can be sure that Pharaoh will not listen to me either because I am not good at speaking!"
Exodus 6:14
the heads of their fathers' houses
"the ancestors of the clans"
Hanok, Pallu, Hezron, and Karmi

These are the names of men.
Exodus 6:15
Jemuel, Jamin, Ohad, Jakin, Zohar, and Shaul
These are the names of men.
Exodus 6:16
Gershon ... Merari
These are the names of men.
137 years old
"one hundred and thirty-seven years old"
Exodus 6:18
Amram ... Uzziel
These are the names of men.
133 years old
"one hundred and thirty-three years old"
Exodus 6:21
Izhar ... Korah ... Zikri
These are the names of men.
Exodus 6:22
Uzziel ... Mishael ... Sithri
These are the names of men.
Exodus 6:23
Nadab ... Ithamar
These are the names of men.
Exodus 6:25
Phinehas
This is the name of a man.
These were the heads of the fathers' houses
"These were the leaders of the families"
Exodus 6:26
by their hosts
"one tribe at a time"
Exodus 6:30
I am not good ... why will Pharaoh listen to me?
"I am not good ... Pharaoh will certainly not listen to me!"

Chapter 7

Exodus 7:1
I have made you like a god
"I will cause Pharaoh to consider you as a god". Also in this chapter, "Let my people go" is a very important statement. Moses does not ask Pharaoh for permission to "let go" of the Hebrew people. Instead, he is demanding that Pharaoh free the Hebrew people.
Exodus 7:3
harden Pharaoh's heart
"will cause Pharaoh to be stubborn". Pharaoh's heart is often described as hard in this chapter. This means that his heart was not open or willing to understand Yahweh's instructions. When his heart was hardened, it became less and less receptive to Yahweh. (see Exodus 4:21)
many signs ... many wonders
God uses these words to emphasize the greatness of what

he will do in Egypt.
Exodus 7:4
put my hand on
"use my power against"
great acts of judgment
These "acts of judgment" will be acts with which Yahweh will punish the Egyptians. (see Exodus 6:6)
Exodus 7:5
reach out with my hand on
"show my powerful acts against"
Exodus 7:9
When Pharaoh says to you, 'Do a miracle,' then you will say to Aaron, 'Take your staff and throw it down before Pharaoh, so that it may become a snake.'
"When Pharaoh tells you to do a miracle, then you will tell Aaron to take his staff and throw it down before Pharaoh,

so that it may become a snake". Also, in the following verses miracles are mentioned several times. When Yahweh had Moses perform miracles, Pharaoh's men were able to copy these miracles. It is unknown how they were able to do this, but since it was not from Yahweh, they were probably done under some evil power.

Exodus 7:12

swallowed up

"devoured"

Exodus 7:13

Pharaoh's heart was hardened

"Pharaoh became more defiant"

Exodus 7:14

Pharaoh's heart is hard

"Pharaoh is stubborn"

Exodus 7:15

when he goes out to the water

"when he goes down to the Nile River to bathe"

Exodus 7:16

Say to him

"Say to Pharaoh"

Exodus 7:17

strike the water

"hit the water"

Exodus 7:19

throughout all

"in every part of"

Exodus 7:20

in the river

"in the Nile River"

Exodus 7:22

Pharaoh's heart was hardened

"Pharaoh became more defiant"

Exodus 7:24

All the Egyptians

"Many of the Egyptians"

Chapter 8

Exodus 8:3

The river

"the Nile River"

kneading bowls

These are bowls in which bread is made.

Exodus 8:8

Then Pharaoh called for Moses and Aaron

"Then Pharaoh sent for Moses and Aaron"

Exodus 8:9

Honor yourself over me. When should I pray ... river?

"The honor is yours to tell me when to pray ... river."

Exodus 8:15

he hardened his heart

"Pharaoh hardened his heart." (see Exodus 4:21)

just as Yahweh had said that he would do

"just as Yahweh had said Pharaoh would do"

Exodus 8:19

This is the finger of God

"This is the powerful work of God"

Exodus 8:20

stand in front of Pharaoh

"present yourself to Pharaoh"

Let my people go

"set my people free". This is a very important statement.

Moses does not ask Pharaoh for permission to "let go" of the Hebrew people. Instead, he is demanding that Pharaoh free the Hebrew people.

Exodus 8:24

the land was ruined because of the swarms of flies

"the swarms of flies devastated the land"

Exodus 8:26

right before their eyes

"in their presence"

will they not stone us?

"they will certainly stone us!"

Exodus 8:29

you must not deal deceitfully any more by not letting our people go

"you must begin to deal truthfully with us and let our people go"

But you must not deal deceitfully

"But you must not deceive us" or "But you must not lie to us"

Chapter 9

Exodus 9:2

if you refuse to let them go, if you still keep them back

"if you continue refusing to let them go". Yahweh continues talking with Moses about dealing with Pharaoh and bringing the Hebrew people out of Egypt.

Exodus 9:3

then Yahweh's hand will bring

"then the power of Yahweh will bring"

will bring a terrible plague on your livestock ... flocks

"will cause your livestock ... flocks—to die from a terrible plague". The word "your" refers to those who owned livestock.

Exodus 9:4

set ... apart

See how you translated this idea in Exodus 8:22.

livestock of Israel

"the livestock belonging to the people of Israel"

livestock of Egypt

"the livestock belonging to the people of Egypt"

Exodus 9:5

fixed a time

"appointed a time"

Exodus 9:6

All the cattle of Egypt died

This is exaggerated to emphasize the seriousness of the event. There were still some animals alive that were afflicted by later plagues. However, it may be best to translate this with the word "All."

cattle of Egypt

"the cattle belonging to the people of Egypt"

Exodus 9:7

Pharaoh investigated

Pharaoh collected facts about the situation.
behold
The word "behold" here shows that Pharaoh was surprised by what he saw.
his heart was stubborn
"Pharaoh refused to change his mind"
Exodus 9:8
kiln
a furnace
Exodus 9:9
fine
very small
to break out on
"to quickly appear on"
Exodus 9:12
Yahweh hardened Pharaoh's heart
"Yahweh caused Pharaoh to become more defiant"
Exodus 9:14
on you yourself
This means that even Pharaoh will be hurt by the plagues.
I will do this so that you may know
The word "this" refers to the plagues that Moses had just told Pharaoh about.
Exodus 9:15
reached out with my hand and attacked you
"used my power to strike you". Here "my hand" refers to God's power.
Exodus 9:16
so that my name may be proclaimed throughout all the earth
"so that people everywhere will know I am great"
Exodus 9:17
lifting yourself up against my people
Pharaoh's opposition to letting Israel go is spoken of as if he was raising himself up as a barrier to them.

Chapter 10

Exodus 10:1
for I have hardened his heart and the hearts of his servants
See how you translated "Yahweh hardened Pharaoh's heart" in Exodus 9:12. (also see Exodus 4:21)
Exodus 10:2
various signs
"many different signs"
Exodus 10:4
listen
"Pay attention to what I am about to tell you"
Exodus 10:5
hail
Hail is raindrops that freeze while falling from the clouds.
Exodus 10:6
nothing ever seen
"nothing anyone has ever seen"
Exodus 10:7
How long will this man be a snare to us?
"We cannot allow this man to continue to cause us trouble"
Do you not yet realize that Egypt is destroyed?
"You should realize that Egypt is destroyed!"
that Egypt is destroyed
"that these plagues have destroyed Egypt" or "that their God

Exodus 9:18
Listen!
"Pay attention to the important thing I am about to tell you"
Exodus 9:27
to summon
"to call"
Exodus 9:29
Moses said to him
"Moses said to Pharaoh"
spread my hands out to Yahweh
"lift up my hands and pray to Yahweh"
Exodus 9:30
honor Yahweh God
Honoring God involves obeying him and living in a way that shows how great he is.
Exodus 9:31
flax
This is a plant that produces fibers that can be made into linen cloth.
barley
This is a type of grain used for making bread; also used for cattle feed.
Exodus 9:32
spelt
This is a kind of wheat.
Exodus 9:33
spread out his hands to Yahweh
"lifted up his hands toward Yahweh and prayed"
Exodus 9:34
hardened his heart
"became more defiant"
Exodus 9:35
just as Yahweh had spoken by the hand of Moses
"just as Yahweh had said through Moses"

has destroyed Egypt"
Exodus 10:10
May Yahweh indeed be with you, if I ever let you go and your little ones go
Pharaoh said this to emphasize that he would not let the Israelites take the women and children with them to worship Yahweh. When he said, "May Yahweh indeed be with you," he may have been warning Moses that the Israelites would need Yahweh to protect them from Pharaoh.
little ones
This phrase refers to everyone in the family except the man (the father and husband), including wives, children, and servants.
Exodus 10:11
Then Moses and Aaron were driven out from Pharaoh's presence
"Then Pharaoh drove Moses and Aaron out from his presence" or "Then Pharaoh had his servants drive Moses and Aaron out from his presence"
Exodus 10:15
so that it was darkened
"so that the locusts darkened the land"
Exodus 10:17

this time
"once again"
take this death away from me
"stop this destruction that will lead to our deaths". The word "death" here refers to the destruction by the locusts of all plants in Egypt, which would eventually lead to the deaths of people because there were no crops.
Exodus 10:19
picked up the locusts
"moved the locusts upwards"
Exodus 10:21
darkness that may be felt
"dense darkness that people can grasp with their hands"
Exodus 10:26

Chapter 11

Exodus 11:1
he will let you go from here
The word "you" in this verse is plural and refers to Moses and the rest of the Israelites.
Exodus 11:4
midnight
This is the time of 12 am (at night) or 2400 hours.
Exodus 11:5
All the firstborn ... the firstborn of Pharaoh ... the firstborn of the slave girl ... the firstborn of the livestock
The "firstborn" always refers to the oldest male offspring.
who is behind the handmill grinding it
"who is grinding at the handmill"
Exodus 11:6
great outcry
Here the "outcry" is of pain and grief over the death of the

Chapter 12

Exodus 12:2
For you, this month will be the start of months, the first month of the year to you
These two phrases emphasize that the month in which the events of this chapter take place will be the beginning of their calendar year.
the first month of the year
The first month of the Hebrew calendar includes the last part of March and the first part of April on Western calendars. It marks when Yahweh rescued the Israelites from the Egyptians.
Exodus 12:4
If the household is too small for a lamb
"If there are not enough people in the household to eat an entire lamb"
the man and his next door neighbor
Here "the man" refers to the man who is the leader of the household.
Exodus 12:6
twilight
This refers to the time of evening after the sun has set but while there is still some light.
Exodus 12:7
on the two side doorposts and on the tops of the doorframes of the houses

not a hoof of them may be left behind
"we cannot leave behind a single animal"
Exodus 10:27
he would not let them go
"Pharaoh would not let them go"
Exodus 10:28
Be careful about one thing
"Make sure of one thing" or "Be certain of one thing"
you see my face
"you see me"
Exodus 10:29
You yourself have spoken
"What you have said is true". Moses emphasizes that Pharaoh has spoken the truth.

children. (see Exodus 3:7)

Exodus 11:7
making a distinction between
He is setting the Israelites apart from the Egyptians. The words "making a distinction" translate the same Hebrew word as "set ... apart" in Exodus 8:22; so if your language has a word or phrase for both ideas, you may want to use it there and here.
Exodus 11:8
After that I will go out
"After that I will go out from Egypt".
Exodus 11:10
Yahweh hardened Pharaoh's heart
"Yahweh caused Pharaoh to become more defiant". (see Exodus 4:21)

"on the sides and top of the way into the house"
Exodus 12:8
Eat it with bread made without yeast
"Eat it with bread which you have made without yeast". The concept of unleavened bread is introduced in this chapter. Its significance stems from its connection to the events in this chapter.
bitter herbs
These are small plants that have a strong and usually bad taste.
Exodus 12:9
Do not eat it raw
"Do not eat the lamb or goat uncooked"
Exodus 12:10
You must not let any of it be left over until morning
"Do not leave any of it until the morning"
Exodus 12:11
belt
This refers to a strip of leather or fabric for tying around the waist.
eat it hurriedly
"eat it quickly"
It is Yahweh's Passover
"This observance is Yahweh's Passover". Here the word "it" refers to eating the animal on the tenth day of the month.

Exodus 12:12

I will do acts of judgment on all

"I will bring judgment on all". These will be acts with which Yahweh will punish the gods of Egypt. (see Exodus 6:6)

Exodus 12:13

for my coming to you

"that I will see when I come to you". This implies that Yahweh will see the blood which indicates an Israelite home.

I will pass over you

"I will not enter your house". The words "pass over" were a customary way of saying to not visit or enter.

Exodus 12:15

that person must be cut off from Israel

"the people of Israel must send him away" or "I will no longer consider him to be one of the people of Israel"

Exodus 12:16

an assembly that is set apart to me

"an assembly that you have set apart to me"

No work will be done on these days, except the cooking for everyone to eat

"The only work that will be done on these days is the cooking for everyone to eat"

That must be the only work that may be done by you

"That must be the only work that you do"

Exodus 12:17

because it was on this day that I brought your hosts out of the land of Egypt

"because it is on this day that I will have brought your hosts out of the land of Egypt" or "for it will remind you that it was on this day that I brought your hosts out of the land of Egypt"

your hosts

"your armies" or "your tribes"

Exodus 12:18

the fourteenth day in the first month

This is the first month of the Hebrew calendar. The fourteenth day is near the beginning of April on Western calendars.

the twenty-first day of the month

"the twenty-first day of the first month." This is near the middle of April on Western calendars.

Exodus 12:19

no yeast must be found in your houses

"there must not be any yeast in your houses"

must be cut off from the community of Israel

"the people of Israel must send him away" or "I will no longer consider him to be one of the people of Israel"

Exodus 12:20

bread made without yeast

"bread which you have made without yeast"

Exodus 12:21

summoned

officially called

Exodus 12:22

hyssop

a woody plant with small leaves that can be used for sprinkling liquids

the top of the doorframe and the two doorposts

"on the sides and top of the way into the house." (see

Exodus 12:7)

Exodus 12:23

pass over your door

"pass over your house". This means that God will spare the Israelites in houses with blood on the doors.

Exodus 12:24

this event

These words refer to the Passover or Festival of Unleavened Bread. Observing the Passover was an act of worshiping Yahweh.

Exodus 12:27

He set our households free

"He did not kill the firstborn sons in our houses"

Exodus 12:28

as Yahweh had commanded Moses and Aaron

"everything that Yahweh told Moses and Aaron to do"

Exodus 12:29

at midnight

"in the middle of the night"

all the firstborn in the land of Egypt ... all the firstborn of the livestock

Here, "firstborn" always refers to the oldest male offspring. (see Exodus 11:5)

the firstborn of the person in the dungeon

"to the firstborn of people in the dungeon." This refers to prisoners in general, not to a specific person in the dungeon.

Exodus 12:30

There was a loud outcry in Egypt

"All the Egyptians cried loudly"

loud outcry

Here the "outcry" is of pain and grief over the death of the children. (see Exodus 3:7)

for there was not a house where there was not someone dead

"because someone was dead in every house"

Exodus 12:33

We will all die

"We will all die if you do not leave"

Exodus 12:34

Their kneading bowls were already tied up in their clothes and on their shoulders

"They had already tied up their kneading bowls in their clothes and on their shoulders"

Exodus 12:37

Rameses

Rameses was a major Egyptian city where grain was stored.

They numbered about 600,000 men

"They numbered about six hundred thousand men."

little ones

See how you translated this in Exodus 10:10.

Exodus 12:38

A mixed multitude also went

"A crowd of people from other ethnic groups also went"

Exodus 12:39

bread without yeast in the dough

"bread with dough that did not contain yeast"

they had been driven out of Egypt

"the Egyptians had driven them out of Egypt"

Exodus 12:41

430 years
"four hundred and thirty years"
Yahweh's armed groups
This refers to the tribes of Israel.
Exodus 12:42
to be observed by all the people of Israel
"that all the people of Israel were to observe"
all the people of Israel throughout their people's generations
"all the people of Israel and the all the generations of their descendants"
Exodus 12:43
No foreigner may share in eating it
The pronoun "it" refers to the Passover meal. The Hebrew people were to be separate from the rest of the world. Because of this, they separated themselves from other people groups. At this time, these foreigners were looked upon as unholy.
Exodus 12:44
every Israelite's slave
"any slave of an Israelite"
bought with money
"whom the Israelite has bought with money"
Exodus 12:46
The food must be eaten in one house
"Each Israelite family must eat the food in one house"

Chapter 13

Exodus 13:2
Set apart to me ... every firstborn male
God requires that every firstborn male child be set apart for him. Also, this chapter records the instructions for the celebration of Passover. The law mentioned here is not the law of Moses because it has not yet been revealed. Instead, it is a more generic "rule."
Exodus 13:3
Call this day to mind
"Remember and celebrate this day"
the house of slavery
"the place where you were slaves"
Yahweh's strong hand
Here the word "hand" refers to power. See how you translated "strong hand" in Exodus 6:1.
No bread with yeast may be eaten
"You must not eat bread with yeast"
Exodus 13:4
the month of Aviv
This is the name of the first month of the Hebrew calendar. Aviv is during the last part of March and the first part of April on Western calendars.
Exodus 13:5
you must observe this act of worship
When the Israelites live in Canaan, they must celebrate the Passover on this day each year. See how you translated this phrase in Exodus 12:25.
Exodus 13:7
Bread without yeast must be eaten
"You must eat bread without yeast"
no bread with yeast may be seen among you
"You may not have any bread with yeast among you"

you must not break any bone of it
"you must not break any of its bones." Here the word "it" refers to the lamb which the Israelite family will eat. (see John 19:36 and how this applies to Jesus)
Exodus 12:48
all his male relatives must be circumcised
"someone must circumcise all his male relatives"
the people who were born in the land
"those who are Israelites by birth". Here the word "land" refers to Canaan.
no uncircumcised person may eat
"only circumcised people may eat"
Exodus 12:50
as Yahweh had commanded Moses and Aaron
"everything that Yahweh told Moses and Aaron to do"
Exodus 12:51
It came about
This phrase is used here to mark an important event in the story.
by their armed groups
"by their divisions" or "by their regiments". The term used for these groups is a military term referring to a large number of soldiers. See how you translated "armed group" in Exodus 12:41.

No yeast may be seen with you
"You may not have any yeast"
within any of your borders
"inside any of the borders of your land"
Exodus 13:8
On that day you are to say to your children, 'This is because of what Yahweh did for me when I came out of Egypt.'
"On that day you are to tell your children that this is because of what Yahweh did for you when you came out of Egypt"
Exodus 13:9
This will be a reminder for you on your hand, and a reminder on your forehead
These are two different types of physical reminders so people will not forget something important.
a reminder for you on your hand
"like something you tie around your hand as a reminder"
a reminder on your forehead
"like something you tie around your head as a reminder"
so the law of Yahweh may be in your mouth
"so you may always be speaking of the law of Yahweh"
strong hand
"the power I show in my works"
Exodus 13:11
when he gives the land to you
"when he gives the land of the Canaanites to you"
Exodus 13:13
Every firstborn of a donkey
Israel is given a choice to kill the firstborn donkey or buy it back with a lamb.
Exodus 13:14
When your son asks you later, 'What does this mean?' then you are to

tell him
"When your son asks you later what this means, then you are to tell him"
the house of slavery
"the place where you were slaves". See how you translated this in Exodus 13:3.
Exodus 13:17
was nearby
"was close to where they were located"
the people will change their minds ... and ... return to Egypt
Since Israelites had lived in slavery all their lives, they were

more accustomed to peace than to war and would rather return to slavery than fight.
Exodus 13:20
camped at Etham
Etham is located south of the route heading towards the Philistines, at the border of the wilderness.
Exodus 13:21
pillar of cloud ... pillar of fire
"a cloud in the shape of a column ... fire in the shape of a column." God is with them in a cloud by day and in a fire by night.

Chapter 14

Exodus 14:1

General Information:

This is an important event in the history of Israel, known as the "parting of the Sea of Reeds". Pharaoh's chariots were a fighting force. Pharaoh took an army to kill the Hebrew people. The Israelites asked a few rhetorical questions of Moses. These questions were not really directed at Moses, but at Yahweh. This showed their lack of faith in Yahweh.
Exodus 14:2

Pi Hahiroth ... Migdol ... Baal Zephon

These are towns on Egypt's eastern border.

You are to camp

Here the word "You" is plural and refers to Moses and the Israelites.

Exodus 14:3

Pharaoh will say about the people of Israel, 'They are wandering confused in the land. The wilderness has closed in on them.'

"Pharaoh will say that the people of Israel are wandering confused in the land and that the wilderness has closed in on them"

The wilderness has closed in on them

Pharaoh speaks of the wilderness as a person who has trapped the people of Israel.

Exodus 14:4

he will pursue them

"Pharaoh will pursue the Israelites"

I will get honor

"People will honor me"

The Egyptians will know that I am Yahweh

"The Egyptians will understand that I am Yahweh, the one true God"

So the Israelites camped as they were instructed

"So the Israelites camped as Yahweh had instructed them"

Exodus 14:5

When the king of Egypt was told

"When someone told the king of Egypt"

the king of Egypt

This refers to Pharaoh.

had fled

"had run away"

the minds of Pharaoh and his servants turned against the people

"Pharaoh and his servants changed their attitudes about the people"

What have we done? We have released Israel from serving us.

"We have done a stupid thing by letting Israel go free from working for us!"

Exodus 14:7

He took six hundred chosen chariots

"He took 600 of his best chariots"

Exodus 14:9

Pi Hahiroth ... Baal Zephon

These are towns on Egypt's eastern border. See how you translated them in Exodus 14:2.

Exodus 14:10

When Pharaoh came close

"When Pharaoh and his army came close". The word "Pharaoh" here represents the entire Egyptian army.

they were terrified

"the Israelites were terrified"

Exodus 14:11

Is it because there were no graves in Egypt, that you have taken us away to die in the wilderness?

"There were plenty of graveyards in Egypt for us to be buried in. You did not have to take us into the wilderness to die!"

Why have you treated us like this, bringing us out of Egypt?

"You should not have treated us like this by bringing us out of Egypt!"

Exodus 14:12

Is this not what we told you in Egypt?

"This is exactly what we told you while we were in Egypt."

We said to you, 'Leave us alone, so we can work for the Egyptians.'

"We told you to leave us alone, so we could work for the Egyptians."

Exodus 14:13

Moses said to the people

Moses responds to the Israelites' fears.

provide for you

The pronoun "you" refers to the Israelites.

For you will never see again the Egyptians

"For God will kill the Egyptians"

Exodus 14:15

Why are you, Moses, continuing to call out to me?

"Do not call out to me any longer, Moses." Moses apparently had been praying to God for help so God uses this question to compel Moses to act.

Exodus 14:16

divide it in two

"divide the sea into two parts"

Exodus 14:17

Be aware

"Know"

I will harden the Egyptians' hearts
"I will cause the Egyptians to become more defiant" Here
"hearts" refers to the Egyptians themselves. Their stubborn
attitude is spoken of as if their hearts were hard.
so they will go after them
"so that the Egyptians will go into the sea after the
Israelites"
Exodus 14:20
the camp of Egypt and the camp of Israel
"the Egyptian army and the Israelite people"
so one side did not come near the other
This means that the Egyptians and the Israelites could not
approach one another.
Exodus 14:21
east wind
An east wind originates in the east and blows towards the
west.
east
where the sun rises
the waters were divided
"Yahweh divided the waters"
Exodus 14:22
on their right hand and on their left
"on both sides of them"
Exodus 14:24
He threw the Egyptians into confusion

Chapter 15

Exodus 15:1

General Information:

This is a song about the events that happened in Exodus
14:26-28. In this chapter, Moses talks about Yahweh's laws.
The law of Moses is about to be introduced. Although it has
not yet been formally introduced, this is what is being
referenced in this chapter in anticipation of the revelation
of the law of Moses.

he has triumphed gloriously

"he has achieved a glorious victory over the army of Egypt"

the horse and its rider he has thrown into the sea

"he has made the horse and rider drown in the sea". (see

Exodus 15:21)

rider

This is a person who sits on a horse or travels in a chariot
that a horse is pulling.

Exodus 15:2

Yahweh is my strength

"Yahweh is the one who gives me strength" or "Yahweh is
the strong one who protects me."

song

"the one I sing about". (see Exodus 14:13)

he has become my salvation

"he is the one who saves me"

Exodus 15:3

Yahweh is a warrior

"Yahweh is like a warrior". (see Exodus 14:14)

Exodus 15:4

He has thrown Pharaoh's chariots and army into the sea

"He has made Pharaoh's chariot riders and army drown in
the sea". Moses sings about God causing the sea to cover

The Egyptians were so afraid that they could not think
normally.

Exodus 14:25

Their chariot wheels were clogged

"Mud clogged their chariot wheels" or "Their chariot wheels
were getting stuck in the mud"

Exodus 14:26

Yahweh said to Moses, "Reach out with your hand ... and their
horsemen."

"Yahweh told Moses to reach out with his hand over the sea
so that the waters would come back onto the Egyptians,
their chariots, and their horsemen."

come back onto

"fall on"

Exodus 14:27

The Egyptians fled into the sea

Since the sea was closing in on top of the Egyptians, instead
of escaping, they were actually running right into the
water.

Yahweh drove the Egyptians

"Yahweh threw the Egyptians"

Exodus 14:30

out of the hand of the Egyptians

"from the Egyptians' power"

on the seashore

"on the land along the edge of the sea"

Pharaoh's chariots and army as if God had thrown them
into the sea. (see Exodus 14:13-28)

Exodus 15:5

they went down into the depths like a stone

"they went down into the deep water like a stone sinking to
the bottom of the sea". (see Nehemiah 9:11)

Exodus 15:6

Your right hand, Yahweh, is glorious in power

"Yahweh, your power is glorious" or "Yahweh, what you do
is glorious in power". Moses speaks of God as if God had
hands. The right hand refers to God's power or the things
God does powerfully. (see Exodus 6:1)

your right hand, Yahweh, has shattered the enemy

"Yahweh, your power has completely destroyed the enemy"

Exodus 15:7

those who rose up against you

"those who rebelled against you"

You sent out your wrath

"You acted according to your wrath"

it consumed them like stubble

"it completely destroyed your enemies like a fire that burns
up straw". (see Deuteronomy 4:24)

Exodus 15:8

By the blast of your nostrils

"You blew on the sea and". Moses speaks of God as if God
had a nose, and he speaks of the wind as if God blew the
wind from his nose. (see 2 Samuel 22:16)

Exodus 15:9

my desire will be satisfied on them

"I will satisfy my desire on them"

my hand will destroy them

"I will destroy them with my hand". (see 2 Samuel 22:38)
Exodus 15:10
But you blew with your wind
"But you made the wind blow"
sank like lead in the mighty waters
"sank as fast as lead in the deep turbulent waters". Lead is a heavy metal that is commonly used to make things sink in water.
Exodus 15:11
Who is like you, Yahweh, among the gods?
"O Yahweh, no one is like you among the gods!"
Who is like you, ... doing miracles?
"No one is like you. No one is majestic in holiness as you are, no one is honored in praises as you are, and no one does miracles as you do!". (see Revelation 4:8)
Exodus 15:12
with your right hand
"with your strong power"
You reached out with your right hand
"With your strong power you made it happen". (see Psalm 138:7)
the earth swallowed them
"the earth devoured them"
Exodus 15:14
tremble
This means to shake because you are afraid.
terror will seize the inhabitants of Philistia
"the inhabitants of Philistia will be afraid"
Exodus 15:15
will melt away
"will be weak from fear"
Exodus 15:16
Terror and dread will fall on them
"Fear will come upon them"
dread
Dread is extreme fear or anxiety about something that is going to happen or might happen. (see Numbers 22:3)
Because of your arm's power
"Because of your great strength"
they will become as still as a stone
"They will be silent like stone" or "They will be motionless as stone"
Exodus 15:17
You will bring them
"You will take your people to Canaan"
plant them on the mountain
"settle them on the mountain"
the mountain of your inheritance

Chapter 16

Exodus 16:1
wilderness of Sin
The word "Sin" here is the Hebrew name of a part of the Sinai wilderness. It is not the description of a place, and it has nothing to do with sinning.
on the fifteenth day of the second month
"on day 15 of the second month". This time coincides with the end of April and the beginning of May on Western calendars.

This refers to Mount Zion in the land of Canaan. (see 2 Samuel 7:10)
of your inheritance
"that you have given them as an inheritance"
that your hands have built
"that you have built by your power"
Exodus 15:20
Miriam ... Aaron
Miriam was the older sister of Moses and Aaron.
tambourine
This is a musical instrument like a small drum that also has pieces of metal around the side that make a sound when shaken.
Exodus 15:21
he has triumphed gloriously
"he has achieved a glorious victory over the army of Egypt"
The horse and his rider he has thrown into the sea
"He has made the horse and rider drown in the sea". (see Exodus 15:1)
Exodus 15:22
Moses led Israel
"Moses led the Israelite people". The word "Israel" represents the people of Israel.
wilderness of Shur
We do not know the exact locations of this place.
Exodus 15:23
Marah
We do not know the exact location of this place.
Exodus 15:24
complained to Moses and said
"were unhappy and told Moses"
Exodus 15:26
the voice of Yahweh your God
"my voice" or "what I say". Yahweh is speaking about his own voice.
do what is right in his eyes
"do what Yahweh considers to be right"
I will put on you none of the diseases
"I will not cause any of you to have the diseases"
Exodus 15:27
Elim
This is an oasis in the desert, a place with water and shade trees.
twelve
"12"
seventy
"70"

Exodus 16:2

The whole community of the people of Israel complained
"All the Israelites complained." or "The Israelites complained". Moses and Aaron did not complain. The Israelites complained about the amount of food Yahweh gave them, even when he miraculously provided their food for them. This is intended to show their ungratefulness and their sinful view of Yahweh.
complained

"were angry and spoke"

Exodus 16:3

If only we had died

"We wish that we had died"

by Yahweh's hand

"by Yahweh's action"

Exodus 16:4

I will rain down bread from heaven for you

"I will make bread come down from heaven like rain"

bread

"food" or "food like bread"

walk in my law

"live according to my law"

my law

"my command"

Exodus 16:5

It will come about on the sixth day, that they

"It will happen on the sixth day that they". The people were not allowed to store the food, called manna, they were provided with. This is because they were to trust in Yahweh to provide for their needs every day.

on the sixth day

"on day 6"

twice

two times

Exodus 16:7

Who are we for you to complain against us?

"It is foolish to complain against us, because we cannot do what you want."

Exodus 16:8

Who are Aaron and I?

"Aaron and I cannot give you what you want."

Your complaints are not against us; they are against Yahweh

"Your complaints are not really against us; they are against Yahweh, because we are his servants"

Exodus 16:10

It came about

This phrase is used here to mark an important event in the story, which is the people seeing Yahweh's glory. If your language has a way for doing this, you could consider using it here.

behold

The word "behold" here shows that the people saw something interesting.

Exodus 16:13

It came about ... that

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

quails

These are small, plump birds.

Exodus 16:14

like frost

"that looked like frost". Frost is frozen dew that forms on the ground. It is very fine.

Exodus 16:16

omer

2 liters

Exodus 16:22

It came about that

This phrase is used here to mark the beginning of a new part of the story. Verses 16:22-30 tell about what the people did concerning the manna on the sixth and seventh days of the week. If your language has a way for marking this as a new part of the story, you could consider using it here.

on the sixth day

"on day 6"

twice

two times

bread

This refers to the bread that appeared as thin flakes on the ground each morning.

Exodus 16:23

a solemn rest

"a day to rest quietly and think seriously". This is the first recorded celebration of the Sabbath rest.

Exodus 16:24

did not become foul

"did not smell rotten"

Exodus 16:25

today is a day reserved as a Sabbath to honor Yahweh

"today is a Sabbath and is to be used only for honoring Yahweh"

Exodus 16:26

but the seventh day

"but on day seven"

manna

This was the name the Israelites gave to the bread that Yahweh caused to appear for them each morning.

Exodus 16:27

they found none

"they did not find any manna"

Exodus 16:28

General Information:

Yahweh speaks to Moses, but the word "you" refers to the people of Israel in general.

How long will you refuse to keep my commandments and my laws?

"You people still do not keep my commandments and laws!"

to keep my commandments and my laws

"to obey my commandments and my laws"

Exodus 16:29

Yahweh has given you the Sabbath

"I, Yahweh, have taught you to rest on the Sabbath"

sixth day ... two days ... seventh day

"day 6 ... 2 days ... day 7"

Exodus 16:31

coriander seed

Coriander is also known as cilantro. People dry the seeds and grind them into a powder and put it in food to give it flavor.

wafers

very thin biscuits or crackers

Exodus 16:32

omer

2 liters

Exodus 16:36

Now an omer is a tenth of an ephah

"Now ten omers equal one ephah". An omer and an ephah

are both containers for measuring volume. The original readers would have known how much an ephah was. This sentence would help them know how much an omer was.

For languages that do not use fractions, this can be reworded.

Chapter 17

Exodus 17:1

wilderness of Sin

See how you translated this in Exodus 16:1.

Rephidim

This means "the resting place," a place to rest on long journeys through the wilderness.

Exodus 17:2

Why do you quarrel with me? Why do you test Yahweh?

"You should not quarrel with me! You should not test Yahweh!"

Exodus 17:3

To kill us and our children and our livestock with thirst?

"You only brought us out here to kill us and our children and livestock by not letting us have any water to drink!"

Exodus 17:7

Massah

a place in the desert whose name means "testing"

Meribah

a place in the desert whose name means "complaining"

Exodus 17:8

Rephidim

This was the name of a place in the desert.

Exodus 17:10

So Joshua fought Amalek

"So Joshua and the men he chose fought against the Amalekites"

Hur

Hur was a friend of Moses and Aaron.

Exodus 17:11

Israel was winning ... Amalek would begin to win

"the Israelite fighters were winning ... the Amalekite fighters would begin to win"

Exodus 17:12

hands became heavy

"arms became tired"

Exodus 17:13

laid waste to

"destroyed"

Amalek and his people

"the land of Amalek and the people who lived there"

with the sword

"in battle"

Exodus 17:14

I will completely blot out the memory of Amalek

"I will completely destroy Amalek". God speaks of destroying Amalek as if he were removing people's memory of Amalek. When a group of people is completely destroyed, there is nothing to remind people about them.

Amalek

"Amalekites"

Exodus 17:16

a hand was lifted up

"Yahweh made a solemn promise". People would raise their hand when they made a promise or pledge, so raising the hand represents making a promise.

Chapter 18

Exodus 18:1

Moses' father-in-law

This refers to the father of the wife of Moses.

Exodus 18:2

took Zipporah, Moses' wife

Possible meanings are 1) Jethro took Zipporah to Moses, or 2) Jethro had earlier welcomed back Zipporah.

after he had sent her home

"after Moses had sent her home to her parents"

Exodus 18:3

and her two sons

Possible meanings are 1) Jethro took Zipporah and her two sons to Moses, or 2) Jethro had earlier welcomed back Zipporah and her two sons.

Gershom

This is a son of Moses and Zipporah, whose name means "foreigner."

Exodus 18:4

Eliezer

This is a son of Moses and Zipporah, whose name means "God is the one who helps me."

Pharaoh's sword

"being killed by Pharaoh" or "being killed by Pharaoh's army"

Exodus 18:5

where he was camped

"where he camped with the Israelites"

Exodus 18:7

bowed down, and kissed him

These symbolic acts were the normal way that people showed great respect and devotion in that culture.

Exodus 18:8

for Israel's sake

"in order to help the Israelite people"

all the hardships that had come to them

"all the hardships that had happened to them"

Exodus 18:9

the hand of the Egyptians

"the power of the Egyptians ... the power of Pharaoh" or

"what the Egyptians were doing to you"

Exodus 18:14

What is this that you are doing with the people?

"You should not be doing all of this for the people!"

Why is it that you sit alone ... from morning until evening?

"You should not sit alone ... from morning till evening!"

you sit alone

"you are the only one who judges the people"

Exodus 18:17

General Information:

Jethro taught Moses an important leadership lesson in this chapter. Moses delegated some of his responsibilities to other godly men so that he would not become worn out by all the demands made of him.

Exodus 18:18

You will surely wear yourselves out

"you will surely make yourselves very tired"

This burden is too heavy for you

"This work is too much for you"

Exodus 18:19

give you advice

"give you guidance"

God will be with you

"God will help you"

you bring their disputes to him

"you tell God about their disputes" or "you tell God what they are arguing about"

Exodus 18:20

You must show them the way to walk

"You must show them how to live" or "You must show them how to behave"

Exodus 18:21

Furthermore, you must choose

"In addition, you must choose" or "You must also choose"

You must put them over people

"You must give them authority over people"

leaders in charge of thousands, hundreds, fifties, and of tens

"leaders in charge of groups of 1,000 people, groups of 100 people, groups of 50 people, and groups of 10 people" or

"leaders in charge of very small groups, small groups, large

groups, and very large groups"

Exodus 18:22

routine cases

"the simple cases"

the difficult cases they will bring to you

"the difficult cases they will tell you about" or "when there are difficult cases, they will tell you about them so you can judge them"

they will carry the burden with you

"they will do the hard work with you" or "they will help you do the hard work"

Exodus 18:23

endure

"endure the stress of the work"

in peace

They will be satisfied that the dispute has been settled justly.

Exodus 18:25

heads over the people

"leaders of the people"

capable men

"men who were able to lead" or "men who were able to judge"

Exodus 18:26

judged the people in normal circumstances

"judged the people most of the time"

The difficult cases they brought to Moses

"when there were difficult cases, they told Moses about them so that he would judge them"

the small cases

"the easy cases"

Chapter 19

Exodus 19:1

In the third month ... on the same day

"In the third month ... on the first day of the month". This means they arrived at the wilderness on the first day of the month just as they left Egypt on the first day of the month. The first day of the third month on the Hebrew calendar is near the middle of May on Western calendars.

had gone out from

"had left"

Exodus 19:2

Rephidim

This is an area on the edge of the wilderness of Sinai where the people of Israel had been camping. See how you translated this name in Exodus 17:1.

Exodus 19:3

the house of Jacob

"the descendants of Jacob"

the house of Jacob, the people of Israel

The phrase "the people of Israel" explains what "the house of Jacob" means.

Exodus 19:4

You have seen

The word "you" here refers to the Israelites. Yahweh is telling Moses what to tell the Israelites.

I carried you on eagles' wings

"I helped you travel like an eagle that carries her babies on

her wings"

Exodus 19:5

obediently listen to my voice

"listen to my voice and obey me"

my voice

"what I say"

keep my covenant

"do what my covenant requires you to do"

special possession

"treasure"

Exodus 19:6

a kingdom of priests

"a kingdom of people who are like priests" or "a kingdom of people who do what priests do". The function of the priests was to intercede for the people. The Levites were the only priests in Israel, so this indicates that the nation was to intercede for the world as a whole. They were also to be holy, or set apart, from the rest of the world.

Exodus 19:7

set before them all these words

"told them all these words"

all these words that Yahweh had commanded him

"all that Yahweh had commanded him"

Exodus 19:8

Moses came to report

"Moses went back up the mountain to report"

the people's words
"what the people said"
Exodus 19:10
you must set them apart to me
"tell them to dedicate themselves to me" or "tell them to purify themselves for me."
their garments
"their clothes"
Exodus 19:11
Be ready
This was a command to the people of Israel.
Exodus 19:12
set boundaries
"make a boundary." This was probably some kind of mark, but it could have been a fence.
Whoever touches the mountain will surely be put to death
"You must surely put to death any person who touches the mountain"
Whoever touches
"Any person who touches"
Exodus 19:13
No one's hand may touch him
"No one may touch anyone who touches the mountain"
Whether an animal or a man
"Whether it is an animal or a man that touches the mountain"
he must certainly be stoned or shot
"you must certainly stone him or shoot him"
be ... shot
This refers to being killed by someone who shoots arrows from a bow.
a long blast
"a long, loud sound"
Exodus 19:15

Chapter 20

Exodus 20:1
General Information:
The instructions recorded in this chapter are commonly known as the "ten commandments". Also, Yahweh's covenant faithfulness is now based on the covenant he made with Abraham as well as the covenant he is making with Moses.
Exodus 20:2
house of slavery
"place where you were slaves"
Exodus 20:3
You must have no other gods before me
"You must not worship any other gods but me"
Exodus 20:4
nor the likeness
"and you must not make the likeness"
Exodus 20:5
You must not bow down to them or worship them
The word "them" refers to carved figures or idols.
jealous
God wants his people to worship only him.
punish the ancestors' wickedness by bringing punishment on the descendants

do not go near your wives
"do not sleep with your wives"
Exodus 19:16
All the people ... trembled
"All the people ... shook with fear"
Exodus 19:18
Yahweh descended
"Yahweh came down"
like the smoke of a furnace
"like the smoke from a very large fire"
furnace
an oven that can be made extremely hot.
Exodus 19:19
grew louder and louder
"continued to become louder and louder"
in a voice
"by speaking loudly like thunder" or "by speaking". The word "voice" here refers to a sound that God made.
Exodus 19:20
he summoned Moses
"he commanded Moses to come up"
Exodus 19:21
they might break out
"they might go through the barrier"
Exodus 19:22
General Information:
Revealing the Law. The events of this chapter are concerned with preparing the people to receive the law of Moses. The people go through all of this to prepare themselves for the law, which show the great importance of this event for Israel.
Exodus 19:24
break through
"go through the barrier"

God will punish people for the sin of their parents.
to the third and the fourth generation
"even on the grandchildren and great-grandchildren"
Exodus 20:6
I show steadfast love to thousands of those who love me
"I faithfully love thousands of those who love me"
to thousands of those who love me
"forever to those who love me"
Exodus 20:7
take the name of Yahweh your God
"use the name of Yahweh your God"
in vain
"without proper respect"
I will not hold guiltless
"I will certainly consider guilty"
Exodus 20:8
set it apart
"set it apart for a special purpose"
Exodus 20:9
do all your work
"do all your usual duties"
Exodus 20:10
within your gates

"within your community" or "inside your city"

Exodus 20:11

on the seventh day

"on day seven." Here "seventh" is the ordinal number for "7."

blessed the Sabbath day

Possible meanings are that 1) God caused the Sabbath day to produce good results, or 2) God said that the Sabbath day was good.

Exodus 20:14

You must not commit adultery

"You must not have sex with anyone other than your spouse"

Exodus 20:16

must not give false testimony

"must not tell lies about someone"

Exodus 20:17

must not covet

"must not want to take"

Exodus 20:18

the mountain smoking

"smoke coming from the mountain"

they trembled

"they shook with fear"

stood far off

"stood at a distance"

Exodus 20:20

so that the honor of him may be in you, and so that you do not sin

"so that you will honor him and not sin"

Exodus 20:21

Moses approached

"Moses went closer to"

Exodus 20:22

This is what you must tell the people of Israel

"Tell the people of Israel this"

You yourselves have seen that I have talked with you from heaven

"You have heard me speak to you from heaven"

Exodus 20:23

You will not make for yourselves other gods alongside me

"You must not make idols as other gods instead of me"

gods of silver or gods of gold

"gods made out of silver or gold"

Exodus 20:24

earthen altar

an altar made of materials from the ground, such as stone, soil, or clay

cause my name to be honored

"choose for you to honor me"

Exodus 20:26

You must not go up to my altar on steps

"Do not build steps up to the altar and go up to it on those steps"

your nakedness

"your private parts"

Chapter 21

Exodus 21:1

General Information:

Although the covenant Yahweh made with Moses began in the previous chapter, it formally begins with the statement, "Now these are the decrees that you must set before them."

Justice in society...The rules and law of this chapter are not intended to be followed by every society. Israel was God's chosen nation and was required to live in a special way.

These laws concerned creating a just society and a holy nation. The law of Moses was a major part of this covenant.

you must set before them

"you must give them" or "you must tell them"

Exodus 21:2

General Information:

Yahweh tells Moses his laws for the people of Israel.

Slavery...This passage does not condone slavery as an acceptable practice. However, it does impose some restrictions on the practice.

Exodus 21:3

If he came by himself, he must go free by himself

"If he became a slave while he had no wife, and if he marries while he is a slave, the master need only free the man"

by himself

"alone"

if he is married

"if he was married when he became a slave"

Exodus 21:5

plainly says

"clearly says"

I will not go out free

"I do not want my master to set me free"

Exodus 21:6

bore his ear through

"put a hole in his ear"

awl

a pointed tool used to make a hole

for life

"until he dies"

Exodus 21:8

has selected

"has chosen"

he must let her be redeemed

"he must allow her father to buy her back"

has no right to sell

"has no authority to sell"

he has treated her deceitfully

"he has deceived her"

Exodus 21:9

selects her as a wife for his son

"decides that she is the one who will be his son's wife"

Exodus 21:10

he must not diminish her food, clothing, or her marital rights

"he must give the first wife the same food, clothing, and marital rights she had before"

must not diminish her food

"must not take away her food" or "must not give her less food"

or her marital rights

"and he must continue to sleep with her as before". This

includes things that a husband must do for his wife,
including sleeping with her.
Exodus 21:12
strikes a man
"attacks a man"
that person must surely be put to death
"you must certainly execute that person"
Exodus 21:13
did not lie in wait for him
"did not plan to harm him"
I will appoint for you a place to where he can flee
"I will choose a place that he can run away to be safe"
Exodus 21:14
cleverly
"after thinking carefully about it"
must take him
The word "him" refers to the one who killed his neighbor.
so that he may die
"so that you can kill him"
Exodus 21:15
Whoever hits his father or mother must surely be put to death
"If anyone hits his father or mother, you must surely put
him to death"
must surely
"must certainly"
Exodus 21:16
that kidnapper must be put to death
"you must kill that kidnapper"
Exodus 21:17
Whoever curses his father or his mother must surely be put to death
"you must surely kill anyone who curses his father or his
mother"
Exodus 21:18
is confined to his bed
"cannot get out of bed"
Exodus 21:19
he recovers
"he gets better"
staff
This is a stick that can be leaned on for support while
walking.
the loss of his time
"the time he could not work"
see that he is completely healed
"pay his medical costs" or "pay for his costs for healing"
Exodus 21:20
as a result of the blow
"because of the injury" or "because his master hit him"
that man must surely be punished
"you must certainly punish that man"
Exodus 21:21
there is to be no vengeance
"no one is to punish the master"
for he will have suffered the loss of the servant
"because he has already lost his servant who was valuable
to him"
Exodus 21:22
she miscarries
"her baby dies in her womb" or "her baby is born too soon

and dies"
the guilty man must surely be forced to pay a fine
"the guilty man must pay a fine"
as the judges determine
"what the judges decide"
Exodus 21:23
you must give a life for a life
"he must give his life for her life"
Exodus 21:24
an eye for an eye
"his eye for her eye"
Exodus 21:26
If a man
Here "man" refers to the owner of a slave.
in compensation
"as payment." Compensation is what someone does to make
up for what he has caused another person to lose.
Exodus 21:28
an ox gores
"an ox injures with its horns"
the ox must surely be stoned
"you must stone the ox to death"
its flesh must not be eaten
"you must not eat its flesh"
the ox's owner must be acquitted
"you must acquit the ox's owner"
Exodus 21:29
its owner also must be put to death
"you must also kill its owner"
Exodus 21:30
If a ransom is required for his life
"if the owner of the bull can pay a fine to save his own life"
whatever he is required to pay
"the full amount that the judges say that he must pay"
Exodus 21:31
has gored
"has injured with its horns"
Exodus 21:32
thirty shekels of silver
"330 grams of silver." A shekel weighed eleven grams.
the ox must be stoned
"you must kill the ox by stoning it"
Exodus 21:33
opens a pit
"takes a cover off a hole in the ground"
Exodus 21:34
repay the loss
"pay the owner for the dead animal"
will become his
"will belong to the owner of the pit"
Exodus 21:35
divide its price
"divide the money they receive"
Exodus 21:36
if it was known
"if people knew" or "if the owner knew"
a habit of goring in time past
"had gored other animals before"
its owner has not kept it in

"its owner did not keep it inside a fence"
he must surely pay ox for ox

Chapter 22

Exodus 22:1

General Information:

Yahweh continues telling Moses his laws for the people of Israel. In this chapter, the purpose of these laws often focus on minimizing the people's desire for vengeance.

Exodus 22:2

If a thief is found

"If anyone finds a thief"

breaking in

"using force to come into a house"

if he is struck so that he dies

"if anyone strikes the thief so that he dies"

no bloodguilt will attach to anyone on his account

"no one will be guilty of murdering him"

Exodus 22:3

if the sun has risen before he breaks in

"if it is light before he breaks in" or "if he breaks in and it is after sunrise"

bloodguilt will attach to the person who kills him

"the person who kills him will be guilty of murder"

make restitution

"pay for what he stole"

he must be sold for his theft

"you must sell him as a slave in order to pay for what he stole"

Exodus 22:4

If the stolen animal is found alive in his possession

"If they find that he still has the live animal that he stole"

pay back double

pay two animals for every animal that he took

Exodus 22:5

If a man grazes his livestock

"If a man lets his animals eat plants"

he must make restitution

"he must pay back the owner of that field"

Exodus 22:6

If a fire breaks out and spreads in thorns

"If someone starts a fire and it moves along the ground through dry plants"

stacked grain

"bundled grain" or "harvested grain"

standing grain

This is grain that has not been cut, but it is ready to be harvested.

a field is consumed

"fire consumes a field"

must surely make restitution

"must certainly pay for the grain that the fire destroyed"

Exodus 22:7

for safe keeping

"to keep it safe"

if it is stolen

"if someone steals it"

thief

someone who steals something

"the owner of the ox that killed must surely give a living ox to the owner of the ox that died"

if the thief is found

"if you find the thief"

Exodus 22:8

come before the judges to see whether

"come before the judges so that they can find out if"

has put his own hand on his neighbor's property

"has stolen his neighbor's property"

Exodus 22:9

the claim of both parties must come before the judges

The judges must listen to both people who claim that the item belongs to them and then decide who is guilty.

Exodus 22:11

an oath to Yahweh must be taken by them both

"the man who was caring for the animal must swear an oath before Yahweh and the owner must accept that oath"

Exodus 22:12

But if it was stolen from him

"But if someone stole the animal from him"

Exodus 22:13

If an animal was torn in pieces

"But if a wild beast tore the animal in pieces"

He will not have to pay for what was torn

"He will not have to pay for the animal that the wild beast destroyed"

Exodus 22:14

must surely make restitution

"must certainly pay the owner for the animal"

Exodus 22:15

if the animal was hired

"if someone rented the animal"

it will be paid for by its hiring fee

"the money that someone paid to rent the animal will cover the loss of the animal"

hiring fee

"money paid to rent the animal"

Exodus 22:16

a man seduces a virgin who is not betrothed

"a man persuades a virgin who is not betrothed that she wants to sleep with him"

not betrothed

"not promised to be married"

if he lies with her

"if he has sexual relations with her"

bride wealth

"dowry" or "bride price"

Exodus 22:17

him, he

These pronouns refer back to the man who seduced the virgin.

Exodus 22:19

Whoever lies with an animal

"Whoever has sexual relations with an animal"

Exodus 22:20

any god except to Yahweh must be completely destroyed

"Yahweh, you must completely destroy"

Exodus 22:21
wrong a foreigner
"mistreat a foreigner"
Exodus 22:22
You must not mistreat any widow or fatherless child
"You must treat all widows and fatherless children fairly"
widow
"woman whose husband has died"
fatherless child
"child with no parents"
Exodus 22:23
their outcry
Here the "outcry" is of people in pain because they are being oppressed. See how you translated "outcry" in Exodus 3:7.
Exodus 22:24
I will kill you with the sword
"you will die a violent death"
Exodus 22:25
a moneylender
"one who lends money"
charge him interest
"charge him extra money for borrowing"
Exodus 22:26
garment in pledge

Chapter 23

Exodus 23:1
General Information:
Yahweh continues telling Moses his laws for the people of Israel. The people of Israel were required to celebrate certain feasts and festivals, which were part of the law of Moses and some are described in this chapter. Their purpose was to worship Yahweh and to remember the great things Yahweh has done for them.
malicious witness
This is the same as a lying or false witness.
Exodus 23:2
siding with the crowd
"doing what the crowd wants"
pervert justice
do illegal or immoral actions that result in a unjust ruling
Exodus 23:6
Do not thrust aside justice for your poor in his lawsuit
"Do not decide to treat a poor man unjustly in legal matters"
lawsuit
This refers to any matter that a court decides.
Exodus 23:7
I will not acquit the wicked
"I will not find the wicked not guilty"
Exodus 23:8
bribe blinds ... perverts
"bribe discredits ... undermines"
Exodus 23:9
the life of a foreigner
"the kind of life a stranger lives in a foreign land"
Exodus 23:10
its produce

"coat as a guarantee to repay the loan"
Exodus 22:27
only covering
"only garment to keep him warm"
What else can he lie down in?
"He will have nothing to wear while he sleeps!"
Exodus 22:28
You must not blaspheme me, God
"Do not speak evil about God"
nor curse a ruler
"and do not ask God to do bad things to a ruler"
Exodus 22:29
You must not hold back offerings
"You must bring all of your offerings"
give to me the firstborn of your sons
"dedicate your firstborn sons to me"
Exodus 22:30
do the same with
"dedicate to me the firstborn of"
For seven days
"For 7 days after they are born"
the eighth day
"day number 8"
give them to me
"dedicate them to me"

"the food its plants produce"
Exodus 23:11
fallow
in its natural state, not used for to grow food
so that the poor among your people may eat
"so the poor among your people may harvest and eat any food that grows on its own in that field"
Exodus 23:12
your ox and your donkey
"your work animals"
any foreigner may rest and be refreshed
"any foreigner may rest and regain his strength"
Exodus 23:13
Pay attention to
"Do" or "Obey"
mention the names of other gods
"pray to other gods"
Exodus 23:15
Aviv
This is the name of the first month of the Hebrew calendar. Aviv is during the last part of March and the first part of April on Western calendars. See how you translated this in Exodus 13:4.
not appear before me empty-handed
"come to me without a proper offering"
Exodus 23:16
You must observe
"You must honor" or "You must celebrate"
Festival of Ingathering
This festival celebrated the final harvesting of all the crops for the year.
Exodus 23:17

All your males must appear before the Lord Yahweh
"All the men must gather to worship the Lord Yahweh"
Exodus 23:18
fat from the sacrifices
The fat was burned as an offering to Yahweh and was never eaten.
Exodus 23:19
the choicest firstfruits
"the best and first produce of the harvest"
You must not boil a young goat in its mother's milk
This was a magical fertility practice among the Canaanites and the Israelites were not permitted to participate in it.
Exodus 23:21
Be attentive to him
"Listen to him"
Do not provoke him, for he will not pardon
"If you provoke him, he will not pardon"
My name is on him
"He has my authority". Here "name" refers to God's authority.
Exodus 23:22
If you indeed obey his voice
"If you carefully obey what he says". Here "voice" represents what the angel says.
an enemy to your enemies and an adversary to your adversaries
These two phrases mean the same thing and are used for

Chapter 24

Exodus 24:1
Nadab ... Abihu
These are men's names. See how you translated these names in Exodus 6:23.
seventy of Israel's elders
"70 of Israel's elders"
Exodus 24:2
General Information:
Because Yahweh is perfectly holy, he can only be approached in a certain way. Because of this, only Moses was allowed near Yahweh. This is also why Yahweh is described as a "devouring fire."
Exodus 24:3
with one voice
"together" or "in agreement". Moses' covenant...The people of Israel promise to obey the covenant Yahweh made with Moses. Their continued blessings were contingent upon their obedience to this covenant.
Exodus 24:4
foot of the mountain
"base of the mountain"
Exodus 24:6
Moses took half of the blood and put it into basins
Moses collected half of the blood in basins in order to splash it on the people in Exodus 24:8. This would confirm the people's participation in the covenant between the people of Israel and God.
he sprinkled the other half onto the altar
Here the altar represents God. This would confirm God's participation in the covenant between God and the people of Israel.

emphasis.
Exodus 23:24
You must not ... do as they do
"You must not ... live as the people who worship those gods"
Exodus 23:25
he will bless your bread and water
"he will bless your food and drink"
he will bless ... I will remove
Here both "he" and "I" refer to Yahweh.
Exodus 23:26
No woman will be barren or will miscarry her young in your land
"Every woman will be able to become pregnant and give birth to healthy babies"
miscarry
to have a pregnancy end early and unexpectedly
Exodus 23:28
hornets
a flying insect that can sting people and cause pain
Exodus 23:29
or the land would become desolate
"because no one would be living in the land"
Exodus 23:33
this will surely become a trap for you
This means that worshipping other gods will lead the people of Israel to certain destruction as if they were an animal caught in a hunter's trap.

Exodus 24:7
We will be obedient
"We will obey everything"
Exodus 24:8
Then Moses took the blood
"Then Moses took the blood that was in the bowls"
Exodus 24:9
Nadab ... Abihu
These are men's names. See how you translated these names in Exodus 6:23.
Exodus 24:10
Under his feet
This speaks of God as if he had human feet.
a pavement made of sapphire stone
"a pavement made of blue stones called sapphires"
pavement
a hard surface for walking or riding
sapphire stone
This is a gemstone that is blue in color.
as clear as the sky itself
"as clear as the sky is when there are no clouds"
Exodus 24:11
God did not lay a hand on the leaders of the people of Israel
"God did not harm the leaders of the people of Israel"
Exodus 24:12
tablets of stone and the law and commandments
"two stone slabs on which I have written all the laws"
Exodus 24:13
with his assistant Joshua
"with Joshua who assisted him"
Exodus 24:14

wait for us
"wait for Joshua and me"
Hur
Hur was a man who was a friend of Moses and Aaron. See how you translated this name in Exodus 17:10.
Exodus 24:16
Yahweh's glory
"The brilliant light showing God's presence"

Exodus 24:17
like a devouring fire
"like a big fire burning"
in the eyes of the people of Israel
"to the people of Israel"
Exodus 24:18
forty days and forty nights
"40 days and 40 nights"

Chapter 25

Exodus 25:1

General Information:

This chapter gives specific instructions regarding the building of a tent where Moses would meet Yahweh and the ark would be stored. This would eventually become the tabernacle. It was to be considered a very holy place.

Exodus 25:2

who is motivated by a willing heart

"who wants to give an offering"

You must receive

The word "you" refers to Moses and the leaders.

Exodus 25:4

blue, purple, and scarlet material

"material that is dyed blue, purple, and scarlet," probably wool yarn,

scarlet

bright red

Exodus 25:6

spices

dried plants that people grind into a powder and put in oil or food to give it a nice smell or flavor

Exodus 25:7

onyx

a valuable stone that has layers of white and black, red or brown.

precious stones to be set

"precious stones for someone to set"

precious stones

"valuable gems" or "treasured gems"

Exodus 25:9

tabernacle

Here this word means the same thing as the word

"sanctuary" in verse 8.

You must make it

Here "you" is plural and refers to Moses and the people of Israel.

show you in the plans

"show you in the design" or "show you in the pattern." Here

"you" is singular and refers to Moses.

Exodus 25:10

two and a half cubits ... one cubit and a half

"2.5 cubits ... 1.5 cubits" or "115 centimeters ... almost 69 centimeters". A cubit is 46 centimeters.

Exodus 25:12

cast four rings of gold

Casting was a process in which gold was melted, poured into a mold that was in the shape of a ring, and then allowed to harden.

Exodus 25:14

in order to carry the ark

"so that you can carry the ark"

Exodus 25:17

atonement lid

This is the lid that sits on top of the ark where the atonement offering was made.

Exodus 25:18

hammered gold

"beaten gold"

Exodus 25:19

They must be made

"You must make them"

Exodus 25:21

You must put

Here "you" refers to Moses and the people of Israel.

Exodus 25:22

It is at the ark that I will meet with you

"I will meet with you at the ark." Here the word "you" is singular and refers to Moses.

Exodus 25:25

one handbreadth wide

a measurement of 7 to 8 centimeters

frame for it

"frame for the table"

Exodus 25:26

feet were

"legs are"

Exodus 25:27

The rings must be attached

"You must attach the rings"

in order to carry

"so you can carry"

Exodus 25:28

so that the table may be carried with them

"so that you may carry the table with them"

Exodus 25:29

to be used to pour out drink offerings

"so that you may use them to pour out drink offerings"

Exodus 25:30

bread of the presence

This bread represented the presence of God.

Exodus 25:31

The lampstand is to be made

"Make the lampstand"

Its cups, its leafy bases, and its flowers are to be all made of one piece with it

"Make its cups, its leafy bases, and its flowers all of one piece with the lampstand"

Exodus 25:33

almond blossoms
white or pink flowers that have five petals
Exodus 25:35
made as one piece with it
"you must make them as one piece with the lampstand"
Exodus 25:37
for them to give light from it
"so they shine light from it"
Exodus 25:38
The tongs and their trays must be made of pure gold

"Make the tongs and their trays of pure gold"
Exodus 25:39
one talent
A talent weighs about thirty-three kilograms.
its accessories
the tongs and the trays
Exodus 25:40
you are being shown on the mountain
"I am showing you on the mountain"

Chapter 26

Exodus 26:1

General Information:

This chapter gives specific instructions regarding the building of a tent where Moses would meet Yahweh and the ark would be stored. This would eventually become the tabernacle. It was to be considered a very holy place.

You must make

"Tell a craftsman to make". Yahweh is speaking to Moses, so the word "you" is singular. Yahweh probably expected Moses to tell someone else to do the actual work, but Moses would be the one responsible for seeing that the work was done correctly.

curtains

These were large, heavy sections of woven cloth that were used to form the covering and dividing walls of the tabernacle.

scarlet wool

wool dyed a deep red color

craftsman

a person who is skilled in making beautiful objects by hand

Exodus 26:2

twenty-eight cubits ... four cubits

"28 cubits ... 4 cubits." A cubit is 46 centimeters.

Exodus 26:3

Five curtains must be joined to each other ... must also be joined to each other

"Sew five curtains together to make one set, and sew the other five curtains together to make another set"

Exodus 26:4

one set

"one set of five curtains"

the second set

"the second set of five curtains"

Exodus 26:6

clasps

The clasps fit into the loops (verses 4 and 5) to hold the curtains together.

Exodus 26:8

thirty ... four

"30 ... 4"

Exodus 26:15

frames

This refers to frames or panels that they made by joining together smaller pieces of wood.

Exodus 26:16

ten cubits ... one and a half cubits

"10 cubits ... 1.5 cubits"

Exodus 26:19

silver bases

These were silver blocks that had a slot in them to keep the board in place.

pedestals

The silver bases kept the wooden board off the ground.

There must be two bases

"Put two bases"

Exodus 26:21

and so on

"and two bases for each of the rest of the boards"

Exodus 26:24

These frames must be separate at the bottom, but joined at the top

"Separate these frames at the bottom, but join them at the top"

Exodus 26:25

silver bases

These were silver blocks that had a slot in them to keep the frame in place. See how you translated this in Exodus 26:19.

in all

"total"

and so on

"and two bases for each of the rest of the frames"

Exodus 26:26

crossbars

These are horizontal support beams that give stability to the structure.

Exodus 26:27

the back side of the tabernacle to the west

The front was on the east side of the tabernacle.

Exodus 26:29

for them to serve as holders for the crossbars

"which will hold the crossbars" or "because they will hold the crossbars"

Exodus 26:30

you were shown on the mountain

"that I have shown you here on this mountain"

Exodus 26:31

You must make

"Tell a craftsman to make." See how you translated this in

Exodus 26:1.

Exodus 26:33

you must bring in the ark of the covenant decrees

"you must bring in the chest containing the commandments". The ark of the testimony is the chest that contains the commandments.

The curtain is to separate the holy place

"The curtain will separate the holy place"

Exodus 26:34

atonement lid

This is the lid that sits on top of the ark where the atonement offering was made. See how you translated this in Exodus 25:17.

on the ark of the covenant decrees

"on the chest that contains the commandments"

Exodus 26:35

The table must be on the north side

"Place the table for the bread of God's presence on the north side". This is the table that holds the bread that represents the presence of God.

Chapter 27

Exodus 27:1

five cubits long and five cubits wide

"2.2 meters long on each side". A cubit is 46 centimeters.

The altar must be square and three cubits high

"The altar must be square and 1.3 meters high"

Exodus 27:2

You must make extensions of its four corners shaped like ox horns

"You must make projections that look like ox horns on its four corners"

The horns will be made

"You must make the horns"

must cover them

"must cover the altar and horns"

Exodus 27:3

basins

bowls

firepans

These were pans that held hot coals from the altar.

utensils

These were any instrument, vessel, or tool that served a useful purpose.

Exodus 27:4

You must make a grate for the altar, a network of bronze

"You must make a bronze grate for the altar"

grate

a frame of crossed bars for holding wood when burning

Exodus 27:5

You must put the grate under the ledge of the altar

"You must put the grate under the rim of the altar, on the inside of the altar".

Exodus 27:6

You must make poles for the altar

"You must make poles for carrying the altar". These poles were used for carrying the altar.

Exodus 27:7

The poles must be put into the rings, and the poles must be on the two sides of the altar, to carry it

"You must put the poles into the rings and place them on each side of the altar to carry it"

Exodus 27:8

planks

a long, flat piece of wood that is thicker than a board

you were shown on the mountain

"that I have shown to you here on this mountain"

Exodus 26:36

a screen

This was a large curtain made of cloth.

blue, purple, and scarlet material

"yarn that is dyed blue, purple, and scarlet," probably wool yarn, or "blue, purple, and scarlet dye" to dye the linen.

fine twined linen

"finely twisted linen." This was cloth made from fine linen threads that someone twisted together to make a stronger thread.

an embroiderer

"a person who sews designs into cloth"

Exodus 27:9

There must be hangings ... courtyard

"You must place hangings ... courtyard"

hangings of fine twined linen

A "hanging" was a large curtain made of cloth. See how you translated this in Exodus 26:36.

fine twined linen

"finely twisted linen."

one hundred cubits

"44 meters". A cubit is 46 centimeters.

Exodus 27:10

There must also be hooks ... posts

"You must also attach hooks ... posts"

posts

a strong piece of wood set upright and used as a support

Exodus 27:12

there must be a curtain

"you must make a curtain"

There must be ten posts

"You must make ten posts"

Exodus 27:13

The courtyard must also be fifty cubits long

"Make the courtyard fifty cubits long"

Exodus 27:14

posts

See how you translated these in Exodus 27:10.

bases

See how you translated this in Exodus 26:19.

fifteen cubits

about seven meters

Exodus 27:16

The courtyard gate must be a screen twenty cubits long

"You must make a screen twenty cubits long to be the courtyard gate"

The curtain must be made ... fine twined linen, the work of an embroiderer

"They must make the curtain ... fine twined linen, the work of an embroiderer"

blue, purple, and scarlet material and fine twined linen

"yarn that is dyed blue, purple, and scarlet," probably wool yarn, or "blue, purple, and scarlet dye" to dye the linen.

an embroiderer

a person who sews designs into cloth

Exodus 27:18

one hundred cubits
"100 cubits." A cubit is 46 centimeters.
fine twined linen hangings
"finely twisted linen." See how you translated this in
Exodus 26:36.
Exodus 27:19
all the tent pegs for the tabernacle and courtyard must be made of
bronze
"make all the tent pegs for the tabernacle and courtyard out
of bronze"
tent pegs

Chapter 28
Exodus 28:1
Call to yourself
Here "yourself" refers to Moses.
Exodus 28:2
You must make
Here "you" refers to the people.
garments that are set apart to me
"garments that you will set apart to me". Holy
garments...Because Yahweh is holy, only the priests could
approach him, and when they did they must be wearing
specially made clothing.
Exodus 28:4
a coat of woven work
"a coat with a design woven into it"
turban
a tall head covering made from cloth wrapped around the
head several times
sash
a piece of cloth that people wear around their waist or
across their chest
Exodus 28:6
fine-twined linen
"finely-twisted linen." See how you translated this in
Exodus 26:36.
skillful craftsman
a person who can make beautiful objects by hand
Exodus 28:8
it must be made of one piece
"they must make it in one piece"
Exodus 28:9
onyx stones
These are valuable stones that have layers of white and
black, red or brown.
Exodus 28:11
With the work of an engraver in stone, like ... on a signet
"In the same way a person engraves on a seal"
engraver
a person who cuts designs into a hard material such as
wood, stone, or metal
signet
an engraved stone used to stamp a design into a wax seal
settings
pieces of metal that hold the stone onto the ephod
Exodus 28:14
two braided chains of pure gold like cords
"two chains of pure gold that are braided like cords"

sharp pieces of wood or metal used to secure the corners of
a tent to the ground
Exodus 27:21
tent of meeting
This is another name for the tabernacle.
ark of the covenant decrees
This is the chest that contains the sacred slabs of stone on
which Yahweh had written his commandments.
This requirement will be a lasting statute
"I require that the people do this as a lasting statute"

Exodus 28:15
the work of a skillful workman, fashioned like the ephod
"a skillful workman will make it like the ephod"
Exodus 28:16
span
A span is 22 centimeters.
Exodus 28:17
General Information:
Twelve kinds of stone are listed here. Scholars are not sure
which kinds of stones the Hebrew words refer to. Some
translations list different stones.
precious stones
"valuable gems" or "treasured gems." See how you
translated these in Exodus 25:7.
ruby ... topaz ... garnet
These are precious stones.
Exodus 28:18
emerald ... diamond
These are precious stones.
sapphire
This is a gemstone that is blue in color. See how you
translated this in Exodus 24:10.
Exodus 28:19
jacinth ... agate ... amethyst
These are precious stones
Exodus 28:20
beryl ... jasper
These are precious stones.
onyx
See how you translated these in Exodus 25:7.
They must be mounted in gold settings
"You must mount them in gold settings"
Exodus 28:21
The stones must be arranged
"You must arrange the stones"
signet ring
A signet is an engraved stone used to stamp a design into a
wax seal. Here the stone is mounted on a ring. See how you
translated "signet" in Exodus 28:11.
Exodus 28:22
chains like cords, braided work of pure gold
"chains that are made of pure gold and are braided like
cords." See how you translated this in Exodus 28:14.
Exodus 28:25
to the two settings
"to the two settings that enclose the stones"

Exodus 28:27

finely-woven waistband

This was a cloth belt made from narrow linen threads that someone twisted together to make a stronger thread. See how you translated this in Exodus 28:8.

Exodus 28:28

so that it might be attached

"so that they may attach it"

the breastpiece might not become unattached from the ephod

"the breastpiece might stay attached to the ephod"

Exodus 28:29

he must carry the names of the sons of Israel over his heart in the breastpiece

This refers to the names of the tribes engraved on the twelve stones in the breastplate as described in Exodus 28:17-21.

over his heart

"over Aaron's heart"

Exodus 28:30

the Urim and the Thummim ... the means for making decisions

The second phrase appears to refer to the Urim and Thummim and explain their purpose.

the Urim and the Thummim

It not clear what these are. They were objects, possibly stones, that the priest used to determine somehow the will of God.

Exodus 28:32

This must be the work of a weaver

"A weaver must make this robe"

a weaver

"a person who creates cloth using thread"

Exodus 28:33

pomegranates

A pomegranate is a round fruit with a red outer skin.

Exodus 28:34

a golden bell and a pomegranate

This phrase is repeated to show the pattern of the design on the robe.

Exodus 28:35

The robe is to be on Aaron when he serves

"Aaron must wear the robe when he serves"

so that its sound can be heard

"so that the bells make a sound"

This is so that he does not die

"As a result, he will not die because of disobeying my instructions"

Exodus 28:36

engrave on it, like the engraving on a signet

"write on it in the same way a person engraves on a seal."

See how you translated similar words in Exodus 28:11.

Exodus 28:37

turban

This was a tall head covering made from cloth wrapped around the head several times. See how you translated this in Exodus 28:4.

Exodus 28:38

It must be on Aaron's forehead

"Aaron must wear it on his forehead"

The turban must be always on his forehead

"Aaron must always wear the turban on his forehead"

Exodus 28:39

sash

A sash is a decorative piece of cloth that a person wears around his waist or across his chest. See how you translated this in Exodus 28:4.

Exodus 28:40

headbands

A headband is a narrow, decorative strip of cloth that is worn around the head above the eyes.

Exodus 28:41

You must clothe Aaron your brother

"Put these clothes on your older brother Aaron"

Exodus 28:42

undergarments

These are underwear, clothing worn under the outer clothes, next to the skin.

naked flesh

This refers to sexual organs. Your language may have a different polite way to speak of these things.

Exodus 28:43

tent of meeting

This is another name for the tabernacle. See how you translated this in Exodus 27:21.

a permanent law

"a law the will not end"

Chapter 29

Exodus 29:1

Now

The word "now" marks a change in topic from garments for priests to consecrating priests. This chapter records the process of consecrating priests, who were to be set apart from the rest of Israel because Yahweh is holy.

you must do

Here "you" refers to Moses.

to set them apart

"to set apart Aaron and his sons"

serve me

Here "me" refers to Yahweh.

one young bull

a male cow

Exodus 29:2

Also take wafers without yeast rubbed with oil

"Also take wafers without yeast and rub them with oil"

bread ... cakes ... wafers

These are different kinds of food made from flour.

Exodus 29:3

You must put them

"You must put the bread, cake, and wafer"

present them with the bull and the two rams

"offer them to me when you sacrifice the bull and the two rams". Here "present" means to offer as a sacrifice.

Exodus 29:4

tent of meeting

This is another name for the tabernacle. See how you

translated this in Exodus 27:21.

Exodus 29:5

coat

This was a coat with a design woven into it. See how you translated this in Exodus 28:4.

finely-woven waistband

This was a cloth belt made from narrow linen threads that someone twisted together to make a stronger thread.

Exodus 29:6

turban

This was a tall head covering made from cloth wrapped around the head several times.

holy crown

This crown is described as being engraved with the words "dedicated to Yahweh" and made of pure gold.

Exodus 29:8

bring his sons

"bring Aaron's sons"

tunics

These were coats with a design woven into them.

Exodus 29:9

sashes

A sash is a decorative piece of cloth that people wear around their waist or across their chest.

headbands

A headband is a narrow, decorative strip of cloth that is worn around the head above the eyes.

The work of the priesthood

"the duty of being priests"

will belong to them

"will belong to them and their descendants"

permanent law

"a law the will not end."

Exodus 29:11

You must kill the bull

The bull offering was to be killed by Moses, not the priests, at the doorway, not inside the tent of meeting.

kill the bull

Since the following verses will tell what to do with the blood from the bull, use a term for "kill" that will imply a method similar to "slitting its throat and catch the blood in a bowl."

Exodus 29:12

the horns

These were projections that looked like ox horns attached to the four corners of the altar.

the rest of the blood

"the remaining blood"

Exodus 29:13

covers the inner parts

"covers the organs"

liver ... kidneys

These are organs in the body.

Exodus 29:14

But as for the bull's flesh, as well as its skin and dung

"But as for the remaining parts of the bull"

Exodus 29:16

You must kill the ram

For these consecration sacrifices for the priests, it was

Moses, not Aaron or his sons, who had to kill the animals.

Exodus 29:18

on the altar

Unlike the bull offering that was burned outside of the tent, the ram was to be burned on the inner altar.

Exodus 29:20

Then you must kill the ram

"Then kill the ram by cutting its throat"

Exodus 29:21

Aaron will then be set apart for me

"By doing this, you will dedicate Aaron to me"

Exodus 29:23

Take one loaf ... before Yahweh

See how you translated similar words in Exodus 29:2.

that is before Yahweh

"that you have placed before Yahweh"

Exodus 29:24

You must put these

Here "these" refers to the parts of the sacrifice mentioned in the previous verses.

Exodus 29:25

it will be an offering made to me by fire

"burn it as an offering to me"

Exodus 29:26

ram of dedication

"ram that you dedicated"

Aaron's ram of dedication

"the ram that you used to dedicate Aaron"

Exodus 29:28

This will be a perpetual share for Aaron and his sons

"This is what Aaron and his sons will always receive from the people"

Exodus 29:29

The holy garments of Aaron must also be reserved for his descendants after him

"Aaron must reserve the holy garments for his descendants after him". These garments belong to the priesthood and are not just Aaron's personal clothing.

They are to be anointed in them and ordained to me in them

"They must wear the holy garments when you anoint his descendants and ordain them to me"

Exodus 29:31

the ram of consecration

"the ram you killed when you installed the priests"

in a holy place

"at the entrance to the tent of meeting". This is not the same as the holy place outside of the most holy place. This refers to a place within the courtyard.

Exodus 29:32

tent of meeting

This is another name for the tabernacle.

Exodus 29:33

that were given

"that you sacrificed"

Exodus 29:34

It must not be eaten

"No one must eat it"

because it has been set apart to me

"because you have set it apart to me"

Exodus 29:35

In this way, by following all that I have commanded you to do, you must treat Aaron and his sons

"I have commanded you to treat Aaron and his sons this way"

Exodus 29:37

Then the altar will be completely set apart to me

"Then the altar will be most holy"

will be set apart to Yahweh

"will also be very holy"

Exodus 29:38

You must regularly offer on the altar every day

"You must daily offer on the altar"

Exodus 29:40

a tenth ... the fourth part

"1/10 ... 1/4"

ephah

An ephah is 22 liters.

hin

A hin is 3.7 liters.

Exodus 29:41

it will be an offering made to me by fire

"it will be a burnt offering to me"

Exodus 29:42

throughout your generations

"through all the generations of your descendants."

Exodus 29:43

the tent will be set apart for me by my glory

"My awesome presence will dedicate the tent to me"

Exodus 29:45

I will live among the Israelites

As God, Yahweh is everywhere and cannot be limited to a single space. This phrase indicates that he permanently remains within Israel in a special way while they have the ark.

Chapter 30

Exodus 30:1

You must make

Here "you" refers to Moses and the people of Israel. Yahweh tells Moses how to build the worship equipment.

Exodus 30:2

Its horns must be made

"You must make its horns". These were projections that looked like ox horns attached to the four corners of the altar. See how you translated "horns" in Exodus 27:2.

Exodus 30:3

the incense altar

"an altar to burn incense"

Exodus 30:4

to be attached to it

"which you will attach to the altar"

Exodus 30:6

ark of the covenant decrees

"the chest containing the commandments". The ark is the chest that contains the commandments. See how you translated this in Exodus 26:33.

atonement lid

This is the lid that sits on top of the ark where the atonement offering was made. See how you translated this in Exodus 25:17.

where I will meet with you

Here "you" refers to Moses.

Exodus 30:9

But you must offer

Though the word "you" is addressed to Moses, the instruction is given specifically to Aaron and his descendants as to when and what they are to offer on the altar of incense.

Exodus 30:10

atonement

The atonement offered by the priests was very important in the religious life of Israel. In order to offer sacrifices, the priests had to maintain ritual cleanliness by washing themselves.

throughout your generations

"through all the generations of your descendants."

Exodus 30:12

When you take

Possible meanings are 1) "you" refers to just Moses or 2) "you" refers to Moses and the leaders of Israel in future generations when they take a census.

a census of the people of Israel

The leaders only counted the males of Israel.

Exodus 30:13

Everyone who is counted

"Everyone you count" or "Every man you count". They counted only the men.

half a shekel of silver

"1/2 a shekel of silver." Translators may use a unit of measure that people understand and a round number: "5.5 grams of silver" or "six grams of silver"

according to the weight of the shekel of the sanctuary

There were evidently shekels of more than one weight at the time. This specified which one was to be used.

twenty gerahs

"20 gerahs." A gerah is a unit that people used for measuring how much something very small weighed.

Exodus 30:14

from twenty years old and up

"who is twenty years old or older"

Exodus 30:15

the people

Only the men made this offering.

the half shekel

Translators may use a unit of measure that people understand and a round number: "the 5.5 grams of silver" or "the 6 grams of silver."

Exodus 30:16

It must be a reminder to the people of Israel before me, to make

atonement for your lives

"It will remind the people of Israel to make atonement for their lives" or "It will remind the people of Israel that they have made atonement for their lives."

Exodus 30:18

You must also make
 Here "you" refers to Moses and the people of Israel.
 bronze basin
 "bronze bowl" or "bronze tub"
 a bronze stand
 This is what the basin would be put on.
 a basin for washing
 This phrase explains what the priests were to use the large
 bronze basin for.
 the altar
 the altar of sacrifice
 Exodus 30:19
 water in it
 "water in the basin"
 Exodus 30:21
 for Aaron and his descendants throughout their people's generations
 "for Aaron and all the generations of his descendants."
 Exodus 30:23
 spices
 dried plants that people grind into a powder and put in oil
 or food to give it a nice smell or flavor. See how you
 translated this in Exodus 25:6.
 five hundred shekels ... 250 shekels
 "500 shekels ... two hundred and fifty shekels." A shekel is
 about 11 grams. Translators may use units that people
 know and round numbers: "5.7 kilograms ... 11.4 kilograms"
 or "six kilograms ... eleven kilograms"
 cinnamon ... cane
 These are sweet spices.
 Exodus 30:24
 cassia
 This is a sweet spice.
 the weight of the shekel of the sanctuary
 There were evidently shekels of more than one weight at
 the time. This specified which one was to be used.
 one hin
 Translators may use units that people know and round
 numbers: "3.7 liters" or "four liters"
 Exodus 30:25
 with these ingredients
 "with these items"
 the work of a perfumer
 Moses was to have a perfumer do the work or Moses was to
 do the work himself, the way a perfumer would do it.
 a perfumer
 a person who is skilled in mixing spices and oils
 Exodus 30:26
 You must anoint
 Here "you" refers to Moses.
 ark of the covenant decrees
 "the chest containing the commandments". See how you
 translated this in Exodus 26:33.
 Exodus 30:28

Chapter 31

Exodus 31:1

General Information:
 This chapter is the end of Exodus' recording of the law of
 Moses. As described in this chapter, the Sabbath is more

the altar for burnt offerings
 "the altar on which offering were burnt"
 Exodus 30:29
 set them apart
 This refers to the items listed in Exodus 30:26-28.
 Exodus 30:31
 throughout your people's generations
 "all the generations of your descendants."
 Exodus 30:32
 It must not be applied to people's skin
 "You must not put the anointing oil that is dedicated to
 Yahweh on a person's skin"
 with the same formula
 "with the same ingredients"
 Exodus 30:33
 that person must be cut off from his people
 "I will no longer consider him to be one of the people of
 Israel" or "the people of Israel must send him away"
 Exodus 30:34
 General Information:
 Yahweh gives the commands only to Moses: all instances of
 "you" are singular. However, the words "blended by a
 perfumer" might mean that Moses could have the perfumer
 take the spices, blend them, grind them, and give them to
 Moses so Moses could put part of the mixture in front of the
 ark.
 Exodus 30:35
 Make it into the form of incense, blended by a perfumer
 "Make it into the form of incense that a perfumer has
 blended" or "A perfumer must blend it into a kind of
 incense"
 blended by a perfumer
 Moses was to have a perfumer do the work or Moses was to
 do the work himself, the way a perfumer would do it.
 Exodus 30:36
 You will beat it
 "You will crush it." Here "you" refers to Moses.
 You will regard
 Here "you" is plural and refers to Moses and all the people.
 Exodus 30:37
 you must not make any
 The word "you" here refers to the people of Israel.
 with the same formula
 "with the same ingredients".
 It must be most holy to you
 "You must consider it to be most holy"
 Exodus 30:38
 perfume
 This is a pleasant smelling liquid that a person puts on his
 or her body.
 must be cut off from his people
 See how you translated this in Exodus 30:33.

than just a day of worship or celebration. Its significance
 extends beyond a way to help people rest. It is a major part
 of the identity of the Hebrew people.
 Exodus 31:2

I have called by name
"I have chosen"
Bezalel ... Uri ... Hur
These are names of men.
Exodus 31:3
I have filled Bezalel with my Spirit
"I have given my Spirit to Bezalel"
for all kinds of craftsmanship
"so that he can make all kinds of things"
Exodus 31:6
Oholiab ... Ahisamab
These are names of men.
I have put skill into the hearts of all who are wise
"I have given skill to all who are wise" or "I have made all
who are wise able to make things well"
Exodus 31:7
tent of meeting
This is another name for the tabernacle. See how you
translated this in Exodus 27:21.
ark of the covenant decrees
"the chest containing the commandments". The ark is the
chest that contains the commandments. See how you
translated this in Exodus 26:33.
atonement lid
This is the lid that sits on top of the ark where the
atonement offering was made. See how you translated this
in Exodus 25:17.
Exodus 31:8
incense altar
"altar to burn incense." See how you translated this in
Exodus 30:3.
Exodus 31:9
altar for burnt offerings
"altar on which offering were burnt." See how you
translated this in Exodus 30:28.
Exodus 31:11

Chapter 32

Exodus 32:1
the people saw
"the people realized"
Come, make us an idol
The word "come" strengthens the force of the command
following it. The people were demanding that Aaron make
an idol for them. The making of the golden calf was
considered a form of idolatry.
go before us
"lead us" or "be our leader"
Exodus 32:2
bring them to me
The word "them" refers to the golden rings.
Exodus 32:3
All the people
This refers to all the people who rejected Moses as their
leader and Moses's God as their God.
Exodus 32:4
fashioned it with an engraving tool, and he made a cast metal figure in
the shape of a calf
Aaron melted the gold and poured it into a mold that had

These craftsmen
"These people who are skilled in making beautiful things"
Exodus 31:13
You must certainly keep Yahweh's Sabbath days
"You must certainly obey Yahweh's instructions about the
Sabbath"
throughout your people's generations
"through all the generations of your descendants."
who sets you apart for himself
"who has chosen you to be his people"
Exodus 31:14
for it must be treated by you as holy
"for you must treat it as holy"
Everyone who defiles it
"Everyone who treats the Sabbath with disrespect" or
"Everyone who does not obey the laws about the Sabbath"
must surely be put to death
"you must surely kill" or "you must surely execute"
must surely be cut off from his people
"Yahweh will no longer consider him to be one of his
people" or "you must surely send him away"
Exodus 31:15
but the seventh day
"but day 7"
Exodus 31:16
must keep the Sabbath
"must obey Yahweh's instructions about the Sabbath"
They must observe it throughout their people's generations
"They and all the generations of their descendants must
observe it."
lasting covenant
"a covenant that will always exist."
Exodus 31:18
written on by his own hand
"which Yahweh wrote on with his own hand"

the shape of a calf. When the gold became hard, he
removed the mold, and the hardened gold had the shape of
a calf.
Exodus 32:5
When Aaron saw this
"When Aaron saw what the people did"
Exodus 32:6
to play
The word "play" here is a general term that might mean
immoral sexual activity, but it could just as well speak of
singing and dancing or even of laughing at and mocking
Moses and Yahweh.
Exodus 32:8
left the way that I commanded them
"have stopped obeying what I commanded them to do"
Exodus 32:9
I have seen this people
"I know this people"
a stiff-necked people
"a stubborn people"
Exodus 32:10

Now then
 Here Yahweh tells what he will do to the people.
 My anger will burn hot against them
 "My anger towards them will be terrible" or "I am extremely angry with them"
 from you
 The word "you" refers to Moses.
 Exodus 32:11
 why does your anger burn against your people ... a mighty hand?
 "Do not let your anger burn against your people ... a mighty hand."
 a mighty hand
 "and the powerful things you did"
 Exodus 32:12
 Why should the Egyptians say, 'He led them out ... to destroy them from the face of the earth?'
 "If you destroy your people, the Egyptians might say, 'He led them out ... to destroy them from the face of the earth.'
 Moses used this question to try to persuade God not to destroy his people.
 face of the earth
 "from the surface of the earth" or "from the earth"
 Turn from your burning anger
 "Stop your terrible anger"
 Exodus 32:13
 Call to mind Abraham
 "Remember Abraham" or "Think about Abraham"
 you swore
 "you made an oath" or "you solemnly promised"
 They will inherit it forever
 "They will possess it forever"
 Exodus 32:15
 tablets of the covenant decrees
 These are the two stone slabs on which God had engraved his commandments.
 Exodus 32:16
 The tablets were God's own work, and the writing was God's own writing
 These two phrases share similar meanings. The second explains how the tablets were "God's own work."
 Exodus 32:17
 he said to Moses
 It is assumed that Joshua met Moses while Moses was going back to the camp.
 Exodus 32:18
 It is not the sound of a shout of victory, and it is not the sound of a cry of defeat
 "It is not the sound people make when they have won a battle, and not the sound people make when they have lost a battle"
 shout ... cry
 These words translate the same Hebrew word, which fits well with both "victory" and "defeat." There is no such word in English, but if your language has such a word, you may want to use it here.
 Exodus 32:19
 the tablets
 "the two stone slabs that Yahweh had written on"
 Exodus 32:21

Then Moses said to Aaron, "What did this people ... a great sin on them?"
 "Then Moses asked Aaron what the people do to him, that he have brought such a great sin on them"
 you have brought such a great sin on them
 "you have caused them to sin so terribly"
 Exodus 32:22
 Do not let your anger burn hot
 "Do not be so angry"
 they are set on doing evil
 "they are determined to do what is evil"
 Exodus 32:23
 this Moses
 People showed disrespect by putting the word "this" before his name, as if Moses were someone they did not know and could not trust.
 Exodus 32:24
 So I said to them, 'Whoever has any gold, let him take it off.'
 "So I told them that whoever had any gold should take it off"
 I threw it into the fire, and out came this calf
 Instead of taking ownership for making the calf, Aaron claims the calf came out of the fire supernaturally.
 Exodus 32:25
 were running wild
 "were not controlling themselves"
 Exodus 32:26
 Then Moses stood at the entrance ... "Whoever is on Yahweh's side, come to me."
 "Then Moses stood at the entrance to the camp and said that whoever was on Yahweh's side should come to him"
 Whoever is on Yahweh's side
 "Whoever is loyal to Yahweh" or "Whoever serves Yahweh"
 Exodus 32:27
 go back and forth from entrance to entrance
 "go from side of the camp to the other, starting at one entrance to the camp and going to the entrance on the other side of the camp"
 Exodus 32:28
 three thousand of the people
 "3000 of the people"
 Exodus 32:29
 You have been placed into Yahweh's service
 "You have been chosen to serve Yahweh"
 for each of you has taken action against his son and his brother
 "for you have obeyed Yahweh and killed your sons and your brothers"
 Exodus 32:30
 You have committed a very great sin
 They worshiped an idol.
 Perhaps I can make atonement for your sin
 "Perhaps I can persuade Yahweh to forgive you"
 Exodus 32:31
 Alas
 If your language has a word that expresses deep sadness, you may want to use it here.
 Exodus 32:32
 blot me out of the book
 "erase my name from the book"

the book that you have written
"the book in which you have written the names of your people"
Exodus 32:33
that person I will blot out of my book
"I will erase that person's name from my book"
Exodus 32:34
But on the day that I punish them, I will punish them

Chapter 33

Exodus 33:1

General Information:

While the covenants Yahweh made may not be conditioned upon the obedience of Israel, it is clear that their conquering of the Promised Land was conditioned on their obedience to Yahweh.

Exodus 33:3

that land, which is flowing with milk and honey

"a land that is excellent for raising livestock and growing crops"

flowing with

"full of" or "with an abundance of"

milk

"food from livestock"

honey

"food from crops"

a stiff-necked people

"stubborn people"

Exodus 33:4

jewelry

beautiful clothing as well as chains and rings with jewels in them

Exodus 33:9

the pillar of cloud

"the cloud shaped like a pillar"

would come down

"would come down from the sky"

Exodus 33:11

Yahweh would speak to Moses face to face

"Yahweh would speak directly to Moses"

young man

Joshua was old enough to be a soldier, but he was much younger than Moses

Exodus 33:12

See

"Pay attention to what I am about to tell you"

I know you by name

"I know you well"

you have also found favor in my eyes

"I have evaluated you and approve" or "I am pleased with you"

Exodus 33:13

Now if I have found favor in your eyes

"Now If you are pleased with me" or "Now if you approve of

On the day that God decides to punish them, it will be clear that it is God who is judging them.

Exodus 32:35

Yahweh sent a plague on the people

"Yahweh made the people very sick"

they had made the calf, the one that Aaron made

"they told Aaron to make the calf"

me"

show me your ways

"show me what you are going to do in the future" or "show me how people can do what pleases you."

Exodus 33:14

My own presence will go

"I will go"

go with you ... give you

The word "you" here refers to Moses. It is singular.

I will give you rest

"I will let you rest"

Exodus 33:16

For otherwise

"For if your presence does not go with us"

how will it be known

"how will people know"

how will it be known ... people?

"no one will know ... people."

I and your people will be distinct

"everyone will know that I and your people are different."

The words "be distinct" translate the same Hebrew word as "set ... apart" in Exodus 8:22, so if your language has one word or phrase for both ideas, you may want to use it there and here.

Will it not only be if

"Will it not only be known if"

Exodus 33:17

General Information:

When Yahweh uses the word "you" in this verse, it is singular and refers to Moses.

you have found favor in my eyes

"I am pleased with you" or "I approve of you"

Exodus 33:19

I will make all my goodness pass before you

"I will move past you so that you may see my goodness"

Exodus 33:21

See

"Listen" or "Pay attention to what I am about to tell you."

Exodus 33:23

you will see my back

This is because Yahweh will be walking away from Moses.

but my face will not be seen

"but you will not see my face"

Chapter 34

Exodus 34:1

tablets of stone

"flat slabs of stone."

Exodus 34:3

Do not let anyone else be seen anywhere on the mountain

"Do not let anyone else be anywhere on the mountain"

No flocks or herds are even to graze in front of the mountain
 "Even flocks or herds are not allowed to come near the mountain to eat."
 Exodus 34:5
 stood with Moses there
 "stood with Moses on the mountain"
 he pronounced the name "Yahweh."
 "he spoke the name 'Yahweh.'" or "he proclaimed who Yahweh is." For the second meaning, "name" would represent who God is.
 Exodus 34:6
 Yahweh, Yahweh, the merciful and gracious God
 "I, Yahweh, am God, and I am merciful and gracious" abounding in steadfast love and faithfulness
 "always loving my people and always being faithful to them"
 Exodus 34:7
 keeping steadfast love for thousands
 "faithfully loving thousands"
 thousands
 "thousands of generations". This refers to a great number of people.
 he will by no means clear the guilty
 "I will by no means clear the guilty"
 will by no means clear the guilty
 "will certainly not clear the guilty" or "will certainly not say that the guilty are innocent"
 He will bring the punishment for the fathers' sin on their children
 "He will punish the children for their fathers' sin". This phrase does not mean that a child is necessarily punished for the sins of their parents. Many scholars believe that this passage indicates that a parent's sins will have consequences that will affect their children and grandchildren.
 their children
 The word "children" refers to sons and daughters.
 Exodus 34:9
 If now I have found favor in your eyes
 "Now If you are pleased with me" or "Now if you approve of me"
 our iniquity and our sin
 "all our sins"
 take us as your inheritance
 "take us as the people that you possess forever" or "accept us as the people who belong to you forever"
 this people is stiff-necked
 "this people is stubborn"
 Exodus 34:10
 your people
 Here "your" refers to Moses.
 it is a fearful thing that I am doing with you
 "what I do for you will cause people to fear me"
 I am doing with you
 Here "you" refers to Moses and the people of Israel.
 Exodus 34:12
 they will become a trap among you
 "they will tempt you to sin"
 Exodus 34:14
 Yahweh, whose name is Jealous

"I, Yahweh, always guard my honor". The word "Jealous" here means that God is concerned to keep his honor. If his people worship other gods, he loses honor, because when his people do not honor him, other people also will not honor him.
 Exodus 34:15
 for they prostitute themselves to their gods
 "for they worship other gods" or "because they worship other gods like prostitutes who go to other men"
 you will eat some of his sacrifice
 "you will eat some of his sacrifice and become guilty of worshiping his gods" or "and you will prostitute yourself to his god by eating some of his sacrifice"
 Exodus 34:18
 in the month of Aviv
 This is the name of the first month of the Hebrew calendar. Aviv is during the last part of March and the first part of April on Western calendars.
 Exodus 34:20
 redeem
 Firstborn sons and firstborn donkeys belonged to Yahweh, but Yahweh did not want them sacrificed to him. Instead, the Israelites were to sacrifice a lamb in their place. This allowed the Israelites to redeem or buy back the donkeys and sons from Yahweh.
 No one may appear before me empty-handed
 "No one may come to me without an offering" or "Everyone who comes to me must bring me an offering"
 Exodus 34:21
 Even at plowing time and in harvest
 "Even when you are preparing the soil or gathering the crops"
 Exodus 34:22
 Festival of Ingathering
 This festival was also known as the Festival of Shelters or the Festival of Booths. The idea came from the practice of the farmers living in temporary booths, or huts, out in the fields to guard the crop as it ripened. The word "Ingathering" means when they harvest their crop.
 Exodus 34:25
 the blood of my sacrifice
 "the blood of an animal that you sacrifice to me"
 with any yeast
 "with bread that has yeast in it"
 Exodus 34:28
 Moses was there
 "Moses was on the mountain"
 for forty days and nights
 "for forty days, both day and night"
 He wrote
 "Moses wrote"
 Exodus 34:29
 had become radiant
 "had started to shine"
 Exodus 34:31
 came up to him
 "approached him" or "returned to him." They did not go up the mountain.
 Exodus 34:32

all the commands that Yahweh had given him
"all the commands that Yahweh had told him" or
"everything that Yahweh had commanded them"
Exodus 34:34

he would remove
"Moses would remove"
what he was commanded
"what Yahweh had commanded him"

Chapter 35

Exodus 35:1

General Information:

All of the people offered sacrifices to Yahweh. This was a form of worship and a sign of repentance from making the golden calf idol. Other translations use "offering" or "contribution to the LORD" in Exodus 35:5.

Exodus 35:2

the seventh day

"day number seven" or "Saturday"

Whoever does any work on that day must be put to death

"You must kill anyone who does work on that day"

Exodus 35:4

General Information:

In Exodus 35:4-9, Moses tells the Israelites to make the things Yahweh commanded him in Exodus 25:3-7.

Exodus 35:5

Take an offering for Yahweh

"Take up a collection for Yahweh"

all of you who have a willing heart

"everyone who is willing"

Exodus 35:10

Every skilled man

"Every man with a skill"

Exodus 35:12

atonement lid

This is the lid that sits on top of the ark where the atonement offering was made.

Exodus 35:13

They brought

"The people of Israel brought"

bread of the presence

This bread represented the presence of God.

Exodus 35:16

bronze grate

This is a frame of crossed bronze bars for holding wood when burning.

Exodus 35:17

hangings

These were large curtains made of cloth.

posts

These were strong pieces of wood set upright and used as supports.

bases

These were blocks that had a slot in them to keep the board in place.

Exodus 35:18

tent pegs

sharp pieces of wood or metal used to secure the corners of a tent to the ground.

Exodus 35:19

finely-woven garments

This was clothing made from narrow linen threads that someone twisted together to make a stronger thread.

Exodus 35:21

whose heart stirred him up

"who responded to God"

whom his spirit made willing

"who was willing"

Exodus 35:22

all who had a willing heart

"everyone who was willing"

brooches, earrings, rings, and ornaments

These are different kinds of jewelry.

Exodus 35:25

blue, purple, or scarlet wool

"material that is dyed blue, purple, and scarlet", probably wool or "blue, purple and scarlet dye" to dye the linen.

Exodus 35:26

whose hearts stirred them up

"who responded to God". Here "hearts" refers to the women. The hearts of the women who responded to God are spoken of as if they were water stirred up by a storm.

Exodus 35:29

whose heart was willing

"who was willing". Here "heart" refers to the people.

Exodus 35:31

He has filled Bezalel with his Spirit

God's Spirit who gave Bezalel the ability to work is spoken of here as if he was something that filled up Bezalel. See Exodus 31:3-6.

Exodus 35:34

He has put it in his heart to teach

"He gave Bezalel the ability to teach"

Oholiab son of Ahisamak, from the tribe of Dan

"Oholiab" and "Ahisamak" are names of men.

Exodus 35:35

filled them with skill

"made them very skillful"

engravers

a person who cuts designs into a hard material such as wood, stone, or metal

embroiderers

people who sew designs into cloth

craftsmen

people who are skilled in making beautiful objects by hand

weavers

a person who creates cloth using thread

artistic designers

a person who creates beauty with materials

Chapter 36

Exodus 36:1

General Information:

The tent of meeting, or tabernacle, mentioned in previous chapters is constructed in this chapter.

Bezalel

This is the name of a man.

Oholiab

This is the name of a man.

to whom Yahweh has given skill and ability

Here skill and ability are spoken of as if they are something that Yahweh can place inside a person.

according to all that Yahweh has commanded

"just as Yahweh has commanded"

Exodus 36:2

in whose mind Yahweh had given skill

"to whom Yahweh had given skill"

whose heart stirred within him

"who responded to God"

Exodus 36:5

The craftsmen told Moses ... commanded us to do."

"The craftsmen told Moses that the people were bringing much more than enough for doing the work that Yahweh has commanded them to do"

The craftsmen told Moses

"The men working on the sanctuary told Moses"

Exodus 36:8

ten curtains made from fine linen

These curtains are sheets of cloth woven and sewed together so that they can hang to form a wall or tent. See how you translated many of these words in Exodus 26.

Exodus 36:11

He made

Here "he" refers to Bezalel, but it includes all the men working on the sanctuary.

loops of blue

loops of blue cloth

curtain

These were large, heavy sections of woven cloth that were used to form the covering and dividing walls of the tabernacle.

Exodus 36:13

fifty gold clasps

"50 gold clasps"

Exodus 36:14

made eleven

"made 11"

Exodus 36:15

thirty cubits

"30 cubits"

Exodus 36:17

fifty loops

"50 loops"

Exodus 36:18

fifty bronze clasps

"50 bronze clasps"

Exodus 36:21

ten cubits ... one and a half cubits

"10 cubits ... 1.5 cubits"

Exodus 36:22

two wooden pegs for joining

A wooden peg is a small piece of wood sticking out beyond the end of the board so it can be secured.

Exodus 36:24

forty silver bases

"40 silver bases"

twenty frames

"20 frames"

Exodus 36:26

and so on

There will be two bases under each and every frame.

Exodus 36:27

on the west

on the side that is on the west

Exodus 36:28

for the back corners

for the corners at the rear of the tabernacle

Exodus 36:30

sixteen bases in all

"16 bases in all"

and so on

There will be two bases under each and every frame.

Exodus 36:33

from end to end

from one side of the tabernacle to the other side

Exodus 36:37

He made

"Bezalel and his men made"

Chapter 37

Exodus 37:1

General Information:

See how you translated many of these words in Exodus 25. The ark, mentioned in previous chapters, is constructed in this chapter. There are other furnishings of the tabernacle that are also produced in this chapter.

two and a half cubits ... one cubit and a half

"2.5 cubits ... 1.5 cubits" or "115 centimeters ... 69 centimeters". A cubit is 46 centimeters.

Exodus 37:3

its four feet

These four pieces of wood that supported the ark are spoken of as if they were human or animal feet.

Exodus 37:4

He made

Though "he" refers to Bezalel, "he" may include all of the workers who assisted him.

Exodus 37:8

They were made as one piece

"He made them as one piece"

Exodus 37:9

The cherubim spread out their wings upward and overshadowed

"They placed the winged creatures so that their wings touched each other and spread out over"

The cherubim faced one another and looked toward

"The faces of the cherubim were towards each other, and

they looked toward"

Exodus 37:12

handbreadth

This was the width of a man's hand with fingers spread out.

Exodus 37:14

The rings were attached

"Bezalel attached the rings"

Exodus 37:16

dishes, spoons, the bowls, and pitchers to be used to pour out the offerings

"plates and cups, and also the jars and bowls which the priests will use for pouring out the offerings"

Exodus 37:17

Its cups, its leafy bases, and its flowers were all made of one piece with it

"He made the cups, its leafy bases, and its flowers as one piece with the lampstand"

Exodus 37:19

three cups made like almond blossoms

"he made the 3 cups look like almond blossoms"

almond blossoms

An almond blossom is a white or pink flower with five petals that grows on an almond tree.

Exodus 37:20

there were four cups made like almond blossoms

"there were 4 cups which Bezalel made to look like almond blossoms"

Exodus 37:21

made as one piece with it

"which he made as one piece with the lampstand"

Exodus 37:23

tongs

This is a tool made from two sticks of wood or metal connected at one end and used for picking up objects.

Exodus 37:24

one talent

"33 kilograms"

Exodus 37:27

General Information:

See Exodus 30.

to be attached to it

"which they attached to the altar"

Exodus 37:29

fragrant incense

See Exodus 25.

the work of a perfumer

A perfumer is skilled in mixing spices and oils.

Chapter 38

Exodus 38:1

General Information:

The altar is constructed in this chapter, along with other furnishings of the tabernacle that are also produced in this chapter. The list of materials being used is intended to give the reader an understanding of the scale of the tabernacle. It should fill the reader with awe concerning the power of Yahweh. See how you translated many of these words in Exodus 27.

Exodus 38:2

The horns were made of one piece

"He made the horns as one piece"

Exodus 38:4

to be placed under the ledge

"which they placed under the ledge"

Exodus 38:6

Connecting Statement:

Bezalel's work crew continues to build the tabernacle and furniture.

Exodus 38:7

planks

a long, flat piece of wood that is thicker than a board

Exodus 38:8

large bronze basin with a bronze stand

The stand supported the bronze basin. See how you translated this in Exodus 30.

He made the basin out of mirrors

"The bronze for the basin came from the mirrors"

mirrors

A mirror is a piece of polished metal or glass that reflects an image.

Exodus 38:9

cubits

A cubit is 46 centimeters.

Exodus 38:11

one hundred ... twenty

"100 ... 20"

Exodus 38:12

fifty ... ten

"50 ... 10"

Exodus 38:16

All the hangings around the courtyard were made of fine linen

"Bezalel and the workers made all the hangings around the courtyard with fine linen"

Exodus 38:17

The bases for the posts were made of bronze

"Bezalel and the workers made the bases for the posts out of bronze"

The hooks and rods for the posts were made of silver, and the covering for the tops of the posts was also made of silver

"They made the hooks, the rods for the posts, and the covering for the tops of the posts out of silver"

Exodus 38:18

It was made of

"They made the screen of"

Exodus 38:19

The covering for their tops and its rods were made of silver

"They made the covering for the tops of the posts and their rods out of silver"

Exodus 38:20

All the tent pegs for the tabernacle and courtyard were made of bronze

"They made all of the tent pegs for the tabernacle and courtyard out of bronze"

Exodus 38:21

Connecting Statement:

Bezalel's work crew continues to build the tabernacle and

furniture.
as it was taken
"which Moses instructed the Levites to write down"
Ithamar
This is the name of a man. See Exodus 6.
Exodus 38:22
Bezalel son of Uri son of Hur
"Bezalel" and "uri" are the name of men. See Exodus 31.
Yahweh had commanded Moses
"everything that Yahweh told Moses to do"
Exodus 38:23
Oholiab son of Ahisamak
"Oholiab" and "Ahisamak" are names of men. See Exodus 31.
an engraver, as a skillful workman, and as an embroiderer
"as a skilled engraver and embroiderer"
Exodus 38:24
All the gold that was used for the project
"All the gold that the people used for the project"
twenty-nine talents
"29 talents" or "about 960 kilograms". A talent is about 33 kilograms.
730 shekels
"seven hundred and thirty shekels" or "about 8 kilograms."
(A shekel is 11 grams).
measured by the standard of the sanctuary shekel
There were evidently shekels of more than one weight at the time. This specified which one was to be used. See Exodus 30:13.
Exodus 38:25
one hundred talents
"100 talents" or "about 330 kilograms"
1,775 shekels
"one thousand seven hundred and seventy-five shekels" or "about 20 kilograms"
The silver given by the community
"The silver which the community gave"

Chapter 39

Exodus 39:1

General Information:

Bezalel's work crew shifts to making the priestly garments. The special, holy clothing mentioned in previous chapters is produced in this chapter to the correct specifications. See how you translated many of these words in Exodus 28.

they made

The word "they" refers to Bezalel, Oholiab, and the other workmen.

as Yahweh had commanded Moses

"just as Yahweh told Moses to do"

Exodus 39:2

Bezalel

This is the name of a man. See Exodus 31.

Exodus 39:5

it was made of one piece with the ephod, made of fine twined linen

"they made it as one piece with the ephod with fine twisted linen"

as Yahweh had commanded Moses

"just as Yahweh told Moses to do." See Exodus 39.

Exodus 38:26

one beka

A beka is 1/2 a shekel.

half a shekel

"1/2 a shekel" or "five and a half grams" or "5 1/2 grams"

This figure was reached on the basis of every person who was counted in the census

Every man who was 20 years old or older was included in the census and was required to give half a shekel.

twenty years old

"20 years old"

Exodus 38:27

One hundred talents of silver were cast

"The workers cast 100 talents of silver" or "The workers cast 3,300 kilograms of silver"

One hundred talents

"100 talents"

Exodus 38:28

1,775 shekels

"one thousand seven hundred and seventy-five shekels"

shekels

A shekel is a unit of weight equal to about 11 grams.

Exodus 38:29

seventy talents and 2,400 shekels

"70 talents and two thousand four hundred shekels" or

"2450 kilograms and 2400 bronze coins" or "2,450 kilograms

plus 28 kilograms of bronze coins". The shekels were

bronze coins. The talents and shekels together would have

weighed a total of about 2,500 kilograms.

Exodus 38:30

grate

This is a frame of crossed bars for holding wood when burning. See Exodus 27.

Exodus 38:31

tent pegs

These are sharp bronze stakes that were used to secure the corners of a tent to the ground.

Exodus 39:8

He made

"Bezalel and the workers made"

Exodus 39:10

They set in it

"The workers set in the breastpiece"

ruby, a topaz, and a garnet

Some languages may not have words for each of these stones. The important fact is that they were valuable and different from one another.

Exodus 39:11

an emerald, a sapphire, and a diamond

Some languages may not have words for each of these stones. The important fact is that they were valuable and different from one another.

Exodus 39:12

a jacinth, an agate, and an amethyst

Some languages may not have words for each of these stones. The important fact is that they were valuable and different from one another.

Exodus 39:13

a beryl, an onyx, and a jasper

Some languages may not have words for each of these stones. The important fact is that they were valuable and different from one another.

The stones were mounted in gold settings

"They mounted the stones in gold settings"

Exodus 39:17

two braided chains

"chains that are made of pure gold and are braided like cords."

Exodus 39:20

finely-woven waistband

This was a cloth belt made from narrow linen threads that someone twisted together to make a stronger thread.

Exodus 39:21

so that it might be attached

"so they could attach it"

the breastpiece might not become unattached from the ephod

"the breastpiece might stay attached to the ephod"

Exodus 39:25

bells of pure gold

These were tiny bells.

Exodus 39:28

turban

This is a head covering worn by men made of a long strip of cloth wound around the head.

headbands

A headband is a narrow, decorative strip of cloth that is worn around the head above the eyes.

undergarments

This is clothing worn under the outer clothes, next to the skin.

Exodus 39:29

sash

This is a long piece of cloth worn over the shoulder or around the waist.

Exodus 39:30

holy crown

This was an engraved crown made of pure gold. See Exodus 29.

Exodus 39:32

Chapter 40

Exodus 40:1

General Information:

This chapter is repetitive and should read as a series of instructions. It is repeated as well to show that Moses was obedient to every detail of Yahweh's command.

Exodus 40:2

the first day of the first month of the new year

The new year marks the time when God rescued his people from Egypt. This happens around the middle of March on Western calendars.

Exodus 40:3

in it

"in the sacred chest"

shield the ark with the curtain

"put the ark behind the curtain"

General Information:

The Israelites finish making the things Yahweh commanded in Exodus 35:4-9 and Exodus 35:10-12.

So the work on the tabernacle, the tent of meeting, was finished. The people of Israel did everything

"So the people of Israel finished all of the work on the tabernacle". The "tabernacle" and "tent of meeting" are the same thing.

Exodus 39:33

clasps

The clasps fit into the loops to hold the curtains together. See how you translated these in Exodus 26.

bases

These are heavy objects that rest on the ground and keep the object attached to them from moving. See how you translated this in Exodus 25.

Exodus 39:34

the covering of ram skins dyed red, the covering of fine leather

See how you translated similar phrases in Exodus 25.

Exodus 39:35

atonement lid

This is the lid that sits on top of the ark where the atonement offering was made. See Exodus 25.

Exodus 39:36

bread of the presence

This bread represented the presence of God. See Exodus 25.

Exodus 39:39

grate

This is a frame of crossed bars that held wood while burning. See Exodus 27.

Exodus 39:40

They brought

"The people of Israel brought"

Exodus 39:42

Thus the people

"And so the people"

Exodus 39:43

behold

The word "behold" here draws attention to the information that follows.

As Yahweh had commanded, in that way they did it

"They did it in the way that Yahweh had commanded them"

Exodus 40:5

ark of the covenant decrees

This refers to the "sacred chest."

Exodus 40:9

all its furnishings

"all the things that are a part of it"

Exodus 40:12

You are to bring

Moses will do these things himself.

Exodus 40:13

that are set apart to me

"that you have set apart to me"

Exodus 40:15

throughout their people's generations

"through all the generations of their descendants." See

Exodus 12.
Exodus 40:17
So the tabernacle was set up
"So the people set up the tabernacle"
the first day of the first month
This refers to exactly one year after God rescued his people from Egypt. This happens around the middle of March on Western calendars. See Exodus 40:2.
in the second year
This is the second year after Yahweh brought his people out of Egypt.
Exodus 40:18
Moses set up
Moses was the leader. The people helped him set up the tabernacle.
posts
a strong piece of wood set upright and used as a support
Exodus 40:21
He brought
Moses was the leader, with workers helping him.
to shield
"in front of"
Exodus 40:24
He put the lampstand into the tent of meeting

Chapter 1

Leviticus 1:1
Yahweh
This is the name of God that he revealed to his people in the Old Testament.
Leviticus 1:2
When any man from among you
"When any one of you" or "When any of you"
"When any man"
Here Yahweh begins speaking to Moses. "from the tent of meeting and told Moses to say this to the people of Israel: 'When any man'"
Leviticus 1:3
If his offering ... he must offer
"If your offering ... you must offer"
so that it may be accepted before Yahweh
"so that Yahweh will accept it"
Leviticus 1:4
lay his hand on the head
This is a symbolic action that identifies the person with the animal he is offering. In this way the person is offering himself through the animal to Yahweh, so that God will forgive the person's sins when they kill the animal.
then it will be accepted on his behalf to make atonement for himself
"then Yahweh will accept it in his place and forgive his sins"
Leviticus 1:5
Then he must kill the bull
"Then you must kill the bull"
before Yahweh
"in the presence of Yahweh"
will present the blood
It is implied that the priests would catch the blood in a bowl as it drained out of the animal. Then they would bring

"Moses's workmen set the lampstand inside the sacred tent"
Exodus 40:26
in front of the curtain
"in front of the curtain that separated the holy place from the very holy place"
Exodus 40:31
washed their hands and their feet from the basin
"washed their hands and their feet with water from the basin"
Exodus 40:33
In this way
"And so"
Exodus 40:34
Yahweh's glory filled
"Yahweh's awesome presence filled". This phrase indicates that Yahweh began to dwell within the tabernacle, among Israel, in a special way.
Exodus 40:36
was taken up from over
"rose up from"
Exodus 40:37
that it was lifted up
"when it rose up"

the bowl with the blood in it and present it to Yahweh at the altar.
Leviticus 1:6
Then he must skin the burnt offering and cut it to pieces
As indicated in 1:9, the person must also wash the inner parts and the legs of the animal with water. The person would do this before giving the pieces to the priests so they could place them on the altar.
Then he must skin
Here "he" refers to the one making the offering.
Leviticus 1:7
will put fire on the altar and arrange wood on the fire
"will put wood on the altar and light a fire"
Leviticus 1:9
But its inner parts and its legs he must wash with water
The person would do this before giving the pieces to the priests to place on the altar.
inner parts
This is the stomach and intestines.
he must wash
Here "he" refers to the one making the offering.
It will produce a sweet aroma for me
Yahweh being pleased with the sincere worshiper offering the sacrifice is spoken of as if Yahweh were pleased by the aroma of the burning sacrifice.
an offering made to me by fire
"a burnt offering to me"
Leviticus 1:11
before Yahweh
"in the presence of Yahweh"
Leviticus 1:12
He is to cut it
"Then you must cut it"

Leviticus 1:13

inner parts ... legs he must wash with water ... burnt offering ... sweet aroma ... made ... by fire

See how you translated many of these words in Leviticus 1:9.

Then the priest will offer the whole, and burn it on the altar

"Then the priest will burn everything on the altar"

it will be an offering made to him by fire

"it will be a burnt offering to me" or "it will be a burnt offering to Yahweh"

Leviticus 1:15

wring off its head

"twist off its head"

Then its blood must be drained out

"Then the priest must drain its blood"

Leviticus 1:16

Chapter 2

Leviticus 2:1

be fine flour

"be the finest flour" or "be the best flour"

flour

a powder made from wheat

Leviticus 2:2

He is to take

"He must take"

take out a handful

"take out what he can hold in his hand"

a representative offering

The handful of the grain offering represents the whole grain offering. This means the whole offering belongs to Yahweh.

It will produce a sweet aroma for Yahweh

Yahweh being pleased with the sincere worshiper who offered the sacrifice is spoken of as if God were pleased with the aroma of the sacrifice.

it will be an offering made to him by fire

"it will be a burnt offering to him"

Leviticus 2:4

that is baked in an oven

"that you baked in an oven"

oven

This was probably a hollow object made of clay. A fire was lit under the oven, and the heat would bake the dough inside of the oven.

soft bread of fine flour

It is understood that the soft bread contained no yeast.

which is spread with oil

"with oil on the bread"

Leviticus 2:5

If your grain offering is baked with a flat iron pan

"If you bake your grain offering in a flat iron pan"

a flat iron pan

This is a thick plate made of either clay or metal. The plate was placed over a fire, and the dough cooked on top of the plate.

Leviticus 2:6

to divide it

Here "it" refers to the grain offering cooked on a flat iron

He must

"The priest must"

its crop with its contents

A crop is a pouch in the bird's throat where pre-digested food is stored.

throw it beside the altar

Here "it" refers to the crop and its contents.

Leviticus 1:17

it will produce a sweet aroma for Yahweh

Yahweh being pleased with the sincere worshiper who offered the sacrifice is spoken of as if God were pleased with the aroma of the burning sacrifice.

it will be an offering made to him by fire

"it will be a burnt offering to me" or "it will be a burnt offering to Yahweh"

pan.

Leviticus 2:7

If your grain offering is cooked

"If you cook your grain offering"

in a pan

A pan is a metal plate with rounded edges. The dough was placed in the pan and cooked over a fire.

Leviticus 2:8

made from these things

"that you made from the flour and oil"

it will be presented

"you will present it"

Leviticus 2:9

a representative offering

The handful of the grain offering represents the whole grain offering. This means the whole offering belongs to Yahweh.

It will be an offering made by fire

"It will be a burnt offering"

it will produce a sweet aroma for Yahweh

Yahweh being pleased with the sincere worshiper who offered the sacrifice is spoken of as if God were pleased with the aroma of the burning sacrifice.

Leviticus 2:10

from the offerings to Yahweh made by fire

"from the burnt offerings to Yahweh"

Leviticus 2:11

No grain offering that you offer to Yahweh is to be made with yeast

"Do not use yeast in a grain offering that you offer to Yahweh"

as an offering made by fire

"as a burnt offering"

Leviticus 2:12

You will offer them

"You will offer the grain offerings made with leaven or honey"

they will not be used to produce a sweet aroma on the altar

"you will not use them to produce a sweet aroma on the altar" or "you will not burn them on the altar"

Leviticus 2:13

the salt of the covenant of your God

It is implied that the salt is a symbol that represents the covenant with God.
Leviticus 2:14
that is roasted with fire and then crushed
"that you have cooked over a fire and then crushed"

Chapter 3

Leviticus 3:1

before Yahweh

"in the presence of Yahweh" or "to Yahweh"

Leviticus 3:2

lay his hand on the head

This is a symbolic action that identifies the person with the animal he is offering. In this way the person is offering himself to Yahweh through the animal.

Aaron's sons the priests will sprinkle its blood

It is implied that before they sprinkle the blood, they catch blood in a bowl as the it drains from the animal.

Leviticus 3:3

inner parts

This is the stomach and intestines.

Leviticus 3:4

by the loins

This is the part of the body on the sides of the backbone between the ribs and hipbone.

the lobe of the liver

"the best part of the liver"

Leviticus 3:5

This will produce a sweet aroma for Yahweh

Yahweh being pleased with the sincere worshiper who offered the sacrifice is spoken of as if God were pleased with the aroma of the burning sacrifice.

it will be an offering made to him by fire

"it will be a burnt offering to Yahweh"

Leviticus 3:7

offer it before Yahweh

"offer it in the presence of Yahweh" or "offer it to Yahweh"

Leviticus 3:8

lay his hand on the head

This is a symbolic action that identifies the person with the animal he is offering. In this way the person is offering himself to Yahweh through the animal.

Aaron's sons will sprinkle its blood

It is implied that before they sprinkle the blood, they catch the blood in a bowl as it drains from the animal.

Chapter 4

Leviticus 4:1

Yahweh spoke to Moses, saying

"Yahweh said to Moses"

Leviticus 4:2

"Tell the people of Israel, 'When anyone sins

"Yahweh spoke to Moses and told him to tell the people of Israel this: 'When anyone sins"

that Yahweh has commanded not to be done

"that Yahweh has commanded the people not to do"

if he does something that is prohibited

"if he does something that Yahweh does not allow"

the following must be done

Leviticus 2:16

a representative offering

The handful of the grain offering represents the whole grain offering. This means the whole offering belongs to Yahweh.

Leviticus 3:9

inner parts

This is the stomach and intestines.

Leviticus 3:10

and the two kidneys ... the kidneys—he will remove all of this

"He will remove the fat, the entire fat tail ... the inner parts, and the two kidneys ... with the kidneys"

by the loins

This is the part of the body on the sides of the backbone between the ribs and hipbone.

the lobe of the liver

"the best part of the liver"

Leviticus 3:11

will burn it all on the altar as a burnt offering of food to Yahweh

"will burn those things on the altar as an offering to Yahweh. Those things will come from your food supplies"

Leviticus 3:12

before Yahweh

"in the presence of Yahweh" or "to Yahweh"

Leviticus 3:14

will offer his sacrifice made by fire

"will offer his sacrifice by fire" or "will burn his sacrifice"

Leviticus 3:15

He will also

Here "He" refers to the person offering the sacrifice.

Leviticus 3:16

will burn all that on the altar as a burnt offering of food

"will burn those things on the altar to be an offering to

Yahweh. It will be as though they are food given to Yahweh"

to produce a sweet aroma

Yahweh is pleased with the aroma of burning meat when

he is pleased with the worshiper's sincerity.

Leviticus 3:17

It will be a permanent statute throughout your people's generations

This means that they and their descendants must obey this command forever.

or blood

"or consume blood"

"he must do the following"

Leviticus 4:3

the anointed priest

This phrase refers to the son of the high priest who will succeed the high priest when the high priest dies.

so as to bring guilt on the people

"so as to cause the people to be guilty"

Leviticus 4:4

He must bring the bull

"The high priest must bring the bull"

lay his hand on its head

This is a symbolic action that identifies the person with the

animal he is offering. In this way the person is offering himself to Yahweh through the animal.

Leviticus 4:6

sprinkle some of it

"drip some of it" or "splatter some of it"

Leviticus 4:7

horns of the altar

"the projections at the corners of the altar"

pour out

"empty out the rest of the blood"

at the base of the altar

"at the bottom of the altar"

Leviticus 4:8

He will cut away

"The priest will cut away"

inner parts

This is the stomach and intestines.

Leviticus 4:9

the two kidneys ... with the kidneys—he will cut away all this

"He will cut away the fat that covers the inner parts, all the fat that is attached to the inner parts, the two kidneys ... with the kidneys"

by the loins

This is the part of the body on the sides of the backbone between the ribs and hipbone.

the lobe of the liver

"the best part of the liver"

Leviticus 4:11

The skin of the bull ... and its dung

"As for the skin of the bull ... and its dung"

Leviticus 4:12

a place that they have cleansed for me

A place being ritually pure and suitable to use for serving God is spoken of as if it were physically clean.

they have cleansed for me

Here "they" refers to the priests, and "me" refers to Yahweh.

Leviticus 4:13

is unaware

"does not know"

commanded not to be done

"commanded them not to do"

if they are guilty

"they are guilty" or "they deserve for God to punish them"

Leviticus 4:14

when the sin they have committed becomes known

"when they realize that they have sinned"

Leviticus 4:15

will lay their hands on the head

This is a symbolic action that identifies the people with the animal they are offering. In this way the people are offering themselves to Yahweh through the animal.

the bull will be killed

"and they will kill the bull"

Leviticus 4:16

The anointed priest will bring some of the blood

It is implied that the priest caught the blood in a bowl as the blood drained from the bull.

Leviticus 4:17

before the curtain

It is implied that this is the curtain before the most holy place.

Leviticus 4:18

He will put

"The priest will put"

Leviticus 4:19

all the fat from it and burn it

"all the fat from the bull and burn the fat"

Leviticus 4:20

he must do

"the priest must do"

the priest will make atonement for the people

"the priest will atone for the people's sins"

they will be forgiven

"Yahweh will forgive them"

Leviticus 4:22

God has commanded not to be done

"God has commanded the people not to do"

Leviticus 4:23

then his sin which he has committed is made known to him

"then he realizes that he has sinned"

Leviticus 4:24

He will lay

"The ruler will lay"

lay his hand on the head

This is a symbolic action that identifies the person with the animal he is offering. In this way the person is offering himself to Yahweh through the animal.

where they kill

"where the priests kill"

before Yahweh

"in the presence of Yahweh" or "to Yahweh"

Leviticus 4:25

The priest will take the blood

It is implied that the priest will catch the blood in a bowl as the blood drains from the goat.

Leviticus 4:26

He will burn

"The priest will burn"

The priest will make atonement for the ruler

"The priest will atone for the ruler"

the ruler will be forgiven

"Yahweh will forgive the ruler's sins"

Leviticus 4:29

lay his hand on the head

This is a symbolic action that identifies the person with the animal he is offering. In this way the person is offering himself to Yahweh through the animal.

Leviticus 4:30

all the rest of the blood

"all the blood remaining in the bowl"

Leviticus 4:31

He will cut away

Here "He" refers to the person offering the sacrifice.

just as the fat is cut away

"just as a person cuts away the fat"

will burn it

"will burn the fat"

to produce a sweet aroma for Yahweh

Yahweh being pleased with the sincere worshiper who offered the sacrifice is spoken of as if God were pleased with the aroma of the burning sacrifice.

The priest will make atonement for the man

"The priest will atone for the man's sins"

he will be forgiven

"Yahweh will forgive the man's sins"

Leviticus 4:33

lay his hand on the head

This is a symbolic action that identifies the person with the animal he is offering. In this way the person is offering himself to Yahweh through the animal.

where they kill

"where the priests kill"

Chapter 5

Leviticus 5:1

the curse

"people ask God to punish anyone who refuses to tell what he knows "

Leviticus 5:2

God has designated as unclean

Something that God has declared to be unfit for people to touch or eat is spoken of as if it were physically unclean.

the carcass

"the dead body"

he has become unclean

A person who is unacceptable for God's purposes is spoken of as if the person were physically unclean.

Leviticus 5:3

if he touches the uncleanness of someone, whatever that uncleanness is

"if he touches anything that makes a person unclean"

the uncleanness

Something that Yahweh has declared unfit for a person to touch or eat is spoken of as if it were physically unclean.

he is unaware of it

"he does not realize it" or "he does not know about it"

Leviticus 5:4

if anyone swears rashly with his lips

"if anyone swears rashly"

if anyone swears rashly

This means to swear an oath without thinking seriously about it. It implies that after the person swears the oath that he either cannot fulfill it or he does not really want to fulfill it.

Leviticus 5:6

the priest will make atonement for him

"the priest will atone for him"

Leviticus 5:7

If he cannot afford to buy a lamb

"If he does not have enough money to buy a lamb"

Leviticus 5:8

he will wring off its head from its neck but will not remove it

"he will kill it by twisting its head and breaking its neck, but he will not remove the head"

Leviticus 5:10

as described in the instructions

"as Yahweh has instructed"

the priest will make atonement for him for the sin that he has

Leviticus 4:35

He will cut away

Here "He" refers to the person offering the sacrifice.

just as the fat of the lamb is cut away

"just as a person cuts away the fat of the lamb"

the priest will burn it

"the priest will burn the fat"

offerings of Yahweh made by fire

"burnt offerings for Yahweh"

will make atonement for him for the sin he has committed

"will atone for the sin the person committed"

the man will be forgiven

"Yahweh will forgive the man's sins"

committed

"the priest will atone for the sin that the person committed"

the person will be forgiven

"Yahweh will forgive the person"

Leviticus 5:11

a tenth of an ephah

An ephah is 22 liters. A tenth of an ephah is about two liters.

a tenth

This is one part out of ten equal parts.

Leviticus 5:12

He must bring it

"He must bring the fine flour"

a representative offering

The handful that the priest burns on the altar represents the entire offering. This means the whole offering belongs to Yahweh.

on top of the offerings made by fire for Yahweh

"on top of the burnt offerings to Yahweh"

Leviticus 5:13

will make atonement

"will atone"

that person will be forgiven

"Yahweh will forgive that person's sins"

Leviticus 5:15

sins and acts unfaithfully in regard to the things that belong to Yahweh

"sins by failing to give to Yahweh what belongs to Yahweh"

Leviticus 5:16

he must add one-fifth

This means the person must pay an extra one-fifth of the value of what he owes to Yahweh.

one-fifth

This is one part out of five equal parts.

the priest will make atonement for him

"the priest will atone for him"

that person will be forgiven

"Yahweh will forgive that person"

Leviticus 5:17

has commanded not to be done

"has commanded the people not to do"

must carry his own guilt

"he is responsible for his own guilt" or "Yahweh will punish him for his sin"

Leviticus 5:18

worth the current value

This means the person must determine how many shekels the ram is worth by using the official standard he will be forgiven

Chapter 6

Leviticus 6:2

acts unfaithfully against Yahweh

"disobeys one of Yahweh's commandments"

deceiving his neighbor regarding something held in trust

"lying to his neighbor about something the neighbor let him borrow"

his neighbor

Here "neighbor" means any Israelite, not just someone who lives nearby.

Leviticus 6:5

in full

"fully" or "totally"

pay it all to the owner

"to pay the person he owes"

he is found guilty

"the judge declares him guilty"

Leviticus 6:6

worth the current value

This means the person must determine how many shekels the ram is worth by using the official standard. You can make clear the understood information.

Leviticus 6:7

The priest will make atonement for him

"The priest will atone for him"

before Yahweh

"in the presence of Yahweh"

he will be forgiven

"God will forgive him"

Leviticus 6:9

"Command Aaron and his sons, saying, 'This is the law

"Then Yahweh spoke to Moses and told him to command Aaron and his sons, saying, 'This is the law"

must be on the hearth of the altar

"must be on top of the altar"

the fire of the altar will be kept burning

"you must keep the fire of the altar burning"

Leviticus 6:10

his linen clothes

"his white clothes"

He will pick up the ashes

"He will gather the ashes"

after the fire has consumed the burnt offering

The fire completely burning up the offering is spoken of as if it consumed or used up the burnt offering.

Leviticus 6:11

to a place that is clean

A place that is fit to be used for God's purposes is spoken of as if it were physically clean.

Leviticus 6:12

as required on it

"on it as Yahweh demands"

Leviticus 6:15

"Yahweh will forgive him"

Leviticus 5:19

he is certainly guilty before Yahweh

"Yahweh certainly considers him guilty"

to produce a sweet aroma

Yahweh being pleased with the sincere worshiper who offered the sacrifice is spoken of as if God were pleased with the aroma of the sacrifice.

a representative offering

The handful of the grain offering represents the whole grain offering. This means the whole offering belongs to Yahweh.

Leviticus 6:16

It must be eaten

"They must eat it"

Leviticus 6:17

It must not be baked with yeast

"Do not bake it with yeast"

offerings made by fire

"burnt offerings"

Leviticus 6:18

Whoever touches them will become holy

This is an implied warning that those who are not male descendants of Aaron should not touch this offering.

Leviticus 6:20

when each son is anointed

"when he anoints each son, ordaining them as priests"

a tenth part of an ephah

One-tenth of an ephah is about 2 liters.

a tenth

This is one part of ten equal parts.

Leviticus 6:21

in a baking pan

This is a thick plate made of either clay or metal. The plate was placed over a fire, and the dough cooked on top of the plate.

When it is soaked

"When the flour is completely wet with oil"

you will bring it in

Here "you" refers to the person offering the sacrifice.

to produce a sweet aroma for Yahweh

Yahweh being pleased with the sincere worshiper who offered the sacrifice is spoken of as if God were pleased with the aroma of the burning sacrifice. See how you translated this in Leviticus 1:9.

Leviticus 6:22

The anointed priest

This phrase refers to the son of the high priest who will succeed the high priest when the high priest dies.

As commanded

"As Yahweh has commanded you"

it must be burned up completely

"he must burn all of it"

Leviticus 6:25

"Speak to Aaron and to his sons, saying, 'This is the law

"Yahweh spoke to Moses again and told him to speak to

Aaron and his sons, saying, "This is the law"
Speak to Aaron and to his sons
Yahweh is speaking to Aaron and his sons, but these regulations apply to all priest who perform these sacrifices.
The sin offering must be killed at ... before Yahweh
It can be made explicit that this refers to the north side of the altar.
where the burnt offering is killed
"where you kill the animal for the burnt offering"
before Yahweh
"to Yahweh"
Leviticus 6:26
It must be eaten
"He must eat it"
Leviticus 6:27
Whatever touches its meat will become holy
This is an implied warning that no one besides the priests should touch the meat of the sin offering.
if the blood is sprinkled on
"if the blood sprinkles on"

Chapter 7

Leviticus 7:2
in the place for killing it
It can be made explicit that this refers to, the north side of the altar, the place where the animals for the burnt offerings are killed.
Leviticus 7:3
All the fat in it will be offered
"The priest must offer all the fat in it"
inner parts
This is the stomach and intestines.
Leviticus 7:4
liver ... kidneys
See how you translated these words in Leviticus 3:4.
next to the loins
This is the part of the body on the sides of the backbone between the ribs and hipbone.
all this must be removed
"the priest must remove all this"
Leviticus 7:5
as an offering made with fire
"as a burnt offering"
Leviticus 7:6
It must be eaten
"They must eat it"
Leviticus 7:7
The same law applies to both of them
"The law is the same for both of them"
to the priest who makes atonement with them
"to the priest who offers the sacrifice to atone for someone's sins"
Leviticus 7:8
hide
the coat or skin of a herd animal
Leviticus 7:9
that is baked in an oven ... that is cooked in a frying pan
"that someone bakes in an oven ... that someone cooks in a frying pan"

Leviticus 6:28
the clay pot in which it is boiled must be broken
"you must break the clay pot in which you boiled the meat"
If it is boiled in a bronze pot, it must be scrubbed and rinsed clean in water
"If you boiled the meat in a bronze pot, then you must scrub the pot and rinse it with clean water"
Leviticus 6:30
But any sin offering ... must not be eaten
"But no one may eat any sin offering whose blood is brought into the tent of meeting to make atonement in the holy place"
whose blood is brought into the tent of meeting
"from which the priest takes the blood into the tent of meeting"
It must be burned
"The priest must burn it"
with fire
If these words would cause confusion for the reader, you may omit them.

oven
This was probably a hollow object made of clay. A fire was lit under the oven, and the heat would bake the dough inside of the oven.
a frying pan
This is a metal plate with rounded edges. The dough was placed in the pan and cooked over a fire.
a baking pan
This is a thick plate made of either clay or metal. The plate was placed over a fire, and the dough cooked on top of the plate.
Leviticus 7:12
of cakes made without yeast, but mixed with oil
"of cakes he made without yeast but mixed with oil"
cakes ... mixed with oil
Here "cakes" refers to a thick bread.
of cakes made without yeast, but spread with oil
"of thin cakes he made without yeast but spread with oil"
of cakes made with fine flour that is mixed with oil
"of cakes he made with fine flour mixed with oil"
cakes made with fine flour
Here "cakes" refers to a thick bread. It is similar to the first type of bread except it is made with the finest flour.
Leviticus 7:15
The person presenting
"The person who offers"
for the purpose of giving thanks
"for the purpose of thanking Yahweh"
Leviticus 7:16
the meat must be eaten ... it may be eaten
"he must eat the meat ... he may eat it"
Leviticus 7:17
on the third day
"after two days"
must be burned
"the person must burn it"
Leviticus 7:18

If any of the meat of the sacrifice of one's peace offering is eaten on the third day
"If anyone eats the meat of his peace offering sacrifice on the third day"
it will not be accepted
"Yahweh will not accept it"
neither will it be credited to the one who offered it
"neither will Yahweh honor the sacrifice that the person offered"
will carry the guilt of his sin
A person being responsible for the sin he committed is spoken of as if he had to carry the guilt physically.
Leviticus 7:19
Any meat that touches an unclean thing must not be eaten
"No one may eat meat that touches something unclean"
an unclean thing
Something that Yahweh has stated is unfit to touch or eat is spoken of as if it were physically unclean.
It must be burned
"You must burn it"
anyone who is clean
A person who is acceptable for God's purposes is spoken of as if the person were physically clean.
Leviticus 7:20
unclean person
A person who is not acceptable for God's purposes is spoken of as if the person were physically unclean.
that person must be cut off from his people
"that person may no longer live among his people" or "you must separate that person from his people"
Leviticus 7:21
of man
"of a person"
or of some unclean, detestable thing
"or of some unclean thing that disgusts Yahweh"
Leviticus 7:23
"Speak to the people of Israel and say, 'You must eat no fat'
"Then Yahweh spoke to Moses and told him to tell the people of Israel this: 'You must eat no fat'
Leviticus 7:24
died without being a sacrifice
"died but was not a sacrifice"
the fat of an animal torn by wild animals
"the fat of an animal that wild animals killed"
may be used
"you may use"

Chapter 8

Leviticus 8:2
the garments
"the priestly garments" or "the clothes that the priests wore"
Leviticus 8:5
Yahweh has commanded to be done
"Yahweh commands us to do"
Leviticus 8:6
washed them with water
This is a symbolic action. It is a ritually cleaning that prepares them to become priests.

Leviticus 7:25
sacrifice by fire
"burnt offering"
Leviticus 7:26
You must eat no blood
"You must not consume blood"
in any of your houses
"in any of your homes" or "wherever you live"
Leviticus 7:29
"Speak to the people of Israel and say, 'He who offers'
"Then Yahweh spoke to Moses and told him to tell the people of Israel this: 'He who offers'
Leviticus 7:30
The offering for Yahweh to be made by fire, his own hands must bring it
"He himself must bring the offering that he plans to burn as a sacrifice to Yahweh"
his own hands must bring it
"he must bring it himself"
breast
the front part of the animal's body below the neck
so that the breast may be waved as a wave offering before Yahweh
"so that the priest can present it to Yahweh as a wave offering"
may be waved as a wave offering before Yahweh
Raising up the offering is a symbolic gesture that shows that the person is dedicating the sacrifice to Yahweh.
Leviticus 7:32
thigh
the upper part of the leg above the knee
Leviticus 7:34
For I have taken
Here "I" refers to Yahweh.
that is the contribution
"that is given as an offering"
Leviticus 7:35
the offerings for Yahweh made by fire
"the burnt offerings for Yahweh"
Leviticus 7:36
that Yahweh commanded to be given them from the people of Israel
"that Yahweh commanded the people of Israel to give to them"
that he anointed the priests
"that Moses anointed the priests"
throughout all generations
See how you translated these words in Leviticus 3:17.

Leviticus 8:7

the tunic ... the sash ... the robe ... the ephod ... the finely-woven waistband
These are special garments that Yahweh commanded the people to make for the priests.
sash
a long piece of cloth that is tied around the waist or chest
bound it to him
"tied it around him"
Leviticus 8:8
He placed the breastpiece on him

"Moses placed the breastpiece on Aaron"

the breastpiece

This is a special garment that Yahweh commanded the people to make for the priests.

the Urim and the Thummim

It is not clear what these are. They were objects that the priest somehow used to determine the will of God.

Leviticus 8:9

the turban ... the golden plate, the holy crown

These are special garments that Yahweh commanded the people to make for the priests.

turban

a man's head covering that is a long piece of cloth wrapped around the head

the golden plate, the holy crown

These two phrases refer to the same thing. It was a plate of pure gold attached to the turban.

Leviticus 8:11

all its utensils

These are all the pots, pans, shovels, and forks used at the altar.

the washbasin

This is a bronze basin that was located between the altar and the tabernacle.

its base

This is a bronze stand on which the washbasin was placed.

Leviticus 8:12

He poured

"Moses poured"

Leviticus 8:13

sashes

This is the plural form of "sash."

Leviticus 8:14

laid their hands on the head

This is a symbolic action that identifies Aaron and his sons with the animal they are offering. In this way they are offering themselves to Yahweh through the animal.

Leviticus 8:15

horns of the altar

This refers to the corners of the altar. They are shaped like the horns of an ox.

set it apart for God

"set the altar apart for God"

in order to make atonement for it

"in order to make it a suitable place for burning sacrifices for sin"

Leviticus 8:16

the inner parts

This is the stomach and intestines.

liver ... kidneys

See how you translated these words in Leviticus 3:4.

Leviticus 8:17

hide

the coat or skin of a herd animal

Leviticus 8:20

He cut the ram

"Moses cut the ram"

Leviticus 8:21

produced a sweet aroma

Yahweh being pleased with the sincere worshiper who offered the sacrifice is spoken of as if God were pleased with the aroma of the burning sacrifice.

an offering made by fire to Yahweh

"an offering he burned to Yahweh"

Leviticus 8:22

the ram of consecration

"the ram for setting Aaron and his sons apart for service to God"

Leviticus 8:23

Moses took some of its blood

It is implied that Moses caught the blood in a bowl as the blood drained out from the animal.

Leviticus 8:25

inner parts

This is the stomach and intestines. .

right thigh

The thigh is the upper part of the leg above the knee.

Leviticus 8:26

the basket of bread without yeast that was before Yahweh

This does not refer to the location of the basket of bread. It means this is the bread that Moses had dedicated to Yahweh.

Leviticus 8:27

put it all in the hands of Aaron and in the hands of his sons

"gave it all to Aaron and his sons"

waved them before Yahweh as a wave offering

"they waved them before Yahweh as a wave offering"

waved them

This is a symbolic action that dedicates the offering to Yahweh.

Leviticus 8:28

Moses took them

Here "them" refers to the fat, thigh, and all of the bread.

from off their hands

"from Aaron and his sons"

They were a consecration offering

"They were an offering for setting Aaron and his sons apart for service to Yahweh"

an offering made by fire to Yahweh

"a burnt offering to Yahweh"

produced a sweet aroma

Yahweh being pleased with the sincere worshiper who offered the sacrifice is spoken of as if God were pleased with the aroma of the burning sacrifice.

Leviticus 8:29

breast

the front part of the animal's body below the neck

ordination

an official ceremony that makes someone a priest

Leviticus 8:31

as I commanded, saying, 'Aaron and his sons will eat it.'

"as I commanded you to do"

Leviticus 8:33

until the days of your ordination are fulfilled

"until you fulfill the days of your ordination

ordination

This is an official ceremony that makes someone a priest.

Leviticus 8:34

to be done
"us to do"

to make atonement for you
"to atone for your sins"

Chapter 9

Leviticus 9:2

before Yahweh

"to Yahweh" or "in the presence of Yahweh"

Leviticus 9:3

You must speak ... and say, "Take a male goat ... burnt offering

"You must tell the people of Israel to take a male goat ... burnt offering"

Leviticus 9:4

to sacrifice before Yahweh

"to sacrifice to Yahweh"

Leviticus 9:6

commanded you to do

Here "you" refers to the people of Israel.

so that his glory may appear to you

"so that he may show you the glory of his presence"

Leviticus 9:7

make atonement for yourself and for the people ... offer the sacrifice for the people to make atonement for them

These are two different sacrifices. The first sacrifice is to atone for the sins of the high priest. When the high priest sins it also makes the people guilty. The second sacrifice is to atone for the sins the people themselves commit.

Leviticus 9:9

sons of Aaron presented the blood to him

This implies that they caught the blood in a bowl as the blood drained from the animal.

horns of the altar

This refers to the corners of the altar. They are shaped like the horns of an ox. See how you translated this in Leviticus 4:7.

at the base of the altar

"at the bottom of the altar"

Leviticus 9:10

he burned

"Aaron burned"

kidneys ... liver

See how you translated these words in Leviticus 3:4.

Leviticus 9:11

the hide

This is the coat or skin of a herd animal.

Leviticus 9:12

his sons gave him the blood

the sons caught the blood in a bowl as the blood drained from the animal.

Leviticus 9:14

inner parts

This is the stomach and intestines

Leviticus 9:15

the first goat

"the goat for his own offering"

Leviticus 9:17

along with the morning's burnt offering

This refers to the first sacrifice of each day. The priests would offer this burnt sacrifice in the morning before any other sacrifice.

Leviticus 9:18

He killed

"Aaron killed"

Leviticus 9:19

inner parts

This is the stomach and intestines. See how you translated this in Leviticus 1:9.

Leviticus 9:20

They took the parts

"Aaron's sons took the parts"

put these

The word "these" refers to the fat and inner parts listed previously.

the breasts

This is front part of the animal's body below the neck.

Leviticus 9:21

right thigh

This is the upper part of the leg above the knee

before Yahweh

"to Yahweh"

Leviticus 9:22

then he came down

The phrase "came down" is used because the place of the altar was higher than where the people were standing.

Leviticus 9:23

the glory of Yahweh appeared to all the people

"Yahweh showed all the people the glory of his presence"

Leviticus 9:24

Fire came out from Yahweh and consumed

"Yahweh sent a fire that consumed"

consumed the burnt offering

The fire completely burning up the offering is spoken of as if the fire consumed or used up the burnt offering.

lay facedown

"lay with their faces to the ground." This is a sign respect and honor.

Chapter 10

Leviticus 10:1

Nadab and Abihu

These are the names of Aaron's sons.

censer

a shallow metal container which priests used to carry hot coals or incense

put fire in it

"put burning coals in it"

Then they offered unapproved fire before Yahweh, which he had not commanded them to offer

"But Yahweh did not approve of their offering because it was not according to what he commanded them to offer"

unapproved fire before Yahweh

"unapproved fire to Yahweh"

Leviticus 10:2

So fire came out from before Yahweh

"So Yahweh sent a fire"

came out from before Yahweh

"came out from Yahweh"

devoured them

The fire completely burning the men up is spoken of as if the fire devoured or completely used them up.

they died before Yahweh

"they died in the presence of Yahweh"

Leviticus 10:3

This is what Yahweh was talking about when he said, 'I will reveal my holiness ... before all the people.'

"This is what Yahweh was talking about when he said that he would reveal his holiness ... who come near him, and that he will be glorified ... people."

I will reveal my holiness to those who come near me

The phrase "those who come near me" refers to the priests that serve Yahweh. "I will show those that come near to serve me that I am holy" or "Those who come near to serve me must treat me as holy"

I will be glorified before all the people

"They must glorify me before all the people" or "They must honor me in the presence of all the people"

Leviticus 10:4

Mishael ... Elzaphan ... Uzziel

These are names of men.

your brothers

This does not mean they were literal brothers. Here

"brothers" means relatives or cousins.

Leviticus 10:5

So they came near

"So Mishael and Elzaphan came near"

carried them, still wearing their priestly tunics

carried the bodies of Nadab and Abihu, which still had on the priestly tunics

Leviticus 10:6

Eleazar ... Ithamar

These are the names of Aaron's sons.

Do not let your hair on your heads hang loosely, and do not tear your clothes

Yahweh is telling Aaron and his sons not to show any outward signs of grief or mourning.

so that you may not die

"so that you will not die"

not be angry with all the assembly

"not be angry with all the people of Israel"

the entire house of Israel

"all the people of Israel"

for those whom the fire of Yahweh has set ablaze

"for those whom Yahweh killed with his fire"

Leviticus 10:9

This will be

Here "This" refers back to the command for the priests to not drink wine or strong drink when they enter the tent of meeting.

a permanent statute throughout your people's generations

See how you translated these words in Leviticus 3:17.

Leviticus 10:10

to distinguish

You can start a new sentence here. "You must do this so that you will be able to distinguish"

between the holy and the profane

"between what is holy and what is common" or "between what is dedicated to God and what is ordinary"

between the unclean and the clean

"between what is unclean and what is clean" or "between what God will not accept and what he will accept"

the unclean

A person or thing that Yahweh has stated is unfit to touch is spoken of as if they were physically unclean.

the clean

A person or thing that Yahweh has stated is fit to touch is spoken of as if they were physically unclean.

Leviticus 10:12

the offerings to Yahweh made by fire

"the burnt offerings to Yahweh"

for it is most holy

"for the grain offering is most holy"

Leviticus 10:13

this is what I have been commanded to tell you

"this is what Yahweh commanded me to tell you"

Leviticus 10:14

for the breast of the wave offering

This refers to the breast of the animals that the Israelites were to bring as offerings to Yahweh and give to the priests, who would wave them before Yahweh.

the thigh of the contribution

This refers to the upper part of the leg above the knee of the animals that the Israelites were to bring as offerings to Yahweh and give to the priests, who would eat them with their families.

in a clean place

A place that is fit to be used for God's purposes is spoken of as if it were physically clean.

for they are given as your assigned portion

"for Yahweh has assigned them to you as your portion"

you and your sons and daughters

Here "you" refers to Aaron.

Leviticus 10:15

They will be yours and your sons' with you as a share forever

"This portion will always be for you and your sons"

Leviticus 10:16

it was burned up

"the priests had burned it all"

Leviticus 10:17

Why have you not eaten ... before him?

"You should have eaten ... before him."

since it is most holy

"since the sin offering is most holy"

to take away the iniquity of the assembly

Causing Yahweh to forgive the people of Israel is spoken of as if iniquity were an object that Yahweh takes from the people.

before him

"in his presence"

Leviticus 10:18

its blood was not brought

"you did not bring its blood"
Leviticus 10:19
this thing has happened

Chapter 11

Leviticus 11:2

among all the animals

"out of all the animals"

Leviticus 11:3

split hoof

This means a hoof that is split into two parts instead of being one whole.

chews the cud

This means an animal that brings its food up from its stomach and chews it again.

Leviticus 11:4

some animals either chew the cud or have a split hoof

That is, they have one or the other, but not both.

the camel is unclean to you

The camel being unfit for the people to eat is spoken of as if it were physically unclean.

Leviticus 11:5

rock badger

a small animal that lives in rocky places

unclean to you

These animals which God declared to be unfit for the people to eat are spoken of as if they were physically unclean.

Leviticus 11:6

rabbit

a small animal with long ears that usually lives in holes in the ground

Leviticus 11:8

nor touch their carcasses

"nor touch their dead bodies"

Leviticus 11:9

fins

the thin, flat part that the fish uses to move through the water

scales

the small plates that cover the body of the fish

Leviticus 11:10

all living creatures that do not have fins and scales in the ocean or rivers

"all creatures that live in the ocean or rivers that do not have fins and scales"

they must be detested by you

"you must detest them" or "you must completely reject them"

Leviticus 11:11

Since they must be detested

"Since you must detest them" or "Since you must completely reject them"

their carcasses must be detested

"you must detest their dead bodies" or "you must not touch their dead bodies"

Leviticus 11:13

vulture

These are birds that are either awake at night or feed on

Aaron is referring to the death of his two sons.
would it have been pleasing in the sight of Yahweh?
"certainly, Yahweh would not have been pleased."

rodents and dead animals.

Leviticus 11:14

kite ... falcon

These are birds that are either awake at night or feed on rodents and dead animals.

Leviticus 11:15

raven

These are birds that are either awake at night or feed on rodents and dead animals.

Leviticus 11:16

horned owl ... screech owl ... seagull ... hawk

These are birds that are either awake at night or feed on rodents and dead animals.

Leviticus 11:17

little owl ... great owl ... the cormorant

These are birds that eat rodents and insects and are awake mainly at night.

the great owl

"the large owl"

Leviticus 11:18

white owl ... barn owl ... osprey

These are birds that eat rodents and insects and are awake mainly at night.

Leviticus 11:19

stork ... heron

These are birds that feed on rodents and lizards.

hoopoe

These are birds that eat rodents and insects and are awake mainly at night.

bat

Although not a bird, the bat is included in this list because it has wings and flies. It has a furry body and is awake mainly at night. It eats insects and rodents.

Leviticus 11:20

All winged insects that walk on four legs are detestable to you

"You will detest all winged insects that walk on four legs"

insects that walk on four legs

"insects that crawl on the ground"

Leviticus 11:22

locust, katydid, cricket, or grasshopper

These are small insects that eat plants and can jump.

Leviticus 11:23

flying insects that have four feet

"flying insects that have four legs"

Leviticus 11:24

You will become unclean until evening by these animals if you touch a carcass of one of them

"The dead bodies of these animals will make you unclean if you touch any of them"

You will become unclean

A person who is unacceptable for God's purposes because he has touched one of these dead animals is spoken of as if the person were physically unclean.

these animals

This refers to the animals he is about to list in the following verses.

Leviticus 11:26

Every animal ... is unclean to you

These animals that God declared to be unfit for the people to eat are spoken of as if they were physically dirty.

Everyone who touches them will be unclean

A person who is unacceptable for God's purposes because he has touched one of these animals is spoken of as if he were physically unclean.

Leviticus 11:27

paws

animal feet with claws

until the evening

"until sunset"

Leviticus 11:29

large lizard

These are different kinds of reptiles with four legs.

Leviticus 11:30

the gecko, the monitor lizard, the lizard, the skink, and the chameleon

These are different kinds of reptiles with four legs.

skink

"sand lizard"

Leviticus 11:32

whatever it is used for, it must be put into water

"however you use it, you must put it into water"

Leviticus 11:35

carcasses

dead bodies

must be broken to pieces

"You must break it to pieces" or "You must shatter it"

Leviticus 11:36

A spring or cistern ... remains clean

Water that the people are permitted to drink from a spring or cistern is spoken of as if it were physically clean.

Unclean

A person who is unacceptable for God's purposes because he has touched the carcass of one of these animals is spoken of as if he were physically unclean.

Leviticus 11:37

seeds for sowing

"seeds that you intend to plant"

those seeds will still be clean

Seeds that God has permitted the people to plant are

spoken of as if they are physically clean, and those that he

has not permitted are spoken of as if they were unclean.

Leviticus 11:38

they will be unclean

Seeds that God has permitted the people to plant are spoken of as if they are physically clean, and those that he has not permitted are spoken of as if they were unclean.

But if water is put on the seeds

"But if you put water on the seeds"

Leviticus 11:39

he who touches the carcass will be unclean until evening

A person who is unacceptable for God's purposes because he touches the body of a dead animal is spoken of as if he were physically unclean.

Leviticus 11:41

it must not be eaten

"you must not eat it"

Leviticus 11:43

must not make yourselves detestable ... must not make yourselves unclean ... must not be made unclean by them

Yahweh repeats the same idea in three different ways to strengthen the command that they are not to eat any unclean animal.

you must not make yourselves unclean

A person who is unacceptable for God's purposes is spoken of as if he were physically unclean.

and you must not be made unclean by them

"and you must not allow them to make you unclean" or

"you must not allow yourselves to become unclean by

touching them" Or 2) this refers to the result of

disobedience to the two preceding commands. Alternate

translation: "or you will be made unclean by them" or "or

they will make you unclean" or "you will be unclean

because you have touched them"

Leviticus 11:47

for which a distinction is to be made between

"for which you must distinguish between"

between the unclean and the clean

Animals that God declared to be unfit for the people to

touch or eat are spoken of as if they were physically

unclean, and those which he declared to be acceptable for

the people to touch and eat are spoken of as if they were

physically clean.

that may be eaten ... that may not be eaten

"that you may eat ... that you may not eat"

Chapter 12

Leviticus 12:2

she will be unclean

A woman whom other people must not touch because she is bleeding from her womb is spoken of as if she were physically unclean.

during the days of her monthly impurity

This refers to the time of the month when a woman bleeds from her womb.

Leviticus 12:3

the flesh of a baby boy's foreskin must be circumcised

"a priest must circumcise the baby boy"

Leviticus 12:4

the mother's purification from her bleeding will continue for thirty-three days

This means that the mother will remain impure for thirty-three days.

the sanctuary

The reader should understand that this is different from the Holy Place, the first chamber in the tabernacle.

Leviticus 12:5

she will be unclean for two weeks

A woman whom other people must not touch because she is bleeding from her womb is spoken of as if she were physically unclean.

for two weeks
"for 14 days"
for sixty-six days she will be purified from her bleeding
"it will take sixty-six days for her to be purified from her bleeding"
Leviticus 12:6
When the days of her purification are finished
"When the days of the mother's purification are finished"
for a son or for a daughter
This refers to the different number of days for purification based on if she gave birth to a son or daughter.

Chapter 13
Leviticus 13:2
then he must be brought
"then someone must bring him" or "then he must go"
to one of his sons
"to one of Aaron's sons"
Leviticus 13:3
skin of his body
Here "his" refers to the person with the skin disease.
leprosy
Leprosy was a skin disease. There were different skin diseases called leprosy in the Bible.
he must pronounce him unclean
"the priest must pronounce the man unclean." The man whom other people must not touch is spoken of as if he were physically unclean.
Leviticus 13:5
the priest must examine him
Here "him" refers to the person with the skin disease.
if it has not spread in the skin
This means if the skin disease has not increased in size or moved to other parts of the body.
seventh day
"day 7"
Leviticus 13:6
the priest will pronounce him clean ... he is clean
The man whom other people may touch is spoken of as if he were physically clean.
rash
This is an area of the skin that is irritated, but the rash will not spread to other people.
Leviticus 13:7
he ... himself
This refers to the person with the skin disease.
Leviticus 13:9
he must be brought to the priest
"someone must bring him to the priest" or "he must go to the priest"
Leviticus 13:10
if there is raw flesh in the swelling
Here "raw flesh" could refer to open sores on the skin or it could refer to new skin that has grown, but the area around it is still diseased. Either one indicates that the skin disease is not healing properly.
Leviticus 13:11
the priest must pronounce him unclean ... he is already unclean
The man whom other people must not touch is spoken of as

Leviticus 12:7
she will be cleansed from the flow of her blood
"this will cleanse her from her bleeding occurring during childbirth"
Leviticus 12:8
If she is not able to afford a lamb
"If she does not have enough money to buy a lamb"
then she will be clean
A woman whom other people may touch is spoken of as if she were physically clean.

if he were physically unclean.
Leviticus 13:13
the priest must pronounce the person ... he is clean
The man whom other people may touch is spoken of as if he were physically clean and the man whom other people must not touch is spoken of as if he were physically unclean.
Leviticus 13:18
a boil
a painful area on the skin that is infected
Leviticus 13:21
examines it
Here "it" refers to the white swelling or bright spot on the skin.
Leviticus 13:26
examines it
Here "it" refers to the burn on the person's skin.
Leviticus 13:33
then he must be shaved, but the diseased area must not be shaved
"the person must shave the hair near the sore but not the hair on the sore"
Leviticus 13:34
the disease
Here "the disease" refers to the disease on the person's head or chin.
the priest must pronounce him clean ... he will be clean
The man whom other people may touch is spoken of as if he were physically clean.
Leviticus 13:35
after the priest said he was clean
The man whom other people may touch is spoken of as if he were physically clean.
Leviticus 13:39
a dull white
"a faded white"
rash
See how you translated this word in Leviticus 13:6.
He is clean
The person whom other people may touch is spoken of as if he were physically clean.
Leviticus 13:46
outside the camp
The camp is the area where the majority of Israelites lived. The unclean person was not permitted to live among them because his disease may spread to others.
Leviticus 13:47

A garment that is contaminated with leprosy
"A garment that has leprosy on it" or "A garment that mildews"
is contaminated
has become impure because something harmful has been added to it
Leviticus 13:48
or anything woven or knitted
"or anything that someone has woven or knitted"
Leviticus 13:49
if there is a greenish or reddish contamination in the garment
"if there is greenish or reddish mildew in the garment"
it must be shown to the priest
"the owner must show it to a priest"
Leviticus 13:51
seventh day
"day 7"
anything in which leather is used
"anything in which a person uses leather"
the item is unclean
Something that God has declared to be unfit for people to touch is spoken of as if it were physically unclean.
Leviticus 13:52
anything in which the leprosy is found
"anything on which he found the leprosy"
it can lead to disease
The leprosy could cause disease in a person who comes in contact with the item.
The item must be completely burned up
"He must burn the item completely"
Leviticus 13:54

Chapter 14

Leviticus 14:2
the day of his cleansing
This refers to the day on which the priest declares the person to be ritually clean.
He must be brought to the priest
"Someone must bring him to the priest" or "He must go to the priest"
Leviticus 14:3
leprosy
See how you translated this word in Leviticus 13:3.
Leviticus 14:4
the one to be cleansed
"the person he is cleansing"
clean birds
Birds that God allowed the people to eat and offer as sacrifices are spoken of as if they were physically clean.
scarlet yarn
"red yarn"
hyssop
an herb with a pleasant smell that was used for medicine
Leviticus 14:6
the bird that was killed
"the bird that the person killed"
Leviticus 14:7
the person who is to be cleansed
"the person he is cleansing"

then he will command them
"then the priest will command the owners" Here the priest is telling the people what to do with household items that were possibly infected.
in which the leprosy was found
"in which they found the leprosy"
Leviticus 13:55
after the item where there was leprosy was washed
"after they washed the item where there was leprosy"
it is unclean
Something that God has declared to be unfit for people to touch is spoken of as if it were physically unclean.
You must burn the item
Here "you" does not refer to the priest specifically. It just means someone must burn the object.
Leviticus 13:56
after it was washed
"after the owner washed it"
Leviticus 13:57
You must burn
Here "you" does not refer to the priest specifically. It just means someone must burn the item.
Leviticus 13:58
then the item must be washed
"then the owner must wash it"
Leviticus 13:59
leprosy in a garment ... made with leather
See how you translated these words in Leviticus 13:47-48.
so that you may pronounce it
"so that a priest may declare it"

the priest will pronounce him to be clean
The person whom other people may touch and who is acceptable for God's purposes is spoken of as if he were physically clean.
Leviticus 14:10
he must take
Here "he" refers to the man who was cleansed.
ephah
One ephah is 22 liters.
log
One log is 0.31 liters.
Leviticus 14:11
will stand the person ... along with those things, before Yahweh
"will present the person ... along with those things to Yahweh"
Leviticus 14:13
in the area of the tabernacle
This phrase clarifies the previous phrase and further defines where the priest was to kill the lamb.
Leviticus 14:16
sprinkle some of the oil ... before Yahweh
"sprinkle some of the oil ... in Yahweh's presence." There is no indication of what the priest sprinkled the oil on.
Leviticus 14:17
the rest of the oil in his hand
"the rest of the oil that is in his hand"

Leviticus 14:18
before Yahweh
"in Yahweh's presence"
Leviticus 14:20
he will be clean
The person whom other people may touch is spoken of as if he were physically clean.
Leviticus 14:21
cannot afford
"does not have enough money to buy"
to be waved ... for himself
"that the priest will wave ... for him"
Leviticus 14:27
sprinkle ... some of the oil ... before Yahweh
"sprinkle ... some of the oil ... in Yahweh's presence." There is no indication of what the priest sprinkled the oil on.
Leviticus 14:30
He must offer
"The priest must offer"
Leviticus 14:34
When you have come
Here "you" refers to the people of Israel.
in the land of your possession
"in the land that you possess"
Leviticus 14:36
so that nothing in the house will be made unclean
"so that he does not need to declare anything left in the house to be unclean"
the house will be made unclean
The house that Yahweh has stated is unfit for people to touch or live in is spoken of as if it were physically unclean.
Leviticus 14:37
in the depressions in the wall's surface
This means the priest is to determine whether mildew has gone deeper than just the surface of the walls.
Leviticus 14:40
in which the leprosy has been found
"in which they found the leprosy"
leprosy
Here this probably refers to mildew.
an unclean place
A place that is unfit for people to occupy or to be used for God's purposes is spoken of as if it were physically unclean.
Leviticus 14:41
He will require
Here "He" refers to the priest.
all the inside walls of the house to be scraped
"that the owner scrapes all the inside walls"
the contaminated material that is scraped off
"the contaminated material that they scraped off"
the unclean place

Chapter 15

Leviticus 15:2
comes out of his body
This refers to the man's private parts.
he becomes unclean
The person whom other people may not touch is spoken of as if he were physically unclean.

A place that is unfit for people to occupy or to be used for God's purposes is spoken of as if it were physically unclean.
Leviticus 14:42
the stones that were removed
"the stones that they removed"
they must use new clay to plaster the house
"they must cover the stones with new clay"
Leviticus 14:43
in the house ... then replastered
"in the house after the owner takes away the stones, scrapes the walls, and covers the new stones with clay"
Leviticus 14:45
The house must be torn down
"They must tear the house down"
The stones, timber, and all the plaster in the house must be carried away
"They must carry away the stones, timber, and all the plaster in the house"
Leviticus 14:46
whoever goes into the house ... will be unclean
A person whom other people may not touch and who is not acceptable for God's purposes because he has entered the house is spoken of as if the person were physically unclean.
until evening
"until sunset"
Leviticus 14:48
the house was plastered
"the owner put new clay on the stones"
he will pronounce the house clean
A place that is fit for people to occupy is spoken of as if it were physically clean.
Leviticus 14:49
cedar wood, and scarlet yarn, and hyssop
See how you translated these words in Leviticus 14:4.
Leviticus 14:51
the blood of the killed bird
"the blood of the bird that he killed"
Leviticus 14:52
He will cleanse the house
"The priest will make the house ritually clean"
Leviticus 14:53
it will be clean
A house that is fit for people to occupy is spoken of as if it were physically clean.
Leviticus 14:57
unclean or ... clean
People and items that other people may not touch are spoken of as if they were physically unclean, and those which people may touch are spoken of as if they were physically clean.

Leviticus 15:3
it is unclean
"his body is unclean" or "he is unclean"
Leviticus 15:4
unclean
The bed or anything that the man sits on that other people

must not touch are spoken of as if they were physically unclean.

Leviticus 15:5

Whoever touches his bed ... be unclean

The person whom other people may not touch is spoken of as if he were physically unclean.

until evening

"until sunset"

Leviticus 15:7

who touches the body

"who touches any part of the body"

Leviticus 15:9

saddle

A saddle is a leather seat that a person puts on the back of a horse in order to ride it.

Any saddle ... will be unclean

Something that Yahweh has stated is unfit to touch is spoken of as if it were physically unclean.

Leviticus 15:10

that person

This refers to the person with the infected fluid.

Leviticus 15:11

Anyone the man with the discharge touches

"Anyone the person with the infected flow touches"

Leviticus 15:12

Any clay pot that the one with such a flow of fluid touches must be broken

"Someone must break any clay pot that the one with such a flow of fluid touches"

every container of wood must be rinsed in water

"someone must rinse every wooden container in water"

Leviticus 15:13

is cleansed from his flow

"recovers from his flow"

Then he will be clean

The man whom other people may touch is spoken of as if he were physically clean.

Leviticus 15:16

unclean until evening

People and objects that other people must not touch are spoken of as if they were physically unclean.

Leviticus 15:17

Every garment ... must be washed with water

"Someone must wash with water every garment or leather on which there is semen"

Leviticus 15:18

man lies with a woman

"man has sexual relations with a woman"

Leviticus 15:19

has a flow of blood

This word refers to the time when blood flows from a woman's womb.

her impurity will continue

"she will continue to be impure"

Leviticus 15:20

her period

These words refer to the time when blood flows from a woman's womb.

Leviticus 15:21

her bed

This refers to the woman who is menstruating.

Leviticus 15:25

she will be as if she were in the days of her impurity

This means that if the woman bleeds from her womb at any time other than her regular menstruation time, she is still unclean just as she is during her menstruation.

Leviticus 15:26

everything on which she sits will be unclean

Objects that other people must not touch are spoken of as if they were physically unclean.

Leviticus 15:28

But if she

The word "she" refers to the woman who is menstruating.

is cleansed from her flow of blood

"recovers from her flow of blood"

she will be clean

The woman whom other people may touch is spoken of as if she were physically clean.

Leviticus 15:29

she will take to her

"she will take for herself"

Leviticus 15:30

her unclean flow of blood

"her flow of blood that makes her unclean"

Leviticus 15:31

This is how you must separate the people of Israel from their uncleanness

"This is how you must prevent the people of Israel from becoming unclean"

their uncleanness

People whom other people may not touch and who are not acceptable for God's purposes are spoken of as if they were physically unclean.

Leviticus 15:32

This is the law

"These are the things that must be done"

Leviticus 15:33

an unclean woman

People whom other people may not touch are spoken of as if they were physically unclean.

who has a menstrual period

"who is menstruating" or "who is bleeding from her womb"

who lies with

"who has sexual relations with"

Chapter 16

Leviticus 16:1

Aaron's two sons

This refers to Nadab and Abihu. They died because they brought fire to Yahweh that he did not approve.

Leviticus 16:3

So here is how

"This is how"

Leviticus 16:4

undergarments

clothing worn next to the skin under the outer clothes

sash
a piece of cloth that ties around the waist or chest
turban
head covering made from wrapped strips of cloth
Leviticus 16:5
from the assembly
"from the congregation"
Leviticus 16:6
the sin offering, which will be for himself
"the sin offering for himself"
Leviticus 16:8
the scapegoat
"the goat that is sent away." Aaron was to have someone set the goat free in the wilderness.
Leviticus 16:9
on which the lot fell
"which the lot designated"
Leviticus 16:11
he must kill the bull
Aaron would catch the blood of the bull in a bowl so he could later sprinkle it on the atonement lid.
Leviticus 16:12
censer
a container for fire and incense, used by the priests
sweet incense
"sweet-smelling incense." This refers to the smell and not to the taste of the incense.
Leviticus 16:14
the blood of the bull
This is the blood Aaron caught with a bowl in Leviticus 16:11.
sprinkle it with his finger
He used his finger to splash the blood.
on the front of the atonement lid
He put the blood on the top part of the lid. He also put it on the side of the lid that was towards him as he entered the most holy place.
before the atonement lid
Possible meanings are 1) "below the atonement lid onto the chest" or 2) "onto the ground in front of the atonement lid."
Leviticus 16:16
He must make atonement for the holy place because of the unclean actions of the people of Israel
The sins of the people of Israel made the holy place unclean.
unclean actions ... rebellion ... sins
These words mean basically the same thing. They emphasize that the people have committed all kinds of sins.
unclean actions
Sinful actions which make people unacceptable to Yahweh are spoken of as if they were physically unclean actions.
in the presence of their unclean actions
"in the presence of people who commit sinful actions"
Leviticus 16:18
He must go out to the altar that is before Yahweh
This is the altar of sacrifice just inside the courtyard of the tabernacle.
make atonement for it
Like the holy place and tent of meeting, the altar is unclean

because of the sins of the people.
horns of the altar
"the projections at the corners of the altar." This refers to the corners of the altar. They are shaped like the horns of an ox.
Leviticus 16:19
to cleanse it
The altar being fit to be used for God's purposes is spoken of as if it were physically clean.
set it apart to Yahweh, away from the unclean actions of the people of Israel
The altar being dedicated to Yahweh is spoken of as if it were physically separated from the sins of the people.
the unclean actions
Sinful actions which make people unacceptable to Yahweh are spoken of as if they were physically unclean actions.
Leviticus 16:20
he must present the live goat
This goat is called the scapegoat in Leviticus 16:10.
Leviticus 16:21
confess over him
"confess over the goat"
he must put that sinfulness on the head of the goat
Aaron's actions here were a symbolic transfer of the people's sin to the goat as a sign that the goat would bear the punishment for their guilt.
evil deeds ... rebellion ... sins
These all mean basically the same thing. Aaron is confessing every kind of sin that the people committed.
Leviticus 16:23
take off the linen garments
These were the special garments Aaron wore only when he entered the most holy place.
Leviticus 16:24
He must bathe his body in water in a holy place
Here "holy place" does not refer to the tent of meeting. This was a different place set aside for him to bathe himself.
put on his normal garments
These are the clothes that Aaron wore for his ordinary duties.
Leviticus 16:25
He must burn
"Aaron must burn"
Leviticus 16:26
The man who let the scapegoat go free must wash his clothes and bathe his body in water
The man was unclean because of his contact with the scapegoat, which carried the sin of the people.
scapegoat
"the goat that is sent away."
Leviticus 16:27
whose blood was brought
"whose blood Aaron brought"
must be carried
"someone must carry"
their hides
"their skins." Here "their" refers to the bull and the goat.
Leviticus 16:29
for you

The word "you" is plural and refers to the people of Israel.
in the seventh month, on the tenth day of the month
This is the seventh month of the Hebrew calendar. The
tenth day is near the end of September on the western
calendar.

Leviticus 16:30

atonement will be made for you

"Aaron will make atonement for you"

to cleanse you ... so you will be clean

People who are acceptable for God's purposes are spoken of
as if they were physically clean.

Leviticus 16:31

It is a solemn Sabbath of rest for you

This is not the same as the Sabbath they observed every
week on the seventh day. This was a special Sabbath on the
Day of Atonement.

Chapter 17

Leviticus 17:4

before his tabernacle

"before Yahweh's tabernacle"

that man must be cut off from among his people

"that person may no longer live among his people" or "you
must separate that person from his people"

Leviticus 17:5

to the priest, to be sacrificed

"to the priest, so he may sacrifice them"

instead of offering sacrifices in an open field

The people had been offering their sacrifices in the open
field. God wanted them to stop doing that.

Leviticus 17:7

for which they act as prostitutes

The people being unfaithful to Yahweh by worshiping false
gods is spoken of as if they were acting like a man who
betrays his wife by committing adultery. Alternate
translation: "for which they are unfaithful to Yahweh"

a permanent statute for them throughout their people's generations
See how you translated this phrase in Leviticus 3:17.

Leviticus 17:9

that man must be cut off from his people

"that person may no longer live among his people" or "you
must separate that person from his people"

Leviticus 17:10

I will set my face against that person

"I have made up my mind to oppose that person"

will set my face against

"will stare angrily at"

I will cut him off from among his people

"I will not permit that person to live among his people any
longer" or "I will separate that person from his people"

Leviticus 17:11

For the life of an animal is in its blood ... that atones for the life

This means God uses the blood to atone for the sins of the

Leviticus 16:32

the one who will be anointed and ordained

"the one they will anoint and ordain"

in his father's place

When the high priest died, one of his sons would replace
him.

the holy garments

These are special clothes the high priest must wear when
he enters the most holy place.

Leviticus 16:33

for all the people of the assembly

"for all the people of Israel"

Leviticus 16:34

This was done as Yahweh commanded Moses

"And Moses did as Yahweh commanded" or "And Aaron did
as Yahweh commanded Moses"

people because the blood is life. The people should not
consume the blood because it has this special purpose.

Leviticus 17:12

I said

Here "I" refers to Yahweh.

no one among you must eat blood

"no one among you may eat meat with blood in it"

Leviticus 17:13

that may be eaten

"that I have said they may eat"

cover the blood with earth

"cover the blood with dirt"

Leviticus 17:14

the life of each creature is its blood

"each creature is able to live because of its blood"

Whoever eats it must be cut off

"Whoever eats blood may no longer live among his people"

or "You must separate from his people anyone who eats
blood"

Leviticus 17:15

that has been torn by wild animals

"that wild animals have killed"

is native born

"is an Israelite"

he will be unclean ... Then he will be clean

The person whom other people may not touch is spoken of
as if he were physically unclean and the person whom
other people may touch is spoken of as if he were
physically clean.

until the evening

"until sunset"

Leviticus 17:16

then he must carry his guilt

"then he is responsible for his own guilt" or "then I will
punish him for his sin"

Chapter 18

Leviticus 18:4

My laws are what you must do, and my commandments are what you
must keep

"You must obey all of my laws and commandments"

so that you walk in them

"so that you conduct your behavior according to them"

Leviticus 18:6

uncover nakedness

"uncover nakedness" means "have sexual relations"
 Leviticus 18:7
 Do not uncover the nakedness of your father
 "Do not disgrace your father" or "Do not shame your father"
 by uncovering the nakedness of your mother ... you must not uncover her nakedness
 "by having sexual relations with your mother ... you must not have sexual relations with her"
 Leviticus 18:8
 Do not uncover the nakedness of your father's wives
 "Do not have sexual relations with your father's wives"
 your father's wives
 Sometimes men had more than one wife. God did not allow a son to have sexual intercourse with any woman married to his father.
 it is your father's nakedness
 "you disgrace your father" or "you shame your father"
 Leviticus 18:9
 Do not uncover the nakedness of
 "Do not have sexual relations with"
 whether she is the daughter of your father or the daughter of your mother
 This means a man cannot have sexual intercourse with his sister if they have the same parents or even if she has a different mother or father.
 whether she was born in your home or distant from you
 Another possible meaning is, "whether she grew up at your home or far away from you."
 Leviticus 18:10
 their nakedness is your own nakedness
 "you will disgrace both them and yourself" or "you will shame both them and yourself"
 Leviticus 18:11
 Possible meanings are 1) "your half-sister" or 2) "your stepsister." Here the man does not have the same father or mother as the woman. They became brother and sister when their parents married.
 Leviticus 18:14
 Do not uncover the nakedness of your father's brother
 "Do not disgrace your father's brother" or "Do not shame your father's brother"
 you must not approach his wife
 "do not go to his wife in order to have sexual intercourse with her"
 Leviticus 18:16
 that is your brother's nakedness
 "if you do that, you will shame your brother"
 Leviticus 18:19

Chapter 19

Leviticus 19:3
 keep my Sabbaths
 "observe my Sabbaths" or "respect my day of rest"
 Leviticus 19:4
 Do not turn to worthless idols
 "Do not begin to worship worthless idols"
 Leviticus 19:5
 you must offer it that you may be accepted

the impurity of her uncleanness
 This is the time every month when a woman bleeds from her womb. The words "impurity" and "uncleanness" both occur to emphasize how disgusting a man is to consider her nakedness at that time.
 Leviticus 18:20
 your neighbor's wife
 "any man's wife"
 Leviticus 18:21
 You must not give any of your children to put them into the fire
 "You must not burn your children alive"
 you must not profane the name of your God
 "you must not dishonor your God"
 Leviticus 18:22
 Do not lie with
 "Do not have sexual relations with"
 that is detestable
 Here "detestable" refers to a violation of the natural order of things as Yahweh intended them to be.
 Leviticus 18:23
 to lie with it
 "to have sexual relations with it"
 Leviticus 18:24
 the nations are defiled
 "the people of the nations defiled themselves"
 Leviticus 18:25
 The land became defiled
 "The people defiled the land"
 the land vomited out its inhabitants
 "I forcibly removed the people from the land, like a person vomits up food"
 Leviticus 18:26
 any of these detestable things
 "any of these disgusting things"
 Leviticus 18:28
 Therefore be careful
 "Therefore be careful to obey me"
 so that the land does not vomit you up ... as it vomited out the people
 "so that I do forcibly remove you from the land ... as I forcibly removed the people"
 Leviticus 18:29
 the persons ... will be cut off from among their people
 "the persons ... may no longer live among their people" or
 "you must separate the persons ... from their people"
 Leviticus 18:30
 which were practiced here before you
 "which the people did here before you came"
 by them
 Here "them" refers to the detestable customs.

"you must offer it properly so that I will accept you" or 2)
 Yahweh will accept the sacrifice from the person. Alternate translation: "you must offer it properly so that I will accept your sacrifice"
 Leviticus 19:6
 It must be eaten
 "You must eat it"
 it must be burned

"you must burn it"
Leviticus 19:7
If it is eaten at all
"If you eat any of it"
it must not be accepted
"You may not accept it for eating"
Leviticus 19:8
everyone ... must carry his own guilt
"everyone ... is responsible for his own guilt" or "Yahweh
will punish everyone ... for his sin"
that person must be cut off from his people
"that person may no longer live among his people" or "you
must separate that person from his people"
Leviticus 19:9
When you reap the harvest of your land, you must not completely reap
the corners of your field
"When you gather your crops, do not gather all the way to
the edges of your fields"
neither will you gather all the gleanings of your harvest
"and do not go back and pick up all that you left behind"
Leviticus 19:12
Do not swear by my name falsely
"Do not use my name to swear about something that is not
true"
Leviticus 19:13
Do not oppress your neighbor or rob him
"Do not hurt or rob anyone"
The wages of a hired servant must not stay with you all night until the
morning
Yahweh commands the employer to pay his servant
promptly when his work is done that day.
Leviticus 19:14
or put a stumbling block before the blind
"and do not put something in front of a blind person to
make him trip over it"
Leviticus 19:15
Do not cause judgment to be false
"Do not judge falsely" or "Do not just unjustly"
You must not exalt the poor nor favor the great
"You must not show favoritism to anyone based on how
much money they have"
judge your neighbor justly
"judge everyone according to what is right"
Leviticus 19:16
slander
untrue, hurtful messages about other people
Leviticus 19:17
Do not hate your brother in your heart
"Do not continually hate your brother"
You should rebuke your neighbor frankly
"You must correct a person who is sinning"
Leviticus 19:19
clothing made of two kinds of material mixed together
"clothing that someone made from two kinds of material"

Chapter 20

Leviticus 20:2
gives any of his children to Molech
"kills any of his children as a sacrifice to Molech"

Leviticus 19:20
lies with
"has sexual relations with"
who is promised to a husband
"who is engaged to marry another man"
but who has not been ransomed or given her freedom
"but whom her future husband has not ransomed or given
her freedom"
must be punished
"you must punish them"
They must not be put to death
"You must not kill them"
Leviticus 19:21
A man must bring his guilt offering to Yahweh to the entrance to the
tent of meeting—a ram as a guilt offering
"A man must bring a ram as a guilt offering to Yahweh to
the entrance of the tent of meeting"
Leviticus 19:22
the sin which he has committed will be forgiven
"Yahweh will forgive the sin which he has committed"
Leviticus 19:23
then you must regard the fruit they produce as forbidden to be eaten ...
It must not be eaten
"then you must not eat the fruit of the trees for the first
three years"
you must regard the fruit they produce as forbidden to be eaten
"you must regard the fruit they produce as something that I
have forbidden you to eat"
Leviticus 19:29
the nation will fall to prostitution and the land will become full of
wickedness
"the people will begin to practice prostitution and many
wicked things"
Leviticus 19:31
sorcerers or spiritists
"anyone who communicates with the world of the dead"
Do not seek them out, or they will defile you
"Do not seek those people out. If you do, they will defile
you"
Leviticus 19:32
You must rise
Standing up in front of someone is a sign of respect.
the gray-headed person
This refers to a person whose hair has turned gray from
age, or "an old person."
Leviticus 19:36
ephah
This was a measurement for grain.
hin
This was a measurement for liquids.
Leviticus 19:37
must obey ... and do them
These phrases mean the same thing and emphasize the
command for obedience.

must certainly be put to death. The people in the land must stone him
with stones
"the people in the land must stone him to death"

Leviticus 20:3

I also will set my face against that man

"I have made up my mind to oppose that man"

he has given his child

"he has sacrificed his child"

so as to defile my holy place and profane my holy name

"and by doing that, he has defiled my holy place and profaned my holy name"

profane my holy name

"dishonor my reputation" or "dishonor me"

Leviticus 20:4

close their eyes to

"disregard" or "ignore"

Leviticus 20:5

who acts like a prostitute as he did in order to act like a prostitute with Molech

"who is unfaithful to Yahweh as he was in order to commit faithless acts with Molech"

Leviticus 20:6

so as to prostitute themselves with them

"by doing that, they seek advice from the spirits rather than from me"

Leviticus 20:8

You must keep my commands and carry them out

The words "keep" and "carry out" mean basically the same thing. They are used together in order to emphasize that the people must obey God.

Leviticus 20:9

must surely be put to death

"you must surely put to death"

his blood is upon him

"the guilt for his violent death is his alone"

Leviticus 20:10

certainly be put to death

"you must certainly put both of them to death"

Leviticus 20:11

lies with his father's wife

"has sexual relations with his father's wife"

he uncovers his father's nakedness

"he disgraces his father" or "he shames his father"

Leviticus 20:12

They have committed perversion

Here God calls a man having sex with his son's wife a "perversion", a serious sin.

Leviticus 20:13

as with a woman

"just like he would with a woman"

what is detestable

"something detestable" or "something detestable"

Leviticus 20:14

They must be burned, both he and the women

"You must burn to death both the man and the women"

Leviticus 20:16

you must kill the woman and the animal. They must certainly be put to death

Both clauses mean the same thing. They emphasize that the woman and animal must die.

Leviticus 20:17

takes

"has sexual relations with" or 2) it simply means "to marry."

a daughter of his father or a daughter of his mother

"whether it is his full sister or half-sister"

he sees her nakedness, and she sees his nakedness

"they have sexual relations"

has uncovered the nakedness of his sister

"has had sexual relations with his sister"

he must carry his guilt

"He is responsible for his sin" or "You must punish him"

Leviticus 20:18

must be cut off from

"that person may no longer live among his people" or "you must separate that person from his people"

menstrual period

the time every month when a woman bleeds from her womb

he has uncovered her flow, the fountain of her blood

"he has done a shameful thing by uncovering the flow of her blood"

a man lies with a woman

"a man has sexual relations with a woman"

Both the man and woman must be cut off

"Because they have done this shameful thing, both the man and woman must be cut off"

Leviticus 20:19

You must not uncover the nakedness of your mother's sister

"Do not have sexual relations with your mother's sister"

Leviticus 20:20

a man lies with his aunt

"a man has sexual relations with his aunt"

he has uncovered his uncle's nakedness

"he has disgraced his uncle" or "he has shamed his uncle"

Leviticus 20:21

marries his brother's wife

Some interpret this to apply only when the brother is still alive or has become the father of male children by the woman.

He has uncovered his brother's nakedness

"He has disgraced his brother" or "He has shamed his brother"

Leviticus 20:22

the land into which I am bringing you to live will not vomit you up

"the land to which I am bringing you will not reject you"

Leviticus 20:23

You must not walk in

"you must not follow"

the statutes

or "the customs"

drive out

"remove"

Leviticus 20:24

a land flowing with milk and honey

"a land that is excellent for cattle and farming" or "a productive land"

Leviticus 20:26

I have separated you

"I have distinguished you" or "I have set you apart"

Leviticus 20:27

must certainly be put to death

"they must certainly put to death"
Their blood is upon them

"the guilt for their violent death is theirs alone"

Chapter 21

Leviticus 21:1

make himself unclean

A person who is not acceptable for God's purposes is spoken of as if the person were physically unclean.

among his people

"among the Israelites"

Leviticus 21:3

virgin

This can also be translated as "young woman"

Leviticus 21:5

shave off the corners of their beards

It is impossible to be certain what the writer intended here.

Possible meanings are 1) shave off certain parts of their beards or 2) cut or shave any part of their beards.

Leviticus 21:6

They must be holy

"They must be set apart"

not disgrace the name of their God

"not disgrace God's reputation" or "not disgrace their God"

the bread of their God

Here "bread" represents food in general. Yahweh does not actually eat these offerings. It is the sincerity of those offering the food that pleases God.

Leviticus 21:7

They must not

"The priests must not"

he is holy

"they are holy" or "all priests are holy"

Leviticus 21:8

You will set him apart

"You people must treat the priest as holy"

He must be holy to you

"You must regard him as holy"

Leviticus 21:9

She must be burned

"You must burn her to death"

Leviticus 21:10

anointing oil

This is a reference to the anointing oil used in the ceremony consecrating a new the high priest.

on whose head the anointing oil has been poured, and who has been consecrated

"on whose head they poured anointing oil and consecrated

him"

must not wear his hair loose or tear his clothes

Loose hair and torn clothes were signs of mourning.

Leviticus 21:12

must not leave the sanctuary area

This does not mean the high priest could never leave. God did not allow him to leave in order to grieve over someone who died.

Leviticus 21:14

from his own people

"from among his own tribe, the tribe of Levi"

Leviticus 21:15

he will not defile his children among his people

"that he will not have unworthy children by marrying an ungodly woman"

Leviticus 21:17

he must not approach to offer the food to his God

"he must not come to burn the burnt offering of food on God's altar"

Leviticus 21:18

must not approach Yahweh

A priest had to meet specific physical standards in order to approach Yahweh. This does not imply that physical defects were the result of immorality or that all people with physical defects are unable to approach Yahweh.

one who is disfigured or deformed

"one whose body or face is deformed"

Leviticus 21:21

to offer the bread of his God

"to make burnt offering of food on God's altar"

Leviticus 21:22

He may

Here "he" refers to the priest with the bodily defect.

eat the food of his God

"eat the food offering of his God." Parts of the sacrifices belonged to the priests and could be eaten.

some of the most holy or some of the holy

"some of the sacrifices offered in the most holy place or some of the sacrifices offered in the holy place"

Leviticus 21:24

to his sons

"to Aaron's sons"

Chapter 22

Leviticus 22:2

tell them to keep away from the holy things

"tell them when they should keep away from the holy things." Yahweh is about to describe situations where a priest is unclean and not allowed to touch holy things.

profane my holy name

"dishonor my reputation" or "dishonor me"

Leviticus 22:3

throughout your generations

"from now on"

while he is unclean

A person who is not acceptable for God's purposes is spoken of as if the person were physically unclean.

that person must be cut off from before me

"that person will no longer be able to serve as a priest"

Leviticus 22:4

an infection flowing from his body

"a bodily discharge"

from his body

"from his private parts"

until he is clean

A person who is acceptable for God's purposes is spoken of as if the person were physically clean.

through contact with the dead

"by touching a dead body"

the sacrifices made to Yahweh

"the sacrifices that someone has offered to Yahweh"

Leviticus 22:5

or whoever touches any creeping animal that makes him unclean, or any person who makes him unclean

"or whoever is unclean from touching a creeping animal or from touching another unclean person"

Leviticus 22:6

the priest ... will be unclean

A person who is not acceptable for God's purposes is spoken of as if the person were physically unclean.

until evening

"until sunset"

Leviticus 22:7

he will then be clean

"the priest will then be considered clean." A person who is acceptable for God's purposes is spoken of as if the person were physically clean.

Leviticus 22:8

found dead or killed by wild animals

"that someone found dead or that a wild animal has killed"

Leviticus 22:12

the holy contribution offerings

"the holy offerings which people have contributed"

Leviticus 22:14

he must repay the priest for it; he must add one-fifth to it

Possible meanings are 1) that the person had to replace the food that he had eaten with the same kind of food or 2) that the person had to pay money to the priest for the food that he had eaten.

one-fifth

This is one part out of five equal parts.

Leviticus 22:15

that they have raised high and presented

"that they have offered"

Leviticus 22:16

cause themselves to carry the sin that would make them guilty

"they would receive the punishment because they are guilty"

Leviticus 22:18

Chapter 23

Leviticus 23:2

the appointed festivals for Yahweh

"the festivals for Yahweh" or "Yahweh's festivals"

Leviticus 23:3

the seventh day is a Sabbath of complete rest

This is something the people must do habitually. After every six days in which they can work, they must rest on the seventh day.

a holy assembly

"a holy day, when you must assemble together to worship me"

Leviticus 23:4

an alien

"a foreigner"

Leviticus 22:19

if it is to be accepted

"if Yahweh is to accept it" or "if I, Yahweh, am to accept it"

Leviticus 22:21

to be accepted

"for me to accept it" or "for Yahweh to accept it"

Leviticus 22:22

disabled, or maimed

These words refer to defects caused by accidents.

warts, sores, or scabs

These refer to types of skin diseases.

Leviticus 22:23

will not be accepted

"I will not accept" or "Yahweh will not accept"

deformed or small

These words refer to defects the animal has from birth.

Leviticus 22:25

must not present the bread of your God

"must not present an animal as a food offering to your God"

from the hand of a foreigner

"that a foreigner has given you"

they will not be accepted for you

"Yahweh will not accept them from you"

Leviticus 22:27

it may be accepted

"you may accept it"

for an offering made by fire

"for a burnt offering"

Leviticus 22:30

It must be eaten

"You must eat it"

that it is sacrificed

"that you sacrificed it"

Leviticus 22:31

keep my commandments and carry them out

"obey my commandments"

Leviticus 22:32

You must not profane my holy name

"You must not dishonor me, for I am holy" or "You must not dishonor my holy reputation"

I must be acknowledged as holy by the people of Israel

"The people of Israel must acknowledge me as holy"

at their appointed times

"at their proper times"

Leviticus 23:5

first month, on the fourteenth day of the month

The first month of the Hebrew calendar marks when Yahweh brought the Israelites out of Egypt. The fourteenth day is around the beginning of April on the Western calendar.

at twilight

"at sunset"

Leviticus 23:6

the fifteenth day of the same month

The "same month" is the first month of the Hebrew calendar (verse 5). It was in the first month that Yahweh brought the Israelites out of Egypt. The fifteenth day are around the beginning of April on the Western calendar.

Leviticus 23:7

The first day you must set apart to gather together

"You must set apart the first day to gather together" or "You must treat the first day as different and gather together"

Leviticus 23:8

will present a food offering

They would present it to Yahweh by burning it on the altar.

The seventh day is an assembly set apart to Yahweh

"The seventh day is a day when you must assemble together to worship Yahweh"

Leviticus 23:11

for it to be accepted

"for Yahweh to accept it" or "and I will accept it"

Leviticus 23:13

two-tenths of an ephah

"four and a half liters"

a fourth of a hin

"one liter"

Leviticus 23:14

nor roasted or fresh grain

"nor cooked or uncooked grain"

This will be a permanent statute throughout your people's generations

This means that they and their descendants must obey this command forever.

Leviticus 23:17

made from two-tenths of an ephah. They must be made from fine flour and baked with yeast

"that you have made from two-tenths of an ephah of flour and then baked with yeast"

Leviticus 23:18

producing a sweet aroma for Yahweh

"Yahweh will be pleased with you" or "that pleases the Yahweh"

Leviticus 23:22

When you reap the harvest of your land, you must not completely reap the corners of your fields

"When you gather your crops, do not gather them all the way to the edges of your fields"

Leviticus 23:24

the seventh month, the first day of that month

This is the seventh month of the Hebrew calendar. The first day is near the middle of September on Western calendars.

a solemn rest

a period of time that was only for worship and not for work

Leviticus 23:25

you must offer a sacrifice made by fire to Yahweh

"you must offer a sacrifice that you make by fire to Yahweh" or "you must burn an offering on the altar to Yahweh"

Chapter 24

Leviticus 24:2

pure oil beaten from olives

"pure olive oil"

the lamp

"the lamp in the tent of meeting"

Leviticus 23:27

tenth day of this seventh month

This is the seventh month of the Hebrew calendar. The tenth day is near the end of September on Western calendars.

the Day of Atonement

"the Day of Sacrifice for Forgiveness"

Leviticus 23:29

must be cut off from his people

"must be excluded from his people" or "you must separate that person from his people"

Leviticus 23:30

on that day

"on the Day of Atonement"

Leviticus 23:32

a Sabbath of solemn rest

This is not the same as the Sabbath they observed every week on the seventh day. This was a special Sabbath on the Day of Atonement.

you must humble yourselves

"you must humble yourselves and eat nothing"

the ninth day of the month

"the ninth day of the seventh month"

From evening to evening

"From sunset to sunset on the next day"

Leviticus 23:34

fifteenth day of the seventh month

This is near the beginning of October on Western calendars.

Festival of Shelters

This is a celebration during which the people of Israel lived in temporary shelters for seven days as a way to remember the time they spent living in the wilderness after they left Egypt.

Leviticus 23:37

These are the appointed festivals

This refers to the festivals mentioned in 23:1-36.

Leviticus 23:39

when you have gathered in the fruits

"after you have gathered the crops"

Leviticus 23:40

branches of palm trees ... willows from streams

Possible uses for these branches are 1) to make temporary shelters or 2) to wave them as part of their joyous celebration. Some translations state their use clearly; other translations leave it implicit.

willows

trees with long, narrow leaves, which grow near water

Leviticus 23:43

your descendants, generation after generation, may learn

"your descendants belonging to all future generations may learn" or "all your descendants may learn forever"

Leviticus 24:3

Outside the curtain before the covenant decrees

The phrase "covenant decrees" represents either the tablets that the decrees were written on or the box that the tablets were put in. These were kept in the very holy place, which

was the room behind the curtain in the tent of meeting.
Alternate translation: "Outside the curtain that is in front of the tablets of the covenant decrees" or "Outside the curtain that is in front of the box of the covenant"

curtain

This was a thick fabric hung as a wall. It was not like a light window curtain.

from evening to morning

"from sunset to sunrise" or "all night"

This will be a permanent statute throughout your people's generations

This means that they and their descendants must obey this command forever.

Leviticus 24:5

two-tenths of an ephah

"four and a half liters"

Leviticus 24:6

the table of pure gold before Yahweh

This table is in the holy place, which is before the most holy place.

Leviticus 24:7

as a representative offering

"to represent the loaves as an offering" or "to be an offering that represents the loaves"

This incense will be an offering made by fire for Yahweh

"You will burn this incense as an offering for Yahweh"

Leviticus 24:9

This offering

"This bread that is offered"

for it is a portion from the offerings

"for they took it from the offerings"

Leviticus 24:11

blasphemed the name of Yahweh and cursed God

"blasphemed Yahweh by cursing him" or "said terrible things about Yahweh"

Shelomith

This is the name of a woman.

Dibri

This is the name of a man.

Leviticus 24:14

All who heard him must lay their hands on his head

They were to put their hands on his head to show that he

was the guilty one.

Leviticus 24:15

must carry his own sin

"must suffer for his sin" or "must be punished

Leviticus 24:16

must surely be put to death

"the people must surely put him to death" or "the people must surely kill him"

Leviticus 24:17

he must certainly be put to death.

"You must certainly put to death anyone who kills another person"

Leviticus 24:18

must pay it back

"must pay it back by giving him a live animal"

life for life

"one life to replace the other life" or "to replace the one that he killed"

Leviticus 24:19

it must be done to him

"you must do to him"

Leviticus 24:20

fracture for fracture

"broken bone for broken bone" or "If he breaks someone's bone, one of his bones must be broken" or "If he breaks someone's bone, they will break one of his bones"

eye for eye

"If he destroys someone's eye, one of his bones must be destroyed" or "If he destroys someone's eye, they will destroy his eye"

tooth for tooth

"If he knocks out someone's tooth, one of his teeth must be knocked out" or "If he knocks out someone's tooth, they will knock out one of his teeth"

Leviticus 24:21

anyone who kills a person must be put to death

"they must put to death anyone who kills a person"

Leviticus 24:23

carried out the command

"obeyed the command"

Chapter 25

Leviticus 25:2

the land must be made to keep a Sabbath for Yahweh

"you must obey the Sabbath law by letting the land rest every seventh year for Yahweh" or "you must obey Yahweh's Sabbath by not farming the land every seventh year"

Leviticus 25:3

prune your vineyard

To prune a vineyard is to cut the branches and vines to help the fruit grow better.

Leviticus 25:4

a Sabbath of solemn rest for the land must be observed

"you must observe a Sabbath of solemn rest for the land" or "you must obey the Sabbath law by not farming the land every seventh year"

Leviticus 25:5

You must not conduct ... for the land

Yahweh will not allow the owner of a field to organize his workers and harvest the land as he does the other six years. However, Yahweh will allow individuals to go through the fields to pick and eat the fruit they find.

your unpruned vines

"your vines that you do not prune"

Leviticus 25:6

Whatever the unworked land grows

"whatever grows on the unworked land"

the unworked land

"your gardens that you do not tend"

Leviticus 25:7

whatever the land produces

"whatever grows on the land"

Leviticus 25:8

there will be seven Sabbaths of years
 "they will be seven sets of seven years"
 Leviticus 25:9
 the tenth day of the seventh month
 This is the seventh month of the Hebrew calendar. The tenth day is near the end of September on Western calendars.
 the Day of Atonement
 On this day each year the high priest would make a sacrifice to Yahweh so that Yahweh would forgive all the sins of the people of Israel.
 Leviticus 25:10
 a Jubilee for you
 The Jubilee was a year when the Jews had to return land to its' original owners and set slaves free. Alternate translation: "a year of restoration for you" or "a year for you to return land and free slaves"
 property and slaves must be returned
 "you must return property and slaves"
 Leviticus 25:11
 a Jubilee for you
 "a year for you to return the land to me"
 Leviticus 25:12
 You must eat the produce that grows by itself out of the fields
 Yahweh did not allow the land owner to organize his workers and harvest the land as he did the other six years. However, he did allow individuals to go through the fields and eat what they find.
 Leviticus 25:13
 this year of Jubilee
 "this year of restoration" or "this year to return land and free slaves"
 Leviticus 25:15
 that can be harvested
 "that you can harvest"
 the next Jubilee
 "the next year of restoration" or "the next year to return land"
 Leviticus 25:18
 obey my decrees, keep my laws, and carry them out
 All of these phrases mean basically the same thing. They emphasize that the people must obey everything Yahweh says.
 Leviticus 25:19
 you will eat your fill
 "you will eat till you are full" or "you will eat plenty"
 Leviticus 25:20
 You might say
 Here "You" refers to the people of Israel.
 Leviticus 25:21
 I will command my blessing to come upon you
 "I will send my blessing on you" or "I will bless you"
 Leviticus 25:22
 from the provisions stored
 "from the food you store"
 Leviticus 25:23
 The land must not be sold to a new permanent owner
 "You must not sell your land permanently to another person"

Leviticus 25:24
 You must observe the right of redemption
 "You must remember that the original owner has the right to redeem the land whenever he wants"
 you must allow the land to be bought back by the family from whom you bought it
 "you must allow the family from whom you bought the land to buy it back"
 Leviticus 25:27
 the land was sold
 "he sold the land"
 repay the balance to the man to whom he sold it
 "repay to the purchaser who bought it the money the purchaser would have made"
 Leviticus 25:28
 will return to his property
 "will go back to his land"
 Leviticus 25:29
 after it was sold
 "after he sold it"
 the right of redemption
 "the right to redeem it"
 Leviticus 25:30
 If the house is not redeemed
 "If he or his family does not redeem the house"
 the buyer throughout his generations
 "the buyer and his descendants"
 It is not to be returned
 "The man who bought that house will not have to return it"
 Leviticus 25:31
 But the houses of the villages that have no wall
 Some villages did not have a wall around them.
 Leviticus 25:32
 the houses owned by the Levites in the cities they possess
 "the houses that the Levites own in their cities"
 may be redeemed at any time
 "the Levites may redeem them at any time"
 Leviticus 25:33
 the house that was sold in the city where it is located must be returned
 "the one who bought the house in the city where it is located must return it"
 the year of Jubilee
 "the year of restoration" or "the year to return land and free slaves"
 their property among the people of Israel
 The land of Canaan was divided up among the people of Israel, but of that land, the Levites were only given 48 cities with the fields around them. Alternate translation: "their part of the land that the Israelites possessed" or "their property in the land of Israel"
 Leviticus 25:34
 But the fields around their cities may not be sold
 "But the Levites must not sell the fields around their cities"
 Leviticus 25:36
 Do not take from him interest or usury
 "Do not require him to pay back any more than you lent him"
 Leviticus 25:39
 you must not make him work like a slave

The owner was to treat the Israelite with more respect than he would treat a slave.

Leviticus 25:40

Treat him as a hired servant

The owner was to treat the Israelite with more respect than he would treat a slave.

Leviticus 25:42

they are my servants

"your fellow countrymen are my servants"

They will not be sold as slaves

"You must not sell them as slaves"

Leviticus 25:44

you may buy slaves from them

"you may buy slaves from those nations"

Leviticus 25:48

after your fellow Israelite has been bought, he may be bought back.

Someone in his family may redeem him

"after the foreigner buys your fellow Israelite, someone in the Israelite's family may buy him back"

Leviticus 25:50

until the year of Jubilee

An Israelite could be a slave only until the year of Jubilee. These instructions are for when an Israelite wanted to buy back his freedom before the year of Jubilee.

The price of his redemption must be figured

"They must figure the price of his redemption" or "They must figure how much to pay for the foreigner to set the Israelite free"

in keeping with the rate paid to a hired servant

"according to the rate a person would pay to hire a servant" for the number of years he might continue to work

"for the number of years until the jubilee that the Israelite would have continued to work but will not"

Leviticus 25:51

he must pay back

"the Israelite slave must pay back"

Leviticus 25:53

rule over him severely

"rule over him in a way that harms him" or "treat him badly"

Leviticus 25:54

If he is not redeemed by these means

"If no one redeems him by these means from the one who bought him as a slave"

by these means

"in this way"

he must serve until the year of Jubilee, he and his children with him

The Israelite slave and his children would serve the foreigner until the year of Jubilee, and then the foreigner would have to set the Israelite and his children free.

Leviticus 25:55

To me the people of Israel are servants

"For it is to me that the people of Israel are servants." This is the reason that God wanted the Israelites to be set free in the year of jubilee. They were his servants. They were not permitted to be anyone else's permanent slave.

Chapter 26

Leviticus 26:2

keep my Sabbaths

"obey the rules for my Sabbaths"

Leviticus 26:3

walk in my laws and keep my commandments and obey them

"If you carefully obey my laws and commands"

walk in my laws

"If you behave according to my laws" or "if you live according to my laws"

Leviticus 26:5

will eat your bread to the full

"will eat food until you are full" or "will have plenty of food to eat"

Leviticus 26:6

I will give peace in the land

"I will cause there to be peace in the land"

the sword will not pass through your land

"no armies will attack you"

Leviticus 26:7

they will fall before you by the sword

"they will die when you attack them with the sword" or

"you will kill them in battle"

Leviticus 26:8

Five of you will chase away a hundred, and a hundred of you will chase ten thousand

This means the Israelites will have victory against larger armies.

Leviticus 26:9

I will look at you with favor

"I will show you favor" or "I will bless you"

make you fruitful and multiply you

These two phrases refer to God causing them to have many descendants so they become a large group.

make you fruitful

"cause you to have many children"

Leviticus 26:10

You will eat food stored a long time

"You will have enough food stored to eat for a long time" or "you will have enough food to store and eat it for a long time"

Leviticus 26:11

I will place my tabernacle among you

"I will put my dwelling place among you"

I will not detest you

"I will accept you"

Leviticus 26:12

I will walk among you

"I will live with you"

Leviticus 26:13

I have broken the bars of your yoke

"I have set you free from the hard labor they made you do"

Leviticus 26:16

if you do these things

The phrase "these things" refers to the things listed in Leviticus 26:14-15.

I will inflict terror on you

"I will send disasters that will terrify you"

will drain away your life

"will slowly take away your life" or "will slowly make you die." It is the diseases and the fever that will do this.

You will plant your seeds in vain

"You will plant your seeds, but you will not get anything from them"

Leviticus 26:17

I will set my face against you

"I have made up my mind to oppose you"

you will be overpowered by your enemies

"your enemies will defeat you"

Leviticus 26:18

seven times

Here "seven times" is not literal. It means Yahweh will increase the severity of his punishment.

Leviticus 26:19

I will break your pride in your power

"I will punish you and so end the pride that you feel about your power" or "I will punish you so that you will no longer be proud of your power"

I will make the sky over you like iron and your land like bronze

This means God will stop the rain from falling from the sky.

This will make the ground hard so that people cannot plant seed or grow crops.

Leviticus 26:20

Your strength will be used up in vain

"You will work very hard in vain" or "You will work very hard, but you will not receive anything good from working so hard"

Leviticus 26:21

walk against me

"rebel against me"

I will bring seven times more blows on you

"I will cause seven times as many disasters to come against you" or "I will punish you seven times more severely"

seven times

Here "seven times" is not literal. It means Yahweh will increase the severity of his punishment.

in proportion to your sins

"according to how much you have sinned"

Leviticus 26:22

which will rob you of your children

"which will kill your children"

your roads will be desolate

"no one will travel on your roads"

Leviticus 26:23

If in spite of these things

"If when I punish you like this" or "If I discipline you like this and"

you still do not accept my correction

"you still do not listen to my correction" or "you still do not obey me"

walk in opposition to me

"oppose me" or "fight against me"

Leviticus 26:24

because of your sins

"because you continue to sin against me"

Leviticus 26:25

I will bring a sword on you

"I will bring an enemy army against you" or "I will cause an

enemy army to attack you"

that will execute vengeance

"that will punish you"

for breaking the covenant

"for disobeying the covenant" or "because you disobey the covenant"

You will be gathered together

"You will gather together" or "You will hide"

you will be delivered into the hand of your enemy

"I will deliver you into the hand of your enemy" or "I will allow your enemy to control you"

Leviticus 26:26

When I cut off your staff of food

"When I stop you from being able to get food" or "When I make it impossible for you to get the food you depend on"

ten women will be able to bake your bread in one oven

This implies that there will be so little flour that one small oven will be able to hold all the bread that many women can put into it.

they will distribute your bread by weight

This means there will be so little food that they will have to measure how much each person gets.

Leviticus 26:27

If you do not listen to me

"If you do not obey me"

to walk against me

"to oppose me" or "to fight against me"

Leviticus 26:28

I will walk against you

"I will oppose you"

Leviticus 26:30

I will destroy ... cut down ... throw your corpses

"I will send an enemy army to destroy ... cut down ... throw your corpses"

your corpses

"your dead bodies"

the corpses of your idols

"your lifeless idols"

Leviticus 26:31

I will turn your cities into ruins and destroy your sacred places

"I will send enemy armies to turn your cities into ruins and destroy your sacred places"

your sacred places

These were places where people worshiped idols instead of God.

I will not be pleased with the aroma of your offerings

"You will burn offerings, but I will not be pleased with you"

Leviticus 26:33

I will draw out my sword and follow you

"I will send enemy armies to attack you" or "I will send enemy armies to attack you with their swords"

Your land will be devastated, and your cities will be ruined

"Your enemies will devastate your land and destroy your cities"

Leviticus 26:34

Then the land will enjoy its Sabbaths

"Then the land will rest according to the Sabbath law" or

"Then, as required by the Sabbath law, the land will not be farmed"

Leviticus 26:35

it will have rest

"it will not be farmed"

Leviticus 26:36

I will send fear into your hearts

"I will make you terribly afraid"

as though you were fleeing from the sword

"as though you were fleeing from someone who was chasing you with a sword" or "as though you were fleeing from an enemy army"

Leviticus 26:37

as though you were running from the sword

"as though you were running away from someone who was chasing you with a sword" or "as though you were running away from an enemy army"

to stand before your enemies

"to resist your enemies when they attack you" or "to fight back against your enemies"

Leviticus 26:38

your enemies' land will itself devour you

"you will die in your enemies' land"

Leviticus 26:39

Those who are left among you

"Those of you who do not die"

waste away in their iniquity

Wasting away in their sins represents wasting away because of their sins.

Chapter 27

Leviticus 27:2

If anyone makes a special vow to Yahweh

"If anyone vows to give someone to Yahweh"

use the following valuations

"use the following values as your gift to the Lord in place of the person" or "give the Lord the following amounts of silver instead of the person"

Leviticus 27:3

Your standard value

"The amount to pay" or "You must pay"

fifty shekels of silver

"fifty pieces of silver, each of which weighs ten grams" or "five hundred grams of silver"

after the shekel of the sanctuary

"Use the kind of shekel that is used in the sanctuary" or

"When you weigh the silver, use the weight that is used in the sanctuary"

Leviticus 27:5

for the female ten shekels

"for the female of that age your standard value must be ten shekels"

Leviticus 27:7

sixty years old and up

"sixty years old and older"

Leviticus 27:8

the person being given must be presented to the priest

"he must present to the priest the person he is giving"

Leviticus 27:9

any part of that animal that is given to Yahweh becomes holy

"you must set apart to Yahweh any part of that animal that

their fathers' iniquities

Here "their fathers" represents their ancestors.

Leviticus 26:41

to turn against them

"to oppose them"

if their uncircumcised hearts become humbled

"if they will be humble instead of stubbornly disobedient"

Leviticus 26:42

then will I call to mind my covenant with Jacob, my covenant with Isaac, and my covenant with Abraham

"then I will fulfill the covenant I made with Jacob, Isaac, and Abraham"

I will call the land to mind

"I will fulfill my promise about the land"

Leviticus 26:43

The land will be abandoned by them

"The people of Israel will abandon their land"

so it will be pleased with its Sabbaths

"so it will benefit from the Sabbaths"

Leviticus 26:45

I will call to mind the covenant with their ancestors

"I will fulfill the covenant with their ancestors"

in the sight of the nations

"in the knowledge of the nations" or "and the nations knew about it"

the nations

"the people of the nations"

that person has given to Yahweh"

Leviticus 27:10

both it and the substitute

"both it and the one he exchanges it for" or "both animals"

Leviticus 27:11

is an unclean animal that people cannot give as an offering to Yahweh

"is in fact one that Yahweh will not accept because it is unclean"

Leviticus 27:12

market value

This is the value the animal is normally worth when someone buys or sells it.

Leviticus 27:13

wishes to redeem it

"wishes to buy it back"

Leviticus 27:15

he must add a fifth of its value to its redemption price

"he must divide the value of the house into five equal parts, add the amount equal to one of those parts, and pay all of it"

Leviticus 27:16

a homer of barley will be valued at

"a piece of land that requires one homer of barley in order to plant all of it will be valued at" or "the value of land that requires one homer of barley will be"

homer

A homer is 220 liters.

Leviticus 27:17

the year of jubilee

This occurs every 50 years.

the valuation of it will stand
"its value will remain the same" or "its value will be the full amount"
Leviticus 27:18
the valuation of it must be reduced
"he must reduce the estimated value"
Leviticus 27:20
If he does not redeem the field
If he does not redeem the field before the year of Jubilee"
it cannot be redeemed any more
"he can no longer buy it back"
Leviticus 27:21
in the year of Jubilee
"in the year of restoration" or "the year for you to return land and free slaves." This was a year when the Jews had to return land to its original owners and set slaves free.
that has been completely given to Yahweh
"that someone has completely given to Yahweh"
Leviticus 27:24
the man from whom it was bought ... the one whose property the land is
These two phases refer to the same person. Normally the land would be bought from its owner.
Leviticus 27:25
All the valuations must be set
"The priests must determine the estimated values"
by the weight of the sanctuary shekel
There were shekels of different weights. This is the one that people had to use in the sanctuary of the sacred tent.
Twenty gerahs must be the equivalent of one shekel
"One shekel must equal twenty gerahs"
Leviticus 27:26
No one may set apart

"No one may set apart to Yahweh"
Leviticus 27:27
If the animal is not redeemed
"If the person does not buy back the animal"
Leviticus 27:29
No ransom may be paid
"No one may pay a ransom"
for the person who is devoted for destruction
"for any person whom Yahweh has determined should die because of his sin"
That person must be put to death
"you must put that person to death" or "you must kill that person"
Leviticus 27:31
If a man redeems any of his tithe
"If a man wants to buy back any of his tithe"
Leviticus 27:32
whatever passes under the shepherd's rod
"when you count your animals by raising your shepherd rod and having them walk under it to the other side" or "when you count the animals"
one-tenth
"every tenth animal"
Leviticus 27:33
then both it and that for which it is changed
"then both animals"
It cannot be redeemed
"He cannot redeem it" or "He cannot buy it back"
Leviticus 27:34
These are the commandments
This is a summary statement. It refers to the commandments that were given in the past chapters.

Chapter 1
Numbers 1:1
Yahweh
This is the name of God that he revealed to his people in the Old Testament.
the first day of the second month
This is the second month of the Hebrew calendar. The first day is near the middle of April on Western calendars.
the second year
"year 2"
Numbers 1:2
males man by man
"males, one by one" or "males, head by head" or "males, each one". They counted how many men of military age were in each tribe of Israel. These men would also become the heads of families. It is possible the numbers in this chapter are rounded to the nearest 100.
Numbers 1:3
twenty years old
"20 years old"
record the number of men in their armed groups
This refers to assigning the men to their military divisions.
Numbers 1:4
a clan head
"a leader of a clan"
serve with you

"help you"
Numbers 1:5
Elizur ... Shedeur
These are names of men.
Numbers 1:6
Shelumiel ... Zurishaddai
These are names of men.
Numbers 1:7
General Information:
Yahweh continues to list the leaders of the tribes to Moses.
Numbers 1:16
the men appointed
"the men whom Yahweh appointed"
Numbers 1:17
took these men
"gathered these men together"
who were recorded by name
"whose names they had recorded"
Numbers 1:18
the first day of the second month
This is the second month of the Hebrew calendar. The first day is near the middle of April on Western calendars. See how you translated this in Numbers 1:1.
man by man
"one by one" or "head by head"

Numbers 1:20

the names of all the men twenty years old or older, able to go to war, were counted

"they counted by name all the men twenty years old or older, able to go to war"

older, able to go to war, were

"older—men who were able to go to war—were"

counted man by man

"counted one by one" or "counted head by head"

Numbers 1:21

46,500 men

"forty-six thousand five hundred men"

Numbers 1:22

the names of all the mustered men twenty years old or older, able to go to war, were counted

"they counted by name all the mustered men twenty years old or older, able to go to war, by"

mustered men

"men they had called to fight"

Numbers 1:23

59,300 men

"fifty-nine thousand three hundred men"

Numbers 1:27

74,600 men

"seventy-four thousand six hundred men"

Numbers 1:29

54,400 men

"fifty-four thousand four hundred men"

Numbers 1:30

older, able to go to war, were

"older—men who were able to go to war—were."

Numbers 1:31

57,400 men

"fifty-seven thousand four hundred men"

Numbers 1:33

40,500 men

"forty thousand five hundred men"

Numbers 1:35

32,200 men

"thirty-two thousand two hundred men"

Numbers 1:37

35,400 men

"thirty-five thousand four hundred men"

Numbers 1:39

They counted 62,700

"They counted sixty-two thousand seven hundred"

Numbers 1:41

They counted 41,500

"They counted forty-one thousand five hundred"

Numbers 1:43

They counted 53,400

"They counted fifty-three thousand four hundred"

Numbers 1:45

So all the men of Israel ... were counted in each of their ancestral

households

"So they counted all the men of Israel ... in each of their ancestors' households". This long phrase is repeated multiple times in the census. See how you translated it in Numbers 1:20.

Numbers 1:46

603,550 men

"six hundred and three thousand five hundred and fifty men"

Numbers 1:47

the Levites were not counted

"Moses and Aaron did not count the Levites"

Numbers 1:49

must not count the tribe of Levi

"must not count the men of the tribe of Levi"

Numbers 1:50

the tabernacle of the covenant decrees

The tabernacle was also called by this longer name because the ark with the law of God was placed inside it.

everything in it

Here "it" refers to the tabernacle.

The Levites must carry the tabernacle

"When you travel, the Levites must carry the tabernacle"

make their camp around it

"set up their tents around it"

Numbers 1:51

When the tabernacle is to be set up

"When it is time to set up the tabernacle"

Any stranger ... must be killed

"Any stranger ... must die" or "You must kill any stranger who comes near the tabernacle"

Numbers 1:52

the banner

a large flag

his armed group

"his military division"

Numbers 1:53

the tabernacle of the covenant decrees

The tabernacle was also called by this longer name because the ark with the law of God was placed inside it.

so that my anger does not come upon the people of Israel

"so that in my anger I do not punish the people of Israel".

Here Yahweh speaks of not punishing the Israelites as his anger not coming upon them. The phrase "come upon" refers to his anger being applied to them.

perform the duties of the tabernacle

"do all the work connected to the tabernacle" or "take care of everything connected to the tabernacle"

Numbers 1:54

Yahweh commanded through Moses

Yahweh had commanded Moses everything that the Israelites were to do, and then Moses had commanded the Israelites.

Chapter 2

Numbers 2:2

around his standard

The "standards" were four larger groups that the tribes

were divided into. Each standard was commanded to camp together. The standards was represented by a banner.

Moses told each tribe where to camp.

with the banners of their fathers' houses

Each extended family also had a banner under with the camp, which was within the area designated for their standard.

banners

A banner is a large flag.

Numbers 2:3

Nahshon son of Amminadab

See how you translated this man's name in Numbers 1:7.

Numbers 2:4

74,600

"seventy-four thousand six hundred"

Numbers 2:5

General Information:

Yahweh continues telling Moses where each tribe and its army will camp around the tent of meeting.

Nethanel son of Zuar

See how you translated this man's name in Numbers 1:8.

Numbers 2:6

host

"division." This is a military term for a large group of soldiers.

54,400 men

"fifty-four thousand four hundred men"

Numbers 2:7

Eliab son of Helon

See how you translated this man's name in Numbers 1:9.

Numbers 2:8

57,400

"fifty-seven thousand four hundred men."

Numbers 2:9

All the number ... is 186,400

"The number of the men camped under the standard of Judah is 186,400" (one hundred and eighty-six thousand four hundred.)

the camp of Judah

This refers to the three tribes that camp east of the tent of meeting: the tribes of Judah, Issachar, and Zebulun.

They will set out first

"When travelling, the camp of Judah will start walking first" or "When the Israelites leave, those tribes will leave first"

Numbers 2:10

Elizur son of Shedeur

See how you translated this man's name in Numbers 1:5.

Numbers 2:11

46,500

"46,500 men" or "forty-six thousand five hundred men."

Numbers 2:12

Shelumiel son of Zurishaddai

See how you translated this man's name in Numbers 1:6.

Numbers 2:13

59,300

"Fifty-nine thousand three hundred men." or "59,300 men"

Numbers 2:14

Eliasaph son of Deuel

See how you translated this man's name in Numbers 1:14.

Numbers 2:15

45,650

"forty-five thousand six hundred and fifty men." or "45,650

men"

Numbers 2:16

The number of all the men ... is 151,450

"The number of all the men ... is one hundred and fifty-one thousand four hundred and fifty." or "The number of all the men camped under the standard of Reuben, according to their divisions, is 151,450"

They will set out second

"When traveling, the camp of Reuben will start walking second" or "When the Israelites leave, those tribes will leave next". This means that when the Israelite camp moves, the camp of Reuben will start walking out after the camp of Judah goes out.

Numbers 2:17

the tent of meeting must go out ... in the middle of all the camps

This means that the tent of meeting must be carried by the Levites in the middle of the tribes as they travel.

They must go out

"They" refers to the twelve tribes.

by his banner

"by his tribe's banner"

Numbers 2:19

40,500

"Forty thousand five hundred men." or "40,500 men"

Numbers 2:20

Next to them

This means that the tribe of Manasseh will set out next, after the tribe of Ephraim.

Numbers 2:21

32,200

"Thirty-two thousand two hundred men." or "32,200 men"

Numbers 2:22

Abidan son of Gideon

See how you translated this man's name in Numbers 1:11.

Numbers 2:23

35,400

"Thirty-five thousand four hundred men." or "35,400 men"

Numbers 2:24

All those numbered ... 108,100

"All those numbered ... one hundred and eight thousand one hundred men." or "The number of the men camped under the standard of Ephraim is 108,100"

They will set out third

"When travelling, the camp of Ephraim will start walking third" or "When the Israelites leave, those tribes will leave next". This means that when the Israelite camp moves, the camp of Ephraim will start walking out after the camp of Judah and the camp of Reuben go out.

Numbers 2:25

the divisions of the camp of Dan

"the divisions that camp under the standard of Dan". This refers to the divisions of Dan, Asher, and Naphtali that are under the standard of Dan.

Ahiezer son of Ammishaddai

See how you translated this man's name in Numbers 1:12.

Numbers 2:26

62,700

"Sixty-two thousand seven hundred men." or "62,700 men"

Numbers 2:27

Pagiel son of Okran
See how you translated this man's name in Numbers 1:13.
Numbers 2:28
41,500
"forty-one thousand five hundred men." or "41,500 men."
Numbers 2:29
Ahira son of Enan
See how you translated this man's name in Numbers 1:15.
Numbers 2:30
53,400
"fifty-three thousand four hundred men." or "53,400 men."
Numbers 2:31
All those numbered ... 157,600
"All those numbered ... one hundred and fifty-seven

Chapter 3

Numbers 3:1

Now

The author uses the word "now" to shift to telling a new historical account.

Numbers 3:2

Nadab the firstborn

"Nadab, who was the firstborn"

Nadab ... Abihu ... Ithamar

These are names of men.

Numbers 3:3

the priests who were anointed and who were ordained

"the priests whom Moses anointed and ordained"

Numbers 3:4

fell dead before Yahweh

"suddenly died before Yahweh"

before Yahweh

"in Yahweh's presence"

they offered to him unacceptable fire

"they burned an incense offering in a way that Yahweh did not approve of"

Numbers 3:6

Bring the tribe of Levi

"Bring the men of the tribe of Levi". The Levites were given a special function in Israel. They belonged to or were specially dedicated to serve Yahweh. They were to be priests and were held to a higher standard than the rest of Israel. Only two of Aaron's sons survived because his other two sons offered improper sacrifices. This tribe had a lot of responsibility during this time.

Numbers 3:7

on behalf of

"for." This means to do something for someone else, acting as a representative for them.

Numbers 3:8

help the tribes of Israel

"help the people of Israel"

they must help the tribes of Israel to carry out the tabernacle service

"they must help the tribes of Israel by serving in the tabernacle"

tabernacle service

"work of the tabernacle"

Numbers 3:9

You must give

thousand six hundred men." or "The number of the men camped under the standard of Dan is 157,600."

Numbers 2:32

All those counted

"Moses and Aaron counted them all"

by their divisions

Here "their" refers to the people of Israel.

are 603,550

"are six hundred and three thousand five hundred and fifty people"

Numbers 2:34

They went out from the camp

"When they traveled, they went out from the camp"

"You" refers to Moses.

They are wholly given

"I have given them entirely"

Numbers 3:10

any foreigner who comes near must be put to death

"you must kill any foreigner who comes near" or "any foreigner who comes near must die"

but any foreigner who comes near

"but any foreigner who comes near the tabernacle"

Numbers 3:12

Look

"Listen" or "Pay attention to what I am about to tell you"

I have taken the Levites

"I have chosen the Levites"

each firstborn, who opens the womb

"every firstborn son, the first to come from the womb"

Numbers 3:15

Count the descendants

"Count the male descendants"

Numbers 3:16

following the word of Yahweh, just as he was commanded to do

These two phrases mean basically the same thing and are used together to emphasize that he obeyed Yahweh.

Numbers 3:17

General Information:

This is a list of the descendants of Levi.

Numbers 3:18

General Information:

This is a list of the descendants of Gershon.

Numbers 3:19

General Information:

This is a list of the descendants of Kohath.

Numbers 3:20

General Information:

This is a list of the descendants of Merari.

Numbers 3:21

come from Gershon

"descend from Gershon"

Libnites ... Shimeites ... Gershonites

"Libnites" and "Shimeites" are the name of clans, named after the head of their family. The "Gershonites" is the name of people who descended from Gershon.

Numbers 3:22

All the males from a month old and older were counted
 "Moses counted all the males from a month old and older"
 7,500
 "seventy-five hundred males" or "seven thousand five hundred males"
 Numbers 3:24
 Eliasaph ... Lael
 These are the names of men.
 Numbers 3:26
 the courtyard hangings
 "the curtains in the courtyard"
 the courtyard that surrounds the sanctuary and the altar
 "that is, the courtyard that surrounds the sanctuary and the altar"
 Numbers 3:27
 General Information:
 This is a list of clans that descended from Kohath. See
 Numbers 3:17.
 Numbers 3:28
 8,600 males have been counted
 "Moses counted 8,600 males"
 8,600 males
 "eight thousand six hundred males"
 aged one month old and older
 "from a month old and older"
 perform the duties of the sanctuary
 "do all the work connected to the sanctuary" or "take care of everything connected to the sanctuary". See how you translated this in Numbers 1:53.
 Numbers 3:30
 General Information:
 These verses give us information about the clans that descended from Kohath.
 Numbers 3:31
 the holy things that are used in their service
 "the holy things which the priests use for service"
 Numbers 3:32
 perform the duties of the holy place
 "do all the work connected to the holy place" or "take care of everything connected to the holy place". See how you translated similar words in Numbers 1:53.
 Numbers 3:33
 General Information:
 This is a list of clans that descended from Merari.
 Numbers 3:34
 6,200 males have been counted
 "Moses counted 6,200 males"
 6,200 males
 "six thousand two hundred males"
 Numbers 3:36
 the framing
 The panels that they made by joining together smaller pieces of wood.
 crossbars
 These are support beams that give stability to the structure.
 posts
 A strong piece of wood set upright and used as a support.
 bases
 The bases held the posts in place.

hardware
 This means everything used to join the crossbars, posts, and bases together.
 Numbers 3:37
 with their sockets
 "pillars and posts."
 sockets, pegs, and ropes
 These are all items used secure the pillars and posts into place.
 Numbers 3:38
 his sons
 Here "his" refers to Aaron
 toward the sunrise
 "on the east side, where the sun rises"
 performing the duties of the sanctuary
 "doing all the work connected to the sanctuary" or "taking care of everything connected to the sanctuary". See how you translated similar words in Numbers 1:53.
 Any foreigner who approaches the sanctuary must be put to death
 "You must kill any foreigner who approaches the sanctuary" or "Any foreigner who approaches the sanctuary must die"
 Numbers 3:39
 twenty-two thousand men
 "22,000 men" or "22,000 males"
 Numbers 3:41
 the livestock of the Levites
 "you must take all the Levites' livestock"
 Numbers 3:42
 all the firstborn people
 "all the firstborn sons"
 Numbers 3:43
 22,273 men
 "twenty-two thousand two hundred and seventy-three men"
 Numbers 3:46
 For the redemption of
 "to redeem". Some translations use "ransom". This refers back to the Exodus from Egypt in Exodus 12 and 13. Also, see how the Apostle Paul uses these phrases to refer to Jesus Christ as the Passover Lamb and Redeemer. (1 Corinthians 5:7, Galatians 3:13, 1Timothy 2:6, Titus 2:14 and 1 Peter 1:19).
 273 firstborn
 "two hundred and seventy-three firstborn"
 sons of Israel
 Only the firstborn males were counted.
 who exceed the number of the Levites
 This means that there are 273 more firstborn males among the other tribes of the Israelites than there are total number of Levite males.
 Numbers 3:47
 five shekels
 "about 55 grams of silver". A shekel is a unit of weight equal to about 11 grams.
 You must use the shekel of the sanctuary as your standard weight
 "You must use the weight of the shekels in the sanctuary as your standard weight". This means that the shekel must weight the same as those in the sanctuary.

twenty gerahs
"20 gerahs." A gerah is a unit of weight equal to about 0.57 kilograms.
Numbers 3:48
the redemption money that you paid
"the money that you collected for their redemption." Some translations use "ransom" instead of "redemption". This refers to the shekels that Moses collected.
Numbers 3:50
1,365 shekels
"about 15 kilograms of silver". "one thousand three hundred and sixty-five shekels." A shekel is 11 grams.

Chapter 4

Numbers 4:2

Kohath

See how you translated this man's name in Numbers 3:17.

Numbers 4:3

thirty to fifty years old

"30 to 50 years old"

join the company

The word "company" refers to the rest of the people working in the tent of meeting.

Numbers 4:4

reserved for me

"that I have specially selected for myself"

Numbers 4:5

When the camp prepares

"When the people prepare". Here "camp" refers to all of the people in the camp.

to move forward

"to move to another location"

the screening curtain

This refers to the curtain that kept people from being able to see into the most holy place.

cover the ark of the testimony with it

The word "it" refers to the curtain that separated the most holy place from the holy place.

Numbers 4:6

insert the poles

"insert the poles into the rings on the ark's sides"

Numbers 4:7

the bread of the presence

"the bread of Yahweh's presence"

On it they must put

Here "it" refers to the blue cloth.

Bread must always continue to be

"There must always be bread"

Numbers 4:8

They are to spread over them

The word "them" refers to "the dishes, spoons, bowls, and jars" (verse 7).

scarlet cloth

"red cloth"

insert poles

"insert poles into the rings at the corners of the table"

Numbers 4:10

They must put ... into a covering of fine leather

"They must cover ... with fine leather"

Numbers 3:51

the redemption money

This refers to the money that Moses collected. Some translations use "ransom".

to his sons

Here "his" refers to Aaron

he was told to do by Yahweh's word, as Yahweh had commanded him

These two phrases mean basically the same thing and are combined for emphasis.

he was told to do by Yahweh's word

"that Yahweh had told him to do"

they must put it on a carrying frame

"they must place all of these things on a frame for carrying them"

Numbers 4:11

insert the carrying poles

"insert the carrying poles into the rings on the sides of the altar"

Numbers 4:12

the carrying frame

a wooden rectangle made with poles used to carry things

for the ministry

"used when serving Yahweh in the holy place"

Numbers 4:14

in the work of the altar

"when serving at the altar"

Numbers 4:15

to carry the holy place

"to carry all of the items of the holy place". Here the holy place refers to all the items that make up the holy place that Aaron and his sons covered in cloth and skins.

when the camp moves forward

"when the people move forward"

the holy instruments

"the holy equipment"

Numbers 4:16

the oil for the light

"the oil for the lamps"

the care of

"those who care for"

Numbers 4:18

to be cut off from among the Levites

"to do anything that will cause me to completely remove them from among the Levites". This phrase refers to the death of the Kohathites.

Numbers 4:19

So do this for them

This phrase refers to what Yahweh says next. Moses will protect the Kohathites by not allowing them to go in and see the holy place.

his work ... his responsibility

These two phrases mean basically the same thing and are combined for emphasis.

Numbers 4:20

Kohathites

This refers to the descendants of Kohath. See how you

translated this in Numbers 3:27.
Numbers 4:22
of the descendants of Gershon
"of the male descendants of Gershon"
Gershon
See how you translated this man's name in Numbers 3:17.
Numbers 4:23
thirty years old to fifty years old
"30 years old to 50 years old"
Numbers 4:24
This is the work of the clans ... when they serve and what they carry
This sentence is a description that tells us what the following verses are about.
Numbers 4:25
the covering of fine leather hides that is on it
"the covering of fine leather hides that is placed on top of that" or "the outer covering made of fine leather hides"
Numbers 4:26
Whatever should be done with these things
"Whatever work that these things require"
Numbers 4:27
must direct all the service of the descendants of the Gershonites
"must tell the descendants of the Gershonites how they are to serve Yahweh in the tent of meeting"
Numbers 4:28
This is the service of the clans of the descendants of the Gershonites for the tent of meeting
"This is how the clans of the descendants of the Gershonites will serve in the tent of meeting"
Ithamar
See how you translated this man's name in Numbers 1:2.
Numbers 4:29
the descendants of Merari
"the male descendants of Merari"
Merari
See how you translated this man's name in Numbers 3:17.
order them
"list them"
Numbers 4:31
This is their responsibility
"This" refers to what Yahweh says next.
crossbars, posts, and sockets
These are all parts of the framing of the tabernacle. See how you translated all of these parts in Numbers 3:36-37.
Numbers 4:32
their sockets, pegs, and their ropes, with all their hardware
Here "their" refers to the posts of the court.
sockets, pegs, and their ropes
These are all parts of the framing of the tabernacle. See how you translated all of these parts in Numbers 3:36-37.
List by name the articles they must carry
"List by each man's name the articles he must carry"
Numbers 4:33
under the direction of Ithamar son of Aaron the priest
"as Ithamar son of Aaron the priest directs them"
Ithamar
See how you translated this man's name in Numbers 1:2.
Numbers 4:34

the descendants of the Kohathites
"the male descendants of the Kohathites"
Numbers 4:35
everyone who would join the company
"everyone who was assigned to join the company"
Numbers 4:36
2,750 men
"two thousand seven hundred and fifty men"
Numbers 4:38
The descendants of Gershon were counted
"Moses and Aaron counted the male descendants of Gershon"
Numbers 4:39
everyone who would join the company
"everyone who was assigned to join the company"
Numbers 4:40
counted by their clans
"whom Moses and Aaron counted by their clans"
2,630
"two thousand six hundred and thirty men."
Numbers 4:41
they obeyed
"they" refers to Moses and Aaron.
Numbers 4:42
The descendants of Merari were counted
"Moses and Aaron counted the descendants of Merari"
Numbers 4:44
counted by their clans
"whom Moses and Aaron counted by their clans"
numbered 3,200
"numbered three thousand two hundred"
Numbers 4:45
to Yahweh's command that came by the hand of Moses
"to the command Moses received from Yahweh and gave to Aaron"
Numbers 4:46
counted all the Levites by their clans
Moses gave special instructions for each of the families of the tribes of Levi. Each family was given a special role in the ministry of the tabernacle.
Numbers 4:48
8,580 men
"eight thousand five hundred and eighty men"
Numbers 4:49
At Yahweh's command
"As Yahweh commanded"
keeping count of each by the type ... He counted each man by the kind of responsibility he would bear
These two phrase have similar meaning and are used together to emphasize how Moses counted all the men.
by the type of work he was assigned to do
"by his type of work assignment" or "by the type of work he had assigned each man to do"
he would bear
"he would have"
they obeyed what Yahweh had commanded them
Here "they" and "them" refer to Moses and Aaron.

Chapter 5

Numbers 5:1

General Information:

Israel's entire camp was to be a "clean" place. This meant that people who could not be made acceptable to God were not allowed inside the camp.

Numbers 5:2

oozing sore

This refers to an open cut that has been leaking fluids for a long time.

whoever is unclean through touching a dead body

If a person touched a dead body they were considered unclean. A person who is not acceptable for God's purposes is spoken of as if the person were physically unclean.

Numbers 5:3

you must send

Here "you" is plural and refers to the people of Israel.

Numbers 5:4

The people of Israel did so

"The people of Israel sent those who were unclean out of the camp"

Numbers 5:6

any sin such as people do to one another

"any sin that people usually commit against one another"

is unfaithful to me

"they have also wronged me". If someone sins against another person, it means that they have also sinned against Yahweh and Yahweh considers that person as unfaithful to him.

Numbers 5:7

the price of his guilt

"what is considered a suitable amount of money for the wrong that he has done". Here the person's "sin" is referred to as his "guilt."

add to the price one-fifth more

This means the person must pay an extra one-fifth of the price that he owes.

one-fifth

This is one part out of five equal parts.

Numbers 5:8

But if the wronged person has no close relative to receive the payment

"But if the wronged person has died and has no close relative to receive the payment"

if the wronged person

"if the person whom the guilty person has wronged"

he must pay the price for his guilt to me through a priest

If a person made a payment to a priest to pay for his guilt it was the same as if the person had made the payment to Yahweh.

to atone for himself

"to atone for his sin"

Numbers 5:10

The offerings of every person will be for the priest; if anyone gives anything to the priest, it will belong to him

These two phrases mean basically the same thing and may be combined to state that the offerings that someone gives belong to the priest to whom they have been given.

Numbers 5:12

Connecting Statement:

The words "Suppose that a man's wife turns away" begin a long description of a possible situation, something that has not happened but might happen. Yahweh tells Moses what to do if it does happen.

a man's wife turns away

"a man's wife is unfaithful"

is unfaithful to her husband

"sins against her husband by having sexual relations with another man"

Numbers 5:13

If a man lies with her

"If a man has sexual relations with her"

in the act

"in the act of adultery" or "sleeping with him"

Numbers 5:14

his wife is defiled ... his wife is not defiled

"his wife has defiled herself ... his wife has not defiled herself"

a spirit of jealousy might still inform the husband

"the husband might feel jealous and become suspicious"

a spirit of jealousy might falsely come on a man

"a man might feel jealous for no reason"

Numbers 5:15

a tenth

This is one part out of ten equal parts.

a tenth of an ephah

"2 liters"

a grain offering of jealousy

"a grain offering for jealousy"

a reminder of the iniquity

A "reminder" is something that shows evidence that something had occurred that required justice. In this case, he made the offering to determine whether his wife had committed adultery or not.

Numbers 5:16

near and place her before Yahweh

"near the altar and place her in the presence of Yahweh"

Numbers 5:18

before Yahweh

"in the presence of Yahweh"

Numbers 5:19

no other man has lain with you

"no other man has had sexual relations with you"

if you have not gone astray

"if you have not been unfaithful to your husband"

and committed uncleanness

"by committing uncleanness." This phrase refers to committing adultery.

you will be free from this bitter water

"this bitter water will not harm you, though it is able to"

this bitter water that can bring a curse

"this bitter water can be a curse to you"

Numbers 5:20

"have been unfaithful to your husband"

Numbers 5:21

that can bring down a curse on her

"that can cause a curse to come upon her"

Yahweh will make you into a curse ... your people to be such

"Because Yahweh curses you, other people will curse you as well, and Yahweh will show people that you are truly cursed"

that will be shown to your people to be such

"that he will show to your people as a curse"

your thigh to waste away and your abdomen to swell

"your womb to be useless and your abdomen to swell".

Here the word "thigh" is a polite way of referring to the woman's womb or her private parts. Possible meanings are
1) that the woman will become unable to have children or
2) that the woman's pregnancy will end too early and the baby will die.

Numbers 5:22

Amen. Amen.

"Yes, that is exactly what should happen if I am guilty"

Numbers 5:23

he must wash away the written curses

This means that he is to wash the ink off of the scroll.

the written curses

"the curses he has written"

Numbers 5:24

General Information:

Verse 24 explains in a general way what the priest must do and what is expected to happen when the woman drinks the water. Verse 25 and 26 explains in detail how the priest is to do this work. The priest gives the water to the woman and she drinks it only once.

Numbers 5:25

grain offering of jealousy

"a grain offering for jealousy." See how you translated this in Numbers 5:15.

Numbers 5:26

a representative offering

The handful of the grain offering represents the whole grain offering, which belongs to Yahweh.

Numbers 5:27

if she is defiled because she has committed

"if she has defined herself by committing"

committed a sin

"committed adultery"

Her abdomen will swell and her thigh will waste away

See how you translated these concepts in Numbers 5:21.

The woman will be cursed among her people

"Her people will curse her"

Numbers 5:28

is not defiled

"has not defiled herself"

if she is clean

Here "being innocent" is spoken of as "being clean."

then she must be free

"then she will not be cursed" or "then she is free from guilt."

conceive children

"become pregnant"

Numbers 5:29

the law of jealousy

"the law for dealing with jealousy"

who goes astray from her husband

"who is unfaithful to her husband"

is defiled

"defiles herself"

Numbers 5:30

a spirit of jealousy

"who is jealous"

when he is jealous of his wife

"and suspects that his wife has been unfaithful to him"

before Yahweh

"in the presence of Yahweh"

Numbers 5:31

will be free from guilt for bringing his wife to the priest

"will not be guilty of doing something wrong by bringing his wife to the priest"

must bear

"must endure"

Chapter 6

Numbers 6:1

General Information:

The Nazirite vow was a special type of vow between a person and Yahweh. This chapter gives the rules for people to be consecrated to God as Nazirites.

Numbers 6:3

he must abstain from

"he must not consume"

vinegar made from wine

"vinegar that people make from wine"

vinegar

a drink produced when wine and other strong drinks ferment too long and become sour

raisins

dried grapes

Numbers 6:4

the days of his consecration

"the days in which he has consecrated himself to me"

nothing that is made from the grape vine

"nothing that people make from grapes"

from the seeds to the skins

"from any part of a grape"

Numbers 6:5

vow of consecration

"vow of dedication"

no razor is to be used on his head

"no one is to use a razor on his head"

the days of his consecration to Yahweh

"the days that he has separated himself to Yahweh" or "the days that he has dedicated himself to Yahweh"

to Yahweh are fulfilled

"to Yahweh are complete"

He must be set apart to Yahweh

"He must set himself apart to Yahweh"

Numbers 6:7

consecrated

"dedicated"

unclean

A person who is not acceptable for God's purposes is spoken of as if the person were physically unclean.

he is consecrated
"he has consecrated himself"
Numbers 6:8
of his consecration
"that he has consecration himself"
reserved for Yahweh
"he has reserved himself for Yahweh" or "set apart for Yahweh"
Numbers 6:9
defiles his consecrated head
"defiles his long hair which shows everyone he is separated to God" or "he becomes defiled"
the seventh day
"day 7"
Numbers 6:10
the eighth day
"day 8"
Numbers 6:12
for the days of his consecration
"during the time he is being set apart again"
He must bring a male lamb ... as a guilt offering
"He must bring a male lamb one year old to the priest as a guilt offering"
The days before he defiled himself must not be counted
"He must not count the days before he defiled himself"
his consecration was defiled
"he defiled himself" or "he made himself unacceptable"
Numbers 6:13
of his consecration
"for which he has consecrated himself"
He must be brought
"Someone must bring him" or "He must go"
Numbers 6:14
He must present his offering to Yahweh
"He must present his offering to Yahweh by bringing it to the priest to be sacrificed" or "He must present his offering to Yahweh by bringing it to the priest who will sacrifice it"
Numbers 6:15
bread made without yeast
"bread he made without yeast"
fine flour mixed with oil
"fine flour that he mixed with oil"
wafers without yeast rubbed with oil
"wafers without yeast which he rubbed with oil"
wafers without yeast
small pieces of flat bread
together with their grain offering and drink offerings
"together with the grain offering and drink offering that Yahweh required to accompany the other offerings"
Numbers 6:16
He must offer his sin offering
"He" refers to the priest and "his" refers to the man who

took a vow.
Numbers 6:17
the fellowship offering
"as the fellowship offering"
The priest must present also ... drink offering
"The priest must present also ... the drink offering to Yahweh"
Numbers 6:18
his consecrated head
"his head, on which he had grown out his hair to show that he had consecrated himself to Yahweh"
Numbers 6:19
the boiled shoulder of the ram
"the shoulder of the ram that he boiled"
Numbers 6:20
The priest must wave them
"Then the priest must take them back and wave them" together with
"as well as"
that was waved
"that the priest waved"
Numbers 6:21
his consecration
"for which he has consecrated himself to Yahweh"
Whatever else he may give
"If he decides to give any additional offerings"
he must keep the obligations of the vow he has taken
"he must still obey the requirements of the vow he has taken"
he promise indicated by the law of his consecration
"the promise that the law for his consecration indicates"
Numbers 6:23
You must bless the people of Israel
"You" is plural.
Numbers 6:24
May Yahweh bless you and keep you
Here "you" is singular.
keep you
"protect you."
Numbers 6:25
make his face shine on you
"smile at you" or "look at you with kindness"
on you ... to you
Here "you" is singular.
Numbers 6:26
look on you with favor
"show you favor"
on you ... give you
Here "you" is singular.
Numbers 6:27
they must give my name
"they must let the people of Israel know that they are mine"

Chapter 7
Numbers 7:1
Moses completed the tabernacle
"Moses finished setting up the tabernacle". When the tabernacle was completed, they consecrated the altar. Each tribe brought an offering to consecrate the altar.

Numbers 7:2
the leaders of Israel ... the heads of their ancestor's families
"the leaders of Israel who are also the heads of their ancestors families"
the heads of their ancestor's families

"the leaders of their ancestor's families"
 had overseen the counting of the men
 "had helped Aaron and Moses to count the men"
 Numbers 7:3
 They brought their offerings before Yahweh ... They presented these things in front of the tabernacle
 "They brought their offerings to Yahweh and presented them to him in front of the tabernacle"
 six covered carts and twelve oxen
 "6 covered carts and 12 oxen"
 Numbers 7:5
 to each one as his work needs them
 "to each man as he needs them for his work"
 Numbers 7:7
 Gershon
 See how you translated this man's name in Numbers 3:17.
 because of what their work needed
 "because it was what they needed to do their work"
 Numbers 7:8
 Merari
 See how you translated this man's name in Numbers 3:17.
 in the care of Ithamar son of Aaron the priest
 "under the supervision of Ithamar son of Aaron the priest" or "Ithamar son of Aaron the priest oversaw their work"
 Ithamar
 See how you translated this man's name in Numbers 1:2.
 He did this because
 The word "he" refers to Moses.
 because of what their work required
 "because it was what they needed to do their work"
 Numbers 7:9
 none of those things
 This refers to the carts and oxen.
 Kohath
 See how you translated this man's name in Numbers 3:17.
 theirs would be the work
 "their work would be"
 the things that belong to Yahweh
 "the things that Yahweh reserved for the tabernacle"
 Numbers 7:10
 offered their goods
 "offered gifts"
 Numbers 7:11
 Each leader must offer on his own day his sacrifice
 "Each day, one leader must offer his sacrifice"
 Numbers 7:12
 the first day
 "day 1" or "day number 1"
 Nahshon son of Amminadab
 These are the names of men. See how you translated these names in Numbers 1:7.
 Numbers 7:13
 weighing 130 shekels
 "weighing one hundred and thirty shekels." or "weighing nearly one and a half kilograms" or "weighing one kilogram and 430 grams"
 one silver bowl weighing seventy shekels
 "one silver bowl weighing 70 shekels." or "one silver bowl weighing nearly eight tenths of a kilogram" or "one silver

bowl weighting 770 grams"
 by the standard weight of the sanctuary shekel
 "measured by the standard weights used in the sanctuary".
 There were shekels of different weights. This is the one that people had to use in the sanctuary of the sacred tent.
 fine flour mixed with oil
 "fine flour that he had mixed with oil"
 Numbers 7:14
 one gold dish that weighed ten shekels
 "one gold dish that weighed one tenth of a kilogram" or "one gold dish that weighed 110 grams"
 Numbers 7:17
 that were a year old
 "that were each one year old"
 This was the sacrifice of Nahshon son of Amminadab
 "This was what Nahshon son of Amminadab presented"
 Nahshon son of Amminadab
 See how you translated this man's name in Numbers 1:7.
 Numbers 7:18
 the second day
 "day 2" or "day number 2"
 Nethanel son of Zuar
 See how you translated this man's name in Numbers 1:8.
 Numbers 7:19
 one silver platter weighing 130 shekels
 "one silver platter weighing nearly one and a half kilograms" or "one silver platter weighing one kilogram and 430 grams"
 one silver bowl weighing seventy shekels
 "one silver bowl weighing 70 shekels." or "one silver bowl weighing nearly eight tenths of a kilogram" or "one silver bowl weighting 770 grams"
 by the standard weight of the sanctuary shekel
 "measured by the standard weights used in the sanctuary"
 fine flour mixed with oil
 "fine flour that he had mixed with oil"
 Numbers 7:20
 one gold dish weighing ten shekels
 "one gold dish weighing one tenth of a kilogram" or "one gold dish weighting 110 grams"
 Numbers 7:23
 that were a year old
 "that were each one year old"
 This was the sacrifice of Nethanel son of Zuar
 "This was what Nethanel son of Zuar presented"
 Nethanel son of Zuar
 See how you translated this man's name in Numbers 1:8.
 Numbers 7:24
 the third day
 "day 3" or "day number 3"
 Eliab son of Helon
 See how you translated this man's name in Numbers 1:9.
 Numbers 7:25
 one silver platter weighing 130 shekels
 one silver bowl weighing seventy shekels
 by the standard weight of the sanctuary shekel
 See how you translated these same weights in Numbers 7:13.
 Numbers 7:26

one gold dish weighing ten shekels
 See how you translated these same weights in Numbers 7:14.
 Numbers 7:29
 that were a year old
 "that were each one year old"
 This was the sacrifice of Eliab son of Helon
 "This was what Eliab son of Helon gave as a sacrifice"
 Eliab son of Helon
 See how you translated this man's name in Numbers 1:9.
 Numbers 7:30
 the fourth day
 "day 4" or "day number 4"
 Elizur son of Shedeur
 See how you translated this man's name in Numbers 1:5.
 Numbers 7:32
 one gold dish weighing ten shekels
 See how you translated these same weights in Numbers 7:14.
 Numbers 7:35
 that were a year old
 "that were each one year old"
 This was the sacrifice of Elizur son of Shedeur
 "This was what Elizur son of Shedeur gave as a sacrifice"
 Elizur son of Shedeur
 See how you translated this man's name in Numbers 1:5.
 Numbers 7:36
 the fifth day
 "day 5" or "day number 5"
 Shelumiel son of Zurishaddai
 See how you translated this man's name in Numbers 1:6.
 Numbers 7:41
 This was the sacrifice of Shelumiel son of Zurishaddai
 "This was what Shelumiel son of Zurishaddai gave as a sacrifice." "Shelumiel" and "Zurishaddai" are names of men.
 Shelumiel son of Zurishaddai
 See how you translated these names of men in Numbers 1:6.
 Numbers 7:42
 the sixth day
 "day 6" or "day number 6"
 Eliasaph son of Deuel
 See how you translated this man's name in Numbers 1:14.
 Numbers 7:47
 This was the sacrifice of Eliasaph son of Deuel
 "This was what Eliasaph son of Deuel gave as a sacrifice"
 Eliasaph son of Deuel
 See how you translated these names of men in Numbers 1:14.
 Numbers 7:48
 the seventh day
 "day 7" or "day number 7"
 Elishama son of Ammihud
 See how you translated these names of men in Numbers 1:10.
 Numbers 7:53
 This was the sacrifice of Elishama son of Ammihud
 "This was what Elishama son of Ammihud presented"
 Elishama son of Ammihud

See how you translated these names of men in Numbers 1:10.
 Numbers 7:54
 the eighth day
 "day 8" or "day number 8"
 Gamaliel son of Pedahzur
 See how you translated these names of men in Numbers 1:10.
 Numbers 7:59
 This was the sacrifice of Gamaliel son of Pedahzur
 "This was what Gamaliel son of Pedahzur gave as a sacrifice"
 Gamaliel son of Pedahzur
 See how you translated these names of men in Numbers 1:10.
 Numbers 7:60
 the ninth day
 "day 9" or "day number 9"
 Abidan son of Gideon
 See how you translated these names of men in Numbers 1:11.
 Numbers 7:65
 This was the sacrifice of Abidan son of Gideon
 "This was what Abidan son of Gideon gave as a sacrifice"
 Abidan son of Gideon
 See how you translated these names of men in Numbers 1:11.
 Numbers 7:66
 the tenth day
 "day 10" or "day number 10"
 Ahiezer son of Ammishaddai
 See how you translated these names of men in Numbers 1:12.
 Numbers 7:71
 This was the sacrifice of Ahiezer son of Ammishaddai
 "This was what Ahiezer son of Ammishaddai gave as a sacrifice"
 Ahiezer son of Ammishaddai
 See how you translated these names of men in Numbers 1:12.
 Numbers 7:72
 the eleventh day
 "day 11" or "day number 11"
 Pagiel son of Okran
 See how you translated these names of men in Numbers 1:13.
 Numbers 7:77
 This was the sacrifice of Pagiel son of Okran
 "This was what Pagiel son of Okran gave as a sacrifice."
 "Pagiel" and "Okran" were names of men. See how you translated their names in Numbers 1:13.
 Numbers 7:78
 the twelfth day
 "day 12" or "day number 12"
 Ahira son of Enan
 See how you translated these names of men in Numbers 1:15.
 Numbers 7:83
 This was the sacrifice of Ahira son of Enan

"This was what Ahira son of Enan gave as a sacrifice"
Ahira son of Enan
See how you translated these names of men in Numbers 1:15.
Numbers 7:84
set apart
The phrase "set apart" means to be dedicated to a specific purpose. In this case, the offerings were dedicated to Yahweh.
on the day that it was anointed
"when Moses anointed the altar". Here the word "day" refers to a general period of time. The leaders of Israel dedicated these things over the course of 12 days.
Numbers 7:86
All the gold dishes weighed
"All the gold dishes together weighed"
120 shekels

Chapter 8

Numbers 8:1
General Information:
The consecration of the tabernacle continues in this chapter. The people obeyed Yahweh's exact instructions.
Numbers 8:2
must give light in front
"must shine towards the front"
Numbers 8:3
to give light
"to shine"
Numbers 8:4
The lampstand was made
"They had made the lampstand"
with hammered cups like blossoms
"with hammered cups that resemble flower blossoms"
Numbers 8:7
to purify them
Here "them" refers to the Levites.
Sprinkle the water of atonement on them
"Sprinkle on them the water that symbolizes atonement"
Make them shave their entire body, wash their clothes, and purify themselves
Possible meanings are 1) Moses was to have the Levites shave, wash, and purify, or 2) Moses was to have the Levites purify themselves by shaving and washing, or Make them shave their entire body and wash their clothes; in this way they will purify themselves.
Numbers 8:8
a young bull and its grain offering
When offering a young bull, a grain offering was usually required to accompany it.
of fine flour mixed with oil
"of fine flour that they have mingled with oil"
Numbers 8:9
assemble the whole community
"gather the whole community"
Numbers 8:10
before Yahweh
Here Yahweh refers to himself by his own name.
the people of Israel must lay their hands on the Levites

"one hundred and twenty shekels"
Numbers 7:88
twenty-four ... sixty
"24 ... 60."
a year old
"that were one year old"
after it was anointed
"after Moses had anointed it"
Numbers 7:89
he heard his voice speaking to him
"he heard Yahweh speaking to him"
from above the atonement lid ... from between the two cherubim
These two phrases describe the same location.
ark of the testimony
See how you translated this phrase in Numbers 4:5.
He spoke to him
"Yahweh spoke to Moses"

"The people Israel must lay their hands on the Levites, dedicating them to me"
Numbers 8:11
as a wave offering
"if they were a wave offering". Aaron was to present the Levites to Yahweh with the same amount of dedication as if they were a sacrifice given to him.
Numbers 8:12
The Levites must place their hands on the heads of the bulls
This is a symbolic action that identifies the Levites with the animals being offered. In this way the person is offering himself through the animal to Yahweh.
Numbers 8:13
lift them up as a wave offering to me
"dedicate them to me, as if you were lifting them up a wave offering to me". Aaron was to present the Levites to Yahweh as if he were lifting up an offering to Yahweh.
Numbers 8:15
You must purify them. You must offer them as a wave offering
"But first, you must purify them. You must offer them as a wave offering". Yahweh repeats these things to emphasize their importance. This must happen before the Levites go to serve at the tent of meeting.
You must offer them as a wave offering
"You must dedicate them to me, as if you were presenting a wave offering to me". Aaron was to present the Levites to Yahweh as if they were a wave offering to him.
Numbers 8:16
firstborn, the first issue of the womb
The phrase "first issue of the womb" is another way of saying "firstborn."
Numbers 8:17
I took the lives
"I killed". This is a polite way of referring to when a person kills someone.
I set them apart
"the firstborn from among the people of Israel."
Numbers 8:18
I have taken the Levites from among the people of Israel instead of all the firstborn

"I have taken the Levites instead of all the firstborn from among the people of Israel"

Numbers 8:19

I have given the Levites as a gift to Aaron and his sons

Yahweh appointing the Levites to help Aaron and his sons is spoken of as if they were a gift that Yahweh were giving to Aaron and his sons.

I have taken them ... I have given them

Here "them" refers to the Levites.

when they come near

Here "they" refers to the people of Israel.

Numbers 8:20

Moses, Aaron, and the whole community of the people of Israel ... The people of Israel did this with them

"Moses, Aaron, and the whole community of the people of Israel did with the Levites everything that Yahweh had commanded Moses concerning the Levites". Here there are three parallel sentences that give the same information. It is repeated to emphasize that the people did this with the Levites as Yahweh had commanded.

Numbers 8:22

to do their service

"to serve"

before Aaron and before Aaron's sons

"in the presence of Aaron and his sons"

This was

"What they did was"

They treated all the Levites in this way

"They did to the Levites what Yahweh commanded." The word "They" refers to the people of Israel.

Numbers 8:24

All of this is for the Levites

"All of these commandments are for the Levites"

twenty-five years old

"25 years old"

must join the company to serve in the tent of meeting

The word "company" refers to the rest of the people working in the tent of meeting. See how you translated this phrase in Numbers 4:3.

Numbers 8:25

at the age of fifty years

"at 50 years old" or "when they become 50 years old"

Numbers 8:26

deal with the Levites in all their responsibilities

"make sure the Levites do their duty"

Chapter 9

Numbers 9:1

in the first month of the second year after they came out from the land of Egypt

This means that they had come out of Egypt a year earlier. They were beginning their second year in the wilderness.

in the first month

This is the first month of the Hebrew calendar. It marks when God brought the people of Israel out of Egypt.

after they came out from the land of Egypt

"after they left the land of Egypt". Here "they" refers to the people of Israel.

Numbers 9:2

Let the people ... at its fixed time of year

"Let the people ... at the time of year they currently observe it". The word "fixed" means "previously set." This means that this is when the observe it every year. This chapter records the celebration of the Passover for the first time since it began. The people kept the Passover as directed by the Lord.

Numbers 9:3

On the fourteenth day ... at its fixed time of year

"On the fourteenth day ... and observe it, for this is the time you do celebrate it every year"

the fourteenth day

"day 14"

follow all the regulations, and obey all the decrees

These two phrases mean basically the same thing and are combined to emphasize that they needed to obey the commands.

You must keep it

"You must observe it" or "You must celebrate it"

Numbers 9:4

keep the Festival of the Passover

"observe the Festival of the Passover" or "celebrate the

Festival of the Passover"

Numbers 9:5

in the first month, on the fourteenth day of the month

"on day 14 of the first month." This refers to time in the Jewish calendar.

Numbers 9:6

became unclean by the body of a dead man

"became unclean because they touched the body of a dead man"

unclean

A person who God considers spiritually unacceptable or defiled is spoken of as if the person were physically unclean.

keep the Passover

"observe the Passover" or "celebrate the Passover"

Numbers 9:7

because of the dead body of a man

"because we have touched the body of a dead man"

Why do you keep us from offering the sacrifice ... among the people of Israel?

"It is not fair that you keep us away from offering the sacrifice ... among the people of Israel."

fixed

set or predetermined

Numbers 9:10

unclean

A person who God considers spiritually unacceptable or defiled is spoken of as if the person were physically unclean.

because of a dead body

"because you have touched a dead body"

Numbers 9:11

eat the Passover

"observe the Passover" or "celebrate the Passover"

the second month on the fourteenth day
"day 14 of month 2." This refers to time in the Jewish calendar.
at evening
"at sunset"
with bread that is made without yeast
"with bread that contains no yeast"
bitter herbs
These are small plants that have a strong and usually bad taste.
Numbers 9:12
or break any of its bones
"and they must not break any of its bones"
Numbers 9:13
any person who is clean
A person who God considers spiritually acceptable is spoken of as if the person were physically clean.
that person must be cut off
"that person must be sent away" or "you must send that person away"
fixed
set or predetermined
That man must carry his sin
"That man must bear the punishment for his sin"
Numbers 9:14
lives among you
Here "you" is plural and refers to the people of Israel.
he must keep it according to the statute of the Passover and according to its rule
"that stranger must keep it and do all that Yahweh has commanded concerning the Passover."
in the land
"in the land of Israel"
Numbers 9:15
the tabernacle was set up
"the Levites set up the tabernacle"
the tent of the covenant decrees
See how you translated the phrase "the tabernacle of the

covenant decrees" in Numbers 1:50.
It appeared like fire until morning
"During the night the cloud looked like a huge fire until morning"
Numbers 9:16
It continued that way
"The cloud remained this way over the tabernacle"
appeared like fire at night
"it looked like a huge fire at night"
Numbers 9:17
the cloud was taken up
"moved" or "Yahweh took up the cloud"
the cloud stopped
"the cloud stopped moving"
Numbers 9:18
At Yahweh's command
"When Yahweh commanded"
Numbers 9:20
on the tabernacle
"over the tabernacle"
make camp
"set up their camp"
Numbers 9:21
from evening until morning
"only from evening until morning" or "over the tabernacle for only one night"
If it continued
"If the cloud stayed over the tabernacle"
only when the cloud lifted would they journey on
"then after the cloud moved they would travel"
Numbers 9:22
the cloud was taken up
"the cloud rose up" or "Yahweh took up the cloud"
Numbers 9:23
at Yahweh's command
"what Yahweh commanded"
Yahweh's command given through Moses
"the command that Yahweh had given through Moses"

Chapter 10

Numbers 10:1

General Information:

In the ancient Near East, trumpets were used for many purposes. They were used to call people together. They were also used to lead people into battle.

Numbers 10:2

Make two silver trumpets

"Tell someone to make two silver trumpets". This means that Yahweh commanded Moses to have someone make the trumpet. He did not make them himself.

You must use the trumpets

Moses will not blow the trumpets himself, but he will command the priests to blow them.

Numbers 10:3

in front of you

"while you are present." Moses was to be there with the priest when he blew the trumpets.

Numbers 10:4

the leaders, the heads of the clans of Israel

"the leaders, who are the heads of the clans of Israel". These two phrases refer to the same group of people. Here the second phrase is used to describe the first phrase.

Numbers 10:5

When you blow a loud signal

"When they blow a loud signal". Here the word "you" is plural. Yahweh is speaking to Moses, but he is referring to the priests. The priests will blow the trumpets, Moses will not.

Numbers 10:6

When you blow a loud signal

"When they blow a loud signal"

the second time

"time number 2" or "again"

They must blow a loud signal for their journeys

"They" refers to the priests and the word "their" refers to the people of Israel.

Numbers 10:7

When the community gathers together

"To gather the community together"

Numbers 10:8

be an ordinance for you

"be a rule for you." Here "you" is plural and refers to the people of Israel.

Numbers 10:9

When you go to war ... oppresses you

"When the people of Israel go to war ... oppresses Israel".

then you must sound an alarm with the trumpets

"then you must command the priests to sound an alarm with the trumpets". Here Yahweh again speaks to Moses using the word "you" but actually wants Moses to have the priests blow the trumpets.

call you to mind

"remember you"

Numbers 10:10

of celebration

"when you celebrate"

you must blow the trumpets

"you must command the priests to blow the trumpets"

at the beginnings of the months

There are 12 months on the Hebrew calendar. The beginning phase of the moon with its sliver of light marked the beginning of each month in the lunar calendar.

your burnt offerings ... your fellowship offerings ... you to me

In these phrases the words "your" and "you" are plural and refer to the people of Israel.

over the sacrifices

"in honor of the sacrifices"

will act as a reminder of you to me

"will act as a memorial for you of me." or "will always remind you of me."

These will act

The word "these" refers to the trumpets and the sacrifices.

Numbers 10:11

In the second year

"In year 2." This refers to the second year after Yahweh brought the Israelites out of Egypt.

in the second month, on the twentieth day of the month

"on day 20 of month 2." This is the second month of the Hebrew calendar.

the cloud was lifted

"the cloud rose up" or "Yahweh lifted the cloud"

the tabernacle of the covenant decrees

The tabernacle was also called by this longer name because the ark with the law of God was placed inside it. See how you translated this in Numbers 1:50.

Numbers 10:13

Yahweh's command given through Moses

"the commands that Yahweh had given through Moses"

Numbers 10:14

The camp under the banner of Judah's descendants

This camp includes the three tribes under the division of Judah: Judah, Issachar, and Zebulun.

went out first

They packed up their camp and they left that place before all the others left. Each tribe had its place in line as did the tabernacle. Their movements through the desert were very deliberate and ordered.

Nahshon son of Amminadab

See how you translated these names of men in Numbers 1:7.

Numbers 10:15

Nethanel son of Zuar

See how you translated these names of men in Numbers 1:8.

Numbers 10:16

Eliab son of Helon

See how you translated these names of men in Numbers 1:9.

Numbers 10:17

Gershon ... Merari

See how you translated these men's names in Numbers 3:17.

Numbers 10:18

the armies under the banner of Reuben's camp

This refers to the armies of the tribes under the division of Reuben: Reuben, Simeon, and Gad.

Elizur son of Shedeur

See how you translated these names of men in Numbers 1:5.

Numbers 10:19

Shelumiel son of Zurishaddai

See how you translated this man's name Numbers 1:6.

Numbers 10:20

Eliasaph son of Deuel

See how you translated these names of men in Numbers 1:14.

Numbers 10:21

Kohathites

This refers to the descendants of Kohath. See how you translated this in Numbers 3:27.

Numbers 10:22

The armies under the banner of Ephraim's descendants

This refers to the armies of the tribes under the division of Ephraim: Ephraim, Manasseh, and Benjamin.

Elishama son of Ammihud

See how you translated these names of men in Numbers 1:10.

Numbers 10:23

Gamaliel son of Pedahzur

See how you translated these names of men in Numbers 1:10.

Numbers 10:24

Abidan son of Gideon

See how you translated these names of men in Numbers 1:11.

Numbers 10:25

The armies that camped under the banner of Dan's descendants

This refers to the armies of the tribes under the division of Dan: Dan, Asher, and Naphtali.

Ahiezer son of Ammishaddai

See how you translated these names of men in Numbers 1:12.

Numbers 10:26

Pagiel son of Okran

See how you translated these names of men in Numbers 1:13.

Numbers 10:27

Ahira son of Enan

See how you translated these names of men in Numbers 1:15.

Numbers 10:29

Hobab son of Reuel

This is the name of a man.

that Yahweh described

"that Yahweh described to us"

we will do you good

"we will treat you well"

Numbers 10:31

You must watch out for us

"You can guide us and show us how to live in the desert"

Numbers 10:33

They journeyed

"They" refers to the people of Israel.

the mountain of Yahweh

"Mount Sinai, the mountain of Yahweh"

The ark of the covenant of Yahweh went before them

"Men carried the ark of the covenant of Yahweh before

them as they traveled". The group of Levites carrying the ark of the covenant went before the people of Israel as the traveled.

Numbers 10:35

Whenever the ark set out

"Whenever the people carrying the ark set out". Here the ark was really being carried by men.

Rise up, Yahweh

Here the phrase "rise up" is a request for Yahweh to act. In this case, Moses is asking him to scatter their enemies.

Make those who hate you run from you

"Make those who hate you run away from your ark and your people". Here Moses speaks about Yahweh causing their enemies to flee from the people of Israel as if they were fleeing from Yahweh himself.

Numbers 10:36

Whenever the ark stopped

"Whenever the people carrying the ark stopped"

many tens of thousands

"many tens of thousands of people"

Chapter 11

Numbers 11:1

Fire from Yahweh burned

"Yahweh sent fire that burned"

Numbers 11:3

That place was named

"They named that place"

Numbers 11:4

Who will give us meat to eat?

"We wish that we had meat to eat.". The Israelites ask this question in order to complain and to express their desire for something other than manna to eat.

Numbers 11:6

our appetite is gone

"we do not want to eat"

Numbers 11:7

coriander seed

Coriander is also known as cilantro and serves as a spice when dried.

resin

This is a sticky substance with a pale yellow color.

Numbers 11:10

in Moses' eyes

"in Moses' opinion" or "in Moses' judgement". Moses complained about having too much responsibility.

Therefore, God gave seventy men the spirit of prophecy to help Moses. The people complained about food, even though Yahweh was miraculously providing them with their food. The people complained because they did not have meat or fish to eat. God sent them quail. He punished some of the people, but it does not say why God did this.

Numbers 11:11

Why have you treated your servant so badly? Why are you not pleased with me?

"You should not treat me, your servant, so badly. You should not be angry with me!" or "I, your servant, have done nothing wrong for you to treat me so badly!". Moses used

these questions to complain about the way God was treating him.

You make me carry the load of all these people

"You make me responsible for all these people, but it's too hard for me"

Numbers 11:12

Did I conceive all these people?

"I am not the father of all these people."

Have I given them birth so that you should say to me, 'Carry ... baby?'

"I have not given them birth, so you have no right to say to me, 'Carry ... baby!'". Moses wants God to remember that God told him to take care of the Israelites even though Moses was not their father.

Carry them closely to your chest

To take care of the Israelites is spoken of as if it were to carry a helpless newborn baby.

Should I carry them ... to give them?

"You should not expect me to carry them ... to give them!" or "I am not able to carry them ... to give them!"

Numbers 11:13

Where can I find meat to give to all this people?

"I cannot possibly find enough meat to give to all these people."

Numbers 11:14

I cannot bear all these people alone

"I cannot provide for all these people alone"

They are too much for me

"This responsibility is too difficult for me"

Numbers 11:17

some of the Spirit that is on you

"some of the power that the Spirit has given you". The

"Spirit" here represents the power that God's Spirit had given to Moses so that he could do what God told him to do.

They will bear the burden of the people with you

"They will help you care for the people"

You will not have to bear it alone

"You will not care for them alone"

Numbers 11:18

Who will give us meat to eat?

"We wish that we had meat to eat."

Numbers 11:20

until it comes out of your nostrils

"until you are sick and vomit" or "until it feels like it would have to come out of your nostrils"

Why did we leave Egypt?

"We never should have left Egypt."

Numbers 11:21

600,000 footmen

"six hundred thousand footmen"

Numbers 11:22

Should we kill flocks and herds to satisfy them? Should we catch all the fish in the sea to satisfy them?

"We would have to kill entire flocks and herds and catch all the fish in the sea to satisfy them!"

all the fish in the sea

The word "all" is an exaggeration to show how impossible it was to provide food for all the people of Israel.

to satisfy them

"to satisfy their hunger"

Numbers 11:23

Is my hand short?

"Do you think that I am not powerful enough to do this?" or "You should know I am more than strong enough to do this.". God uses this question to rebuke Moses for thinking that God did not have the power to provide enough meat for the people.

Numbers 11:24

Yahweh's words

"what Yahweh had said"

Numbers 11:25

some of the Spirit that was on Moses

"some of the power that the Spirit had given to Moses"

put it on the seventy elders

"gave it to the seventy elders". Giving power to the elders is spoken of as putting the Spirit on them. See how you translated these phrases in Numbers 11:17

When the Spirit rested on them

"When they had power from the Spirit". Having power from the Spirit is spoken of as if the Spirit rested on them.

Numbers 11:26

The Spirit also rested on them

"The Spirit also gave them power"

Their names were written on the list

"Moses had written their names on the list"

Numbers 11:28

stop them

"tell them to stop prophesying"

Numbers 11:29

Are you jealous for my sake?

"You should not be jealous for my sake.". Moses uses this question to rebuke Joshua.

Are you jealous for my sake?

"Are you concerned that they might be taking away something that belongs to me?" or "Are you concerned that people will not respect my authority?"

that he would put his Spirit on them all

"that God's Spirit would give them all power"

Numbers 11:31

quail

a small bird

about a day's journey on one side and a day's journey on the other side

"in each direction for as far as a person could walk in one day"

about two cubits

"about 92 centimeters" or "about 1 meter". A cubit is a unit of measurement equal to about 46 centimeters.

Numbers 11:32

No one gathered less than ten homers of quail

"Everyone gathered at least ten homers of quail"

ten homers

"2,200 liters". A homer is a unit of volume equal to about 220 liters.

Numbers 11:33

While the meat was still between their teeth, while they were chewing it

"While they were still eating the meat". These two phrases mean basically the same thing. Together they emphasize that God punished them immediately, even while they were eating the meat.

the anger of Yahweh was kindled at them

"Yahweh became very angry with them"

Numbers 11:34

That place was named Kibroth Hattaavah

"They named that place Kibroth Hattaavah"

Numbers 11:35

Hazereth

This is the name of a place in the desert.

Chapter 12

Numbers 12:2

Has Yahweh spoken only with Moses? Has he not spoken also with us?

"Yahweh has not spoken only with Moses. He has also spoken with us.". Miriam and Aaron use these questions to complain that Moses had so much authority and they did not.

Numbers 12:3

Now the man Moses

"Now" is used here to mark a pause in the story. The narrator tells background information about Moses's character.

Numbers 12:5

a pillar of cloud

"a cloud shaped like a pillar" or "a tall cloud"

Numbers 12:7

My servant Moses is not like that

"I do not speak to Moses like that"

He is faithful in all my house

"Moses leads my people faithfully" or "Moses is the one whom I trust to lead my people Israel". Here "my house" represents the nation of Israel. Being faithful in God's house represents being faithful in leading Israel.

Numbers 12:8

speak to Moses directly

God used the idiom "mouth to mouth" meaning "speaking directly with both people present." This indicated that Moses was more than just a prophet and greater than other prophets.

So why are you unafraid to speak against my servant, against Moses? "You should be afraid to speak against my servant, against Moses.". Yahweh asks this question to rebuke Miriam and Aaron.

against my servant, against Moses
"against my servant, Moses"

Numbers 12:9

Yahweh's anger burned against them

"Yahweh became very angry with them"

Numbers 12:10

was as white as snow

"became very white". Leprosy turned Miriam's skin white.

Numbers 12:11

do not hold this sin against us

To hold people's sin against them is to say that they are guilty for their sin. Here it represents punishing them for their sin.

Chapter 13

Numbers 13:1

General Information:

Leaders from each of the tribes went to spy on the Promised Land in Canaan. Yahweh was not concerned with how many people were there; because he could defeat them and it appears that he is testing the faith of the people. The people were supposed to be excited to enter this wonderful land, instead they were afraid.

Numbers 13:2

which I have given

"which I have decided to give". God had decided that the land of Canaan would belong to the people of Israel, but they had not yet moved into it.

Each man must be a leader among them

"Each man whom you send must be a leader among his tribe"

Numbers 13:4

Shammua son of Zakkur

These are men's names.

Numbers 13:5

Shaphat ... Hori

These are men's names.

Numbers 13:6

Jephunneh

A man's name.

Numbers 13:7

Igal

A man's name.

Numbers 13:8

Nun

A man's name.

Numbers 13:9

Palti ... Raphu

These are men's names.

Numbers 12:12

Please do not let her be like a dead newborn whose flesh is half consumed

"Please do not let her be like a dead newborn baby whose flesh is half decayed". Miriam's leprosy would cause her body to decay until she died. The flesh being decayed is spoken of as if it were eaten.

Numbers 12:13

Please heal her, God, please

The word "please" is repeated for emphasis.

Numbers 12:14

If her father had spit in her face

This describes a situation that could have happened but did not. Spitting in someone's face was a terrible insult.

Numbers 12:15

Miriam was shut outside the camp

"Moses shut Miriam outside the camp" or "Moses sent

Miriam outside the camp".

Numbers 12:16

Hazereth

This is the name of a place in the desert. See how you translated it in Numbers 11:35.

Numbers 13:10

Gaddiel ... Sodi

These are men's names.

Numbers 13:11

Gaddi ... Susi

These are men's names.

from the tribe of Joseph (that is to say, from the tribe Manasseh)

"from the tribe of Joseph's son Manasseh"

Numbers 13:12

Ammiel ... Gemalli

These are men's names.

Numbers 13:13

Sethur ... Michael

These are men's names.

Numbers 13:14

Nahbi ... Vophsi

These are men's names.

Numbers 13:15

Geuel ... Maki

These are men's names.

Numbers 13:19

Is it good or bad? What cities are there? Are they like camps, or are they fortified cities?

"See if the land is good or bad, what kind of cities are there, and whether those cities are only camps, or whether they have defensive walls around them."

Are they like camps, or are they fortified cities

Fortified cities had strong walls around them to protect them from enemy armies. Camps did not have these walls.

Numbers 13:21

Zin ... Rehob

These are names of places. The word "Zin" is the Hebrew name of the wilderness.

Numbers 13:22

Zoan

This is the name of a place.

Hebron had been built seven years before Zoan in Egypt

"the Canaanites had built Hebron 7 years before the Egyptians built Zoan"

Ahiman ... Sheshai ... Talmai

These are names of clans that were named after their ancestors.

Anak

This is the name of a man.

Numbers 13:23

Eshkol

This is the name of a place.

between two of their group

"between two men of their group"

Numbers 13:24

That place was named

"They named that place"

Numbers 13:25

After forty days

"After 40 days"

Numbers 13:26

They brought back word

"They brought back their report"

Numbers 13:27

It certainly flows with milk and honey

"It is certainly excellent for raising livestock and growing crops" or "It is certainly very fertile land"

milk

"food from livestock"

honey

"food from crops"

Numbers 13:32

they spread around ... They said

Here "they" refers to all of the men who examined the land except for Caleb and Joshua.

the land that they had examined

Here "they" refers to all of the men who examined the land including Caleb and Joshua.

a land that eats up its inhabitants

"a very dangerous land" or "a land where the people will kill us"

Numbers 13:33

the Nephilim

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

Anak

This is the name of a man.

In our own sight ... in their sight

"In our own opinion ... in their opinion" or "In our own judgment ... in their judgment"

we were like grasshoppers in comparison with them

"we are as small as grasshoppers in comparison with them"

Chapter 14

Numbers 14:1

General Information:

The author uses several rhetorical questions in this chapter. These questions indicate that people did not have faith in Yahweh. Yahweh also uses rhetorical questions to show the people's lack of faith.

Numbers 14:3

Why did Yahweh bring us to this land to die by the sword?

"Yahweh should not have brought us to this land only to die by the sword."

to die by the sword

"to die when people attack us with swords" or "to die in battle"

Is it not better for us to return to Egypt?

"It would be better for us to return to Egypt than to try to conquer Canaan."

Numbers 14:4

They said to one another

This refers to the people of Israel.

Numbers 14:5

lay facedown

"lay down with their faces touching the ground." or "lay facedown in humility to God" or "lay facedown to pray to God". Moses and Aaron did this to show that they were humbling themselves before God. They feared that God might punish the people for rebelling against him.

Numbers 14:6

Nun ... Jephunneh

These are names of men.

who were some of those sent

"who were some of those whom Moses sent"

tore their clothes

Tearing one's clothes was a gesture indicating the person is very troubled and is mourning.

Numbers 14:8

The land flows with milk and honey

"It is excellent for raising livestock and growing crops" or

"It is very fertile land". See how you translated this in

Numbers 13:27.

Numbers 14:9

for they are bread to us

"We will destroy them as easily as we can eat food". Joshua and Caleb speak of destroying their enemies as easily as if they were eating bread.

Their protection will be removed from them

"Yahweh will remove their protection from them"

Their protection

"Anyone that might protect them"

Numbers 14:11

How long must this people despise me? How long must they fail to trust me, despite all the signs ... them?

"This people has despised me for too long. They have failed to trust me for too long, despite all the signs ... them."

Yahweh uses these questions to show that he was angry and had lost patience with the people.

Numbers 14:12

disinherit them

"reject them from being my people." This may imply that he would destroy them, and some versions translate it that way.

make from your own clan

Here "your" is singular and refers to Moses.

Numbers 14:14

you are seen face to face

"they have seen you" or "you speak directly to me". See

Numbers 12:8.

Numbers 14:15

as one man

"all at one time"

Numbers 14:17

my Lord

Some ancient manuscripts and modern translations read,

"Yahweh."

Numbers 14:18

abounding in steadfast love

"always showing that he loves his people"

He will by no means clear the guilty

"he will certainly not clear guilty people." or "He will always punish the guilty"

when he brings the punishment of the ancestors' sin on their descendants

"when he punishes the guilty people's descendants for the guilty people's sins"

Numbers 14:21

all the earth will be filled with my glory

"my glory will fill all the earth"

Numbers 14:22

they have still tested me

"they have continued to test me"

these ten times

"too many times"

have not listened to my voice

"have not obeyed what I have said"

Numbers 14:24

because he has a different spirit

"because he has a different attitude" or "because he is different"

and follows me wholeheartedly

"and obeys me wholeheartedly"

Numbers 14:27

How long must I tolerate this evil community that criticizes me?

"I have tolerated this evil community who has criticized me long enough."

I have heard the complaining of the people of Israel

"I have heard the people of Israel complain"

Numbers 14:28

as you have spoken in my hearing

"as I have heard you say"

Numbers 14:29

Your dead bodies will fall

"You will die"

you who were counted in the census

"you whom Moses counted in the census"

from twenty years old and upward

"twenty years old and older"

Numbers 14:30

You will certainly not go into the land ... home, except Caleb ... Joshua ...

Nun

"The only ones of you who will go into the land ... home are Caleb ... Joshua ... Nun"

Numbers 14:32

your dead bodies will fall

"you will die"

Numbers 14:33

Your children will be shepherds in the wilderness

"Your children will wander in the wilderness." This is because in ancient times, shepherds usually wandered from place to place so their flocks and herds could find pasture.

They must bear the punishment for your acts

"They must have me punish them for your acts" or "They must suffer because of what you have done"

until the end of your corpses

"until the last one of you dies" or "until all of you die"

Numbers 14:34

you will bear ... you will know

"you must bear ... you must know" or "you will have to bear ... you will have to know."

bear the punishment for your sins

"have me punish you for your sins" or "suffer because of your sins"

my opposition

"what it is like when I oppose you"

Numbers 14:35

They will be completely cut off

"they will come to an end" or "they will all be destroyed"

Numbers 14:37

these men who had brought out a bad report about the land were struck down, and they died of a plague before Yahweh

"Yahweh struck down these men who had brought out a bad report about the land, and they died"

Numbers 14:40

Look, we are here

These words are used to emphasize that they have changed their minds and now want to do what they should have done the day before.

Numbers 14:41

Why are you now violating Yahweh's command?

"You should not be violating Yahweh's command again."

Numbers 14:42

Yahweh is not with you

"Yahweh will not help you"

to prevent you from being defeated by your enemies

"to prevent your enemies from defeating you" or "to give you victory over your enemies"

Numbers 14:43

you will die by the sword

"you will die in battle" or "they will kill you when you fight against them"

you turned back from following Yahweh

"you stopped obeying Yahweh" or "you have decided not to obey Yahweh"

he will not be with you

"he will not help you"

Numbers 14:44

they arrogantly went up into the hill country

"they dared to go up into the hill country even though God did not approve"

into the hill country

Much of the land of Israel is elevated. When the Israelites

crossed the Jordan River valley to attack the Canaanites, there were hills that they had to climb in order to go farther.

Chapter 15

Numbers 15:1

General Information:

Numbers 15:1-32 indicates what God told Moses to tell the people of Israel. As the people travel through the wilderness, Yahweh is purifying them. He is doing this so that they are able to enter into the Promised Land.

Numbers 15:3

to produce a pleasing aroma for Yahweh from the herd or the flock
"to produce from the herd or flock a smell that pleases Yahweh." or "to please Yahweh by burning a sacrifice from the herd or the flock." The Lord's pleasure with the aroma represents his pleasure with the person who burns the offering.

Numbers 15:4

a tenth of an ephah

"about 2 liters" or "two liters". An ephah is a unit of volume equal to about 22 liters.

one-fourth of a hin

"about 1 liter" or "one liter". A hin is a unit of volume equal to about 3.7 liters.

Numbers 15:6

two-tenths of an ephah

"4 liters" or "four and a half liters"

a third of a hin

"one liter". A hin is a unit of volume equal to about 3.7 liters.

Numbers 15:7

It will produce a sweet aroma for Yahweh

"It will produce a smell that pleases Yahweh." or "You will please Yahweh by offering it."

Numbers 15:9

three-tenths of an ephah

"six and one half liters"

half a hin

"two liters"

Numbers 15:10

made by fire

"that you burn on the altar"

to produce a sweet aroma for Yahweh

"to produce a smell that pleases Yahweh." or "to please Yahweh by offering it."

Numbers 15:11

It must be done

"You must do it"

Numbers 15:12

must be done as described

"you must do as I have described"

Numbers 15:13

made by fire

"that they burn on the altar"

Numbers 15:14

he must make an offering made by fire

"he must burn an offering on the altar"

Numbers 15:15

Numbers 14:45

beat them down

"defeated them" or "crushed them"

As you are, so also must be the sojourner

"You and the sojourner staying with you are alike before Yahweh" or "The same law applies to both you and the sojourner"

He must act as you act before Yahweh

"He must act as you act in Yahweh's presence." or "he must act as you act and obey all of Yahweh's commands."

Because it says that they must act as the Israelites in Yahweh's presence, it is implied that they must obey all of Yahweh's commands.

Numbers 15:19

the food produced in the land

"the food that the land produces" or "the food that you produce in the land"

Numbers 15:20

the first of your dough

Possible meanings are that this refers to 1) the first grain that they would gather during the harvest or 2) the dough that they would make from the first of their grain.

a loaf

Calling it a loaf implies that they would cooked the dough first.

to lift it up as a contribution

"to offer it as a gift"

a contribution from the threshing floor

The offering is spoken of as being from the threshing floor because this is where they would separate the grain from the other parts of the plant.

Numbers 15:22

General Information:

The word "you" here refers to Israelite people.

Numbers 15:24

must be made a grain offering and drink offering

"you must make a grain offering and drink offering"

as commanded by the decree

"as I commanded when I made the decree"

Numbers 15:25

They will be forgiven

"I will forgive them"

made by fire

"that they made by fire" or "that they burned on the altar"

Numbers 15:26

all the community of the people of Israel will be forgiven

"I will forgive all the community of the people of Israel"

Numbers 15:27

a female goat a year old

"a one year old female goat"

Numbers 15:28

That person will be forgiven when atonement has been made

"I will forgive that person when the priest has made atonement"

Numbers 15:30

with a high hand

"defiantly" or "knowing it is a sin and not caring"

That person must be cut off from among his people
"his people must send him away" or "I will no longer consider him to be one of the people of Israel"
Numbers 15:31
has broken my commandment
"has disobeyed my commandment" or "has not obeyed what I commanded"
His iniquity will be on him
"I will punish him because of his sin" or "I will consider him guilty"
Numbers 15:34
it had not been declared what should be done with him
"Yahweh had not declared what they should do with him"
Numbers 15:35
The man must surely be put to death
"You must surely put the man to death" or "The man must surely die"
Numbers 15:38
the descendants of Israel
"the people of Israel"
Numbers 15:39
to carry them out
"to obey them"
so that you do not look to your own heart and your own eyes

Chapter 16

Numbers 16:1
Kohath
See how you translated this man's name in Numbers 3:17.
Numbers 16:2
rose up against Moses
"rebelled against Moses"
men of reputation in the community
"famous members of the community" or "important men in the community"
Numbers 16:3
You have gone too far
"You have done more than you should" or "You assume to have more authority than you should"
Why do you lift up yourselves above the rest of Yahweh's community?
"You are wrong to lift up yourselves above the rest of Yahweh's community."
lift up yourselves above the rest
"consider yourselves more important than the rest"
Numbers 16:4
he lay facedown
This indicates that Moses was humbling himself before God. He was afraid that God would punish the people for rebelling against God and his chosen leaders.
Numbers 16:5
who is set apart to him
"whom Yahweh has set apart for himself"
Numbers 16:6
censers
containers in which to burn incense
Numbers 16:7
before Yahweh
"in Yahweh's presence"
that man will be set apart to Yahweh

"so that you do not think about whatever you want". The heart represents what a person wants, and the eyes represent what a person sees and wants.
prostitute yourselves to them
"be shamefully unfaithful to me" or "do those things instead of obeying me". Being unfaithful to God by choosing to do whatever they want is spoken of as if they were women who were unfaithful to their husband by choosing to have sinful relationships with other men. The imagery of prostitution is commonly used in Scripture to indicate that Yahweh alone is to be worshiped. The people are compared to the prostitute because a husband is to only have a sexual relationship with his wife. Both the prostitute and the worship of other gods are violations of this exclusive relationship. Many cultures will struggle with this imagery because of a desire to use euphemisms.
Numbers 15:40
Connecting Statement:
The word "you" refers to the people.
call to mind
"remember"
Numbers 15:41
I am Yahweh your God
This phrase is repeated for emphasis.

"Yahweh will set apart that man for himself"
You have gone too far
"You have done more than you should" or "You assume to have more authority than you should"
Numbers 16:9
is it a small thing for you ... to serve them?
"You behave as though it is a small thing for you ... to serve them!" or "You should not consider it a small thing ... to serve them!"
a small thing for you
"not enough for you" or "unimportant to you"
Numbers 16:10
you are seeking the priesthood also
"you want to have the priesthood too" or "you want to be priests also"
Numbers 16:11
Who is Aaron that you grumble against him?
"You are not really complaining about Aaron, but about Yahweh, whom Aaron obeys!"
Numbers 16:13
Is it a small thing that you have brought us ... to kill us in the wilderness?
"You behave as though it was a small thing for you to bring us ... and kill us in the wilderness.". Dathan and Abiram use this question to rebuke Moses.
a small thing
"not enough" or "unimportant"
a land flowing with milk and honey
"that is excellent for raising livestock and growing crops" or "a very fertile land". They spoke of the land being good for animals and plants as if the milk and honey from those animals and plants were flowing through the land. See how you translated this in Numbers 14:8.

to kill us
 "to have us die"
 Numbers 16:14
 as an inheritance
 They spoke of what God would give them to be theirs forever as if it were an inheritance.
 Now do you want to blind us with empty promises?
 "Now you want to blind us with empty promises."
 to blind us
 "to deceive us"
 with empty promises
 "with promises that you do not keep" or "by promising to do things that you do not do"
 Numbers 16:15
 I have not taken one donkey from them
 "I have not taken anything from them, not even one donkey"
 Numbers 16:17
 censer
 a container in which to burn incense
 Numbers 16:19
 General Information:
 A certain Levite and a few men from the tribe of Reuben claimed that they were just as good as Moses and Aaron, and they also could do the work of sacrificing animals at the sacred tent. So Moses told them to come to the sacred tent and burn incense to Yahweh. God then made the earth open and swallow up these leaders and their families. He also sent fire to destroy 250 other men who had joined with those leaders. These actions showed that only the Levites could be priests. Also, it taught the people that to rebel against Yahweh's anointed was to rebel against Yahweh.
 Numbers 16:21
 that I may consume them
 "that I may destroy them" or "and I will destroy them"
 Numbers 16:22
 lay facedown
 This shows that Moses and Aaron were humbling themselves before God.
 the God of the spirits of all humanity
 "the God who gives life to all humanity"
 if one man sins, must you be angry with all the community?
 "please do not be angry with all the community because one man sins"
 Numbers 16:26
 you will be consumed
 "you will be destroyed"
 you will be consumed by all their sins
 "you will be destroyed because of all their sins"
 you will be consumed by all their sins
 "all their sins will destroy you" or "Yahweh will destroy you because of all their sins"
 Numbers 16:28
 By this you will know
 The word "this" refers to what Moses will say next.
 Numbers 16:30
 the earth opens its mouth and swallows them
 "and they fall into it and are buried underneath the ground". Moses speaks as if the earth were alive and the

opening in the ground into which these people would fall were a large mouth that would eat them.
 Numbers 16:32
 The earth opened its mouth and swallowed them
 "The earth opened up like a large mouth, and they fell into it and were buried in it" or "There was a giant hole in the ground, and they fell into it and were buried in it"
 Numbers 16:33
 went down alive into Sheol
 A similar phrase occurs in Numbers 16:30. See how you translated it there.
 Numbers 16:34
 They exclaimed
 "They" refers to "All Israel."
 The earth may swallow us up also
 "The earth might open up and we too will fall into it" or "If the earth opens up again, we too will fall into it and be buried"
 Numbers 16:35
 fire flashed out from Yahweh and devoured the 250 men
 "fire flashed out from Yahweh and destroyed the 250 men"
 250 men
 "two hundred and fifty men"
 Numbers 16:37
 out of the flames
 This refers to the flames that burned the 250 men.
 Numbers 16:38
 those who lost their lives
 "those who died"
 Let them be made
 "Let Eleazar make them". Here "them" refers to the censers.
 they are set apart ... They will be a sign
 Here "they" and "They" refer to the censers.
 Numbers 16:39
 that had been used by the men who were burned up
 "that the men whom the fire had burned up had used"
 Numbers 16:42
 Then it happened
 This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.
 had assembled against Moses and Aaron
 "had assembled to complain against Moses and Aaron"
 behold, the cloud
 "suddenly, the cloud."
 Numbers 16:45
 so that I may consume them
 "so that I may destroy them"
 lay down with their faces to the ground
 This indicates that Moses and Aaron are humbling themselves before God.
 Numbers 16:46
 anger is coming from Yahweh
 "Yahweh is showing us his anger" or "Yahweh is very angry and is acting according to his anger"
 Numbers 16:47
 he put in the incense
 "he burned the incense"
 Numbers 16:48

the plague was stopped
"the plague stopped spreading"
Numbers 16:49

14,700 in number
"fourteen thousand seven hundred in number"

Chapter 17

Numbers 17:2

twelve
"12"

Numbers 17:3

Levi's staff

The name Levi here refers to the tribe of Levi.

for each leader from his ancestors' tribe

The word "his" refers to "each leader."

Numbers 17:4

the covenant decrees

"the ark of the covenant" or "the box that holds the covenant decrees". The phrase "the covenant decrees" refers to the box that held the tablets that the covenant decrees were written on. God told Moses that each tribe should bring one wooden staff and leave it overnight at the temple. The next day Aaron's staff representing the tribe of Levi bloomed and produced ripe almond nuts. This showed that the tribe of Levi was still the tribe chosen to be Yahweh's priests.

Numbers 17:5

the staff of the man whom I choose will bud

"buds will start to grow on the staff of the man whom I choose"

cause the complaints from the people of Israel to stop, which they are speaking against you

"make the people of Israel stop complaining against you"

Numbers 17:6

selected from each of the ancestral tribes

"whom Moses selected from each of the ancestor's tribes"

Numbers 17:7

the tent of the covenant decrees

"the tent of the covenant box" or "the tent that the covenant decrees are in"

Numbers 17:8

behold

The word "behold" here shows that something especially important has happened.

Numbers 17:10

the covenant decrees

"the ark of the covenant" or "the box that holds the covenant decrees"

so that you may end complaints against me

"so that you may stop them from complaining against me" or they will die

"so that they will not die"

Numbers 17:12

We will die here. We will all perish!

These two phrases mean basically the same thing and are combined for emphasis.

Chapter 18

Numbers 18:1

all sins committed against the sanctuary

"all sins that anyone commits against the sanctuary"

all sins committed by anyone in the priesthood

"all sins that anyone in the priesthood commits"

anyone in the priesthood

"any priest"

Numbers 18:3

They must perform your duties

"They" refers to members of the tribe of Levi; the word

"you" is singular and refers to Aaron.

perform your duties and the duties of the whole tent

"do the work I have commanded you to do and all the work connected with the whole tent." See how you translated similar words in Numbers 1:53.

or they and also you will die

Here "they" refers to any member of the tribe of Levi who comes "near to anything in the sanctuary;" the word "you" is plural and refers to both Aaron and the rest of the Levites who are serving in approved roles.

Numbers 18:4

They must join you

"They" refers to members of the tribe of Levi; the word

"you" is singular and refers to Aaron.

perform the duties

"do all the work"

not come near you

Here "you" is plural and refers to both Aaron and the rest of the Levites.

Numbers 18:5

You must perform the duties

Here "you" is plural and refers to both Aaron and the rest of the Levites.

perform the duties for the holy place

"do all the work connected to the holy place" or "take care of everything connected to the holy place" or "keeping watch over the holy place" See how you translated similar words in Numbers 1:53.

so that my anger does not come on the people of Israel again

"so that I do not become very angry with the people of Israel again" or "so that I do not punish the people of Israel again"

Numbers 18:6

They are a gift to you

"They are like a gift to you"

given to me

"which I have set apart for myself" or "and I have set them apart for myself"

Numbers 18:7

only you and your sons

Here "you" and "your" are singular and refer to Aaron.

Other occurrences of "you" and "your" are plural and refer to Aaron and his sons.

exercise the priesthood

"do the work of priests"
 everything inside the curtain
 "everything in the room behind the curtain"
 Any foreigner who approaches must be put to death
 "Any foreigner who approaches must die" or "You must put to death any foreigner who approaches"
 who approaches
 "who approaches the sacred things"
 Numbers 18:8
 the contributions lifted up to me
 "the offerings that people give to me"
 I have given these offerings to you
 "I give these offerings to you". The tribes of Israel were required to bring a tithe (offering) to the Levites in order to free them to serve Yahweh as priests. There is a detailed description of what belonged to Yahweh in this chapter.
 as your assigned portion for all time
 "as the portion that you will continually receive"
 Numbers 18:9
 kept from the fire
 "that you do not completely burn on the altar"
 Numbers 18:12
 the firstfruits
 This refers to the first of the best oil, wine, and grain that they harvest.
 Numbers 18:13
 Everyone who is clean in your family
 "Everyone in your family who is acceptable to me"
 Numbers 18:15
 Every first issue of the womb, all the firstborn
 The word "firstborn" means the same thing and explains the phrase "first issue of the womb".
 Numbers 18:16
 Those that are to be redeemed by the people must be redeemed after becoming one month old
 "The people must buy them back when they become one month old"
 Those that are to be redeemed
 Most likely this refers only to firstborn humans that must be redeemed and not to firstborn unclean animals.
 five shekels ... which equals twenty gerahs
 "five pieces of silver ... each of which equals ten grams" or "fifty grams of silver, using the standard weights that are used in the sanctuary"
 five shekels
 "five shekels of silver"
 sanctuary shekel
 This is the shekel that people had to use in the sanctuary of the sacred tent. It weighed twenty gerahs, which was about 11 grams.
 Numbers 18:17
 You must sprinkle their blood
 "You must kill them and sprinkle their blood"
 made by fire
 "that you make by fire" or "that you burn with fire on the altar"
 an aroma pleasing to Yahweh
 "and Yahweh will be pleased with you"
 Numbers 18:18

the breast and the right thigh that are lifted as an offering
 "the breast and the right thigh that you lift up as a gift to me"
 Numbers 18:19
 I have given to you
 "I give to you". God speaks as if he had already done this because it is a decision that he had already made.
 as a continual share
 "as the portion that you will continually receive"
 an everlasting covenant of salt ... a binding covenant forever
 "an agreement forever"
 an everlasting covenant of salt
 "a covenant made with salt." or "a permanent covenant."
 Numbers 18:20
 You will have no inheritance in the people's land
 "You will not possess any of the people's land" or "You will not receive any of the land that the Israelites will possess"
 I am your share and inheritance
 "Instead, I am what you will have" or "Instead, I will allow you to serve me and I will provide for you through that service"
 Numbers 18:21
 look, I have given
 "indeed, I have given"
 as their inheritance
 "as their portion of what I give to all Israel"
 Numbers 18:23
 Among the people of Israel they must have no inheritance
 "they must not have any of the land that the other people of Israel receive"
 Numbers 18:24
 as their inheritance
 "as their portion of what I give to all Israel"
 Numbers 18:26
 When you receive from the people of Israel the tenth that I have given to you from them
 The people of Israel would offer Yahweh a tenth of their crops and animals, and Yahweh would give that to the Levites.
 for your inheritance
 "as your portion of what I give to all Israel"
 Numbers 18:27
 Your contribution must be considered by you
 "You must consider your contribution"
 Numbers 18:28
 you must give his contribution to Aaron the priest
 "you must give Aaron the priest the contribution that you owe Yahweh"
 Numbers 18:29
 that have been given to you
 "that the people of Israel give to you"
 Numbers 18:30
 the best of it
 "the best of what you have received from the people of Israel"
 Numbers 18:31
 the rest of your gifts
 The "gifts" are the offerings that the Israelites give to God and that the Levites receive from them.

Numbers 18:32

You will not bear any sin by eating and drinking it

Chapter 19

Numbers 19:1

General Information:

Ritually clean...This chapter talks about being clean. Some of these rituals were required to make a priest clean in order to set them apart to serve Yahweh. Other rituals were required because they prevented people from getting sick.

Numbers 19:2

a statute, a law

"a statute of the law" or "a legal statute"

Yahweh is commanding

"I, Yahweh, am commanding" or "I am commanding"

bring to you

Here "you" is singular and refers to Moses.

flaw or blemish

These two words mean basically the same thing and emphasize that this animal is to have no imperfections.

Numbers 19:5

in his sight

"in his view"

Numbers 19:6

priest must take cedarwood

"The priest" refers to Eleazar.

scarlet wool

"red wool"

Numbers 19:7

Then he must wash his clothes

Here "he" refers to Eleazar the priest.

he will remain unclean

Being unacceptable to God or unfit to do any sacred work is spoken of as not being clean.

Numbers 19:9

A man who is clean

Being acceptable to God and fit to do sacred work is spoken of as being clean.

These ashes must be kept

"You must keep these ashes"

Numbers 19:11

General Information:

The ideas of "clean" and "purify" represent being acceptable to God. The ideas of "unclean," "defile," "impurity," and "uncleanness" represent not being

"You will not be guilty when you eat and drink it"

acceptable to God.

the dead body of any man

"the dead body of any person"

Numbers 19:12

purify himself

"ask someone to purify him"

if he does not purify himself the third day, then he will not be clean on the seventh day

"he will be clean on the seventh day only if he purifies himself the third day"

Numbers 19:13

That person must be cut off

"That person must be sent away" or "you must send that person away". Here the phrase "be cut off" means to be disowned and sent away. See how you translated this in Numbers 9:13.

the water for impurity was not sprinkled on him

"no one sprinkled the water for impurity on him"

the water for impurity

"the water that is sprinkled on impure things to make them pure"

He will remain unclean; his uncleanness will remain on him

These two phrases mean basically the same thing and are combined for emphasis.

Numbers 19:15

Every open container with no cover becomes unclean

"Open containers will remain clean only if they have covers"

Numbers 19:16

someone who has been killed with a sword

"someone whom someone else has killed with a sword"

Numbers 19:20

that person will be cut off

"That person must be sent away" or "you must send that person away"

Numbers 19:21

the water for impurity

"the water that is sprinkled on impure things to make them pure" or "the water for making things pure." See how you translated this in Numbers 19:13.

Chapter 20

Numbers 20:1

the wilderness of Zin

The word "Zin" here is the Hebrew name of the wilderness.

the first month

This is the first month of the Hebrew calendar. It marks when God rescued the Israelites from the Egyptians. The first month is during the last part of March and the first part of April on the Western calendar.

was buried

"they buried her"

Numbers 20:2

they assembled

Here "they" refers to the community.

assembled together

"came as a mob"

Numbers 20:3

in front of Yahweh

This represents being in front of Yahweh's tent.

It would have been better if we had died when our fellow Israelites died in front of Yahweh

It is possible that this statement should be taken as hyperbole, but it does not have to be taken this way. The translator should probably avoid treating this as hyperbole.

Numbers 20:4

Why have you brought Yahweh's community into this wilderness to die here, we and our animals?

"You should not have brought Yahweh's community into this wilderness to die here, we and our animals."

Numbers 20:5

Why did you make us come up out of Egypt to bring us to this horrible place?

"You should not have made us leave Egypt to bring us to this horrible place."

Numbers 20:6

lay facedown

This indicates that Moses and Aaron are humbling themselves before God.

Numbers 20:8

before their eyes

"while they watch you"

Numbers 20:9

from before Yahweh

"from Yahweh's tent"

Numbers 20:10

Must we bring water out of this rock for you?

"You complain that there is no water. Well, we will make water come out of this rock." or "You would not be happy even if we caused water to come out of this rock. But I will do it anyway."

Must we bring

Here "we" refers to Moses and Aaron and may include Yahweh, but does not include the people.

Numbers 20:11

struck the rock twice

God told Moses to command water to come out of a rock for the people who were complaining that they had no water. Moses became angry with the people and hit the rock twice. God told him that he and Aaron would not be allowed to go into Canaan because he disobeyed by hitting the rock instead of just speaking to it.

Numbers 20:12

Because you did not trust me or honor me as holy in the eyes of the people of Israel

"Because you did not trust me or honor me as holy in the eyes of the people of Israel, but struck the rock instead of speaking to it as I told you"

in the eyes of the people of Israel

"while the people of Israel were watching you"

Numbers 20:13

This place was called

"People called this place"

Numbers 20:14

Your brother Israel

Moses uses this phrase to emphasize that the Israelites and the Edomites are related because their ancestors, Jacob and Esau, were brothers.

Numbers 20:16

When we called out to Yahweh

"When we prayed to Yahweh begging him to help us"

he heard our voice

"he heard our cry" or "he heard what we asked for"

Look

The word "look" here shows that they have stopped speaking about the past and are now speaking about their present situation.

Numbers 20:17

Connecting Statement:

The messengers continue speaking to the king of Edom.

We will not turn aside to the right hand or to the left

"We will not leave the road in any direction"

the king's highway

This is the main road that connects Damascus in the north to the Gulf of Aqabah in the south.

Numbers 20:18

You may not pass ... to attack you

"Your people may not pass ... to attack them". Here "you" is singular and refers to Moses, who represents the people of Israel

I will come with the sword

"I will send my army"

Numbers 20:19

the people of Israel

This phrase refers to the Israelite messengers.

walk through on foot

This means that they would simply travel through the area by walking. They would not come in chariots to attack the people of Edom.

Numbers 20:20

the king of Edom came against Israel with a strong hand with many soldiers

"the king of Edom sent a strong army of many soldiers to attack Israel"

Numbers 20:21

cross over their border

The word "their" refers to the Edomites.

Numbers 20:22

The people of Israel, the whole community

The phrase "the whole community" emphasizes that every person who was a part of "the people of Israel" was present, without exception.

Numbers 20:24

Aaron must be gathered to his people

"Aaron must die". This means that it is time for Aaron to die and for his spirit to go to the place where his ancestors are.

rebelled against my word

"refused to do what I said"

Numbers 20:26

must die and be gathered to his people

These two phrases mean that it is time for Aaron to die and for his spirit to go to the place where his ancestors are.

Numbers 20:29

thirty days

"30 days"

Chapter 21

Numbers 21:1

he fought against Israel

"his army fought against Israel"

Numbers 21:2

Israel vowed
 "The people of Israel vowed" or "The Israelites made a vow"
 Numbers 21:3
 listened to Israel's voice
 "did what Israel asked"
 Israel's voice
 "what Israel asked"
 They completely destroyed them and their cities
 "The people of Israel completely destroyed the Canaanite army and their cities"
 That place was named Hormah
 "They named that place Hormah"
 Numbers 21:5
 Why have you brought us up out of Egypt to die in the wilderness?
 "You should not made us leave Egypt to die in the wilderness!". After all Yahweh had done, they were very ungrateful. This showed their lack of faith and trust in Yahweh.
 Numbers 21:7
 we have spoken against Yahweh and you
 "we have said bad things about Yahweh and you"
 we have spoken ... from us
 The words "we" and "us" here refer to the people but not to Moses.
 Numbers 21:8
 Make a snake
 "Make a model of a snake"
 everyone who is bitten
 "everyone whom a snake bites"
 Numbers 21:9
 a bronze snake
 "a snake out of bronze"
 if he looked at the bronze snake, he survived
 Here "he" refers to "any person" who was bitten by a snake.
 Numbers 21:11
 that faces Moab
 "that is next to Moab"
 Numbers 21:13
 forms the border of Moab, between Moab and the Amorites
 The Moabite people lived south of the river and the Amorites lived on the north. The river was a boundary between them.
 Numbers 21:14
 Zahab in Suphah
 These are both names of places.
 Numbers 21:15
 the slope of the valleys that lead toward the town of Ar and lie along the border of Moab
 "the valleys that go downhill to the town of Ar and lie along the border of Moab"
 Numbers 21:16
 to Beer, the well
 "to Beer. There was a well there"
 where Yahweh said to Moses, "Gather the people together for me to give them water."
 "where Yahweh told Moses to gather the people together for him to give them water"
 Numbers 21:17
 Spring up, well

"Water, fill up the well". Here "well" represents the water in the well. The Israelites are speaking to the water as if it were a person who could hear them, and they are asking for it to fill the well.
 Numbers 21:18
 the well that our leaders dug, the well the nobles of the people dug
 These two phrases mean basically the same thing and emphasize the role of the leaders in digging the well.
 with the scepter and their staffs
 "using even their scepter and staffs". A scepter was carried by those with authority, and the staff was carried by everyone. Neither of these are digging tools. These two items emphasize that they were not too proud to use any means available
 Numbers 21:19
 Nahaliel ... Bamoth
 These are the names of places.
 Numbers 21:20
 Mount Pisgah
 This is the name of a mountain.
 looks down on the wilderness
 "rises above the wilderness"
 Numbers 21:21
 Then Israel
 "Then the Israelites". Here "Israel" refers to the people of Israel, and especially to their leaders.
 Numbers 21:22
 We will not turn into any field or vineyard
 "We will not go into any of your fields or vineyards"
 the king's highway
 This is the main road that connects Damascus in the north to the Gulf of Aqabah in the south. See how you translated this in Numbers 20:17.
 Numbers 21:23
 to pass through his border
 "to cross over his border" or "to cross over into his land"
 Jahaz
 This is the name of a place.
 he fought against Israel
 "they fought against the Israelites". Here "he" refers to King Sihon who represents himself and his army.
 Numbers 21:24
 Israel attacked
 "The Israelites attacked". Here "Israel" refers to the people of Israel.
 with the edge of the sword
 "with the sharp part of the sword." or "and completely defeated them." The "edge of the sword" is associated with death and complete destruction.
 took their land
 "conquered the land of the Amorites." Here the word "their" refers to the Amorites.
 was fortified
 "was strongly defended." The Israelites did not attack the Ammonites.
 Numbers 21:25
 Heshbon and all of its villages
 "Heshbon and the nearby villages that it controlled"
 Numbers 21:26

Sihon had taken all his land
The word "his" refers to the king of Moab.
Numbers 21:27
Heshbon ... city of Sihon
These are two names that refer to the same city.
Let the city of Sihon be rebuilt and established again
"Let someone rebuild and establish again the city of Sihon"
rebuilt and established
"completely rebuilt"
Numbers 21:28
A fire blazed from Heshbon, a flame from the city of Sihon
"King Sihon led a strong army from the city of Heshbon".
These two phrases mean basically the same thing and
emphasize that destruction will begin at Heshbon. The fire
refers to a destroying army.
devoured Ar of Moab
"destroyed the town of Ar in the land of Moab"
Numbers 21:29
Moab ... people of Chemosh
These two phrases refer to the same people.
people of Chemosh
"the people who worship Chemosh". "Chemosh" was the
name of the false god whom the Moabites worshiped.
He has made his sons
"He" and "his" refer to Chemosh.

Chapter 22

Numbers 22:1
on the other side of the Jordan River from the city
The Israelites were camped on the east side of the Jordan
River, while Jericho was on the west side.
Numbers 22:2
Balak son of Zippor
Balak was king of Moab.
Zippor
Zippor is the father of Balak.
Numbers 22:3
Moab was very afraid of the people ... Moab was in terror of the people
of Israel
"All of the Moabites were very afraid"
because they were many
"because there were many of them"
Numbers 22:4
The king of Moab said to the elders of Midian
The Moabites and the Midianites were two different groups
of people, but the Midianites were living in the land of
Moab at that time.
This multitude will eat up all that is around us as an ox eats up the grass
in a field
The way the Israelites will destroy their enemies is spoken
of as if they were an ox eating up the grass in a field.
Now Balak son of Zippor was king of Moab at that time
This changes from the main story to background
information about Balak.
Numbers 22:5
He sent messengers
"Balak sent messengers"
Beor
This is the name of Balaam's father.

Numbers 21:30
we have conquered
Here "we" refers to the Israelites who defeated Sihon.
Heshbon is devastated
"We have devastated Heshbon"
Heshbon ... all the way to Dibon ... all the way to Nophah ... to Medeba
These are all places in Sihon's kingdom. This means the
Israelites destroyed Sihon's entire nation.
Numbers 21:32
drove out
"chased away"
Numbers 21:33
went out against them
"attacked them"
Numbers 21:34
Do to him as you did to Sihon king of the Amorites
"Destroy him like you destroyed Sihon king of the
Amorites". The Israelites had completely destroyed Sihon.
Numbers 21:35
So they killed him
"So the army of Israel killed Og"
none of his people were left alive
"all of his people were dead"
they took over his land
"they took control of his land"

Pethor
This is the name of a city.
of his nation and his people
"of Balaam's nation and people". The chapter begins a
section on Balaam. The king of Moab wanted the prophet
Balaam to come and curse Israel. God told him not to go but
he wanted to go; so God told him to say only what God
wanted him to say. Yahweh was able to use Balaam, even
though he was not a prophet of Yahweh.
He called him
"Balak called Balaam." Balak did not speak to Balaam
directly, but did so through the messengers he sent.
They cover the face of the earth
"They are extremely numerous"
the face of the earth
This refers to the surface of the earth.
Numbers 22:6
drive them
"chase them"
I know that those you bless will be blessed, and that those you curse
will be cursed
"I know you have the power to bless or to curse people"
Numbers 22:7
payment for divination
"money to pay Balaam to curse Israel"
They came to Balaam
"They went to Balaam"
spoke to him Balak's words
"told him the message from Balak"
Numbers 22:8
I will bring you
"I will tell you"

Numbers 22:9

God came to Balaam

"God appeared to Balaam"

Who are these men who came to you?

"Tell me about these men who came to you.". Yahweh uses a question to introduce a new topic of conversation.

Numbers 22:11

Look ... drive them out

Balaam restates the message that Balak sent to him. See how you translated these phrases in Numbers 22:5-6.

drive them out

"chase them away"

Numbers 22:12

because they have been blessed

"because I have blessed them"

Numbers 22:16

They came to Balaam

"They went to Balaam"

Numbers 22:17

this people

"this group of people"

Numbers 22:18

Balak's servants

These were probably soldiers, not household servants.

Even if Balak would give me his palace full of silver and gold

Balaam is describing something that would never happen.

He is emphasizing that there is nothing that could make him disobey Yahweh.

I cannot go beyond the word of Yahweh ... and do less or more than what he tells me

This means Balaam cannot disobey Yahweh in any way.

Numbers 22:21

saddled his donkey

A saddle is a seat put on the back of an animal in order to ride it.

Numbers 22:22

God's anger was kindled

"God became very angry"

as someone hostile to Balaam

"as an enemy to Balaam" or "in order to stop Balaam"

Numbers 22:23

with his drawn sword

"with his sword ready to attack"

The donkey turned off the road and went into a field

The donkey did this to avoid the angel of Yahweh.

to turn her back

"to turn it back"

Numbers 22:25

She went against the wall

This was an attempt to escape from the angel of Yahweh in the road.

She went

"It went"

pinned Balaam's foot against it

"pushed Balaam's foot against it" or "hurt Balaam's foot against it"

Numbers 22:27

Balaam's anger was kindled

"Balaam became very angry". The increase in Balaam's

anger is spoken of as if it was a fire starting to burn. See how you translated a similar phrase in Numbers 22:22.

Numbers 22:28

Then Yahweh opened the donkey's mouth so she could talk

"Then Yahweh gave the donkey the ability to speak like a human would speak"

She said to Balaam

"The donkey said to Balaam"

Numbers 22:30

Am I not your donkey on which you have ridden all your life long to this present day?

"I am your donkey on which you have ridden all your life, right up to the present moment."

Have I ever been in the habit of doing such things to you before?

"I have never been in the habit of doing such things to you!"

Numbers 22:31

Then Yahweh opened Balaam's eyes, and he saw the angel of Yahweh

"Then Yahweh gave Balaam the ability to see the angel of Yahweh"

with his drawn sword

"with his sword ready to attack"

Balaam bowed down and lay facedown

This indicates that Balaam is humbling himself before the angel.

Numbers 22:32

Why have you struck your donkey these three times?

"You should not have struck your donkey these three times."

as someone hostile to you

"as an enemy to you" or "to oppose you"

Numbers 22:33

If she had not turned ... killed you and spared her life

This statement indicates what could have happened but did not. The donkey's actions saved Balaam.

Numbers 22:34

So now, if it is displeasing to you

"So if you do not want me to continue going"

Numbers 22:35

with the leaders of Balak

"with the leaders whom Balak had sent."

Numbers 22:36

Arnon

This is the name of a river. See how you translated it in

Numbers 21:13.

Numbers 22:37

Did I not send men to you to summon you?

"Surely I sent men to summon you."

Why did you not come to me?

"You should have come to me!"

Am I not able to honor you?

"Surely you know that I am able to pay you money for coming to me."

Numbers 22:38

Do I now have any power to say anything?

"But I have no power to say anything I want". Balaam uses this question to tell Balak that he will not be able to do everything that Balak asks him to do.

the words that God puts into my mouth

"the message that God wants me to say"

Numbers 22:39

Kiriath Huzoth

This is the name of a town.

Numbers 22:40

some meat

"some of the meat from the sacrifices"

Chapter 23

Numbers 23:1

Balak

This is the king of Moab. The story of Balaam continues in this chapter.

prepare seven bulls and seven rams

"kill seven bulls and seven rams as a sacrifice"

Numbers 23:3

Stand at your burnt offering and I will go

"Stay here with your burnt offering and I will go a distance away"

Numbers 23:4

I have offered up a bull and a ram

"I have killed a bull and a ram and burnt them as an offering"

Numbers 23:5

Yahweh put a message in Balaam's mouth

"Yahweh told Balaam what he wanted him to say to Balak"

Numbers 23:6

General Information:

Cursing God's people...God does not allow others to curse his people. Balaam blessed Israel twice when he was supposed to curse them. This may be taken as humor or an ironic situation.

Numbers 23:7

his proverb

"his prophecy"

Balak has brought me from Aram ... the king of Moab from the eastern mountains

These phrases mean the same thing.

denounce Israel

To "denounce" here means to judge someone harshly, to consider Israel guilty of great evil.

Numbers 23:8

How can I curse those whom God has not cursed? How can I denounce those whom Yahweh does not denounce?

"But I cannot curse those whom God has not cursed. I cannot denounce those whom Yahweh does not denounce!"

Numbers 23:9

from the top of the rocks I see him ... from the hills I look at him

Balaam viewed Israel from the top of a hill.

I see him ... I look at him

Here "him" refers to the people of Israel.

there is a people

"there is a group of people"

do not consider themselves as just an ordinary nation

"they consider themselves to be a special nation"

Numbers 23:10

Who can count the dust of Jacob or number even only one-fourth of Israel?

"There are too many Israelites to count. No one could count even a fourth of them because there are so many."

Numbers 22:41

the high place of Baal

These words could refer to 1) the same place as Bamoth in Numbers 21:19; the word Bamoth means "the high place." Or 2) another high place where people sacrificed to Baal.

the death of a righteous person

"the peaceful death of a righteous person"

a righteous person ... like his

These refer to the people of Israel as a single person.

Numbers 23:11

What have you done to me?

"I cannot believe you did this to me!"

but look

This emphasizes the shocking action that follows.

Numbers 23:12

Should I not be careful to say only what Yahweh puts in my mouth?

"I must be very careful to say only what Yahweh tells me to say."

to say only what Yahweh puts in my mouth

"to say only what Yahweh wants me to say"

Numbers 23:13

There you will curse them for me

"There you will curse the Israelites for me"

Numbers 23:14

field of Zophim

Translators may add a footnote that says: "The word 'Zophim' means 'to watch' or 'to spy.'"

Mount Pisgah

This is the name of a mountain. See how you translated this in Numbers 21:20.

Numbers 23:16

put a message in his mouth

"told him what to say"

He said

"Then Yahweh said"

Numbers 23:18

Balak, and hear ... Listen to me, you son of Zippor

These two phrases are repeated to emphasize how important it was for Balak to pay attention.

Balak ... son of Zippor

See how you translated these names in Numbers 22:2.

Numbers 23:19

Has he promised anything without doing it? Has he said he would do something without carrying it out?

"He has never promised a thing without fulfilling what he promised. He has always done exactly what he said he would do."

Numbers 23:20

I have been commanded to bless

"God has commanded me to bless the Israelites"

Numbers 23:21

disaster in Jacob ... trouble in Israel

Possible meanings are 1) God has given Israel only good things or 2) there is no sin in Israel that would cause him to judge them.

the shout of the king is among them

"they shout with joy because Yahweh is their king"
Numbers 23:22
with strength like that of a wild ox
This says that Yahweh's great strength is equal to an ox.
Numbers 23:23
it must be said
"people must say"
Look what God has done!
"Look at the good things God has done for them!"
Numbers 23:24

Chapter 24

Numbers 24:1
as at the other times
"like he did the previous times". The story of Balaam continues in this chapter. God does not allow others to curse his people. Balaam blesses Israel again and the king is angry and sends him home. This may be taken as humor or an ironic situation.
Numbers 24:2
Balaam raised his eyes
"He looked up"
Spirit of God came on him
This mean's God's Spirit took control of him to prophesy.
Numbers 24:3
He received this prophecy
"God gave him this prophecy"
Balaam son of Beor
Beor was Balaam's father. See how you translated this in Numbers 22:5.
whose eyes are wide open
This means that he sees and understands clearly.
Numbers 24:4
who sees ... who bows
Here Balaam refers to himself as "He."
who bows down
This is an act of humility.
with his eyes open
Here "eyes open" means Balaam has received the ability to know what God wants to say.
Numbers 24:6
Like valleys they spread out
Balaam speaks of the Israelies as if they were numerous enough to cover entire valleys.
like gardens by the riverside
Balaam speaks of the Israelies as if they were well-watered gardens that produce an abundant harvest.
aloes planted by Yahweh
"aloes which Yahweh has planted". Aloes are plants with a pleasant smell that grow well even in dry conditions.
Balaam speaks of the Israelies as if they would thrive and be pleasant like aloe plants.
like cedars beside the waters
Cedar trees were the largest trees in Israel. Balaam speaks of the Israelies as if they grew as large as well-watered cedar trees.
Numbers 24:7
Water will flow from their buckets, and their seed will have abundant water

the people rise like a lioness ... he has killed
This verse speaks of Israel defeating her enemies as if Israel was a lion devouring its prey.
Numbers 23:26
Did I not tell you that I must say all that Yahweh tells me to say?
"I told you before that I must say all that Yahweh tells me to say."
Numbers 23:28
which looks down on the wilderness
"which looks down on the wilderness where Israel was"

"God will bless Israel and they will have plenty of water for their seed to grow healthy crops"
Their king will be greater ... their kingdom will be honored
These two phrases emphasize how much God will bless them compared to other nations.
will be greater
will have more honor and will be more powerful
their kingdom will be honored
"other people will give honor to their kingdom"
Numbers 24:8
God will bring him
"God will bring the Israelites"
He will have strength like a wild ox
This phrase emphasizes that the Israelites have great strength. The ox was the strongest animal the Israelites owned.
He will eat up the nations
Balaam speaks of the Israelites as if they are wild animals that eat their enemies. This means they will destroy their enemies.
Numbers 24:9
He crouches down like a lion, like a lioness
Balaam compares the Israelites to both male and female lions. This means they are dangerous and always ready to attack.
Who dares disturb him?
"No one dares to disturb him!"
May everyone who blesses him be blessed; may everyone who curses him be cursed
"May God bless those who bless the Israelites; may he curse those who curse the Israelites"
Numbers 24:10
Balak's anger was kindled
"Balak became very angry"
struck his hands together in anger
This was a sign of great frustration and anger.
Numbers 24:11
flee home now
Balak is very angry and wants Balaam to leave quickly, as if Balak were going to kill him.
Numbers 24:13
Even if Balak gave me his palace full of silver and gold
This statement emphasizes that there is nothing that would make Balaam disobey God.
Did I not say this to them?
"I said this to them."
Numbers 24:14

this people
 "the Israelites"
 Numbers 24:15
 Balaam son of Beor
 Beor was Balaam's father. See how you translated this in Numbers 22:5.
 whose eyes are wide open
 This means that he sees and understands clearly.
 Numbers 24:16
 who has knowledge from the Most High
 "who knows things that God Most High has revealed to him"
 bows down
 This is a sign of submission to God.
 Numbers 24:17
 I see him, but he is not here now. I look at him, but he is not near
 Balaam is having a vision of a future event. The word "him" refers to a future leader of Israel.
 A star will come out of Jacob
 Here "star" refers to an Israelite king that will rise in power.
 out of Jacob
 "from among the descendants of Jacob"
 a scepter will rise out of Israel
 This means the same thing as the first part of the sentence.
 Here "scepter" refers to a powerful king.
 out of Israel
 "from among the Israelites in the future"
 shatter Moab's leaders
 Possible meanings are 1) he will break the heads of the leaders of Moab or 2) he will destroy the leaders of Moab.
 all the descendants of Seth
 This also refers to the Moabites, who were descendants of Seth.
 Numbers 24:18
 Edom will become a possession of Israel
 "The Israelites will occupy Edom"
 Seir will also become their possession

Chapter 25

Numbers 25:1
 Shittim
 This is the name of a place in Moab. The story of Balaam concludes in this chapter.
 Numbers 25:2
 bowed down
 This was an act of worship.
 Numbers 25:3
 Peor
 Peor was the name of a mountain. See how you translated this in Numbers 23:28.
 Yahweh's anger was kindled
 "Yahweh became very angry"
 Numbers 25:4
 all the leaders of the people
 "all the leaders of the people who are guilty of idolatry"
 to expose them in the daylight
 This means that the leaders of Israel will kill these people and leave their dead bodies out where all the people can

"Israel will also conquer the people of Seir". Here "Seir" refers to the people who lived near Mount Seir.
 Numbers 24:19
 Out of Jacob a king will come
 Jacob was the ancestor of the Israelites. "Jacob" refers to the whole people group.
 of their city
 This refers to the city of Ar where Balak met Balaam.
 Numbers 24:20
 Balaam looked at Amalek
 Here "Amalek" refers to the people of Amalek. This continues Balaam's vision while turning to look in the direction of the Amalek nation, and then he prophesies about the Amalekites.
 his end
 A singular pronoun is used because the Amalekites are spoken of as a single person.
 Numbers 24:21
 the Kenites
 This is the name of a people group who descended from Kain.
 The place where you live is strong
 "The place where you live is well defended"
 your nest is in the rocks
 "your location is as secure as a nest high in the rocks"
 Numbers 24:22
 Nevertheless you Kenites will be consumed by fire when Assyria carries you away captive
 "Nevertheless the Assyrians will destroy you Kenites like a fire, and take you away as captives"
 Numbers 24:23
 Who will survive when God does this?
 "No one will survive when God does this!"
 Numbers 24:24
 Cyprus
 This is the name of an island in the Mediterranean Sea.
 they, too, will end in destruction
 "God will destroy them also"

see them.
 Numbers 25:5
 to the judges of Israel
 "to the judges of Israel who were not guilty of idolatry"
 Peor
 Peor was the name of a mountain. See how you translated this in Numbers 23:28.
 Numbers 25:6
 brought among his family members a Midianite woman
 "brought a Midianite woman to the Israelite camp to sleep with her". Balaam told the young women from Moab to act friendly to the Israelite men and invite them to feasts in honor of their god Baal. The men went to the feasts and worshiped Baal, so God was angry and killed 24,000 Israelite men. Foreign women are often the source of problems in Israel, since they caused the men to worship their false gods.
 in the sight of Moses and all the community of the people of Israel
 Here "in the sight of" means they heard about it, or found

out about it.
Numbers 25:7
Eleazar
This is the name of Aaron's son. See how you translated it in Numbers 3:2.
Numbers 25:8
He followed
"Phinehas followed"
Numbers 25:11
Connecting Statement:
Yahweh begins to speak to Moses.
turned my rage away from the people of Israel
"caused me to no longer be angry with the people of Israel"
I have not consumed the people of Israel in my jealousy
"I have not destroyed the people of Israel in my terrible anger"
Numbers 25:13
Connecting Statement:
This is the end of Yahweh's speech that begins in verse 11.
For him ... of Israel.""
"Therefore say to them that Yahweh says that he is giving to Phinehas his covenant of peace. For him and his descendants after him, it will be a covenant of an everlasting priesthood because he was zealous for Yahweh, his God. He has atoned for the people of Israel."
Numbers 25:14

Chapter 26

Numbers 26:1
General Information:
The people are counted in preparation for entering into the Promised Land. None of the adults who came out of Egypt with Moses were still alive except the two faithful spies, Joshua and Caleb.
Numbers 26:2
Count all the community
"Count all the men of the community"
twenty years old and up
"20 years old and older"
Numbers 26:3
spoke to them
"spoke to the Israelite leaders"
plains
A plain is a large flat area of land.
Numbers 26:4
twenty years old and up
"20 years old and older"
Numbers 26:5
General Information:
The leaders of Israel are counting the men, 20 years old and older, according to their tribes and families.
was the firstborn of Israel
Here "Israel" refers to the man also known as Jacob.
From his son
The word "his" refers to Rueben.
Numbers 26:7
43,730 men
"forty-three thousand seven hundred and thirty men"
Numbers 26:8

Now
The word "Now" is used here to mark a pause in the story, where the author tells background information about Zimri and Kozbi.
who was killed
"whom Phinehas killed"
Zimri ... Salu
These are names of men.
Numbers 25:15
Zur
This is the name of a man.
Kozbi
This is the name of a woman.
Numbers 25:18
with their deceitfulness
"by deceiving you"
They led you into evil
"They persuaded you to do this evil thing"
in the case of Peor ... in the matter of Peor
Both of these phrases mean that these things happened at Mount Peor.
Peor
Peor was the name of a mountain. See how you translated this in Numbers 23:28.
who was killed
"whom Phinehas killed"

Eliab
See how you translated this man's name in Numbers 16:1.
Numbers 26:9
Eliab ... Dathan ... Abiram
See how you translated these men's names in Numbers 16:1.
Numbers 26:10
The earth opened its mouth and swallowed them up
"Yahweh caused the earth to split open, and the men fell in the hole"
fire devoured 250 men
"Yahweh caused a fire that killed 250 men"
250 men
"two hundred and fifty men"
Numbers 26:11
Korah's line
"all of Korah's family"
die out
"end"
Numbers 26:14
22,200 men
"twenty-two thousand two hundred men"
Numbers 26:18
40,500 men
"forty thousand five hundred men"
Numbers 26:22
76,500 men
"seventy-six thousand five hundred men"
Numbers 26:25
64,300 men
"sixty-four thousand three hundred men"

Numbers 26:27

60,500 men

"sixty thousand five hundred men"

Numbers 26:34

52,700 men

"fifty-two thousand seven hundred men"

Numbers 26:37

32,500 men

"thirty-two thousand five hundred men"

These were Joseph's descendants, counted

"These were Joseph's descendants, descended from his sons Manasseh and Ephraim, counted". The word "these" refers to all of the men descended from Joseph's sons, Ephraim and Manasseh.

counted in each of their clans

"they counted them in each of their clans"

Numbers 26:41

45,600 men

"forty-five thousand six hundred men"

Numbers 26:43

64,400 men

"sixty-four thousand four hundred men"

Numbers 26:47

53,400 men

"fifty-three thousand four hundred men"

Numbers 26:50

45,400 men

"forty-five thousand four hundred men"

Numbers 26:51

the complete count

"the total number"

601,730

"six-hundred and one thousand, seven hundred and thirty men."

Numbers 26:53

The land must be divided

"You must divide the land"

these men

This refers to all of the men that were counted in their clans, beginning in Numbers 26:5.

according to the number of their names

"by the number of people in each clan"

Numbers 26:54

General Information:

Yahweh continues speaking to Moses.

give more inheritance

"give more land as an inheritance"

who were counted

"whom the leaders of Israel counted"

Numbers 26:55

the land must be divided

"you must divide the land"

by random lots

"by casting lots"

Numbers 26:56

distributed to them

"and you must distribute the land to them"

Numbers 26:57

General Information:

This is a list of the Levite clans. Moses counts the Levites separately from the other tribes because they did not receive any land.

counted clan by clan

"that the leaders also counted clan by clan"

Gershon ... Kohath ... Merari

See how you translated these men's names in Numbers 3:17.

Numbers 26:58

Amram's

See how you translated this man's name in Numbers 3:19.

Numbers 26:59

She bore to Amram their children

"She and Amram had children"

Numbers 26:60

Nadab ... Abihu ... Ithamar

See how you translated these men's names in Numbers 3:2.

Numbers 26:61

they offered before Yahweh unacceptable fire

"they burned an incense offering to Yahweh in a way that he did not approve of". Here the word "fire" is used to refer to "burning incense." See how you translated a similar phrase in Numbers 3:4.

Numbers 26:62

who were counted

"whom the leaders counted"

twenty-three thousand

"23,000"

one month old and up

"one month old and older"

they were not counted

"but the leaders did not count them"

because no inheritance was given to them

"because Yahweh said they would not receive any land as an inheritance"

Numbers 26:63

who were counted by Moses and Eleazar the priest

"whom Moses and Eleazar the priest counted"

Numbers 26:64

there was no man

"there were no men"

who had been counted by Moses and Aaron the priest

"whom Moses and Aaron the priest had counted"

when the descendants of Israel were counted

"when they counted the descendants of Israel"

Numbers 26:65

There was not a man left among them, except

"The only ones who were still alive were". The word "them" refers to all of the people who were counted in the wilderness of Sinai.

son of Jephunneh

Jephunneh was Caleb's father. See how you translated this in Numbers 13:6.

son of Nun

Nun was Joshua's father. See how you translated this in Numbers 11:28.

Chapter 27

Numbers 27:1

Then to Moses came the daughters of Zelophehad ... son of Joseph
"Then the daughters of Zelophehad son of Hepher son of Gilead son of Machir son of Manasseh, of the clans of Manasseh son of Joseph came to Moses." This tells us the genealogy of Zelophehad. He died without any sons. His five daughters went to Moses and requested to receive the land that Zelophehad's sons would have received. Yahweh told Moses that it is right to give a man's inheritance to his daughter if he has no son.

Zelophehad son of Hepher ... Mahlah, Noah, Hoglah, Milkah, and Tirzah
See how you translated these men's names in Numbers 26:33.

Gilead ... Makir

See how you translated these men's names in Numbers 26:29.

Numbers 27:2

They stood

"The daughters of Zelophehad stood"

Numbers 27:3

among the company that gathered themselves together to oppose

Yahweh, in the company of Korah

The words "the company of Korah" further identify the words "the company that gathered themselves together to oppose Yahweh."

gathered themselves

"made a plan"

for his own sin

"because of his own sin"

Numbers 27:4

Why should our father's name be taken away from among his clan members because he had no son?

"You should not remove our father's name from the clan members just because he did not have a son.". At that time, only sons received land as an inheritance. The daughters use this question to suggest that they should receive the inheritance and continue the family clan.

Give us a possession among our father's relatives

"Give us land where our father's relatives live"

Numbers 27:7

a possession

"land"

among their father's relatives

"where their father's relatives live"

Numbers 27:11

be a law established by decree for the people of Israel

"be a law that all the people of Israel must obey"

has commanded me

Here "me" refers to Moses.

Numbers 27:12

this mountain of Abarim

"this mountain in the Abarim range" Abarim was a range or line of mountains in Moab.

that I have given to the people of Israel

"that I will give to the people of Israel". Here Yahweh speaks about the land that he is giving the people of Israel as if he has already given it to them.

Numbers 27:13

you, too, must be gathered to your people

"you must die". This means that Moses will die and his spirit will go to the place where his ancestors are.

like Aaron your brother

"and you must die like your older brother Aaron died"

Numbers 27:14

you two rebelled

This refers to Moses and Aaron.

wilderness of Zin

See how you translated this phrase in Numbers 13:21.

the strife of the congregation

"when the people of Israel were rebelling against me"

when the water flowed from the rock, in your anger

This refers to an event when Yahweh made water miraculously flow out of a rock. God told Moses to speak to the rock. Instead, Moses hit the rock because he was angry with the people. See Numbers 20:8-13.

you failed to honor me as holy

"you did not treat me as holy"

before the eyes of the whole community

"in front of the whole community"

waters of Meribah

See how you translated this phrase in Numbers 20:13.

Numbers 27:16

the God of the spirits of all humanity

"the God over all of humanity" or "the God who gives life to all humanity"

a man over the community

"a man to lead the community"

Numbers 27:17

a man who may go out and come in before them and lead them out and bring them in

This means a person who will lead all the people and also lead the army into battle.

so that your community is not like sheep that have no shepherd

This means without a leader the people will wander and be helpless.

Numbers 27:18

Take Joshua son of Nun, a man in whom my Spirit lives

Yahweh's Spirit is in Joshua, meaning that he obeys Yahweh and follows his commands. God told Moses to appoint Joshua as the new leader. He became Yahweh's anointed leader.

lay your hand on him

"lay your hand on him to appoint him"

Numbers 27:19

command him before their eyes to lead them

"in front of all of them command Joshua to lead the people of Israel"

Numbers 27:20

General Information:

Yahweh continues speaking to Moses about Joshua.

You must put some of your authority on him

"You should give him some of your authority" or "Let him decide what the people should do"

Numbers 27:21

Urim

This was a sacred stone that the High Priest wore on his

chest plate. He used it to determine God's will.

It will be at his command that the people will go out and come in
"He will command the community's movements". "Going out" and "coming in" are two opposite commands used to emphasize that he will have full command over their movements.

both he and all the people of Israel with him, the whole community
"both he and the entire nation of Israel"

Numbers 27:22

placed him before

"told him to stand in front of"

Numbers 27:23

laid his hands on him and commanded him to lead
Here "him" refers to Joshua. The laying on of hands was a way of setting a person apart to do a special task for God. to lead

"to lead the people" or "to be the leader of the Israelites"
as Yahweh had commanded him to do

Here "him" refers to Moses.

Chapter 28

Numbers 28:1

General Information:

God commanded the Israelites to make special offerings for Sabbaths, new months, Passover and firstfruits. On each of these occasions, specific sacrifices were required.

Numbers 28:2

at the appointed times

"at the times that I haven chosen"

the food of my offerings made by fire to produce

"the food offerings that you will burn on the altar produce"

a sweet aroma for me

"a smell I enjoy"

Numbers 28:3

the offering made by fire

"the burnt offering" or "the offering you have burned by fire on the altar"

Numbers 28:5

mixed with

"which you have mixed with"

a tenth of an ephah

"2 liters" or "a tenth of an ephah (which is about 2 liters)"

one-fourth of a hin

"a liter" or "one-fourth of a hin (which is almost 1 liter)"

beaten oil

"pressed oil" or "pure olive oil." This refers to oil that has been pressed out of olives.

Numbers 28:6

that was commanded at Mount Sinai

"that Yahweh commanded at Mount Sinai"

made by fire

"that you burned on the altar"

Numbers 28:7

one-fourth of a hin

"a liter" or "one-fourth of a hin (which is almost 1 liter)"

You must pour out in the holy place a drink offering of strong drink to Yahweh

"It must be a drink offering of strong drink and you must pour it out in the holy place to Yahweh"

Numbers 28:8

like the one offered

"like the one you offered"

Numbers 28:9

two-tenths of an ephah

"four and a half liters" or "two tenths of an ephah (which is about 4.5 liters)"

mixed with oil

"which you have mixed with oil"

the drink offering with it

"the drink offering that accompanies it"

Numbers 28:12

three-tenths of an ephah

"six liters" or "three-tenths of an ephah (which is about six liters)". "Three-tenths" means three parts out of ten equal parts.

mixed with oil

"which you have mixed with oil"

two-tenths of fine flour

"four and a half liters of fine flour" or "two-tenths of an ephah (which is about 4.5 liters) of fine flour"

Numbers 28:13

a tenth of an ephah

"2 liters" or "a tenth of an ephah (which is about 2 liters)"

made by fire

"that you burned on the altar"

Numbers 28:14

half a hin

"two liters" or "half a hin (which is two liters)". "Half" means one part out of two equal parts.

a third of a hin

"1.2 liters" or "One and one-fifth liters" or "half a hin (which is 1.2 liters)"

one-fourth of a hin

"a liter" or "one-fourth of a hin (which is almost 1 liter)"

Numbers 28:15

One male goat as a sin offering to Yahweh must be offered

"You must offer one male goat to Yahweh as a sin offering"

Numbers 28:16

the first month, on the fourteenth day of the month

"During the first month, on day 14 of the month." This refers to the first month of the Hebrew calendar.

comes Yahweh's Passover

"you must celebrate Yahweh's Passover"

Numbers 28:17

On the fifteenth day of this month

"On day 15 of this month." This refers to the first month of the Hebrew calendar.

a feast is to be held

"you must have a feast"

bread without yeast must be eaten

"you must eat bread without yeast"

Numbers 28:18

On the first day

"On day 1 of the feast"

there must be a holy assembly to honor Yahweh

"you must gather together to worship and honor Yahweh."
The phrase "a holy assembly" means the people gather together to worship Yahweh. Worshiping Yahweh is a holy event.

Numbers 28:19

you must offer a sacrifice made by fire, a burnt offering

"you must burn an offering on the altar"

Numbers 28:20

three-tenths of an ephah

"six liters" or "three-tenths of an ephah (which is about six liters)"

mixed with oil

"which you have mixed with oil"

Numbers 28:22

to make atonement

"to atone"

Numbers 28:23

required each morning

"which Yahweh requires each morning"

Numbers 28:24

As described here

"As I, Yahweh, have described here"

the food of the offering made by fire

"you must burn the food offering on the altar"

a sweet aroma for Yahweh

"as a sweet aroma for Yahweh"

It must be offered

"You must offer it"

Numbers 28:25

have a holy assembly to honor Yahweh

"gather together to worship and honor Yahweh."

Numbers 28:26

the day of the firstfruits

"the day of the firstfruits, that is the day." This refers to the day during the Festival of Weeks when they offer the grain offering to Yahweh.

have a holy assembly to honor Yahweh

"gather together to worship and honor Yahweh."

Numbers 28:28

mixed with oil

"which you have mixed with oil"

three-tenths of an ephah

"six liters" or "three-tenths of an ephah (which is about six liters)"

Numbers 28:29

fine flour mixed with oil

"fine flour which you mix with oil"

Numbers 28:30

to make atonement

"to atone"

Numbers 28:31

their drink offerings

"the drink offerings that are offered with them" or "the drink offerings that accompany them"

Chapter 29

Numbers 29:1

General Information:

This chapter continues the material from the previous chapter about offerings on specific days.

In the seventh month, on the first day of the month

"On day 1 of month 7". This refers to the seventh month of the Hebrew calendar.

have a holy assembly to honor Yahweh

"gather together to worship and honor Yahweh."

It will be a day when you blow trumpets

"It will be a day when the priests blow trumpets". The priests blew the trumpet to begin a worship service or to gather the community together. This is also known as "The Feast of Trumpets". Be sure to look back to Exodus 23:16, Exodus 34:22 and Numbers 28:26 to recall the Feasts of Harvest, Ingathering and Weeks.

Numbers 29:3

their grain offering

"the grain offerings that are offered with them" or "the grain offerings that accompany them"

mixed with oil

"which you have mixed with oil"

three-tenths of an ephah

"six liters of fine flour mixed with oil" or "three-tenths of an ephah (which is about six liters)"

two-tenths

"four and a half liters of fine flour mixed with oil" or "two-tenths of an ephah (which is about 4.5 liters)". "Two tenths" means two parts out of ten equal parts.

Numbers 29:4

one-tenth

"2 liters of fine flour mixed with oil" or "a tenth of an ephah (which is about 2 liters)"

Numbers 29:5

to make atonement

"to atone"

Numbers 29:6

in the seventh month ... the first of each month

"in month 7 ... day 1 of each month." The word "month" refers to a month of the Hebrew calendar.

of each month: the special burnt offering ... with it

"of each month—the special burnt offering ... with it." This is the offering that is made on the first day of each month.

the regular burnt offering, its grain offering, and its drink offerings

"the regular burnt offering, with the grain offering and drink offerings that accompany it". This refers to the offerings the priests were to give every day. The grain offering and drink offering were to be offered with the regular burnt offering.

you will obey what has been decreed

"you will obey Yahweh's decree" or "you will obey what Yahweh had decreed"

an offering made by fire to Yahweh

"an offering you burnt on the altar to Yahweh"

Numbers 29:7

the tenth day of the seventh month

"day 10 of month 7" The word "month" refers to those in the Hebrew calendar.

have a holy assembly to honor Yahweh

"gather together to worship and honor Yahweh."

Numbers 29:9

fine flour mixed with oil

"fine flour which you have mixed with oil"

Numbers 29:10

a tenth of an ephah

"2 liters" or "a tenth of an ephah (which is about 2 liters)"

Numbers 29:11

its grain offering, and their drink offerings

"along with the grain offering and the drink offerings that accompany them"

Numbers 29:12

the fifteenth day of the seventh month

"day 15 of month 7." The word "month" refer to those in the Hebrew calendar.

have a holy assembly to honor Yahweh

"gather together to worship and honor Yahweh."

you must celebrate the festival for him

"you must celebrate the festival for Yahweh"

Numbers 29:13

a sacrifice made by fire

"you must burn it on the altar"

thirteen young bulls, two rams, and fourteen male lambs

"13 young bulls, 2 rams, and 14 male lambs"

Numbers 29:14

fine flour mixed with oil

"fine flour which you have mixed with oil"

thirteen bulls

"13 bulls"

Numbers 29:15

fourteen lambs

"14 lambs"

Numbers 29:16

its grain offering, and the drink offering with it

The grain offering and drink offering accompany the regular burnt offering.

Numbers 29:17

On the second day of the assembly

"On day 2 of the festival." Here the word "assembly" refers to the Festival of Weeks or Feast of Tabernacles.

twelve young bulls, two rams, and fourteen male lambs

"12 young bulls, 2 rams, and 14 male lambs"

Numbers 29:18

as were commanded

"as Yahweh commanded"

Numbers 29:19

its grain offering, and their drink offerings

"along with the grain offering and the drink offerings that accompany them"

Numbers 29:20

the third day of the assembly

"day 3 of the festival." Here the word "assembly" refers to the Festival of Weeks.

eleven bulls, two rams, and fourteen male lambs

"11 bulls, 2 rams, and 14 male lambs"

Numbers 29:21

as were commanded

"as Yahweh commanded"

Numbers 29:22

its grain offering, and their drink offerings

"along with the grain offering and the drink offerings that accompany them"

Numbers 29:23

General Information:

Yahweh continues telling Moses what the people must do during the festival in the seventh month.

the fourth day of the assembly

"day 4 of the festival." Here the word "assembly" refers to the Festival of Weeks.

fourteen male lambs

"14 male lambs"

Numbers 29:24

as were commanded

"as Yahweh commanded"

Numbers 29:25

its grain offering, and their drink offerings

"along with the grain offering and the drink offerings that accompany them"

Numbers 29:26

the fifth day of the assembly

"day 5 of the festival." Here the word "assembly" refers to the Festival of Weeks.

Numbers 29:28

its grain offering, and their drink offerings

"along with the grain offering and the drink offerings that accompany them"

Numbers 29:29

the sixth day of the assembly

"day 6 of the festival." Here the word "assembly" refers to the Festival of Weeks.

Numbers 29:32

the seventh day of the assembly

"day 7 of the festival." Here the word "assembly" refers to the Festival of Weeks

Numbers 29:35

General Information:

Yahweh tells Moses what the people must do after the seven-day festival in the seventh month.

eighth day

This "eighth" is the ordinal number for eight.

have another solemn assembly

"gather together again to worship Yahweh." This is another assembly similar to the one on the first day of the festival.

Numbers 29:36

an offering made by fire

"you must burn it on the altar"

Numbers 29:37

their grain offering and their drink offerings

"the grain offerings and the drink offerings". These offerings were to be offered with the bull, the ram, and the lambs.

as were commanded

"as Yahweh commanded"

Numbers 29:39

These are what you must offer

"These offerings are what you must offer"

Chapter 30

Numbers 30:2

a man makes a vow

"any man". The words "a man" refer to any man, not one particular man. Because a vow is a type of promise, men must do what they have vowed to do. A father or a husband has one day in which to cancel a woman's vow. Otherwise, she must do what she vowed she would do.

to bind himself with a binding promise

"committing to fulfill a promise" or "promising to do something"

he must not break his word. He must keep his promise to do everything that comes out of his mouth

Here "word" refers to what he said. These two sentences are combined to emphasize that he must fulfill his promises.

he must not break his word

"he must fulfill his promises"

everything that comes out of his mouth

"to do everything that he says he will do" Here the word "mouth" refers to the things that the man says.

Numbers 30:3

binds herself with a promise

"commits herself to fulfilling a promise"

Numbers 30:4

the vow and the promise

"the vow". These two phrases emphasize what she has promised to do.

by which she has bound herself

"that she has committed herself to fulfill"

he says nothing to reverse her

"he does not cancel what she has said"

will stand

"she will be obligated to fulfill".

Numbers 30:5

her vows or the pledges

"her vows"

will stand

"she will be obligated to fulfill"

Yahweh will forgive her

"Yahweh will forgive her for not fulfilling her vows"

Numbers 30:6

rash

something done without thinking

by which she has bound herself

"which she has committed herself to fulfill"

Numbers 30:7

says nothing to her

"says nothing to her about her vow" or "does not tell her to have Yahweh release her from the vow". You may need to specify that her husband says nothing to her about her vow.

by which she bound herself

"that she has committed herself to fulfill"

will stand

"she will be obligated to fulfill"

Chapter 31

Numbers 30:8

the vow that she has made ... the rash talk of her lips

"the vow that she has made ... that is, the rash talk of her lips." These two phrases refer to the same thing. The second phrase describes the vow that the woman made.

the rash talk of her lips

"the rash things she has said" or "her rash promise". The phrase "the rash talk" refers to the rash promise that she made. Here "her lips" means the woman herself.

with which she has bound herself

"that she has committed herself to fulfill"

Yahweh will forgive her

"Yahweh will forgive her for not fulfilling her vow". Here Moses speaks about Yahweh forgiving the woman for not fulfilling her vow as if he were releasing her from something that bound her.

Numbers 30:9

General Information:

Moses continues telling the leaders of the tribes what Yahweh has commanded.

a divorced woman

"a woman whom a man has divorced"

will stand against her

"she will be obligated to fulfill"

Numbers 30:10

If a woman made a vow in her husband's house

"If a married woman makes a vow"

Numbers 30:11

then all her vows will stand

"then she must fulfill all her vows"

Numbers 30:12

then whatever came out of her lips

"then whatever she said"

will not stand

"she will not be obligated to fulfill"

Yahweh will forgive her

"Yahweh will forgive her for not fulfilling her vow"

Numbers 30:13

binding oath to afflict her

an oath by which the woman says that unless she fulfills the oath, God or other people have the right to afflict her

Numbers 30:14

binding promises

"obligations" or "promises"

will stand

"she will be obligated to fulfill"

because he has said nothing to her

"because her husband has said nothing to her about them"

Numbers 30:15

then he will be responsible for her guilt

"if she does not fulfill her vow, she will not be guilty of her sin, and he will be guilty instead of her". This means that her husband will be guilty of her sin instead of her if she does not fulfill her vow.

Numbers 31:1

General Information:

Israel killed the Midianites, including Balaam, for tempting them to worship Baal. This battle was at Yahweh's command. Yahweh would bring justice.

Numbers 31:2

Take vengeance on the Midianites for what they did to the people of Israel

Yahweh was punishing the Midianites for convincing the people of Israel to worship idols.

you will die and be gathered to your people

This is a polite way to emphasize that it is time for Moses to die and for his spirit to go to the place where his ancestors are.

Numbers 31:3

Arm some of your men for war

"Give weapons to some of your men"

go against Midian and carry out Yahweh's vengeance on it

"go fight a war against the Midianites, to punish them for what they did to us"

Numbers 31:4

a thousand

"1,000"

Numbers 31:5

twelve thousand

"12,000"

Israel's thousands of men

"the thousands of Israel's men"

one thousand from each tribe were provided

"every tribe sent 1,000 men to war"

twelve thousand men armed for war

All 12 tribes sent men, including the tribe of Levi. Each tribe sent 1,000 men into battle.

Numbers 31:6

the trumpets in his possession

"the trumpets that he was in charge of"

Numbers 31:8

Evi, Rekem, Zur, Hur, and Reba

These are names of kings of Midian.

Balaam son of Beor

Beor was Balaam's father. See how you translated this in Numbers 22:5.

Numbers 31:9

They took these as plunder

"They took the Midianites' possessions as their own"

Numbers 31:10

They burned all their cities where they lived and all their camps

"Israel's army burned all the Midianites' cities where they lived and all of their camps"

Numbers 31:11

They took

"The army of Israel took"

Numbers 31:12

plains

a large area of flat land

Numbers 31:14

the commanders of thousands and the captains of hundreds

"the commanders of 1,000 soldiers and the captains of 100 soldiers" or "the commanders of large military divisions

and the captains of smaller military divisions"

Numbers 31:15

Have you let all the women live?

The law was explicit on who would be permitted to live.

The army violated the law by allowing all the women and children to live. This was a rebuke to the army leaders.

Numbers 31:16

Look

"Listen"

Numbers 31:17

has known a man by lying with him

"has had sexual relations with a man"

Numbers 31:18

General Information:

Moses speaks to the commanders of the Israelite army about becoming clean before God.

keep alive for yourselves

"you may keep alive and take as wives for yourselves"

who have not known a man by lying with him

"who have not had sexual relations with any man." This refers to girls who were virgins.

Numbers 31:19

All of you

Moses is referring to anyone who fought in battle.

you must purify yourselves

They must become spiritually clean again before entering the camp.

Numbers 31:20

everything made of animal hide and goats' hair, and everything made of wood

"everything that someone has made of animal hide, goats' hair, or wood"

Numbers 31:21

General Information:

Eleazar teaches the soldiers the customs of becoming ceremonially clean before Yahweh.

Numbers 31:22

gold, silver, bronze, iron, tin, and lead

metals that were used during that time period

Numbers 31:23

that resists fire

"that will not burn"

put it through the fire

"put it into the fire"

water of cleansing

This refers to water that someone has mixed with ashes from a sin offering. See: Numbers 19:17-19.

Numbers 31:24

then you will become clean

These are the customs of becoming ceremonially clean before Yahweh.

Numbers 31:26

count all the plundered things that were captured

"count all of the possessions that the soldiers captured"

the heads of the community's ancestral clans

"the leaders of each clan in the community"

Numbers 31:28

General Information:

Yahweh continues speaking to Moses. The word "me" refers

to Yahweh.
 Then levy a tax to be given to me from the soldiers who went out to battle
 "Collect a tax from the soldiers' plunder and give it to me"
 every five hundred
 "every 500"
 Numbers 31:29
 from their half
 "from the soldiers' half"
 for a contribution to Yahweh
 "for a contribution to me"
 Numbers 31:30
 Also from the people of Israel's half
 "Also from the people of Israel's half of the plunder"
 perform the duties of my tabernacle
 "do all the work connected to my tabernacle" or "take care of everything connected to my tabernacle". See how you translated this in Numbers 1:53.
 Numbers 31:32
 Now
 Moses begins listing the amount of plunder and how much went to the soldiers, to the people, and to Yahweh.
 675,000 sheep
 "six hundred and seventy-five thousand sheep"
 Numbers 31:33
 seventy-two thousand cattle
 "72,000 cattle"
 Numbers 31:34
 sixty-one thousand donkeys
 "61,000 donkeys"
 Numbers 31:35
 thirty-two thousand women
 "32,000 women"
 women who had not known a man by lying with him
 "women who had no had sexual relations with a man."
 Numbers 31:36
 General Information:
 Moses is listing the plunder that goes to the soldiers and the tax that goes to Yahweh.
 The half that was kept for the soldiers
 "The soldiers' part of the sheep"
 337,000 sheep
 "three hundred and thirty-seven thousand sheep"
 Numbers 31:37
 the tax for Yahweh of the sheep was 675
 "the tax they were to give to Yahweh was 675 sheep"
 was 675
 "was six hundred and seventy-five"
 Numbers 31:38
 thirty-six thousand
 36,000
 seventy-two
 72
 Numbers 31:39
 were 30,500
 "were thirty thousand five hundred"
 sixty-one
 61
 Numbers 31:40

sixteen thousand
 16,000
 thirty-two
 32
 Numbers 31:41
 to be a contribution presented to Yahweh
 "to be a contribution to Yahweh"
 Numbers 31:43
 337,500 sheep
 "three hundred and thirty-seven thousand five hundred sheep"
 Numbers 31:44
 thirty-six thousand oxen
 36,000 oxen
 Numbers 31:46
 sixteen thousand women
 "16,000 women." It has been stated earlier that all the males and the married women captives were put to death.
 Numbers 31:47
 General Information:
 The tax on the people's portion was higher than the tax on the soldiers' portion.
 performed the duties of Yahweh's tabernacle
 "did all the work connected to Yahweh's tabernacle" or "took care of everything connected to Yahweh's tabernacle". See how you translated similar words in Numbers 1:53.
 Numbers 31:48
 the commanders over thousands and the captains over hundreds
 "the commanders over 1,000 soldiers and the captains over 100 soldiers" or "the commanders over large military divisions and the captains over smaller military divisions"
 See how you translated a similar phrase in Numbers 31:14.
 Numbers 31:49
 Your servants have counted
 The commanders refer to themselves as "your servants."
 This is a polite way to speak to someone with greater authority.
 not one man is missing
 "we know for certain that every man is here"
 Numbers 31:50
 armlets and bracelets, signet rings, earrings, and necklaces
 These are all types of jewelry that people wore.
 to make atonement for ourselves before Yahweh
 "to thank God for saving our lives"
 Numbers 31:51
 the gold—all the articles of craftsmanship
 "all the golden jewelry"
 Numbers 31:52
 All the gold of the contribution that they gave to Yahweh—the offerings from the commanders of thousands and from the captains of hundreds—weighed
 "All the gold of the contribution that the commanders of thousands and the captains of hundreds gave to Yahweh weighed"
 from the commanders of thousands and from the captains of hundreds
 See how you translated a similar phrase in Numbers 31:14.
 16,750
 "sixteen thousand, seven hundred and fifty"
 shekels

A shekel is 11 grams.
Numbers 31:54
as a reminder of the people of Israel for Yahweh

Chapter 32

Numbers 32:1

Now

This word is used here to mark a pause in the story. Reuben and Gad were given the land conquered east of the Jordan River. This land had good pastures, and suited these tribes because they had many sheep, goats and cattle. They had not yet entered into the Promised Land, and it would have been sinful to not fight with the rest of Israel. So they promised to enter the land to fight with the other tribes, and then return to their own land.

Numbers 32:3

Ataroth, Dibon, Jazer, Nimrah, Heshbon, Elealeh, Sebam, Nebo, and Beon

These are names of cities.

Numbers 32:4

General Information:

The people from Reuben and Gad continue speaking to Moses, Eleazar, and the other leaders.

the lands that Yahweh attacked before the community of Israel
"the lands where Yahweh enabled us to defeat the people living there"

We, your servants

The people of the tribes of Reuben and Gad refer to themselves in this way to show respect to a person of higher authority.

Numbers 32:5

If we have found favor in your eyes

"If you are pleased with us"

let this land be given to us

"give this land to us"

Do not make us cross over the Jordan

"Do not make us cross over the Jordan to take possession of land on that side". They wanted the land on the east side of the Jordan River instead of crossing over to the west side and claiming land there.

Numbers 32:6

Should your brothers go to war while you settle down here?

"It is wrong for you to settle down in this land while your brothers go to war."

Numbers 32:7

Why discourage the hearts ... the land that Yahweh has given them?

"Do not discourage the hearts ... the land that Yahweh has given them."

discourage the hearts of the people of Israel from going

"discourage the people of Israel from going" or "cause the people of Israel to not want to go"

Numbers 32:9

Valley of Eshkol

This is the name of a place. See how you translated this in Numbers 13:23.

They saw the land

"They saw the strong people and cities in the land"

discouraged the hearts of the people of Israel

"discouraged the people of Israel"

The gold will remind the people that Yahweh gave them victory, while reminding Yahweh that the people fulfilled his revenge on the Midianites.

Numbers 32:10

Yahweh's anger was kindled

"Yahweh became very angry"

Numbers 32:11

none of the men

"none of the people." This phrase refers to both men and women.

twenty years old and up

"20 years old or older"

completely followed me

"completely obeyed me" or "been completely devoted to me"

Numbers 32:12

Jephunneh ... Nun

These are names of men.

Kenizzite

This is the name of a people group.

Only Caleb and Joshua have completely followed me

"because they have not completely followed me, except for Caleb son of Jephunneh the Kenizzite, and Joshua son of Nun," which begin in Numbers 32:11.

Numbers 32:13

Yahweh's anger was kindled against Israel

"Yahweh became very angry with Israel"

forty years

"40 years"

all the generation ... sight was destroyed

"he destroyed all the generation ... sight" or "all the generation ... sight had died"

who had done evil in his sight

"who had done evil before Yahweh" or "who had done evil in Yahweh's presence"

Numbers 32:14

you have risen up in your fathers' place

"you have begun to act just like your ancestors"

to add to Yahweh's burning anger toward Israel

"to cause Yahweh to be even more angry with Israel"

Numbers 32:15

all this people

"all this generation of people"

Numbers 32:17

will be ready and armed

"will be ready to fight a war"

in the fortified cities

"in the secured cities"

Numbers 32:18

has obtained his inheritance

"has taken possession of his portion of the land"

Numbers 32:20

if you arm yourselves

"if you take your weapons"

before Yahweh

"in the presence of Yahweh"

Numbers 32:21

until he has driven out his enemies from before him
 "until Yahweh has driven out his enemies from his presence." or "until Yahweh has enabled your soldiers to defeat the enemy and force them away from his presence."
 Numbers 32:22
 the land is subdued before him
 "in his presence the Israelites have subdued the people who live in the land".
 you may return
 "you may return to this land on the east side of the Jordan"
 You will be guiltless toward Yahweh and toward Israel
 "You will have fulfilled your obligation to Yahweh and to Israel" or "There will be nothing for which Yahweh or the people of Israel can blame you."
 Numbers 32:23
 Be sure that your sin will find you out
 "Know for sure that Yahweh will punish you for your sin"
 Numbers 32:25
 Your servants
 The people of Gad and Reuben refer to themselves as "your servants."
 Numbers 32:27
 will cross over
 "will cross over the Jordan River"
 every man who is armed for war
 "every man prepared for war"
 as our master says
 "as you, our master, say" or "as you say, Master". The men speak of Moses in the third person to show great respect.
 Numbers 32:29
 every man who is armed
 "every man who is ready with his weapon"
 if the land is subdued before you
 "if Yahweh subdues before you the people living in the land" or "if they help you subdue the people living in the land"
 Numbers 32:30
 then they will acquire their possessions among you in the land of Canaan
 "then the descendants of Gad and Reuben will receive the land with you in Canaan"

Chapter 33

Numbers 33:1

by their armed groups
 "by their military divisions." This means that each tribe had their own men, who were armed, to protect them. This chapter is a summary of Israel's exodus from Egypt to the Promised Land, including their wandering through the desert. The phrase "they set out" means "they left".
 Numbers 33:2
 as commanded by Yahweh
 "as Yahweh commanded"
 departure after departure
 "from one place to another place"
 Numbers 33:3
 General Information:
 Moses lists the places the Israelites went after they left Egypt.

Numbers 32:32

We will cross over armed
 "We will cross over the Jordan ready to fight"
 our possessed inheritance
 "the portion of land that we will possess"
 will remain with us
 "will be ours"
 Numbers 32:33
 Sihon ... Og
 These are names of kings who ruled two separate kingdoms.

Numbers 32:34

Dibon, Ataroth, Aroer

These are names of cities.

Numbers 32:35

Atroth Shophan, Jazer, Jogbehah

These are names of cities.

Numbers 32:36

Beth Nimrah, and Beth Haran

These are names of cities.

Numbers 32:37

Heshbon, Elealeh, Kiriathaim

These are names of cities.

Numbers 32:38

Nebo, Baal Meon ... Sibmah

These are names of cities.

their names were later changed

"people later changed the names of these cities"

Numbers 32:39

Makir

See how you translated this man's name in Numbers 26:29.

Numbers 32:41

Jair

This is the name of a man.

Havvoth Jair

This is the name of a city.

Numbers 32:42

Nobah

This is the name of a man.

Kenath

This is the name of a city.

during the first month, leaving on the fifteenth day of the first month
 Here "first" is the ordinal number one and "fifteenth" is the ordinal number fifteen. This is the first month of the Hebrew calendar. The fifteenth day is near the beginning of April on Western calendars.

the people of Israel left openly, in the sight of all the Egyptians

"the Israelites left in plain view of the Egyptians"

Numbers 33:4

their firstborn

"their firstborn sons"

he also made judgments against their gods

"he also proved that he is greater than their gods". Yahweh proving that he is more powerful than all of the false gods that the Egyptians worshiped is spoken of as if Yahweh judged or punished those false gods.

Numbers 33:5

set out from
"departed from"
Numbers 33:6
on the edge of the wilderness
"on the border of the wilderness."
Numbers 33:8
passed through the middle of the sea
This refers to when Yahweh divided the Red Sea so that the Israelites could escape from the Egyptian army.
Numbers 33:9
twelve springs ... seventy palm trees
"12 springs ... 70 palm trees"
Numbers 33:14
where no water was found for the people to drink
"where the people could not find water to drink"
Numbers 33:15
General Information:
Moses continues to list the places the Israelites went after they left Egypt.
Numbers 33:38
in the fortieth year after
"40 years after"
in the fifth month, on the first day of the month
This is the fifth month of the Hebrew calendar. The first day is near the middle of July on Western calendars.
Numbers 33:39
123 years old
"one hundred and twenty-three years old"
Numbers 33:40

Chapter 34
Numbers 34:1
General Information:
Moses told them all of the land they would inherit and live in and said that they should divide it up by casting lots.
Numbers 34:3
wilderness of Zin
See how you translated this phrase in Numbers 33:12.
Numbers 34:4
General Information:
Yahweh continues telling Moses where the borders are for the land that he is giving to the Israelites.
Numbers 34:7
Mount Hor
See how you translated this name in Numbers 20:22.
Numbers 34:13
to the nine tribes and to the half tribe
This refers to the remaining tribes of Israel who will live on the west side of the Jordan River in the land of Canaan. The tribes of Reuben and Gad and the half tribe of Manasseh had already received their land on the east side of the Jordan River.
Numbers 34:14
following the assignment of property to their ancestor's tribe

Chapter 35
Numbers 35:1
plains
a large area of flat land. This chapter continues the

The Canaanite, the king of Arad
"The Canaanite king of Arad"
Arad
This was the name of a Canaanite city.
heard of the coming of the people of Israel
"heard that the people of Israel were coming"
Numbers 33:48
plains
a large area of flat land.
Numbers 33:52
demolish all their high places
"destroy all of their high places."
Numbers 33:53
General Information:
Yahweh continues telling Moses what the people must do when entering Canaan.
Numbers 33:54
inherit the land
The Israelites claiming the land as their permanent possession is spoken of as if they were inheriting the land. Wherever the lot falls to each clan, that land will belong to it
"Each clan will receive the land according to how the lot falls"
Numbers 33:55
like objects in your eyes and thorns in your sides
Just like a small object in a person's eye or a small thorn that sticks into a person skin can cause great irritation, so even a small portion of the Canaanites, if left in the land, would cause great trouble for the Israelites.

"according to how Yahweh assigned the property to their ancestor's tribe,"
Numbers 34:15
The two tribes and the half tribe
"The tribes of Reuben and Gad, and the half tribe of Manasseh"
Numbers 34:17
divide the land for your inheritance
Here "your" is plural and refers to the people of Israel. These men will cast lots to divide the land and distribute it to the tribes.
Numbers 34:19
General Information:
This is the list of men who will help divide the land among the tribes.
Numbers 34:21
General Information:
This continues the list of men who will help divide the land among the tribes.
Numbers 34:27
General Information:
This concludes the list of men who will help divide the land among the tribes.

material from the previous chapter. Yahweh told Moses to establish safe places for people who accidentally killed other people, to prevent revenge killings. Justice is an

important concept in this chapter.

Numbers 35:2

give some of their own shares of the inheritance that they possess to the Levites

Yahweh did not give the Levites their own land, so they had to live in cities that belonged to other tribes.

pastureland

an area of land where animals feed on grass.

Numbers 35:4

one thousand cubits

"460 meters". "1,000 cubits." A cubit is about 46 centimeters.

Numbers 35:5

two thousand cubits

"920 meters" or "2,000 cubits"

Numbers 35:6

a person who has killed someone

This refers to people who have killed someone, but it had not yet been determined whether they killed the person intentionally or accidentally.

forty-two

"42"

Numbers 35:7

forty-eight

"48"

Numbers 35:11

unintentionally

accidentally or without wanting to or trying to.

Numbers 35:12

the avenger

This refers to a close relative that seeks vengeance by killing the accused man.

so that the killer will not die without first standing trial before the community

This phrase "the killer" indicates that the community knows who killed the man who died. The question they are deciding is if the killer committed murder or if he killed by accident.

Numbers 35:16

General Information:

Yahweh continues telling Moses what the people must do.

He must certainly be put to death

"You must certainly execute him"

Numbers 35:19

The avenger of blood

"The one who avenges the murder" or "The relative seeking vengeance"

Numbers 35:21

the accused who struck him must surely be put to death

"the relative must certainly execute the accused man" or

"the accused man must die"

Numbers 35:22

without premeditated hate

"without planning it out of hate ahead of time"

without lying in wait

"without intentionally having tried to harm the victim"

Numbers 35:25

The community must rescue the killer from the power of the avenger of blood

This means if the community judges that the death was an accident, then they must save the accused man from the relative who wants to kill him.

the one who was anointed with the holy oil

"the one you anointed with holy oil"

Numbers 35:27

the avenger of blood

"the one who avenges the murder"

Numbers 35:29

through all your people's generations

"and all of your descendants who will live after you"

Numbers 35:30

the murderer must be killed

"someone must execute the murderer"

as testified to by the words of witnesses

"according to the testimony of witnesses" or "as witnesses testify to the murder"

But one witness' word alone may not cause any person to be put to death

"But the word of only one witness is not enough for you to execute a person"

Numbers 35:31

He must certainly be put to death

"You must execute him"

Numbers 35:32

You must not ... allow him to reside on his own property

"You must not ... allow him to leave the city of refuge and return home to live on his own property"

in this way

"by accepting a ransom"

Numbers 35:33

Do not pollute in this way the land where you live, because blood from murder pollutes the land

"Do not make the land where you live unacceptable to me in this way, because blood from murder makes the land unacceptable to me"

in this way

This means by disobeying the laws concerning a person who kills someone.

No atonement can be made for the land when blood has been shed on it, except by the blood of the one who shed it

"The only atonement that can be made for the land when blood has been shed on it is the blood of the one who shed it"

when blood has been shed

"when someone has shed blood" or "when someone has intentionally killed another person"

Chapter 36

Numbers 36:1

Makir

This is the name of a man. See how you translated this man's name in Numbers 26:29.

Numbers 36:2

You were commanded by Yahweh

"Yahweh commanded you"

Zelophehad

This is the name of a man. See how you translated this man's name in Numbers 26:33.
Numbers 36:3
will be removed from our ancestor's share
"will no longer belong to our ancestor's share". Women who inherited land from their father must marry men from their tribe, so the inheritance stays within the tribe.
It will be added
"It will belong to"
it will be removed from the assigned share of our inheritance
"it will no longer be a part of our inheritance"
Numbers 36:4
the year of jubilee of the people
This refers to a celebration which happens once every fifty years. In this celebration, all land that someone sold or traded must return to the original owner.
their possession will be joined
"their possession will belong"
their possession will be taken away from the possession of our ancestors' tribe
"they will take our tribe's share of the land"
Numbers 36:5
at Yahweh's word
"according to what Yahweh said."
Numbers 36:6
Let them be married to whom they think best
"Let them marry whom they want"

Chapter 1

Deuteronomy 1:1

beyond the Jordan

"east of the Jordan". This refers to the land across the Jordan River, to the east of Israel. Moses was east of the Jordan when he spoke to the Israelites.

Suph ... Paran ... Tophel ... Laban ... Hazeroth ... Dizahab

These are the names of places.

Deuteronomy 1:2

It is eleven days' journey from Horeb ... to Kadesh Barnea

"It takes eleven days to walk from Horeb ... to Kadesh Barnea"

Mount Seir

This is a mountainous area south of the Dead Sea. The area is also called "Edom."

eleven

"11"

Deuteronomy 1:3

It happened in the fortieth year, in the eleventh month, on the first day of the month, that Moses spoke

"They had lived in the wilderness for 40 years, 11 months, and 1 day, when Moses spoke"

fortieth

40th

in the eleventh month, on the first day of the month

This is the eleventh month of the Hebrew calendar. The first day is near the middle of January on Western calendars.

Yahweh

This is the name of God that he revealed to his people in the Old Testament.

they must marry only within the clan of the tribe of their father
"but they may only marry someone from their father's tribal clan"

Numbers 36:7

No possession

"No portion of the land"

Numbers 36:8

who has a possession in her tribe

"who owns a share of land in her tribe"

may own an inheritance

The land that each clan possesses is spoken of as if it were an inheritance that they received.

Numbers 36:9

No share may change hands from one tribe to another

"No one may transfer the ownership of any share of land from one tribe to another"

Numbers 36:11

Mahlah, Tirzah, Hoglah, Milkah, and Noah

See how you translated these women's names in Numbers 26:33.

Numbers 36:12

their inheritances

"the lands that they received as an inheritance"

Numbers 36:13

plains

a large area of flat land.

Deuteronomy 1:4

Yahweh had attacked

"Yahweh had enabled the Israelites to defeat". This chapter explains that Israel's conquering of the Promised Land will be done by Yahweh. They are not to fear the people of Canaan but be obedient to Yahweh. Yahweh is bringing about his judgement upon the people of Canaan.

Sihon ... Og

These are names of kings.

Heshbon ... Ashtaroth at Edrei

These are names of cities.

Deuteronomy 1:5

Beyond the Jordan

"East of the Jordan River"

Deuteronomy 1:6

spoke to us

The word "us" refers to Moses and the other people of Israel.

You have lived long enough in this hill country

"You do not need to stay near this mountain any longer"

Deuteronomy 1:7

Turn and take your journey

"Start again on your journey"

hill country ... Euphrates

Yahweh is describing places in the land that he has promised to give to the Israelites. This is an area in the hills near the place where the Amorites lived.

lowlands

an area of land that is low and flat

Deuteronomy 1:8

Look
 "Pay attention to what I am about to say"
 I have set the land before you
 "I am now giving this land to you". While the Promised Land belongs to Israel, they do not possess the land. Possessing the land is an important theme. Possessing the land depended on Israel's faithfulness.
 that Yahweh swore
 "that I, Yahweh, swore"
 fathers
 "ancestors"
 Deuteronomy 1:9
 I spoke to you at that time
 "When we were at Horeb, I spoke to you". Here "I" refers to Moses. The phrase "at that time" refers to when the Israelites were at Horeb, which is the same as Mount Sinai. I am not able to carry you myself alone
 "It is too much for me to lead you by myself".
 Deuteronomy 1:10
 as the multitude of the stars of heaven
 "a great crowd of many people"
 Deuteronomy 1:11
 a thousand times
 "very many times"
 a thousand
 1000
 Deuteronomy 1:12
 But how can I myself alone carry your loads, your burdens, and your disputes?
 "I cannot carry your loads, your burdens, and your disputes by myself."
 carry your loads, your burdens
 "take care of your problems, your complaints"
 your disputes
 "your arguments" or "your disagreements"
 Deuteronomy 1:13
 men of good repute from each tribe
 "men from each tribe whom the people of Israel respect,"
 Deuteronomy 1:15
 men of good repute
 "men whom your people respected."
 of thousands ... of hundreds ... of fifties ... of tens
 "of groups of 1,000 ... of groups of 100 ... of groups of 50 ... and groups of 10"
 captains ... officers
 These are titles for different leaders in Israel's government.
 tribe by tribe
 "from each of your tribes"
 Deuteronomy 1:16
 judge righteously between a man and his brother
 "make right and fair decisions about the disputes Israelites have with each other,"
 Deuteronomy 1:17
 General Information:
 Moses continues speaking to the judges, so the commands are plural.
 You will not show partiality
 "Do not show partiality"
 you will hear the small and the great alike

"you will treat all people alike"
 You will not be afraid of the face of man
 "Do not be afraid of anyone". "You will not" is a command.
 Deuteronomy 1:18
 at that time
 This means the time when they were at Horeb, at Mount Sinai.
 Deuteronomy 1:19
 General Information:
 Moses continues reminding the people of Israel what the previous generation of Israelites did.
 terrible wilderness that you saw
 "large and dangerous desert that you crossed through,"
 Deuteronomy 1:21
 Look ... your God ... before you; go up, take possession ... your fathers ... to you; do not be afraid, neither be discouraged
 Moses is speaking to the Israelites as if he were speaking to one man, so these forms should be singular, not plural.
 has set the land before you
 "is now giving this land to you."
 Deuteronomy 1:23
 twelve men
 "12 men"
 Deuteronomy 1:24
 They turned and went
 "They left that place and went"
 Valley of Eshkol
 This is a valley in the Hebron region, which is south of Jerusalem.
 scouted it
 "looked for places they could attack"
 Deuteronomy 1:25
 They took
 "The 12 men took"
 took some of the produce of the land in their hands
 "picked some of the produce of the land"
 brought us word and said
 "told us"
 said, 'It is a good land that Yahweh our God is giving to us.'
 "said that the land that Yahweh our God was giving to us was good"
 Deuteronomy 1:26
 Yet you refused to attack
 God commanded the Israelites to attack and destroy the Amorites, but the Israelites were afraid and refused to fight them.
 Deuteronomy 1:27
 into the hand of the Amorites
 "into the power of the Amorites"
 Deuteronomy 1:28
 Where can we go now?
 "We have nowhere to go."
 made our heart to melt
 "made us very afraid"
 are fortified up to the heavens
 "have walls so high it is like they reach up to the heavens"
 sons of the Anakim
 These are descendants of the Anak people who were very large and fierce.

Deuteronomy 1:29

I said to you

"I said to your ancestors"

Deuteronomy 1:30

before your eyes

"which you yourselves saw"

Deuteronomy 1:31

you have seen ... Yahweh your God carried you ... you went ... you came
Moses speaks to the Israelites as if they were one man, so all instances of "you" and "your" are singular.

Yahweh your God carried you, as a man carries his son

"Yahweh your God has taken care of you, like a father takes care of his son"

until you came to this place

"until you came to this land that God promised to give you"

Deuteronomy 1:33

make camp

"put up your tents,"

Deuteronomy 1:34

heard the sound of your words

"heard what you were saying"

he swore and said

God made a vow not to allow those who rebelled against him to enter the land he promised to give them.

Deuteronomy 1:35

will see

"will enter"

Deuteronomy 1:36

Jephunneh

This is the name of Caleb's father.

he wholly followed Yahweh

"he has completely obeyed me"

Deuteronomy 1:37

Yahweh was angry with me because of you

This refers to when Moses disobeyed what Yahweh told him to do because Moses was angry with the people of Israel. See Numbers 20:11-12.

Deuteronomy 1:38

Chapter 2

Deuteronomy 2:1

General Information:

Moses continues reminding the people of Israel what the previous generation of Israelites did. Yahweh is faithful to the covenant he made with Abraham and is also faithful to the promises he made with Esau and Lot. Because of this, Israel was given specific land it was able to conquer in Canaan.

Then we turned and took our journey

"Then we turned around and went"

we went around Mount Seir for many days

Possible meanings are 1) the Israelites traveled around the mountain called Seir for a very long time or 2) the Israelites wandered in a region called Mount Seir for a very long time.

Mount Seir

This is a mountainous area south of the Dead Sea. The area is also called "Edom."

many days

Nun

This is the name of Joshua's father.

who stands before you

"who stands before you as your servant" or "who helps you"

Deuteronomy 1:40

turn and take your journey

"turn around and go back on the road you have come on"

Deuteronomy 1:41

sinned against Yahweh

"we have rebelled against Yahweh by disobeying him"

we will follow

"we will obey"

to attack the hill country

"to attack the people who live in the hill country"

Deuteronomy 1:42

for I will not be with you, and you will be defeated by your enemies

"your enemies will defeat you because I will not be with you"

Deuteronomy 1:43

attacked the hill country

"attacked the people who live in the hill country"

Deuteronomy 1:44

chased you like bees

A "bee" is a small, flying insect that flies in large groups and stings people who threaten them. This means that so many Amorites attacked the Israelite soldiers that they had to leave the battle.

Seir

This is the name of a piece of land.

Hormah

This is the name of a city.

crushed you

"killed many of your soldiers"

Deuteronomy 1:45

returned and wept

"returned to Kadesh and wept"

Some languages translate this as "many nights."

Deuteronomy 2:4

of your brothers, the descendants of Esau

"of your relatives, the descendants of Esau"

Deuteronomy 2:5

I have given Mount Seir to Esau as a possession

Yahweh is reminding the Israelites that he has given this area to the descendants of Esau.

Deuteronomy 2:6

General Information:

Moses continues to instruct Israel in how they are to treat the descendants of Esau.

You will purchase food from them

"I permit you to purchase food from them" or "If you need food, you are to purchase it from them". Yahweh is giving them permission or instruction, not a command, and he is telling them not to steal.

from them

"from Esau's descendants"

Deuteronomy 2:7

your God has blessed you ... your hand ... your walking ... your God ... with you, and you have lacked

Moses speaks to the Israelites as if they were one man, so all instances of "you" and "your" are singular.

you in all the work of your hand

"all of your work"

he has known your walking

Here what happened to the people while they were walking is spoken of as their "walking."

forty years

"40 years"

you have lacked nothing

"you have had everything you needed."

Deuteronomy 2:8

by our brothers

"by our relatives"

Elath ... Ezion Geber

These are names of cities.

we turned

"we kept going"

Deuteronomy 2:9

General Information:

This is the end of a part of Moses's speech reminding the Israelites of how Yahweh guided them in the wilderness.

Do not trouble Moab

"Do not trouble the people of Moab"

Ar

This is the name of a city in Moab.

the descendants of Lot

The people of Israel were related to the descendants of Moab. Moab was the son of Lot. Lot was the nephew of Abraham.

Deuteronomy 2:10

General Information:

The writer begins to give background information about the people of the land. These words are not part of Moses's speech to the Israelites.

The Emmites lived

These words give background information about the Emmites people, who had lived in the land before the Moabites. Your language may have a special way to mark background information.

Emmites

This is the name of a people group that were considered giants.

Anakim

These are descendants of the Anak people who were very large and fierce.

Deuteronomy 2:11

General Information:

This continues the background information about the different people groups that had lived in the land.

Rephaim

This is the name of a people group that were considered giants.

Deuteronomy 2:12

Horites

This is the name of a people group.

destroyed them from before them

"killed all of them so none of them were left living with them" or "removed them from their presence by killing all of them"

Deuteronomy 2:13

General Information:

Moses continues reminding the Israelites of what had happened to them in the wilderness.

'Now rise up ... Zered.' So

"Then Yahweh told us to rise up ... Zered. So"

rise up

begin to do something

the brook Zered

This stream flows into the Dead Sea from the southeast and creates the border between Edom and Moab.

Deuteronomy 2:14

Now the days

The word "now" marks a change from the story to background information about how long the people of Israel traveled and about God's anger towards that generation. If your language has a way of showing that what follows is background information, you should use it here.

thirty-eight years

"38 years"

were gone from the people

This is a polite way of saying "had died."

Deuteronomy 2:15

the hand of Yahweh was against

"Yahweh used his power against" or "Yahweh punished"

Deuteronomy 2:18

You are

Moses speaks to the Israelites as if they were one man, so the word "you" is singular.

Deuteronomy 2:19

do not trouble ... will not give you

Moses speaks to the Israelites as if they were one man, so the command and the word "you" are singular.

to the descendants of Lot

The people of Israel were related to the descendants of Ammon. Ammon was the son of Lot. Lot was the nephew of Abraham.

Deuteronomy 2:20

General Information:

These verses begin to give background information about the people groups who lived in the land. If your language has a way of showing that what follows is background information, you should use it here.

That also is considered

"People also consider that"

Rephaim

This is the name of a people group.

Deuteronomy 2:21

Anakim

This is the name of a people group.

destroyed them before the Ammonites

"allowed the Ammonites to defeat them" or "allowed the Ammonites to kill them all"

they succeeded them and lived in their place

"the Ammonites took over everything the Rephaim had owned and have lived where the Rephaim had lived"
Deuteronomy 2:22

Horites

This is the name of a people group.

succeeded them and have lived in their place

"took over everything the Horites had owned and have lived where the Horites had lived"

Deuteronomy 2:23

General Information:

The writer finishes describing how God enabled Esau to conquer the land Esau is now inhabiting.

Avvites ... Caphtorim

These are names of people groups.

Caphtor

This is the name of a place. It may be another name for the island of Crete located in the Mediterranean Sea.

destroyed them

"destroyed the Avvim"

settled in their place

"lived where the Avvim had lived"

Deuteronomy 2:24

General Information:

The writer has finished giving background information and is now again telling what Moses said to the Israelites.

Now rise up

"Now get up" or "Now go."

go on your journey

"continue your journey"

Valley of the Arnon

This is the name of the valley of the Arnon River. It creates the border between Moab and the Amorites.

I have given into your hand

"I have given you the power to defeat"

your hand ... Begin to possess it ... fight

Moses speaks to the Israelites as if they were one man, so the word "your" and the commands "begin to possess" and "fight" are singular.

Sihon

This is the name of a king. See how you translated this in Deuteronomy 1:4.

Heshbon

This is the name of a city.

fight with him

"fight against him and his army"

Deuteronomy 2:25

terror of you ... report about you ... because of you

Moses speaks to the Israelites as if they were one man, so all instances of "you" are singular.

put the fear and terror

"put a terrible fear"

peoples that are under the whole sky

"peoples in every land"

tremble and be in anguish

"tremble in anguish."

Deuteronomy 2:26

I sent

Here "I" refers to Moses.

wilderness of Kedemoth

This is the name of a place near the valley of Arnon.

Sihon ... Heshbon

These are the names of a man and a place. See how you translated them in Deuteronomy 1:4.

with words of peace

"with my offer of peace" or "with a message from me asking for peace"

Deuteronomy 2:27

I will turn neither to the right hand nor to the left

"I will not change direction" or "I will always stay on the path"

Deuteronomy 2:28

You will sell me food for money, so that I may eat; give me water for money, so that I may drink

"I expect to have to pay for food so I can eat and to pay for water so I can drink". Moses tells Sihon that the Israelites will not steal from the Amorites and requests that Sihon and his people sell food and water to the Israelites; he is not giving a command.

sell me ... I may eat ... give me ... I may drink

"sell to me and my people ... we may eat ... give us ... we may drink". Moses is referring to the people of Israel as if they were Moses himself.

only let me pass through on my feet

"only let us walk through your land"

Deuteronomy 2:30

General Information:

Moses continues to remind the people of what happened in the past.

your God ... your might

Moses speaks to the Israelites as if they were one man, so all instances of "your" are singular.

hardened his mind and made his heart obstinate

"caused him to become very stubborn."

obstinate

refusing to change opinion or behavior

Deuteronomy 2:31

to deliver up Sihon and his land before you

"to give Sihon and his land over to you,"

begin to possess it, in order that you may inherit his land

"take possession of his land, so that you may inherit it."

Deuteronomy 2:32

Jahaz

This is the name of a city in Moab

Deuteronomy 2:34

We took all his cities

"We captured all of King Sihon's cities"

Deuteronomy 2:36

Aroer

This is the name of a city on the north bank of the Arnon River.

there was not a city too high for us

"we were able to defeat the people of every city even if the city had high walls around it"

Deuteronomy 2:37

you did not go

Moses speaks to the Israelites as if they were one man, so "you" is singular.

Jabbok River

This is the name of a river that created the border between Sihon's land and the land of the Ammonites.

Chapter 3

Deuteronomy 3:1

General Information:

Moses continues reminding the people of Israel of what happened in the past. The victories recorded in this chapter occurred on the east side of the Jordan River. This was not part of the Promised Land, which was on the west side of the Jordan River.

Og

This is the name of a king. See how you translated it in Deuteronomy 1:4

Edrei

This is the name of a city.

Deuteronomy 3:2

Sihon

This is the name of a king. See how you translated it in Deuteronomy 1:4.

Heshbon

This is the name of a city.

Yahweh said to me, 'Do not fear him; ... given you ... under your control ... You will do ... as you did ... at Heshbon.'

Yahweh is speaking to Moses as if Moses were the Israelites, so the command "do not fear" and all instances of "you" and "your" are plural.

fear him ... over him ... his people and his land

Here the words "him" and "his" refer to Og.

I have given you victory

Yahweh speaks of what he will do as if he had already done it.

You will do to him as you did to Sihon

"You will destroy Og and his people as you did Sihon"

Deuteronomy 3:3

all his people were put under our control

"Yahweh put all of Og's people under our control"

not one survivor remained for him

"all of his people were dead." This emphasizes that the Israelites did not let anyone live.

Deuteronomy 3:4

There was not one of the sixty cities that we did not take

"We took every one of the sixty cities"

sixty cities

"60 cities"

the region of Argob

This is the name of a region within Bashan.

Deuteronomy 3:5

These were all cities fortified with

"These were all cities protected by"

besides very many

"in addition to very many" or "not including very many"

Deuteronomy 3:6

Sihon

This is the name of a king.

Heshbon

This is the name of a city. See how you translated this in Deuteronomy 1:4.

Deuteronomy 3:8

out of the hand of the two kings

"from the control of the two kings" or "from the two kings"

Amorites

"Amorite people." See how you translated the name of this people group in Deuteronomy 1:4.

beyond the Jordan

"east of the Jordan River"

the Valley of the Arnon

See how you translated these words in Deuteronomy 2:24.

Mount Hermon

This is the name of a mountain at the northern border of Bashan.

Deuteronomy 3:9

Mount Hermon ... Sirion ... Senir

These are all names of the same mountain which is at the northern border of Bashan.

Deuteronomy 3:10

Bashan ... Edrei ... Og

See how you translated these in Deuteronomy 1:4.

of the plain

This is high, flat land between the Arnon River and Mount Gilead.

Salekah

This is the name of a city near Edrei.

Deuteronomy 3:11

For of the remnant ... the way people measure

This is background information about King Og.

Rephaim

See how you translated this in Deuteronomy 2:11.

Look!

"Pay attention to the important thing I am going to tell you."

Was it not in Rabbah, ... live?

"It was in Rabbah, ... live." or "It is in Rabbah ... live.". The writer uses a question to remind the people of Israel that they could go to Rabbah and see how large Og must have been.

cubits

A cubit is 46 centimeters.

the way people measure

"according to the cubit most people use"

Deuteronomy 3:12

General Information:

Moses continues reminding the people of what happened in the past.

Aroer

See how you translated the name of this town in

Deuteronomy 2:36.

the Valley of the Arnon

See how you translated these words in Deuteronomy 2:24.

Deuteronomy 3:13

All the region of Argob in Bashan was called the land of Rephaim

The writer begins to present background information about the land that the people of Israel captured. If your language has a way of showing that what follows is background information, you should use it here.

Deuteronomy 3:14

Jair

This is the name of a man.

the Geshurites and the Maakathites

These are people groups who lived west of Bashan.

Havvoth Jair

Translators may make a footnote that says: "The name 'Havvoth Jair' means 'tent villages of Jair' or 'realm of Jair.'"

Deuteronomy 3:15

I gave

Here "I" refers to Moses.

to Makir

"to the descendants of Makir". Makir was the son of Manasseh. He had died before Moses gave this land.

Deuteronomy 3:16

Jabbok River

This is the name of a river that created the border between Sihon's land and the land of the Ammonites. See how you translated this in Deuteronomy 2:37.

Deuteronomy 3:17

Another of its borders is also

"The western border of the Reubenite and Gadite territory is"

Kinnereth

the Sea of Kinnereth, also called "the Sea of Galilee" or "the Lake of Gennesaret"

Mount Pisgah

This is the name of a mountain in the northern part of the Abarim mountain range.

Deuteronomy 3:18

I commanded you at that time

Moses reminds the tribe of Reuben, the tribe of Gad, and the half tribe of Manasseh that they must help the other Israelites conquer the rest of the land God promised them.

will pass over armed before

"will take your weapons and cross the Jordan River ahead of"

your brothers, the people of Israel

"your fellow Israelites"

Deuteronomy 3:20

Yahweh gives rest to your brothers

"Yahweh allows your brothers to rest" or "Yahweh allows your brothers to stop fighting wars and live peacefully"

beyond the Jordan

Chapter 4

Deuteronomy 4:1

I am about to teach you

Moses is telling the people of Israel what God wants them to do. Moses is not allowed to enter into the Promised Land. Since they are getting ready to possess the Promised Land, Moses gives them some last instructions before his death. In order to possess the land, the people needed to obey the law of Moses. This will be the most important thing in the religious life of Israel.

to do them

"and obey them"

Deuteronomy 4:2

You will not add to the words ... neither will you diminish them

"east of the Jordan River". This refers to the land across the Jordan River, to the east of Israel. Moses was east of the Jordan when he said this. See how you translated these words in Deuteronomy 1:1.

then will you return

"only then are you to return.". Moses is emphasizing that the other tribes must possess their land before Yahweh will permit these three tribes to possess their land.

Deuteronomy 3:21

General Information:

Moses continues reminding the people of Israel about what happened in the past.

Your eyes have seen

"You have seen". Here "eyes" refers to Joshua.

Deuteronomy 3:23

I earnestly appealed

Here "I" refers to Moses. This means he asked God in a very emotional way.

Deuteronomy 3:24

to show your servant

"to show me, your servant"

your strong hand

"your power"

for what god is there ... acts?

"for there is no god ... acts.". Moses uses a question to emphasize that Yahweh is the only God with the power to do the works he has done.

in heaven or in earth

These two extremes together mean "anywhere."

Deuteronomy 3:25

beyond the Jordan

"west of the Jordan River,". When Moses spoke these words to Yahweh, he was east of the Jordan River in Moab.

Deuteronomy 3:26

Yahweh was angry with me because of you

This refers to when Moses disobeyed what Yahweh told him to do because Moses was angry with the people of Israel. See Numbers 20:11-12.

Deuteronomy 3:27

lift up your eyes

"look"

Deuteronomy 3:29

Beth Peor

This is the name of a town in Moab near Mount Pisgah.

Yahweh does not want his people to create new laws, or to ignore those he has already given them.

Deuteronomy 4:3

Your eyes have seen

"You saw". Here "eyes" refers to the people of Israel.

because of Baal Peor

"because of the sins you committed at Baal Peor"

Peor

See how you translated this in Deuteronomy 3:29.

Yahweh your God has destroyed them from among you

Moses speaks to the people of Israel as though they were one person, so "your" and "you" are singular.

Deuteronomy 4:4

you who clung to Yahweh
 "you who were careful to obey Yahweh"
 Deuteronomy 4:5
 Look
 "Pay attention"
 that you should do so in the midst of the land
 "that you should obey them when you live in the land"
 Deuteronomy 4:6
 keep them and do them
 "obey them carefully"
 this is your wisdom and your understanding in the sight of the peoples
 "this is what will show the peoples that you are wise and
 that you understand what is important"
 this great nation is a wise and understanding people
 "the people of this great nation are wise and
 understanding"
 Deuteronomy 4:7
 General Information:
 Moses continues to speak to the people of Israel.
 For what other great nation is there ... him?
 "For there is no other great nation ... him."
 Deuteronomy 4:8
 What other great nation is there ... today?
 "There is no other great nation ... today."
 Deuteronomy 4:9
 Only pay attention ... guard yourself ... you do not forget ... your eyes ...
 your heart ... your life ... Make them known to your children and your
 children's children
 Moses speaks to the Israelites as if they were one person, so
 all instances of "you," "your," and "yourself," as well as the
 commands "pay attention," "guard," and "make known" are
 singular.
 Only pay attention and carefully guard yourself
 "Pay careful attention and be sure to remember these
 things always"
 you do not forget ... they do not leave your heart
 These phrases means the same thing and emphasize that
 the people of Israel must remember what they have seen.
 your eyes have seen
 "you have seen"
 Deuteronomy 4:10
 you stood before Yahweh your God
 Moses speaks to the Israelites as if they are one person, so
 all instances of "you" and "your" are singular.
 Assemble me the people
 "Bring the people together and bring them to me"
 Deuteronomy 4:11
 General Information:
 Moses continues to remind the Israelites of their history.
 with fire to the heart of heaven
 "with a fire that went up to the sky". "The heart of" means
 "the middle of" or "the innermost part of," and "heaven"
 here refers to the sky.
 with darkness, cloud, and thick darkness
 "with a thick, dark cloud" or "heavy cloud."
 Deuteronomy 4:13
 He declared
 "Yahweh declared"
 to you

Here "you" refers to the Israelites who were at Mount
 Horeb.
 Deuteronomy 4:14
 in the land that you are crossing over to take possession of
 "after you have crossed over the Jordan River and taken
 possession of the land."
 Deuteronomy 4:16
 do not corrupt yourselves
 "do not do what is wrong"
 Deuteronomy 4:18
 creeps on the ground
 "crawls on the ground,"
 Deuteronomy 4:19
 You must not lift your eyes ... and look ... and be drawn ... Yahweh your
 God
 Moses speaks to the Israelites as if they were one man, so
 all instances of "you" and "your" and the words "lift," "look,"
 and "be drawn" are singular.
 You must not ... and be drawn away to worship
 "Do not ... and do not let anyone make you want to
 worship" or "Do not ... and do not allow yourself worship"
 all the host of the heavens
 "all the multitude of things in the sky" or "all the army of
 the heavens." Here this refers to the lights we see in the sky,
 including the sun, moon, stars. They are called the host
 because there are so many of them, just as armies have
 many soldiers.
 of which Yahweh your God has given a share to all the peoples
 "that Yahweh your God has put there to help all people
 groups"
 Deuteronomy 4:20
 brought you out of the iron furnace
 "brought you out of the land where people made you do
 hard work". Moses speaks of Egypt and the hard work the
 Israelites did there as if it were an oven in which iron is
 heated and the Israelites were the iron.
 a people of his own inheritance
 "people who belong only to him."
 Deuteronomy 4:21
 Yahweh was angry with me because of you
 This refers to when Moses disobeyed what Yahweh told
 him to do because Moses was angry with the people of
 Israel. See Numbers 20:11-12.
 Yahweh your God is giving to you
 Moses speaks to the Israelites as if they were one man, so
 "you" and "your" are singular.
 Deuteronomy 4:23
 Pay attention to yourselves
 "Pay careful attention"
 Yahweh your God has forbidden you
 Moses speaks to the Israelites as if they were one person, so
 the words "you" and "your" are singular.
 Deuteronomy 4:24
 Yahweh your God is a devouring fire, a jealous God
 "Yahweh your God will severely punish and destroy you
 like a fire does because he does not want you to worship
 other gods"
 Yahweh your God
 Moses speaks to the Israelites as if they were one person, so

the word "your" is singular.

Deuteronomy 4:25

you beget ... Yahweh your God

The words "you" and "your" are singular here.

beget

become the father of, or become the ancestor of

if you corrupt yourselves

"if you do what is wrong."

do what is evil in the sight of Yahweh your God, to provoke him to anger

"you make Yahweh your God angry by doing what he says is evil"

Deuteronomy 4:26

I call heaven and earth to witness

Possible meanings are 1) Moses is calling on all those who live in heaven and earth to be witnesses to what he says or 2) Moses is speaking to heaven and earth as if they are people, and he is calling them to be witnesses to what he says.

you will not prolong your days

"you will not be able to live a long time"

but you will be completely destroyed

"but Yahweh will destroy many of you". As indicated in the next verse, not every Israelite will be killed. Here "completely destroy" is a generalization and emphasizes that many of the Israelites will die.

Deuteronomy 4:27

Yahweh will scatter you among the peoples

"Yahweh will send you to many different places and force you to live there"

will lead you away

"will send you" or "will cause your enemies to take you away"

Deuteronomy 4:28

the work of men's hands, wood and stone

"the wood and stone idols that men have made". Here "men's hands" refers the men themselves, and "the work ... wood and stone" to the idols that they have created.

Deuteronomy 4:29

General Information:

Moses continues to speak to the people of Israel. He speaks as though they were one man, so all instances of "you" and "your" are singular.

But from there

"But when you are in those other nations"

you will seek

The word "you" here is plural.

when you search after him

"when you really try to find him" or "when you really try to know him"

with all your heart and with all your soul

"completely" or "earnestly."

Deuteronomy 4:30

will have come on

"have happened to"

in those later days

"afterwards" or "then"

listen to his voice

"obey what he says". Here "listen" means to hear and obey.

Also, "his voice" refers to Yahweh and emphasizes what he says.

Deuteronomy 4:33

Did ever a people hear the voice of God speaking out of the midst of the fire, as you have heard, and live?

"No other people besides you has heard God speak from the middle of the fire and lived.". Here the people of Israel are reminded of how Yahweh has spoken to them in an amazing way in the past.

hear the voice of God speaking

"hear God's voice as he spoke"

Deuteronomy 4:34

by a mighty hand, and by an outstretched arm

"by showing his mighty power"

before your eyes

"in front of you"

Deuteronomy 4:35

General Information:

Moses continues to speak to the people of Israel if they were one man, so all instances of "you" and "your" are singular.

To you these things were shown

"Yahweh showed you these things"

Deuteronomy 4:36

he made you to hear ... made you see

"he made sure you heard ... made sure you saw"

made you ... you heard

"made your fathers ... your fathers heard". Moses speaks as if the people to whom he was speaking were the people he had spoken to at Mount Sinai many years earlier. The people at Mount Sinai were actually the fathers of the people to whom he was speaking these words.

Deuteronomy 4:37

General Information:

Moses continues to speak to the people of Israel if they were one man, so all instances of "you" and "your" are singular.

your fathers

This refers to Abraham, Isaac, Jacob, and Jacob's sons.

with his presence, with his great power

"with the great power that comes from his presence" or

"with his great power"

Deuteronomy 4:39

lay it on your heart

"remember it"

in heaven above and on the earth beneath

"over everything"

Deuteronomy 4:40

prolong your days

"be able to live a long time"

Deuteronomy 4:41

General Information:

Moses's speech, which began in Deuteronomy 1:6, has finished, and the writer continues the narrative that ended in Deuteronomy 1:5.

Deuteronomy 4:43

Bezer ... Ramoth ... Golan

These are names of cities.

Deuteronomy 4:44

This is the law

This refers to the laws Moses will give in the following chapters.

Deuteronomy 4:46

Beth Peor

This is the name of a town in Moab near Mount Pisgah. See how you translated this in Deuteronomy 3:29.

Sihon ... Amorites ... Heshbon

"King Sihon ... Amorite people ... town of Heshbon." See how you translated these names in Deuteronomy 1:4.

Deuteronomy 4:47

his land

King Sihon's land

beyond the Jordan toward the east

"from the side of the Jordan River toward the east"

Deuteronomy 4:48

Aroer

This is the name of a city. See how you translated this in

Deuteronomy 2:36.

the Valley of the Arnon

This is the name of a place. See how you translated this in Deuteronomy 2:24.

Mount Siyon ... Mount Hermon

These are different names for the same mountain.

Mount Siyon

The word "Siyon" is another spelling of "Sirion"

Deuteronomy 3:9.

Mount Hermon

See how you translated this in Deuteronomy 3:8.

Deuteronomy 4:49

eastward beyond the Jordan

"eastward from the side of the Jordan River". This refers to the land across the Jordan River, to the east of Israel. Moses was east of the Jordan when he said this.

Sea of the Arabah ... Mount Pisgah

See how you translated these names in Deuteronomy 3:17.

Chapter 5

Deuteronomy 5:1

General Information:

Moses continues to speak to the people of Israel. This chapter repeats the material of Exodus 20. It is known as the Ten Commandments.

called to all Israel

Here "all" is a generalization. Moses wanted everyone in Israel to hear and obey his words, but his voice was probably not so loud that everyone actually heard him.

that I will speak in your ears today

"that I will speak to you today". Here "ears" refers to the whole person. This emphasizes that the people know what Moses has said to them, so they cannot sin and then say they did not know they were sinning.

Deuteronomy 5:3

Yahweh did not make this covenant with our ancestors

Possible meanings are 1) Yahweh did not only make a covenant with those who were at Horeb; the covenant was also with the later generations of Israelites or 2) Yahweh did not make this covenant with their distant ancestors, such as, Abraham, Isaac, and Jacob; instead, this covenant began with the Israelites at Horeb.

Deuteronomy 5:4

face to face

This refers to two people who are close to each other and looking at each other when they are speaking to each other.

on the mount

"on the mountain"

Deuteronomy 5:5

at that time

Moses is referring to an event that happened about 40 years earlier.

Deuteronomy 5:6

out of the house of slavery

"out of the place where you were slaves"

Deuteronomy 5:7

General Information:

The phrases "you will" and "you will not" are commands. He speaks to the Israelites as if they were one person. Some

translations set each of the commandments in the list of Ten Commandments in 5:7-21 farther to the right on the page than the rest of the text. The ULB uses a separate paragraph for each commandment.

You will have no other gods before me

"You must not worship any other gods but me"

Deuteronomy 5:8

that is in the earth beneath, or that is in the water below

"that is in the earth beneath your feet, or that is in the water below the earth"

Deuteronomy 5:9

General Information:

Moses continues to speak to the people of Israel as if they were one man, so all instances of "you" and "your" are singular.

You will not bow down to them or serve them

"You will not worship the carved figures or do as they command"

You will not

"Never"

I ... am a jealous God

"I ... want you to worship only me"

Deuteronomy 5:10

showing steadfast love to thousands, to those who love me and keep my commandments

"faithfully loving thousands, those who love me"

to thousands, to those who love me

"forever, to those who love me". Some translations read "to a thousand generations of those who love me." The word "thousands" refers to a number that is too many to count.

Deuteronomy 5:11

General Information:

Moses continues to speak to the people of Israel as if they were one man, so all instances of "you" and "your" are singular.

You will not take the name of Yahweh

"You will not use the name of Yahweh"

in vain

"carelessly" or "without proper respect" or "for wrong

purposes"

Yahweh will not hold him guiltless

"Yahweh will consider him guilty" or "Yahweh will punish him"

Deuteronomy 5:12

to keep it holy

"to dedicate it to God"

Deuteronomy 5:13

do all your work

"do all your usual duties"

Deuteronomy 5:14

seventh day

"day 7." Here "seventh" is the ordinal number for seven.

On it you will not do

"On that day never do"

within your gates

"within your community" or "inside your city"

Deuteronomy 5:15

General Information:

Moses continues to speak to the people of Israel as if they were one man, so all instances of "you" and "your" are singular.

You will call to mind

"You must remember"

by a mighty hand and by an outstretched arm

"by showing his mighty power". See how you translated these words in Deuteronomy 4:34.

Deuteronomy 5:18

You will not commit adultery

"You will not sleep with anyone other than your spouse"

Deuteronomy 5:20

You will not give false witness against your neighbor

"You will not tell lies about someone"

Deuteronomy 5:23

General Information:

Moses continues to remind the people of Israel what

happened in the past.

heard the voice

"heard the sound of the voice" or "heard Yahweh speaking"

Deuteronomy 5:25

General Information:

Moses continues to remind the Israelites what the Israelites had said to Moses.

But why should we die?

"We are afraid that we will die."

Deuteronomy 5:26

For who besides us is there ... have done?

"There are no other people besides us ... have done."

all flesh

"all people" or "all living beings"

Deuteronomy 5:28

when you spoke to me

Here "me" refers to Moses.

Deuteronomy 5:29

Oh, that there were

"I would be very happy if there were". If your language has a word that expresses a strong desire for something, you might want to use it here.

Deuteronomy 5:31

you will teach them

"you will teach the people of Israel"

Deuteronomy 5:32

You will keep

Moses is giving a command to the people of Israel.

you will not turn aside to the right hand or to the left

"you will not disobey him in any way" or "you will do everything he says"

Deuteronomy 5:33

prolong your days

"be able to live a long time". See how you translated this in Deuteronomy 4:40.

Chapter 6

Deuteronomy 6:1

General Information:

Moses continues the speech to the people of Israel he began in Deuteronomy 5:1 and beginning in chapter 6:2, he speaks to the people of Israel as if they were one person.

Yahweh's continued blessing of the people of Israel is dependent upon the people's obedience to the law of Moses.

might keep

"might obey"

going over the Jordan

"going to the other side of the Jordan River"

Deuteronomy 6:2

to keep

"to obey"

that your days may be prolonged

"that I may prolong your days" or "that I may cause you to live a long time". This can be translated similarly to "prolong your days" in Deuteronomy 4:26. There are many metaphors in this chapter that describe the greatness of the Promised Land and the wholehearted worship that is completely dedicated to Yahweh.

Deuteronomy 6:3

General Information:

Moses continues to tell the people of Israel Yahweh's words as if the Israelites are one person.

listen to them

"listen to Yahweh's commandments, statutes, and decrees".

Here "listen" means to obey, and "them" refers to Yahweh's commandments.

keep them

"obey them"

a land flowing with milk and honey

"a land where plenty of milk and honey flow" or "a land that is excellent for cattle and farming"

Deuteronomy 6:4

Yahweh our God, Yahweh is one

"Our God Yahweh is the one and only God"

Deuteronomy 6:5

with all your heart, with all your soul, and with all your might

These three phrases are used together to mean

"completely" or "earnestly." See how you translated "with all your heart, with all your soul" in Deuteronomy 4:29.

Deuteronomy 6:6

I am commanding you

Moses is speaking God's commandments to the people of Israel.

will be in your heart

"you must always remember"

Deuteronomy 6:7

you will diligently teach ... you will talk

"I command you to diligently teach ... I command you to talk." The reader should understand that these are commands.

Deuteronomy 6:8

tie them

"tie these words"

as a sign upon your hand

"as something to make you remember my laws"

they will serve as frontlets

"my words will serve as frontlets". This may also mean "obey these words so that it is as if they were physically there."

frontlets

ornaments a person wears on the forehead

Deuteronomy 6:9

You will write

Moses states that this is a command.

Deuteronomy 6:10

large and very good cities that you did not build

All these cities will belong to the people of Israel when they conquer the people in Canaan.

Deuteronomy 6:12

out of the house of bondage

"out of the place where you were slaves". Here "house of bondage" refers to Egypt, the place where the people of Israel had been slaves.

Deuteronomy 6:13

You will honor Yahweh your God; him you will worship, and you will swear by his name

"It is Yahweh your God and no one else whom you will honor; it is he alone whom you will worship, and it is by his name and only his name that you will swear." Your language may have another way of emphasizing that Yahweh is telling the Israelites not to worship or serve any other god.

you will swear by his name

"you will swear and ask Yahweh to confirm it" or "when you swear you will speak his name". To swear by the name of Yahweh means to make Yahweh the basis or the power on which the oath is made.

Deuteronomy 6:15

in the midst of you

"who lives among you"

the anger of Yahweh your God will be kindled against you

"Yahweh your God will kindle his anger" or "Yahweh your God will become very angry". Moses compares Yahweh's anger to someone starting a fire to destroy things.

destroy you from

"destroy you so that there is nothing left of you anywhere on"

Deuteronomy 6:16

You will not test Yahweh

Here "test" means to challenge Yahweh and force him to prove himself.

Massah

This is the name of a place in the desert. The translator may add a footnote that says: "The name 'Massah' means 'testing.'"

Deuteronomy 6:18

You will do what is right and good in the sight of Yahweh

"Do what Yahweh says is right and good". This is a command and a blessing. If the Israelites obey Yahweh, they will receive blessings from Yahweh.

Deuteronomy 6:20

General Information:

Moses continues to tell the people of Israel Yahweh's words as if the Israelites are one person.

What are the covenant decrees ... commanded you

"What do the covenant decrees ... commanded mean to you" or "Why should you obey the covenant decrees ... commanded you". In this question the "covenant decrees" represent their meaning and purpose.

your son

This refers to the children of the adult people of Israel to whom Moses was speaking Yahweh's words.

Deuteronomy 6:21

with a mighty hand

"with his mighty power". Here "a mighty hand" refers to Yahweh's power. See how you translated this in Deuteronomy 4:34.

Deuteronomy 6:22

on all his house

"on all of his people". Here "his house" refers to the people of Yahweh.

before our eyes

"where we could see them"

Deuteronomy 6:23

might bring us in

"might bring us into Canaan"

Deuteronomy 6:24

General Information:

Moses continues to tell the people of Israel what they should tell their children about Yahweh's commandments.

keep

obey at all times and for a long time

Deuteronomy 6:25

before Yahweh

"in the presence of Yahweh" or "where Yahweh can see us"

this will be our righteousness

"he will consider us righteous". The word "this" refers to keeping Yahweh's commands.

Chapter 7

Deuteronomy 7:1

General Information:

Moses continues to tell the people of Israel Yahweh's words as if the Israelites are one person. This chapter references

parts of the Abrahamic covenant that Yahweh made with Abraham and it also emphasizes Yahweh's faithfulness to this covenant.

Deuteronomy 7:2

General Information:

Moses continues to tell the people of Israel Yahweh's words as if the Israelites are one person.

gives them over to you

"enables you to defeat them"

you defeat them

Here "them" refers to the seven nations from Deuteronomy 7:1.

you must completely destroy them

The people of Canaan were to be punished by Yahweh. Yahweh used Israel to punish these nations. If they were not completely destroyed, they would lead Israel into sin. Therefore, they were to be completely destroyed and be shown no mercy.

Deuteronomy 7:4

For they will

"If you allow your children to marry the people from the other nations, the people from the other nations will"

So the anger of Yahweh will be kindled against you

"Yahweh will kindle his anger against you" or "Then Yahweh will become very angry with you"

against you

The word "you" refers to all the Israelites and so is plural. Deuteronomy 7:5

you will deal ... You will break ... dash ... cut ... burn

Moses is speaking to all the Israelites here, so these words are all plural.

Deuteronomy 7:6

General Information:

Moses tells the people of Israel Yahweh's words as if the Israelites are one person.

you are a nation that is set apart

Yahweh choosing the people of Israel to belong to him in a special way is spoken of as if Yahweh set them apart from all other nations.

that are on the face of the earth

"that live on the earth"

Deuteronomy 7:7

General Information:

Moses continues to tell the people of Israel Yahweh's words. All instances of "you" and "your" are plural.

did not set his love upon you

"did not love you more than he loved others"

Deuteronomy 7:8

with a mighty hand

"with his mighty power". Here "a mighty hand" refers to Yahweh's power. These words also appear in Deuteronomy 4:34.

redeemed you out of the house of bondage

"rescued you from being slaves". Moses speaks of Yahweh rescuing the people of Israel from being slaves as if Yahweh had paid money to a slave owner.

house of bondage

"out of the place where you were slaves". See how you translated these words in Deuteronomy 6:12.

hand of Pharaoh

"control of Pharaoh". Here "hand" means "the control of."

Deuteronomy 7:9

General Information:

Moses continues to tell the people of Israel Yahweh's words as if the Israelites are one person.

for a thousand generations

"for 1,000 generations"

Deuteronomy 7:10

repays those who hate him to their face

"repays them quickly and openly so that they know God has punished them."

he will not be lenient on whoever hates him

"Yahweh will severely punish everyone who hates him".

The words "not be lenient" are an understatement to emphasize that Yahweh will severely punish.

Deuteronomy 7:12

General Information:

Moses continues to tell the people of Israel Yahweh's words. He speaks as if the Israelites are one person in verse 12 and to all of them as a group in verse 13.

Deuteronomy 7:13

multiply you

"increase the number of your people"

the fruit of your womb

"your children."

the fruit of your ground

"your crops."

the calves of your herds and

"your cattle so they will become many, as will"

Deuteronomy 7:14

General Information:

Moses continues to tell the people of Israel Yahweh's words as if the Israelites are one person.

You will be blessed more than all other peoples

"I will bless you more than I bless any other people"

there will not be a childless male or a barren female among you or among your livestock

"All of you will be able to have children and your livestock will be able to reproduce". Moses uses a negative statement to emphasize that they all will be able to have children.

among you ... your livestock

The words "you" and "your" are plural here.

Deuteronomy 7:15

take away from you all sickness

"make sure that you do not become ill" or "keep you completely healthy"

none of the evil diseases ... will he put on you, but he will put them on all those who hate you

"he will not make you sick with any of the evil diseases ... but he will make your enemies sick with them"

Deuteronomy 7:16

General Information:

Moses continues to tell the people of Israel Yahweh's words as if the Israelites are one person.

You will consume all the peoples

"I command you to completely destroy all the people groups"

your eye will not pity them

"do not allow what you see to cause you to pity them" or "do not pity them because you see that what you are doing is hurting them". This is a command. Moses speaks as if what the eye sees were the eye itself.

You will not worship

"never worship"

that will be a trap for you

If the people worship other gods, they will be like an animal caught in a hunter's trap, and they will be unable to escape.

Deuteronomy 7:17

If you say in your heart

"Even if you say in your heart". The people should not be afraid even if they notice that the nations are stronger than they are.

say in your heart

"think"

how can I dispossess them?

"I do not know how I will be able to dispossess them"

dispossess them

"take their land away from them"

Deuteronomy 7:18

do not be afraid

"even then do not be afraid"

you will call to mind

"you must remember"

Deuteronomy 7:19

that your eyes saw

"that you saw"

the mighty hand, and the outstretched arm

"and the mighty power". See how you translated this in

Deuteronomy 4:34.

Deuteronomy 7:20

Moreover, Yahweh

"And also, Yahweh"

send the hornet

Possible meanings are 1) God will send actual flying insects that sting people and cause pain, or 2) God will cause the people to become terrified and want to run away.

perish from your presence

"die so you do not see them anymore"

Deuteronomy 7:21

You will not

"Never"

a great and fearsome God

"a great and awesome God." or "a great God who causes the people to fear."

Deuteronomy 7:22

little by little

"slowly."

Deuteronomy 7:23

give you victory over

"enable you to defeat"

victory over them

"victory over the armies from the other nations"

he will greatly confuse them

"he will make them so they cannot think clearly"

until they are destroyed

"until you have destroyed them"

Deuteronomy 7:24

you will make their name perish from under heaven

The Israelites will completely destroy all the people from those nations, and in the future no one will remember them.

stand before you

"stand against you" or "defend themselves against you"

Deuteronomy 7:25

General Information:

Moses continues to tell the people of Israel Yahweh's words.

In verse 25 he speaks to the group as a group, so the forms

of "you" are plural, but in verse 26 he speaks as if the

Israelites are one person, so the forms are singular.

You will burn

This is a command.

do not covet ... trapped by it

These words add to the instruction to burn the idols.

you will become trapped by it

"it will become a trap to you". Even taking the gold or silver on the idols could cause the people to start worshiping them.

for it is an abomination to Yahweh your God

"do this because Yahweh your God hates it very much".

These words tell why Yahweh wants the people to burn the idols.

Deuteronomy 7:26

You will utterly detest and abhor

"You will completely hate"

for it is set apart for destruction

"for Yahweh has set it apart for destruction"

Chapter 8

Deuteronomy 8:1

General Information:

Moses continues to speak to the Israelites as if they are one person. This chapter recalls the great things that Yahweh has done for Israel and is about to do for them; so they do not forget him and continue to worship him. They must remember that Yahweh is the source of their blessings.

You must keep ... you may live and multiply, and go in and possess ... your fathers

All instances of "you" and "your" and the verbs are plural.

Deuteronomy 8:2

You will call to mind

"You must remember"

forty years

"40 years"

he might humble you

"he might show you how weak and sinful you are"

to know

"to reveal" or "to show"

what was in your heart

"what kind of people you are" or "how you would behave"

Deuteronomy 8:3

He humbled you

"Yahweh showed you how weak and sinful you are."

fed you with manna
"gave you manna to eat"
it is not by bread alone that people live
"food is not the only thing people need so they can live"
it is by everything that proceeds out of the mouth of Yahweh that people live
"people must obey the commands of Yahweh so they can live" or "people must do what Yahweh tells them to do so they can live"

Deuteronomy 8:4

General Information:

Moses continues to speak to the Israelites as if they are one person.

Your clothing ... forty years

This is the last item that they should "call to mind"

forty years

"40 years"

Deuteronomy 8:5

You will think ... God disciplines you

This continues the list of commands that begins in

Deuteronomy 8:1.

You will think about in your heart

"You will understand"

Deuteronomy 8:7

General Information:

Moses continues to speak to the Israelites as if they are one person.

a land of

"a land with" or "a land that has"

Deuteronomy 8:9

a land in which you will not eat bread in poverty

"a land where there will be plenty of food for you". This means that they will eat and they will not be in poverty. They will have plenty to eat. The word "bread" refers to food in general.

and in which you will not lack anything

"and where you will have everything you need"

stones are made of iron

The stones are full of iron ore. Iron is a very hard metal useful for making swords and plows.

dig copper

"mine copper." Copper is a soft metal useful for making household utensils.

Deuteronomy 8:10

You will eat and be full

"You will have enough food to eat until you are full,"

you will bless

"you will praise" or "you will give thanks to"

Deuteronomy 8:11

General Information:

Moses continues to speak to the Israelites as if they are one person.

Deuteronomy 8:12

Connecting Statement:

"when you eat and are full" and "when you build good houses.". This verse describes the first two items of a list of five things that might make the Israelites forget about Yahweh (verse 11).

when you eat and are full

"when you have enough food to eat"

your heart will be lifted up

"you will become prideful and no longer obey Yahweh"

Deuteronomy 8:13

Connecting Statement:

This verse describes the last three of the five things that might cause them to forget Yahweh. The first two are "you eat and are full" and "you build good houses and live in them". (See verse 12). The last three are "when your herds and flocks multiply," "when your silver and gold increase," and "all that you have is multiplied."

your herds and flocks

"your herds of cattle and flocks of sheep and goats"

multiply

increase greatly in number

all that you have is multiplied

"you have many more things" or "you have many more possessions"

Deuteronomy 8:14

Connecting Statement:

This verse contains the first two of three items Moses warns the people to be careful of (verse 11): that "your heart becomes lifted up" and "you forget Yahweh your God." It then lists the first of four characteristics of Yahweh that they need to remember, that Yahweh "brought you out of the land of Egypt."

your heart becomes lifted up

"you become prideful and no longer obey Yahweh".

who brought you out

Moses begins to remind the Israelites of what they know about Yahweh.

out of the house of bondage

"out from the place where you were slaves"

Deuteronomy 8:15

Connecting Statement:

This verse gives the second and third items in the list of characteristics that Moses reminds the Israelites they must remember about "Yahweh your God" (verse 14). The first is that he "brought you out of Egypt", the second that he led them "through the ... wilderness," and the third that he "brought ... water out of the rock."

General Information:

Moses continues to speak to the Israelites as if they are one person. He also continues to remind the Israelites of what they know about Yahweh (verse 14).

who led ... who brought

"Yahweh, who led ... Yahweh, who brought"

fiery serpents

"poisonous snakes"

thirsty ground

"dry ground"

Deuteronomy 8:16

Connecting Statement:

This is the fourth item in the list of characteristics that Moses reminds the Israelites that they must remember about "Yahweh your God" (verse 14). The first is that he "brought you out of Egypt", the second that he led them "through the ... wilderness" (verse 15), and the third is that he "brought ... water out of the rock" (verse 15).

He fed
"Yahweh fed"
to do you good
"to help you" or "because it would be good for you"
Deuteronomy 8:17
but you may say in your heart
"but you may think to yourself". This is the third thing the people might do when their hearts "become lifted up" and they "forget Yahweh" (verse 14).
My power and the might of my hand acquired all this wealth
"I got this wealth because I am so strong and powerful" or
"I have acquired all these things by my own power and ability"
Deuteronomy 8:18
But you will call to mind
"But remember"
that he may establish
"in this way he establishes" or "in this way he is faithful to establish."
that he may
"so he can"

Chapter 9

Deuteronomy 9:1

General Information:

Moses continues to speak to the Israelites as if they are one person. This chapter assures the Israelites that it is Yahweh who will empower them to conquer the Promised Land. The Israelites will not be strong enough on their own to conquer these other nations. The people did not earn this victory, but it is Yahweh's punishment of these sinful nations. He also reminds Israel of their sin. This serves as a warning to the people of Israel. If they sin again, Yahweh will punish them too.

Hear, Israel

"Listen, people of Israel"

to dispossess

"to take the land from"

fortified up to heaven

"have walls so high it is like they reach up to the heavens".

This is an exaggeration that emphasizes how frightened the people were because the cities were so large and strong.

See how you translated similar words here (and in the following verses) in Deuteronomy 1:28.

Deuteronomy 9:2

Who can stand before the sons of Anak?

"There is no one who can defend himself against the sons of Anak."

Deuteronomy 9:3

today

Moses is speaking of the days and weeks beginning on that day, not of the time since the sun had last set.

like a devouring fire

Yahweh is powerful and able to destroy the armies of the other nations.

subdue them before you

"make them weak so you can control them"

Deuteronomy 9:4

Do not say in your heart

establish

cause to stand or to remain

as it is today

"as he is establishing his covenant now"

Deuteronomy 8:19

walk after other gods

"serve other gods". Walking refers to obeying.

against you ... you will

These instances of "you" are plural.

I testify against you

"I warn you" or "I tell you in front of witnesses"

you will surely perish

"you will certainly die"

Deuteronomy 8:20

before you ... you perish ... you would not ... your God

All these instances of "you" and "your" are plural.

before you

"in front of you"

would not listen to the voice of Yahweh

"would not obey Yahweh's commandments"

"Do not think to yourselves"

has thrust them out

"has driven the other peoples out"

Deuteronomy 9:5

the uprightness of your heart

"because you always thought and desired the right things"

so that he may make come true the word

"so that he may fulfill the promise"

your ancestors, to Abraham, Isaac, and Jacob

Abraham, Isaac, and Jacob are the "ancestors" of whom Moses is speaking.

Deuteronomy 9:6

a stiff-necked people

"stubborn people" or "people who refuse to change"

Deuteronomy 9:7

Remember and do not forget

"Be careful to remember"

how you provoked Yahweh

Here "you" refers to the Israelites that are present with Moses and also the Israelites of the previous generation.

you came to this place, you have been rebellious

These instances of "you" are plural.

to this place

This refers to the Jordan River Valley.

Deuteronomy 9:9

General Information:

Moses is reminding the people of Israel what happened in the past.

the tablets of stone, the tablets of the covenant that Yahweh made with you

Here the second phrase clarifies that "the tablets of stone" are the ones on which God wrote the Ten Commandments.

forty days and forty nights

"40 days and 40 nights"

Deuteronomy 9:10

on them was written everything just like all the words that Yahweh

announced to you
"Yahweh wrote on them the same words he had said to you"
Yahweh announced ... out of the middle of the fire
It was as if Yahweh were a person standing in the middle of a fire and speaking with a loud voice.
on the day of the assembly
"on the day when you Israelites all came and met together in one place"
Deuteronomy 9:12
General information
These verses refer to the "Golden Calf" that was made in Exodus 32:7-8.
your people ... have corrupted themselves
"your people ... are doing what is wrong."
They have quickly turned aside out of the path that I commanded them
"They have already disobeyed my commands"
Deuteronomy 9:14
blot out their name from under heaven
"make their name disappear completely" or "kill them all so no one will ever remember them." (See Deuteronomy 7:24).
Deuteronomy 9:16
behold
The word "behold" here shows that Moses was surprised by what he saw.
molded for yourselves a calf
The Israelites of the earlier generation had asked Aaron to make a metal calf so they could worship it.
You had quickly turned aside out of the path that Yahweh had commanded you
"You had quickly disobeyed what Yahweh had commanded you".
Deuteronomy 9:17
General Information:
Moses continues reminding the people of Israel about what happened in the past.
I broke them before your eyes
"I broke them right in front of you" or "I broke them where you could see them"
Deuteronomy 9:18
lay facedown
"lay with my face on the ground." This is a way of showing that Yahweh was great and Moses was not.
Deuteronomy 9:19
I was afraid of the anger and hot displeasure with which Yahweh was angry enough against you to destroy you
"Yahweh was angry at you—he was extremely displeased"

Chapter 10

Deuteronomy 10:1

General Information:

Moses continues to remind the people of Israel about what happened in the past. This chapter focuses on retelling the great things Yahweh has done and is a continuation of the material from the previous chapter. It is possible that this is a type of sermon or homily, where Moses is giving the people instructions.

At that time

"After I finished praying"

with you—he was angry enough to destroy you, and so I was afraid of what he would do"

Deuteronomy 9:21

I took ... burned ... beat ... ground ... threw

"I had people take ... burn ... beat ... grind ... throw"

your sin, the calf that you had made

"the calf, which you sinfully made". Here the golden calf itself is referred to as their "sin."

Deuteronomy 9:22

Taberah ... Massah ... Kibroth Hattaavah

These are names of places that the people of Israel went through while they were in the wilderness.

Deuteronomy 9:23

Go up

They were on low land, and the land Yahweh had told them to take was in the hills, so they had to go uphill to get to it. rebelled against the commandment

"rebelled against Yahweh; you did not obey the commandment"

listen to his voice

"obey what he said"

Deuteronomy 9:24

from the day that I knew you

"from the time I began to lead you." or "from the day that he knew you."

Deuteronomy 9:26

you have redeemed

"you have rescued". See Exodus 32 through 34.

through your greatness

"through your great power"

with a mighty hand

"with your mighty power"

Deuteronomy 9:27

General Information:

Moses continues praying to Yahweh so that he may not destroy the people of Israel.

Call to mind

"Remember"

Deuteronomy 9:28

so that the land from where you brought us

"so that the people of Egypt"

should say

"can say"

Deuteronomy 9:29

by your great strength and by the display of your power

These phrases emphasize the greatness of Yahweh's power that he used to rescue his people.

the first

"the first two tablets". This refers to the first set of tablets that Moses had broken.

the mountain

This refers to Mount Sinai.

Deuteronomy 10:3

went up the mountain

"went up Mount Sinai"

Deuteronomy 10:4

out of the middle of the fire

See how you translated this in Deuteronomy 9:10.
on the day of the assembly
"on the day when you Israelites all came and met together
in one place"
Deuteronomy 10:5
I turned
Here "I" refers to Moses.
came down from the mountain
"came down from Mount Sinai"
in the ark
"in the box" or "in the chest"
Deuteronomy 10:6
General Information:
The writer continues the short account of where the
Israelites had traveled.
Beeroth Bene Jaakan ... Moserah
These are names of different places the people of Israel
went through while in the wilderness.
Beeroth Bene Jaakan
Translator may add a footnote: "The name 'Beeroth Bene
Jaakan' means 'the wells that belonged to the sons of
Jaakan' or 'the wells that belonged to the people of Jaakan.'"
there he was buried
"that is where they buried him" or "the Israelites buried
him there"
Eleazar
This is the name of Aaron's son.
Deuteronomy 10:7
Gudgodah ... Jotbathah
These are names of different places the people of Israel
went through while in the wilderness.
Deuteronomy 10:8
General Information:
The writer begins to explain why the tribe of Levi has no
inheritance in the land.
to stand before Yahweh to serve him
"to offer the sacrifices that Yahweh requires"
in his name
"as representatives of Yahweh"
as today
"as they are doing today"
Deuteronomy 10:9
no portion nor inheritance of land
The tribe of Levi did not receive a portion of the promised
land when they arrived there.
Yahweh is his inheritance
"Yahweh is what they will have" or "Yahweh will allow
them to serve him and he will provide for them through
that service"
Yahweh your God
Moses speaks to the Israelites as if they were one man, so
the word "your" here is singular.
spoke to him
"spoke to the tribe of Levi"
Deuteronomy 10:10
General Information:
Moses resumes reminding the people of Israel about what
happened in the past.
as at the first time

"as I did the first time"
Deuteronomy 10:11
possess the land
"take the land" or "take possession of the land"
their ancestors
This refers to Abraham, Isaac, and Jacob.
to give to them
"that I would give to you, their descendants."
Deuteronomy 10:12
Now, Israel
"Now, people of Israel"
what does Yahweh your God require of you, except to fear ... with all
your soul
"Yahweh your God requires you to do no more than this: to
fear ... with all your soul."
to walk in all his ways
"to obey all his commands"
with all your heart and with all your soul
See how you translated these two phrases in Deuteronomy
4:29.
Deuteronomy 10:13
to keep the commandments ... for your own good?
"Yahweh your God requires you to do no more than this: to
fear ... with all your soul, to keep the commandments ... for
your own good.". This question begins in verse 12.
Deuteronomy 10:14
Behold, to
"Pay attention, because what I am about to say is both true
and important: to"
heaven ... earth
These words mean that all things everywhere belong to
Yahweh.
the heaven of heavens
This refers to the highest places in the heavens. Everything
in the heavens belong to God.
Deuteronomy 10:15
chose you
Here the word "you" refers to all the Israelites and is plural.
Deuteronomy 10:16
Therefore
"Because of this"
circumcise the foreskin of your heart
The word "foreskin" refers to the fold of skin on a man's
private parts that is removed during circumcision. Here
Moses is referring to a spiritual circumcision. This means
the people must remove the sin from their lives.
no longer stiffen your necks
"stop being stubborn"
Deuteronomy 10:17
God of gods
"the supreme God" or "the only true God"
Lord of lords
"the supreme Lord" or "the greatest Lord"
the Fearsome One
"the one who causes people to fear,"
Deuteronomy 10:18
He executes justice for the fatherless
"Yahweh makes sure that people treat the fatherless justly"
widow

A true widow is a woman whose husband has died and has no children to care for her in her old age.

Deuteronomy 10:19

Therefore

"Because of this,"

Deuteronomy 10:20

General Information:

Moses speaks to the Israelites as if they were one man, so all instances of "you" and "your" are singular.

him will you worship

"he is the one you must worship"

To him you must cling

"You must rely on him" or "He is the one you must rely on"

by his name will you swear

"you will swear and ask Yahweh to confirm it" or "when you swear you will speak his name"

Chapter 11

Deuteronomy 11:1

Therefore

This chapter begins with the word "therefore," which looks back to the instructions Moses gave in the previous two chapters. This chapter is included in the covenant God made with Moses, even though it is not explicitly said. The instruction that Moses gives and the retelling of the great things Yahweh has done for Israel are very important, because this generation entering into the Promised Land did not witness many of these events.

always keep

"always obey"

Deuteronomy 11:2

who have not known nor have they seen

"who have not experienced"

his mighty hand, or his outstretched arm

"or his mighty power". See how you translated these words in Deuteronomy 4:34.

Deuteronomy 11:3

in the midst of Egypt

"in Egypt"

to all his land

"to all his people"

Deuteronomy 11:4

Neither did they see what he did

"Neither did your children see what Yahweh did"

the army of Egypt

"the Egyptian soldiers"

they pursued after you

Here "you" means the Israelites who were alive about 40 years earlier.

Deuteronomy 11:5

to this place

This is the plain of the Jordan River Valley where Moses is speaking to them before they cross over into Canaan.

Deuteronomy 11:6

General Information:

Moses continues to remind the adults to teach their children God's mighty deeds.

Dathan and Abiram, the sons of Eliab

Moses is referring to an event in the past when Dathan and

Deuteronomy 10:21

which your eyes have seen

"which you yourselves have seen"

He is your praise

"He is the one you must praise" or "It is because you worship him that other peoples will praise you"

Deuteronomy 10:22

General Information:

Moses continues to speak to the people of Israel as if they are one man, so "you" and "your" are singular.

went down into Egypt

"traveled south to Egypt" or "went to Egypt"

seventy persons

"70 persons"

as many as the stars of the heavens

"more than you can count"

Abiram rebelled against Moses and Aaron.

Dathan ... Abiram ... Eliab

These are names of men.

son of Reuben

"descendant of Reuben"

earth opened its mouth and swallowed them up

Yahweh causes the land to split open so that the people fell in.

every living thing that followed them

This refers to their servants and animals.

in the middle of all Israel

This means all the people of Israel witnessed what happened to Dathan, Abiram, their families, and their possessions.

Deuteronomy 11:7

But your eyes have seen

"But you have seen"

Deuteronomy 11:8

possess the land

"take the land"

where you are going over to possess it

The phrase "are going over" is used because the people of Israel will have to cross the Jordan River to enter into Canaan.

Deuteronomy 11:9

prolong your days

"be able to live a long time".

a land flowing with milk and honey

"a land where plenty of milk and honey flow" or "a land that is excellent for cattle and farming". See Deuteronomy 6:3.

Deuteronomy 11:10

watered it with your foot

"worked hard to water it". They would use their feet to turn a water wheel that supplied water to the fields.

garden of herbs

"vegetable garden" or "garden of vegetables"

Deuteronomy 11:11

drinks water of the rain of the heavens

"the rain from the sky gives it plenty of water"

Deuteronomy 11:12

the eyes of Yahweh your God are always upon it
 "Yahweh your God is always watching over it"
 from the beginning of the year to the end of the year
 "continuously throughout the entire year"
Deuteronomy 11:13
 It will happen, if
 This means that what Yahweh promises will happen if the
 Israelites obey his commands.
 that I command
 Here "I" refers to Moses.
 with all your heart and with all your soul
 "with all your being" or "with all your energy". See
Deuteronomy 4:29.
Deuteronomy 11:14
 I will give the rain of your land in its season
 "I will cause it to rain on your land in the proper season"
 I will give
 "Yahweh will give" or "He will give"
 the former rain and the latter rain
 "the autumn rain and spring rain" or "the rain in the right
 seasons"
Deuteronomy 11:16
 Pay attention to yourselves
 "Be careful" or "Beware"
 so that your heart is not deceived
 "so that your desires do not deceive you" or "so that you do
 not deceive yourself"
 you turn aside and worship other gods
 "you start worshiping other gods"
Deuteronomy 11:17
 so that the anger of Yahweh is not kindled against you
 "so that Yahweh does not become angry with you"
 so that he does not shut up the heavens so that there will be no rain,
 and the land will not yield its fruit
 "so that he does not cause the rain to stop falling from the
 sky so that crops will not grow in the land"
Deuteronomy 11:18
 lay up these words of mine in your heart and soul
 "be very careful to remember these words that I am saying
 to you"
 these words of mine
 "these commands that I have given you"
 your heart and soul
 Here "heart" and "soul" represent a person's mind or
 thoughts.
 bind them
 "tie these words." See Deuteronomy 6:8.
 as a sign on your hand
 "as something to make you remember my laws"
 let them be as frontlets between your eyes
 "let my words be as as frontlets between your eyes."
 frontlets
 ornaments a person wears on the forehead
Deuteronomy 11:19
 when you sit in your house, when you walk on the road, when you lie
 down, and when you get up
 Using the different places "in your house" and "on the
 road," and the opposites "when you lie down" and "get up,".
 These phrases represent anywhere, anytime.

Deuteronomy 11:20
 You will write them on the doorposts of your house and on your city
 gates
 See how you translated these words in Deuteronomy 6:9.
Deuteronomy 11:21
 that your days and the days of your children may be multiplied
 "that Yahweh may cause you and your children to live a
 long time"
 to your ancestors
 This refers to Abraham, Isaac, and Jacob.
 to give them for as long as the heavens are above the earth
 "to give them as a possession forever" or "to allow them to
 live there forever"
Deuteronomy 11:22
 For if you diligently keep all these commandments that I am
 commanding you, so as to do them
 "For if you are careful to do everything that I have
 commanded you"
 walk in all his ways
 A person obeying Yahweh is spoken of as if he were
 walking on Yahweh's ways or roads.
 to cling to him
 "to rely on him" or "to have a good relationship with him".
 See Deuteronomy 10:20.
Deuteronomy 11:23
 all these nations from before you, and you will dispossess nations
 "all of these people groups from before you, and you will
 take the land from people groups". Here "nations"
 represent the people groups already living in Canaan.
 larger and mightier than yourselves
 Although Israel's army is smaller and weaker than the
 people groups living in Canaan, Yahweh will enable the
 people of Israel to defeat them.
Deuteronomy 11:24
 Every place where the sole of your foot will tread
 "Every place you go"
 from the river, the Euphrates River
 "from the Euphrates River"
Deuteronomy 11:25
 No man will be able to stand before you
 "No one will be able to stop you" or "No one will be able to
 oppose you"
 Yahweh your God will lay the fear of you and the terror of you upon all
 the land that you tread on
 "Yahweh your God will cause the people in every place you
 go to be very afraid of you"
 the fear of you and the terror of you
 "a terrible fear of you"
 upon all the land that you tread on
 "upon all the people in every place you go"
Deuteronomy 11:26
 General Information:
 Here Moses summarizes the two options the people of
 Israel could choose. They could choose to obey and receive
 God's blessing or they could choose to disobey and receive
 God's punishment.
 Look
 "Pay attention"
 I set before you today a blessing and a curse

"Today you must choose whether God will bless you or curse you"

Deuteronomy 11:27

the blessing, if you obey

"God will bless you if you obey"

Deuteronomy 11:28

but turn aside from the way that I command you today, to go after other gods

"but stop obeying what I command you today, in order to worship other gods"

other gods that you have not known

This refers to the gods that other people groups worship.

The Israelites know Yahweh because he has revealed himself to them and they have experienced his power.

Deuteronomy 11:29

you will set the blessing on Mount Gerizim, and the curse on Mount Ebal

"some of you must stand on top of Mount Gerazim and proclaim what will cause Yahweh to bless you, and the others must stand on top of Mount Ebal and proclaim what will cause Yahweh to curse you"

Mount Gerizim ... Mount Ebal

These are names of mountains on the west side of the Jordan River.

Deuteronomy 11:30

Are they not beyond the Jordan ... Moreh?

"As you know, they are beyond the Jordan ... Moreh.". The Israelites are on the eastern side of the Jordan River. Moses uses a question to remind the people where these mountains are located.

beyond the Jordan

"on the west side of the Jordan River"

west of the western road

"in the west"

over against Gilgal

"near Gilgal" This may not be the same place as the city near Jericho. Moses may be referring to a place that is near Shechem.

oaks of Moreh

These are sacred trees near Gilgal.

Deuteronomy 11:32

all the statutes and the decrees

These are the statutes and decrees Moses will give in Deuteronomy 12 through 26.

I set before you today

This does not mean these are new. Moses is reviewing the same statutes and decrees that he gave 40 years earlier.

I set before you

"I am giving to you"

Chapter 12

Deuteronomy 12:1

General Information:

This chapter is a continuation of the covenant Yahweh made with Moses. In the ancient Near East, when nations conquered other nations, they often added the gods of the conquered nation into their collection of gods they worshiped. It was rare to worship only one God. Israel was to be known for worshiping Yahweh and Yahweh alone. The reasons for these food restrictions are not always known.

you will keep

"you must obey"

all the days that you live on the earth

"for as long as you live"

Deuteronomy 12:2

You will surely destroy

"You must destroy"

the nations that you will dispossess

"the people groups whose land you will take". Here

"nations" represents the people groups that live in Canaan.

Deuteronomy 12:3

You must break down their altars

"you must destroy the altars of those nations"

dash in pieces

"break into pieces" or "shatter"

destroy their name

"destroy them so completely that no one will remember them" or "destroy anything that represents these false gods" that place

This refers to each place where the nations worshiped their gods.

Deuteronomy 12:4

You will not worship Yahweh your God like that

"You should not worship Yahweh your God like those nations worshiped their gods."

Deuteronomy 12:5

to establish his name

"to have his people build the place where they will worship him"

it is there that you will go

They will go to worship where God decides.

Deuteronomy 12:6

the offerings presented by your hand

"the offerings that you present"

your offerings for vows, your freewill offerings

"your offerings to fulfill a vow, your voluntary offerings."

the firstborn of your herds and flocks

God requires that the people give him every firstborn male of their livestock.

Deuteronomy 12:7

It is there

This refers to the place that Yahweh will choose for the children of Israel to worship.

rejoice about everything that you have put your hand to

"rejoice about all the work you have done"

Deuteronomy 12:8

You will not do all the things that we are doing here today

"You will not do as we are doing here today."

now everyone is doing whatever is right in his own eyes

"everyone is doing what he considers to be right" or "now everyone is doing what he judges to be right"

Deuteronomy 12:9

to the rest

"to the land where you will rest"

to the inheritance that Yahweh your God is giving you
 "to the land that Yahweh your God is giving to you as a permanent possession"
 Deuteronomy 12:10
 live in the land
 This refers to the land of Canaan.
 in the land that Yahweh your God is causing you to inherit
 God giving the land of Canaan to the people of Israel is spoken of as if he were a father giving an inheritance to his children.
 he will give you rest from all your enemies round about
 "he will give you peace from all your enemies around you"
 Deuteronomy 12:11
 the offerings presented by your hand
 "the offerings that you present"
 all your choice offerings for vows
 "all your voluntary offerings to fulfill vows"
 Deuteronomy 12:12
 rejoice before Yahweh
 "rejoice in the presence of Yahweh"
 the Levites who are within your gate
 "the Levites who live inside your city"
 because he has no portion or inheritance among you
 The fact that Yahweh would not give any of the land to the Levites is spoken of as if a father were not giving them an inheritance.
 he has no portion
 "they have no portion". Here "he" refers to Levi. Levi represents all of his descendants.
 Deuteronomy 12:13
 Pay attention to yourself
 "Be careful"
 every place that you see
 "any place that pleases you" or "wherever you want"
 Deuteronomy 12:14
 but it is at the place that Yahweh will choose
 The burnt offerings are to be made at the tabernacle, which Yahweh himself would choose the location.
 Deuteronomy 12:15
 However, you may kill and eat animals within all your gates
 The people could only kill animals as sacrifices in the place that Yahweh would choose. They could kill animals for food anywhere they wanted.
 within all your gates
 "inside your city" or "at your homes"
 the unclean ... persons
 A person who is not acceptable for God's purposes is spoken of as if the person were physically unclean.
 the clean persons
 A person who is acceptable for God's purposes is spoken of as if the person were physically clean.
 the gazelle and the deer
 "the antelope and the deer"
 Deuteronomy 12:16
 But you will not eat the blood
 The blood represents life and God did not allow the people to eat the blood along with the meat.
 Deuteronomy 12:17
 General Information:

Moses describes to the people all the special offerings and sacrifices that are to be made at the tabernacle.
 nor that of the offering you present with your hand
 "nor that of any offering which you bring to Yahweh"
 Deuteronomy 12:18
 you will eat them
 "you will eat your offerings"
 before Yahweh
 "in the presence of Yahweh
 the Levite who is within your gates
 "any Levite who lives inside your city"
 everything to which you put your hand
 "rejoice about all the work you do"
 Deuteronomy 12:19
 Pay attention to yourself
 "Be careful about yourself"
 that you do not abandon the Levite
 "that you take good care of the Levite"
 Deuteronomy 12:20
 enlarges your borders
 "enlarges your territory" or "gives you even more land"
 you say, 'I will eat flesh,' because of your desire to eat meat
 "and you decide that you want to eat meat"
 as your soul desires
 "as you want" or "as you crave"
 Deuteronomy 12:21
 to establish his name
 "to have his people build the place where they will worship him"
 as your soul desires
 "as you desire"
 Deuteronomy 12:22
 Like the gazelle and the deer are eaten
 "Just like you eat the gazelle and the deer"
 the unclean ... persons
 A person who is not acceptable for God's purposes is spoken of as if the person were physically unclean.
 the clean persons
 A person who is acceptable for God's purposes is spoken of as if the person were physically clean.
 Deuteronomy 12:23
 the blood is the life
 "the blood sustains life" or "the blood causes animals and people to live"
 you will not eat the life with the meat
 "You will not eat what sustains life with the meat" or "you will not eat the blood, which sustains life, with the meat"
 Deuteronomy 12:25
 what is right in the eyes of Yahweh
 "what is right in Yahweh's judgment" or "what Yahweh considers to be right"
 Deuteronomy 12:27
 the blood of your sacrifices will be poured out
 "the priest will pour out the blood of the sacrifice"
 you will eat the flesh
 "you will eat some of the meat". God's law specifies which parts of the animal are for the burnt offering, which parts are for the priest and which parts are for the person making the offer to eat.

Deuteronomy 12:28

Observe and listen to all these words that I command you

"Carefully listen to and obey everything that I am commanding you"

that it may go well with you and with your children after you

"that you and your descendants may prosper"

what is good and right in the eyes of Yahweh

"what is good and right in Yahweh's judgment" or "what Yahweh considers to be good and right"

Deuteronomy 12:29

cuts off the nations

Yahweh destroying the people groups in Canaan is spoken of as if he were cutting them off, as one would cut a branch from a tree.

when you go in to dispossess them, and you dispossess them

"when you take everything from them"

Deuteronomy 12:30

pay attention to yourself

"be careful"

Chapter 13

Deuteronomy 13:1

General Information:

Moses continues speaking to the people of Israel, who were required to listen to Yahweh's prophets unless they were encouraging the people to worship other gods. The punishment for anyone leading the people to worship other gods was death. These instructions were to keep Israel's worship of Yahweh pure.

If there arises among you

"If there appears among you" or "If someone among you claims to be"

a dreamer of dreams

This is someone who receives messages from God through dreams.

a sign or a wonder

These two words refer to various miracles.

Deuteronomy 13:2

comes about

"takes place" or "happens"

of which he spoke to you and said, 'Let us go after other gods, that you have not known, and let us worship them,'

"and he tells you to serve and worship other gods which you have not known,"

Let us go after other gods

"Let us follow other gods"

go after other gods, that you have not known

The phrase "gods, that you have not known" refers to the gods that other people groups worship. The Israelites know Yahweh because he has revealed himself to them and they have experienced his power.

Deuteronomy 13:3

do not listen to the words of that prophet, or to that dreamer of dreams

"do not listen to what that prophet say nor to what the dreamer of dreams says"

with all your heart and with all your soul

These two phrases are used together to mean "completely" or "earnestly." See Deuteronomy 4:29.

Deuteronomy 13:4

that you are not trapped into following them ... trapped into

investigating their gods, into asking

"that you do not act like them ... that you do try to learn about their gods, asking"

not trapped into following them

The Israelites worshiping idols as the people groups of Canaan worship idols is spoken of as if the Israelites were following behind the other people groups.

after they are destroyed from before you

"after Yahweh destroys them before you"

into asking, 'How do these nations worship their gods? I will do the same.'

"into asking about how those people groups worship their gods so that you can do the same."

Deuteronomy 12:32

Do not add to it or take away from it

They are not to create more laws nor ignore laws that God has given them.

You will walk after Yahweh your God

"You will obey Yahweh"

obey his voice

"obey what he says"

cling to him

"rely on him".

Deuteronomy 13:5

will be put to death

"you must kill"

he has spoken rebellion

"he has tried to make you rebel"

who redeemed you out of the house of bondage

"who rescued you out of the place where you were slaves"

the house of bondage

"Egypt where you were slaves". Here "house of bondage"

represents Egypt where the people of Yahweh had been slaves.

draw you out of the way in which Yahweh your God commanded you to walk

"make you disobey what Yahweh your God commanded"

So completely remove the evil from among you

"So you must remove from among the people of Israel the person who does this evil thing" or "So you must kill this evil person"

Deuteronomy 13:6

wife of your bosom

"wife you love" or "wife you dearly embrace"

bosom

chest, shoulders, and arms

your friend who is to you like your own soul

"your dearest friend" or "a friend you love as much as you love yourself"

secretly entices you and says, 'Let us go and worship other gods' which you have not known

"secretly entices you to go and worship other gods which you have not known". The words "Let us go and worship other gods" are a direct quote. The words "which you have not known" describe the other gods, but they are not part of

the quote. In some languages, it might be more natural to use an indirect quote.

Deuteronomy 13:7

that are round about you

"that are around you." These words describe the peoples.

from the one end of the earth to the other end of the earth

"everywhere on earth." or "throughout the entire earth."

Deuteronomy 13:8

You must not give in to him

"Do not agree to what he wants"

you must not permit your eye to pity him

"you must not look at him with pity" or "you must not show him mercy"

you must not spare him or conceal him

"you must not show him mercy or hide from others what he has done"

Deuteronomy 13:9

your hand will be the first on him to put him to death

"you must be the first to strike him to kill him". This means that he was to throw the first stone at the guilty person.

the hand of all the people

"the other people will join you"

Deuteronomy 13:10

he has tried to draw you away from Yahweh

"to turn you away from Yahweh," or "he has tried to make you disobey Yahweh,"

out of the house of bondage

"out from the place where you were slaves"

Deuteronomy 13:11

All Israel will hear and fear

It is implied that when the people hear about the person who was executed, they will be afraid to act like he did.

Deuteronomy 13:13

Some wicked fellows have gone out from among you

The phrase "from among you" means that these wicked men were Israelites who lived in their communities.

have drawn away the inhabitants of their city and said, 'Let us go and worship other gods that you have not known.'

"have persuaded those who live in their city to go and worship other gods that they have not known."

Chapter 14

Deuteronomy 14:1

General Information:

This chapter is part of the law of Moses, which is part of the covenant Yahweh made with Moses. The people were not allowed to eat the unclean animals. Scholars are uncertain about the reasons for the animals to be considered to be clean or unclean. The result of these food restrictions was a nation that was different than the nations surrounding it.

You are the people

"We are the people"

Do not cut yourselves, nor shave any part of your face for the dead

These were ways the people groups living in Canaan showed that they were grieving over people who had died. Moses is telling the people of Israel not to act like them.

nor shave any part of your face

"nor shave the front of your head"

Deuteronomy 14:2

have drawn away the inhabitants of their city

A person causing someone else to stop obeying Yahweh is spoken of as if the person has caused the other person to physically turn and leave Yahweh.

Deuteronomy 13:14

examine the evidence, make search, and investigate it thoroughly

Moses is emphasizing that they must carefully find out what truly happened at the city.

that such an abominable thing has been done among you

"that the people of the city have done such a terrible thing"

Deuteronomy 13:15

with the edge of the sword

"with your swords"

Deuteronomy 13:16

all the spoil

"all the plunder." This refers to the things that an army collects after winning a battle.

heap of ruins

"pile of ruins"

it must never be built again

"no one must ever rebuild the city"

Deuteronomy 13:17

None of those things set apart for destruction must stick in your hand

"You must not keep any of the things God has commanded you to destroy". Yahweh cursing something and promising to destroy it is spoken of as if Yahweh were setting the object apart from other things.

must stick in your hand

"must you keep"

Yahweh will turn from the burning of his anger

"Yahweh will stop being angry"

to your fathers

Here "fathers" means ancestors or forefathers.

Deuteronomy 13:18

you are listening to the voice of Yahweh

"you are obeying what Yahweh says"

that which is right in the eyes of Yahweh your God

"that which is right in Yahweh's judgment" or "that which Yahweh your God considers to be right"

you are a nation ... has chosen you

"we are a nation ... has chosen us"

For you are a nation ... surface of the earth

See how you translated these words in Deuteronomy 7:6.

you are a nation that is set apart to Yahweh your God

"Yahweh your God has set you apart from other nations"

Yahweh has chosen you to be a people for his own possession

This means that the people of Israel belong to Yahweh in a special way.

a people for his own possession

"a people for his treasured possession" or "his people"

more than all peoples that are on the surface of the earth

"out of all the people groups in the world"

Deuteronomy 14:3

You must not eat any abominable thing

The people of Israel were told not to eat anything that God said was unfit for eating.

Deuteronomy 14:5

the deer, the gazelle, the roebuck
"all kinds of deer."

the gazelle

See how you translated this in Deuteronomy 12:15.

ibex, and the antelope

"all kinds of antelope."

Deuteronomy 14:6

that parts the hoof

"that have split hooves."

chews the cud

This means the animal brings its food up from its stomach
and chews it again.

Deuteronomy 14:7

rabbit

This is a small animal with long ears that usually lives in
holes in the ground.

rock badger

This is a small animal that lives in rocky places.

they are unclean to you

Something Yahweh says is unfit for his people to eat is
spoken of as if it were physically unclean.

Deuteronomy 14:8

The pig is unclean to you

Yahweh says this is unfit for his people to eat.

Deuteronomy 14:9

Of these things that are in water you may eat

"You may eat these kinds of animals that live in the water"

fins

the thin, flat part which the fish uses to move through the
water

scales

the small plates that cover the body of the fish

Deuteronomy 14:11

All clean birds

An animal that God says is fit for his people to eat is spoken
of as if the animal were physically clean.

Deuteronomy 14:12

eagle ... vulture ... osprey

These are birds that are either awake at night or feed on
small animals and dead animals.

Deuteronomy 14:13

red kite ... black kite ... falcon

These are birds that are either awake at night or feed on
small animals and dead animals.

Deuteronomy 14:14

raven

A bird that either is awake at night or feeds on small
animals and dead animals.

Deuteronomy 14:17

cormorant

A bird that is either awake at night or feeds on small
animals and dead animals.

Deuteronomy 14:18

stork ... heron, the hoopoe

These are types of birds that eat small animals and lizards.
the bat

animal with wings and furry body which is awake mainly
at night and eats insects and rodents

Deuteronomy 14:19

All winged, swarming things

This means all flying insects that move in large groups.
they must not be eaten

"you must not eat them"

Deuteronomy 14:20

all clean flying things

Animals that God says are fit for his people to eat.

Deuteronomy 14:21

anything that dies of itself

This means an animal that dies a natural death.

is within your gates

"lives in your towns"

For you are a nation that is set apart to Yahweh your God

"For Yahweh your God has set you apart from other
nations"

Deuteronomy 14:22

tithe all the yield of your seed

This means they are to give one part out of ten parts from
their crops.

year after year

"every year"

Deuteronomy 14:23

before Yahweh

"in the presence of Yahweh"

make a dwelling for his name

"have his people build the place where they will worship
him". Yahweh will choose one location where he will live
and people will come to worship him there.

Deuteronomy 14:24

carry it

Here "it" refers to the tithe of crops and livestock.

to establish his name

"to have his people build the place where they will worship
him". See how you translated this in Deuteronomy 12:5.

Deuteronomy 14:25

you will convert the offering into money

"you will sell your offering for money,"

tie up the money in your hand, and go

"put the money in a bag and take it with you"

Deuteronomy 14:26

for whatever you desire

"for whatever you want:"

before Yahweh

"in the presence of Yahweh"

Deuteronomy 14:27

do not abandon him

"make sure to take care of him"

for he has no portion nor inheritance with you

The tribe of Levi did not receive a portion of land as their
inheritance. Their share of the inheritance was the honor
of serving Yahweh as his priests.

Deuteronomy 14:28

every three years you will present all the tithe of your produce

Once every 3 years the Israelites were to store their tithes
within their own towns so that it would be used to provide
for the Levites, orphans, widows and foreigners.

Deuteronomy 14:29

fatherless

These are children whose parents have both died and do not have relatives to care for them.

widow

This is a woman whose husband has died and has no

children to care for her in her old age.

in all the work of your hand that you do

"in all the work you do"

Chapter 15

Deuteronomy 15:1

General Information:

This chapter gives instructions about the necessity to regularly forgive debt among their fellow countryman, preventing people from being trapped by their poverty. As Yahweh's chosen nation, there must be justice in Israel. This chapter gives commands that encouraged justice by protecting the poor, servants and slaves.

seven years

"7 years"

you must cancel debts

"forgive every thing which people still owe you"

Deuteronomy 15:2

This is the manner of the release

"This is how to cancel the debts"

creditor

a person who lends money to other people

his neighbor or his brother

"his fellow Israelite". The words "neighbor" and "brother" emphasize the close relationship that they have with each other.

because Yahweh's cancellation of debts has been proclaimed

"because Yahweh has required that you cancel debts"

Deuteronomy 15:3

your hand must release

"you must not demand it back" or "you must not require repayment"

Deuteronomy 15:4

no poor

"no poor people" or "no one who is poor"

the land that he gives

This refers to the land of Canaan.

he gives you as an inheritance to possess

The land that Yahweh is giving to his people is spoken of as if it were an inheritance from Yahweh.

Deuteronomy 15:5

if only you diligently listen to the voice of Yahweh your God

"if only you are careful to obey what Yahweh your God says"

Deuteronomy 15:6

you will lend ... you will not borrow

"you will lend money ... you will not borrow money"

to many nations ... over many nations

"to the people of many nations ... over the people of many nations"

you will rule over many nations, but they will not rule over you

This means to be financially superior and basically means the same thing as the previous part of the sentence.

Deuteronomy 15:7

If there is a poor man

"If there is a poor person"

one of your brothers

"one of your fellow Israelites"

within any of your gates

"within any of your towns"

you must not harden your heart

"you must not be stubborn"

nor shut your hand from your poor brother

"nor refuse to help your fellow Israelite who is poor"

Deuteronomy 15:8

but you must surely open your hand to him

"but you must surely help him"

Deuteronomy 15:9

not to have a wicked thought in your heart, saying

"not to think a wicked thought"

The seventh year, the year of release, is near

It is implied that because the year of release will happen soon, the person thinking this will be reluctant to help a poor person since it is likely that the poor person will not have to pay him back.

the year of release, is near

"the year to cancel debts, will happen soon"

so that you will not be stingy in regard to your poor brother and give him nothing

"so that you are not stubborn and refuse to give anything to your fellow Israelite"

cry out to Yahweh

"shout to Yahweh for help"

it would be sin for you

"Yahweh will consider what you have done to be sinful"

Deuteronomy 15:10

your heart must not be sorry

"you should not regret it" or "you should be happy"

in all that you put your hand to

"in all that you do"

Deuteronomy 15:11

For the poor will never cease to exist in the land

"For there will always be poor people in the land"

I command you and say, 'You must surely open your hand ... in your land.'

"I command you to open your hand ... in your land"

open your hand to your brother, to your needy, and to your poor

"help your fellow Israelite, those who are needy, and those who are poor"

your brother, to your needy, and to your poor

"help your fellow Israelites who cannot help themselves"

Deuteronomy 15:12

If your brother

"If a fellow Israelite" or "If a fellow Hebrew"

is sold to you

"sell themselves to you". If a person could not repay their debts, they sometimes sold themselves into slavery to pay what they owed.

six years

"6 years"

Deuteronomy 15:13

you must not let him go empty-handed
"you must not let him leave without having anything to provide for himself and his family"
Deuteronomy 15:14
liberally provide for him
"generously give to him". Abundance is implied.
Deuteronomy 15:15
remember that you were a slave
"remember that your people were once slaves"
that Yahweh your God redeemed you
Yahweh rescuing the people of Israel from being slaves in Egypt is spoken of as if Yahweh paid money to redeem his people from slavery.
Deuteronomy 15:16
if he says to you, 'I will not go away from you,'
"if he says to you that he will not go away from you,"
your house
Here "house" represents the person's family.
Deuteronomy 15:17
then you must take an awl and thrust it through his ear to a door
"then you will place his head near a wooden door frame in your house, and then put the point of the awl through his earlobe into the wood"
awl
a sharp, pointed tool used to make a hole
for life
"until he dies"
Deuteronomy 15:18
It must not seem difficult for you to let him go free from you
"Be pleased when you let him go free"
given twice the value of a hired person

This means the owner only had to pay half the amount for this slave to work than he would for a person he hired.
a hired person
This is a person who works for pay.
Deuteronomy 15:19
shear
to cut off wool or hair
Deuteronomy 15:20
before Yahweh
"in the presence of Yahweh your God"
year by year
"each year" or "every year"
Deuteronomy 15:21
lame
physically disabled
Deuteronomy 15:22
within your gates
"within your community" or "inside your city"
the unclean ... persons
A person who is not acceptable for God's purposes is spoken of as if the person were physically unclean.
the clean persons
A person who is acceptable for God's purposes is spoken of as if the person were physically clean.
a gazelle or a deer
See how you translated these in Deuteronomy 12:15.
Deuteronomy 15:23
you must not eat its blood
"you must not consume its blood." Yahweh did not allow Israelites to consume blood because it represented life.

Chapter 16

Deuteronomy 16:1

General Information:

This chapter retells the specific commands about how to celebrate the Passover; recalling the Passover in Egypt, which was an important event in the formation of the nation of Israel. There are several other important festivals described in this chapter. As Yahweh's chosen nation, there must be justice in Israel. Also, Yahweh must be the only God in Israel. He alone is to be worshiped.

month of Aviv

This is the first month of the Hebrew calendar. It marks when God brought the people of Israel out of Egypt. It is during the last part of March and the first part April on Western calendars.

keep the Passover

"celebrate the Passover meal" or "eat the Passover meal"

Deuteronomy 16:2

You will sacrifice the Passover

"For the Passover you will offer a sacrifice". Here "Passover" represents the animal that is sacrificed for the Passover celebration.

make a dwelling for his name

"have his people build the place where they will worship him". See Deuteronomy 14:23.

Deuteronomy 16:3

with it

Here "it" refers to the animal they will sacrifice and eat.
the bread of affliction
"this bread will remind you of how much you suffered while in Egypt". This was the name of the unleavened bread.

out of the land of Egypt in haste

"out of the land of Egypt in such hurry you did not have time to make bread with yeast in it".

Do this all the days of your life

"Do this as long as you live"

call to mind

"remember"

Deuteronomy 16:4

No yeast must be seen among you

"You must not have any yeast among you"

within all your borders

"inside all your territory" or "in all your land"

first day

This "first" is the ordinal number for one.

Deuteronomy 16:5

You must not sacrifice the Passover

"For the Passover you must not sacrifice the animal". Here "Passover" represents the animal that will be sacrificed.

within any of your city gates

"within any of your towns"

Deuteronomy 16:6

make a dwelling for his name
 "have his people build the place where they will worship him". See Deuteronomy 14:23.
 at the going down of the sun
 "at sunset"
 Deuteronomy 16:7
 You must roast it
 "You must cook it". A fire is implied. See Exodus 12:8.
 Deuteronomy 16:8
 solemn assembly
 "special gathering"
 Deuteronomy 16:9
 from the time you begin to put the sickle to the standing grain
 "from the time that you begin harvesting the grain". "Seven weeks" refers to the Festival of Weeks.
 sickle
 a tool with a curved blade used for cutting grass, grain, and vines
 Deuteronomy 16:10
 with the tribute of a freewill offering from your hand that you will give
 "and you will give your free will offering"
 according as Yahweh your God has blessed you
 "according to the harvest which Yahweh your God has given you" They will base their offering on their harvest.
 Deuteronomy 16:11
 your son, your daughter, your male servant, your female servant, the Levite
 "your sons, your daughters, your male servants, your females servants, any Levite"
 the foreigner, the fatherless, and the widow
 "all foreigners, orphans, and widows"
 fatherless
 These are children whose parents have both died and do not have relatives to care for them.
 widow
 This means a woman whose husband has died and has no children to care for her in her old age.
 make a dwelling for his name
 See how you translated this in Deuteronomy 14:23.
 Deuteronomy 16:12
 call to mind
 "remember"
 Deuteronomy 16:13
 Festival of Shelters
 Other names for this festival are "Feast of Tabernacles," "Festival of Booths," and "Feast of the Ingathering." During harvest time, farmers would set up temporary shelters in the field. This festival took place after the last harvest of the year.
 Deuteronomy 16:15
 the festival
 "the Festival of Shelters"

Chapter 17

Deuteronomy 17:1

General Information:

In the ancient Near East, it was common for a person to be punished by the testimony of a single person, especially if this was an important person. The rules in this chapter give

all the work of your hands
 "all the work you do"
 Deuteronomy 16:16
 all your males must appear before Yahweh
 The men could represent their whole families. Females were allowed, but Yahweh did not require that they come.
 must appear before Yahweh
 "must come and stand in the presence of Yahweh"
 No one will appear before Yahweh empty-handed
 "Every person who comes before Yahweh must bring an offering"
 Deuteronomy 16:18
 You must make judges
 "You must appoint judges" or "You must choose judges". Justice is a reoccurring theme.
 they will be taken
 "you will choose them"
 judge the people with righteous judgment
 "judge the people fairly"
 Deuteronomy 16:19
 You must not take justice away by force
 "You must not be unfair when you judge" or "You must make just decisions".
 You must not
 Here "You" refers to those who will be appointed as judges and officers.
 for a bribe blinds the eyes of the wise and perverts the words of the righteous
 "for even a wise man who accepts a bribe will become blind, and even a righteous man who accepts a bribe will tell lies"
 the wise
 "a wise person" or "wise people"
 perverts the words of the righteous
 "causes a righteous person to lie"
 Deuteronomy 16:20
 follow after justice, after justice alone
 "do only what is fair". This person is spoken of as if he was following close behind justice.
 inherit the land that Yahweh your God is giving you
 Receiving the land that God is giving to the people is spoken of as if the people are inheriting the land from God.
 Deuteronomy 16:21
 You must not
 Here "You" refers to all the people of Israel.
 Deuteronomy 16:22
 any sacred stone pillar, which Yahweh your God hates
 "any sacred stone pillar because Yahweh your God hates them"
 sacred stone pillar
 This refers to pillars that are idols used to worship false gods.

protection to people; especially the poor by requiring multiple witnesses, allowing justice to be done.

in which is any blemish

"that has a blemish" or "that has something wrong with it."

The animal is to appear without any deformity.

that would be an abomination to Yahweh
"that would be disgusting to Yahweh"

Deuteronomy 17:2

If there is found

"If you find someone"

within any of your city gates

"living in one of your cities"

what is evil in the sight of Yahweh your God

"something that Yahweh your God thinks is evil"

transgresses his covenant

"disobeys his covenant"

Deuteronomy 17:3

any of the host of heaven

"any of the multitude of things in the sky". "any of the army of heaven." This refers to the lights we see in the sky, including the sun, moon, stars. They are called the host because there are so many of them, just as armies have many soldiers.

Deuteronomy 17:4

if you are told about this

"if someone tells you about this disobedient act"

you must make a careful investigation

"you must carefully investigate what happened"

such an abomination has been done in Israel

"someone has done such a horrible thing in Israel"

Deuteronomy 17:6

At the mouth of two witnesses, or three witnesses, will he who must die be put to death

"If two or three witnesses speak against the person, then you must execute him"

but at the mouth of only one witness he must not be put to death

"but if only one person speaks against him, then you must not execute him"

Deuteronomy 17:7

The hand of the witnesses must be the first to put him to death, and afterward the hand of all the people

"The witnesses themselves must be the first ones to throw stones. Then all the people will execute the person by throwing stones at him"

you will remove the evil from among you

"you must remove from among the Israelites this person who does this evil thing" or "you must execute this evil person"

Deuteronomy 17:8

If a matter arises

"If there is a matter" or "If there is a situation"

one kind of bloodshed or another

"murder or accidental killing"

one kind of lawsuit or another

"whether a lawsuit is just or unjust"

one kind of wound or another

"whether harm was done intentionally or by accident"

Deuteronomy 17:9

you will seek their advice

"you will ask them to advise you"

they will give you the verdict

"they will decide on the matter"

Deuteronomy 17:11

Follow the law they teach you

"You must obey what the judge and priests decide about the matter"

Do not turn aside from what they tell you, to the right hand or to the left

"Do not disobey anything they tell you" or "Do everything they say"

Deuteronomy 17:12

arrogance, listening neither to the priest who is standing to serve before Yahweh your God nor to the judge—that

"arrogance, if he will not listen to the priest who is standing to serve before Yahweh your God and he will not listen to the judge—that"

you will completely remove the evil from Israel

"you must remove from among the Israelites the person who does this evil thing" or "you must execute this evil Israelite"

Deuteronomy 17:13

All the people must hear and fear, and act arrogantly no more

It is implied that when the people hear about the person who was executed for acting arrogantly, they will be afraid and not act arrogantly themselves.

Deuteronomy 17:14

General Information:

Israel was not to have a king because Yahweh was their king. Knowing the sinfulness of the people, Yahweh anticipated that one day Israel would have a king.

Therefore, this passage gives commands about their king prophetically. They were not allowed to collect chariots because they were a sign of earthly power and the king was to trust in Yahweh. (See 1 Samuel 8).

When you have come to the land

"entered."

then you say, 'I will set a king over myself, like all the nations that are round about me,'

"then you decide that you want a king just like the peoples of the nations that surround you have kings,"

I will set a king over myself ... round about me

"We will set over ourselves ... round about us"

set a king over myself

Giving someone the authority to rule as king is spoken of as if the people were setting the person in a place above them.

all the nations that are round about me

"all the surrounding nations". Here "nations" represent the people who live in the nations.

Deuteronomy 17:15

someone from among your brothers

"one of your fellow Israelites"

a foreigner, who is not your brother, over yourself

"a foreigner over yourself" or "a non-Israelite over yourself".

Yahweh is emphasizing that the people of Israel should not let a foreigner rule over them.

Deuteronomy 17:16

he must not multiply horses for himself

"he must not get large numbers of horses for himself" or

"he must not keep acquiring more horses for himself"

for Yahweh had said to you, 'You will never return that way again.'

"for Yahweh had said that you must never return to Egypt again."

Deuteronomy 17:17

so that his heart does not turn away

"so that they do not cause him to stop honoring Yahweh and start worshiping false gods". An Israelite king who marries foreign wives and starts to worship their false gods is spoken of as if his heart were to turn away from Yahweh. Deuteronomy 17:18

When he sits on the throne of his kingdom

"When he becomes king"

he must write for himself in a scroll a copy of this law

"he must personally write in a scroll a copy of this law for himself" or "he must appoint someone to write in a scroll a copy of this law for him"

from the law that is before the priests, who are Levites

"from the copy of the law that the Levitical priests keep"

Deuteronomy 17:19

Chapter 18

Deuteronomy 18:1

General Information:

This chapter is one of the first prophecies about the promised, coming Messiah. "Levites"... As Yahweh's chosen priests, the priests were to trust in Yahweh to provide for them. He provided for them through the rest of the Israelites. Yahweh was their inheritance.

will have no portion nor inheritance with Israel

"will not possess any of the people's land" or "will not receive any of the land that the Israelites will possess".

no portion

"no part"

Deuteronomy 18:2

among their brothers

"among the other tribes of Israel" or "among the other Israelites"

Yahweh is their inheritance

"instead, they will have Yahweh". See how you translated a similar phrase in Deuteronomy 10:9.

Deuteronomy 18:3

the inner parts

This refers to the stomach and intestines.

Deuteronomy 18:4

you must give him

"you must give to the priest."

Deuteronomy 18:5

has chosen him

Here "him" represents all the Levites.

to stand to serve in the name of Yahweh

"to be his special servants" or "to serve as a representative of Yahweh"

him and his sons forever

"the Levites and their descendants forever"

Deuteronomy 18:6

desires with all his soul

"strongly desires"

Deuteronomy 18:7

then he must serve in the name of Yahweh his God

"then he must serve Yahweh his God as a priest"

who stand there before Yahweh

"who serve in the sanctuary in the presence of Yahweh"

Deuteronomy 18:8

his family's inheritance

so as to keep all the words of this law and these statutes, to observe them

These two phrases emphasize that the king must obey all of God's law.

Deuteronomy 17:20

so that his heart is not lifted up above his brothers

"so that he does not think he is better than his fellow Israelites"

so that he does not turn away from the commandments, to the right hand or to the left

"so that he does not disobey any of the commandments" or

"so that he obeys all of the commandments"

prolong his days

"be able to live a long time". See Deuteronomy 4:26.

This refers to what the priest would inherit from his father.

Deuteronomy 18:9

When you have come

"entered."

you must not learn to observe the abominations of those nations

"you must not do the terrible things that the people of the other nations do".

Deuteronomy 18:10

There must not be found among you anyone

"There must not be anyone among you"

anyone who uses divination ... tells fortunes ... interprets omens ...

sorcerer

"anyone who uses magic to try to find out what will happen in the future or to cast spells". These are different ways of practicing magic. God has forbidden every kind of magic.

Deuteronomy 18:11

one who casts spells or a sorcerer or a spiritist or one who seeks the dead

"anyone who uses magic to cast spells or to talk to the spirits of dead people".

Deuteronomy 18:12

driving them out

This refers to the people already living in Canaan.

Deuteronomy 18:14

For these nations

"For these people groups"

these nations that you will dispossess

"these nations whose land you will take"

Deuteronomy 18:15

Yahweh your God will raise up for you a prophet

Yahweh appointing a person to be a prophet is spoken of as if Yahweh would raise or lift the person up. This chapter is one of the first prophecies about the promised, coming Messiah. (See Matthew 21:11).

one of your brothers

"one of your fellow Israelites"

Deuteronomy 18:16

This is what you asked

Here "you" refers to the Israelites at Mount Horeb about 40 years earlier.

at Horeb on the day of the assembly

"on the day you gathered together at Horeb"

on the day of the assembly, saying, 'Let us not hear again the voice of

Yahweh our God, nor see this great fire anymore, or we will die.'
 "on the day of the assembly when you said that you did not want to hear the voice of Yahweh our God, nor see his great fire anymore, because you were afraid that you would die."
 Let us not hear again the voice of Yahweh our God
 "Let us not hear Yahweh our God speak again"
 Deuteronomy 18:18
 I will put my words in his mouth
 Yahweh telling the prophet what to say is spoken of as if Yahweh would put words in the prophet's mouth.
 speak to them
 "speak to the people of Israel"
 Deuteronomy 18:19
 does not listen to the words of mine that he speaks in my name
 "does not listen to him when he speaks my message"
 require it of him
 "I will hold him responsible" or "I will punish him." This refers to the person who does not listen to the prophet.
 Deuteronomy 18:20
 who speaks a word arrogantly
 "who dares to speak a message" or "who is arrogant enough

to speak a message"
 in my name
 "for me" or "with my authority"
 a word
 "a message"
 who speaks in the name of other gods
 This means the prophet claims that false gods told him to speak a certain message.
 Deuteronomy 18:21
 This is what you must say in your heart
 "You ask yourself" or "You must say to yourself"
 How will we recognize a message that Yahweh has not spoken?
 "How will we know if the message that the prophet speaks is from Yahweh?" Here "we" refers to the people of Israel.
 Deuteronomy 18:22
 a prophet speaks in the name of Yahweh
 "a prophet claims to speak for me" or "a prophet claims to speak with my authority"
 the prophet has spoken it in arrogance
 "the prophet has spoken this message without my authority"

Chapter 19

Deuteronomy 19:1

General Information:

The chapter describes a famous law, often called the "law of retaliation". It is said, an "eye for eye, tooth for tooth, hand for hand, foot for foot". This does not mean a person who causes another person to lose their eye must have their own eye removed as punishment. Instead, it is about limiting the punishment or the ability of a person to retaliate. Also, this chapter describes the establishment of special cities to protect those fleeing from revenge killings.

When Yahweh your God cuts off the nations

Yahweh destroying the people who live in Canaan is spoken of as if he were cutting them off, as one would cut a piece of cloth or cut a branch from a tree.

those whose land Yahweh your God is giving you

"those nations who were living in the land that Yahweh your God is giving you"

come after them

"possess the land after those nations are gone"

Deuteronomy 19:2

select three cities

"choose 3 cities"

Deuteronomy 19:3

You must build a road

They were to build roads so that it would be easy for people to travel to these cities.

divide the borders of your land into three parts

It is implied that one of the cities they choose must be in each part of the land.

the land that Yahweh your God is causing you to inherit

Yahweh giving the land to the people of Israel is spoken of as if the people are inheriting the land.

Deuteronomy 19:4

This is the instruction

"These are the instructions"

concerning the one who kills another

"for a person who kills another person"

and flees from there

"and who escapes to one of these cities" or "who runs to one of these cities"

the one who unintentionally kills his neighbor

"any person who kills another person by accident"

without hating him at the time of the accident

"but did not hate his neighbor before he killed him." This implies there was no cause for him to kill his neighbor purposely.

Deuteronomy 19:5

For example, if a man goes into the forest ... and kills him

The author gives an example of how someone might accidentally kill his neighbor.

the ax head slips off of the handle

The iron part of the ax comes off the wooden handle.

strikes his neighbor and kills him

This means the head of the ax hits and kills the neighbor.

to one of these cities and save his life

It is implied that the family of the dead man may try to get revenge. The man who killed him can flee to one of these cities, and the people there will protect him.

Deuteronomy 19:6

the avenger of blood

An "avenger of blood" is a close relative of the person who was killed and is responsible for punishing the murderer.

the one who took a life

"the one who killed the other person"

in the heat of his anger

"and being very angry"

strike him and kill him

"And the blood avenger strikes and kills the one who had killed the other person"

though that man did not deserve to die, since he had not hated his neighbor in the past

"though that man did not deserve to die since he

accidentally killed the other person and was not his enemy, and he had not planned to hurt the man"

Deuteronomy 19:8

enlarges your borders

"gives you more land to possess"

as he has sworn to your ancestors to do

"like he promised your ancestors that he would do"

Deuteronomy 19:9

if you keep all these commandments to do them

"if you obey all these commandments"

to always walk in his ways

"to always obey him"

then you must add three more cities for yourself

"then you must choose three more cities for a person to escape to if he accidentally kills someone"

besides these three

"in addition to the three cities you already established"

Deuteronomy 19:10

Do this so that innocent blood is not shed

"Do this so that family members do not kill an innocent person"

in the midst of the land

"in the land" or "in the territory"

so that no bloodguilt may be on you

The people of Israel being guilty for a person dying because they did not build a city where he would be safe from the "blood avenger" is spoken of as if the guilt of his death is on them.

may be on you

This means that if a family member kills an innocent person, then all the people of Israel will be guilty for letting that happen.

Deuteronomy 19:11

his neighbor

Here "neighbor" means any person in general.

lies in wait for him

"hides and waits in order to kill him"

rises up against him

"attacks him"

mortally wounds him so that he dies

"hurts him so that he dies" or "and kills him"

Deuteronomy 19:12

must send and bring him back from there

"must send someone to get him and bring him back from the city that he escaped to"

turn him over

"give him over"

to the hand of the avenger of blood

"to the power of the responsible relative" or "to the responsible relative"

he may die

"the murderer may die" or "the responsible relative may execute the murderer"

Deuteronomy 19:13

Your eye must not pity him

"Do not show him mercy" or "Do not feel sorry for him"

you must completely remove the bloodguilt from Israel

"you must execute the murderer so that the people of Israel will not become guilty for the death of an innocent person"

from Israel

Here "Israel" refers to the people of Israel.

Deuteronomy 19:14

You must not remove your neighbor's landmark

"You must not take land away from your neighbor by moving the markers on the borders of his land"

they set in place

"that your ancestors placed"

in your inheritance that you will inherit, in the land that Yahweh your God is giving you to possess

"in the land that Yahweh your God is giving to you to possess"

Deuteronomy 19:15

General Information:

In the ancient Near East, it was common for a person to be punished by the testimony of a single person, especially if this was an important person. The rules in this chapter give protection to people, especially the poor by requiring multiple witnesses. This allowed justice to be done.

One sole witness

"A single witness" or "Only one witness"

must not rise up against a man

"must not speak to the judges about something bad that a man did"

in any matter that he sins

"anytime that a man does something bad"

at the mouth of two witnesses, or at the mouth of three witnesses

"at the testimony of at least two or three people" or "based on what at least two or three people say happened"

must any matter be confirmed

"will you confirm that the man is guilty"

Deuteronomy 19:16

Suppose that

"When" or "If"

an unrighteous witness

"a witness who intends to harm someone else"

rises up against any man to testify against him of wrongdoing

"tells the judge that a man sinned in order to get the man in trouble" or "tells the judge that a man sinned, so the judge will punish him"

Deuteronomy 19:17

the ones between whom the controversy exists

"the ones who disagree with one another"

must stand before Yahweh, before the priests and the judges

This means the two persons must go to the sanctuary where Yahweh's presence dwells. At the sanctuary are priests and judges who have the authority to make legal decisions for Yahweh.

stand before Yahweh, before the priests and the judges

The phrase "stand before" means to go to someone with authority and let him make a legal decision about a matter.

Deuteronomy 19:18

The judges must make diligent inquiries

"The judges must work very hard to determine what happened;"

Deuteronomy 19:19

then must you do to him, as he had wished to do to his brother

"then you must punish the false witness in the same way as he wanted you to punish the other man"

you will remove the evil from among you
"you will remove the evil practice from among you"
Deuteronomy 19:20
Then those who remain
"When you punish the false witness, the rest of the people"
will hear and fear
"will hear about the punishment and be afraid of getting

Chapter 20

Deuteronomy 20:1

When you march out to battle against your enemies
"When you go out to fight in a war against your enemies".
Israel was not to worry about the power and strength of other nations. Instead, they were to trust in the power of Yahweh, who is the source of their military strength and protection. This is why a priest leads them into battle, rather than a military commander.

see horses, chariots

People considered an army with many horses and chariots to be very strong.

he who brought you up out of the land of Egypt

"Yahweh who led you out from the land of Egypt".

Deuteronomy 20:2

speak to the people

"speak to the soldiers of Israel"

Deuteronomy 20:3

Do not let your hearts faint. Do not fear or tremble. Do not be afraid of them

These four expressions all mean the same thing and strongly emphasize that they are not to be afraid.

Do not let your hearts faint

"Do not be afraid."

Deuteronomy 20:4

Yahweh your God is the one who is going with you to fight for you against your enemies

Yahweh defeating the enemies of the people of Israel is spoken of as if Yahweh were a warrior who would fight along with the people of Israel. Israel's conquering of the Promised Land was unique in history because it was a type of holy war and had special rules. This war was really Yahweh's punishment against the sin of the Canaanite people. If the people were not completely destroyed, they would cause Israel to sin.

to save you

"to give you victory"

Deuteronomy 20:5

General Information:

Moses says what the army officers must say to the people of Israel before a battle. In ancient Israel, men were excused from fighting in battle for several different reasons. Some of these reasons are mentioned in this chapter. Apparently, needing to establish a new house, the need to harvest a field and cowardice were possible excuses.

The officers must speak

One of the officers' jobs was to decide who could leave the army.

What man is there ... Let him go and return to his house

"If any soldier here has built a new house and has not dedicated it, he should go back to his house". The questions

punished"

commit no longer any such evil

"never again do something evil like that"

Deuteronomy 19:21

Your eyes must not pity

"You must not pity him" or "You must not show him mercy"

are intended to tell the readers that Yahweh only wants soldiers who are completely dedicated to fighting for him. so that he does not die in battle and another man dedicates it "so that he will not die in battle, because if he dies, another man could dedicate it"

Deuteronomy 20:6

General Information:

Moses continues describing situations that allow a man to leave the military.

Is there anyone who has planted ... Let him go home

"If any soldier here has a new vineyard, but has not yet harvested its grapes, he should go back to his house"

so he will not die in battle and another man enjoy its fruit

"so that he will not die in battle, because if he dies, another man could harvest its fruit instead of him"

Deuteronomy 20:7

What man is there who is betrothed to a woman ... Let him go home

"If any soldier here has promised to marry a woman, but has not yet married her, he should go back to his house"

so that he does not die in battle and another man marry her

"so that he will not die in battle, because if he dies, another man could marry her instead of him"

Deuteronomy 20:8

What man is there who is fearful or fainthearted? Let him go and return to his house

"If any soldier here is afraid and not brave, he should go back to his house"

fearful or fainthearted

"afraid to fight in battle"

his brother's heart does not melt like his own heart

"another Israelite does not become afraid like he is afraid"

brother's heart ... his own heart

Here "heart" represents a person's courage.

Deuteronomy 20:9

they must appoint commanders of armies over them

"the officers must appoint people to be commanders of the army and to lead the people of Israel."

Deuteronomy 20:10

When you march up to attack a city

"When you go to attack the people of a city"

make those people an offer of peace

"give the people in the city a chance to surrender"

Deuteronomy 20:11

they answer peaceably

Possible meanings are 1) they answer in a peaceful manner or 2) they accept the offer of peace.

open their gates to you

"let you enter their city peacefully". The phrase "open their gates to you" represents the people surrendering.

all the people who are found in it

"all the people in the city"
must become forced labor for you
"must become your slaves"
Deuteronomy 20:12
But if it makes no offer of peace
"But if the people of the city do not surrender" or "But if the
people of the city do not accept your offer of peace"
Deuteronomy 20:13
strike every man in the town with the edge of the sword
"kill every man in the town with your sword."
Deuteronomy 20:14
the little ones
"the children"
all its spoil
"all the valuable things"
booty
These are the valuable things which people take from those
they attacked.
Deuteronomy 20:15
all the cities
"all the people who live in cities"
Deuteronomy 20:16
In the cities of these peoples that Yahweh your God is giving you as an
inheritance
The cities in Canaan that Yahweh is giving to the people are
spoken of as their inheritance.
you must keep alive nothing that breathes
"you must not let any living thing stay alive." or "you must

kill every living thing"
Deuteronomy 20:17
You must completely destroy them
"You must completely destroy these people groups:"
Deuteronomy 20:18
Do this so that they
"Destroy these nations so that they"
to act in any of their abominable ways ... their gods
"to act in abominable ways, like the people in these nations
have done with their gods"
If you do, you will sin against Yahweh your God
"If you act like these people, you will sin against Yahweh
your God."
Deuteronomy 20:19
wage war
"fight in a war"
by wielding an ax against them
"by cutting down the trees with an ax"
For is the tree of the field a man whom you should besiege?
"For fruit trees are not people, so they are not your enemy."
Deuteronomy 20:20
you know are not trees for food
"you know are not trees that grow fruit to eat"
siege works
These are tools and structures, such as ladders and towers,
that are needed to lay siege to a city.
until it falls
"until the people of the city lose the war"

Chapter 21

Deuteronomy 21:1

General Information:

The rules and instructions in this chapter help to ensure
peace in Israel. This is not a military peace, but it is about
establishing peace within Israel and among the people.

If someone is found killed

"If someone finds a person whom someone else has killed"

lying in the field

The dead person is lying in the field.

it is not known who has attacked him

"nobody knows who attacked him"

Deuteronomy 21:2

they must measure to the cities

"they must measure the distance to the cities".

"Elders"...Older men were required to lead the people of
Israel and help to administer justice. These men would
function as judges, which would later become a more
official position

him who has been killed

"him whom someone has killed" or "the dead body"

Deuteronomy 21:3

has not borne the yoke

"has not worn a yoke."

Deuteronomy 21:4

running water

"a stream"

a valley that has been neither plowed nor sown

"a valley where nobody has plowed the ground or planted
seeds"

Deuteronomy 21:5

must come forward

"must come to the valley"

for Yahweh your God has chosen them to serve him

"because the priests are the ones whom Yahweh your God
has chosen to serve him"

Yahweh your God

Moses speaks to the Israelites as if he were speaking to one
man, so the word "your" is singular.

give blessing

"bless the people of Israel"

in the name of Yahweh

"as one who says and does what Yahweh himself would say
and do"

Yahweh and to decide every case of dispute and assault by their word

"Yahweh, and they will be the ones who settle all
disagreements and cases of violence"

Deuteronomy 21:6

the heifer whose neck was broken

"the heifer whose neck the priests broke"

Deuteronomy 21:7

they must answer to the case

"they must testify to Yahweh about this case"

Our hands have not shed this blood

"We did not kill this innocent person"

neither have our eyes seen it

"and we did not see anyone kill this person"

Deuteronomy 21:8

General Information:

Moses continues to tell the elders what they should say when they wash their hands over the heifer. He speaks to them as if he were speaking to one man, so the words "you" and "your" are singular.

whom you have redeemed

Yahweh rescuing the people is spoken of as if Yahweh paid money to redeem his people from slavery.

do not put guilt for innocent bloodshed in the midst of your people Israel

"do not treat your people Israel as if they are guilty of killing an innocent person"

Then the bloodshed will be forgiven them

"Then Yahweh will forgive his people Israel for the death of an innocent person"

Deuteronomy 21:9

you will completely remove the innocent blood from your midst

"you will not be guilty any more of killing an innocent person"

what is right in the eyes of Yahweh

"what is right in Yahweh's judgment" or "what Yahweh considers to be right"

Deuteronomy 21:10

you go out

"you who are soldiers go out"

Deuteronomy 21:11

you delight in her

The word "delight in" here probably refers to tender feelings rather than sexual desire.

wish to take her for yourself as a wife

"want to marry her,"

Deuteronomy 21:12

she will shave her head

"she will shave the hair off of her head"

cut her nails

"cut her fingernails."

Deuteronomy 21:13

she will take off the clothes she was wearing

"she will take off the clothes of her people and put on Israelite clothes"

when she was taken captive

"when you took her captive"

a full month

"an entire month"

After that you may go to her

"After that you may have sexual relations with her" or

"After that you may lie with her"

Deuteronomy 21:14

But if you take no delight in her

"But if you sleep with her and then decide that you do not want her as your wife"

let her go where she wishes

"let her go wherever she wants to go"

because you have humiliated her

"because you shamed her by sleeping with her and then sending her away"

Deuteronomy 21:15

one is loved and the other is hated

"the man loves one of his wives and he hates the other wife" or "the man loves one wife more than he loves the

other wife"

if the firstborn son is of her that is hated

"if the firstborn son belongs to the wife whom the man hates"

Deuteronomy 21:16

then on the day that the man

"when the man"

the man causes his sons to inherit what he possesses

"the man gives his possessions to his sons as an inheritance"

he may not make the son of the beloved wife the firstborn before the son of the hated wife

"he may not treat the son of the beloved wife as if he were the firstborn instead of the son of the hated wife."

Deuteronomy 21:17

a double portion

"twice as much"

that son is the beginning of his strength

"that son is the one who shows that the man can become the father of sons"

Deuteronomy 21:18

who will not obey the voice of his father or the voice of his mother

"who will not obey what his father or mother say"

they correct him

"they punish him for his wrongdoing" or "they train and instruct him"

Deuteronomy 21:19

must lay hold on him and bring him out

"must force him to come out,"

Deuteronomy 21:20

This son of ours

"Our son"

he will not obey our voice

"he will not do what we tell him to do" or "he will not obey us"

a glutton

a person who eats and drinks too much

a drunkard

a person who drinks too much alcohol and gets drunk often

Deuteronomy 21:21

stone him to death with stones

"throw stones at him until he dies"

you will remove the evil from among you

"you must remove from among the Israelites the person who does this evil thing" or "you must execute this evil person"

All Israel

"All the people of Israel"

will hear of it and fear

"will hear about what happened to the son and be afraid that the people will punish them also"

Deuteronomy 21:22

If a man has committed a sin worthy of death

"If a man has done something so bad that you need to punish him by killing him"

he is put to death

"you execute him" or "you kill him"

you hang him on a tree

"after he has died you hang him on a tree" or "you kill him

by hanging him on a wooden post"
Deuteronomy 21:23
bury him the same day
"bury him on the same day as when you execute him". See
John 19:31 and Galatians 3:13.

Chapter 22

Deuteronomy 22:1

General Information:

Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular. The instructions in this chapter help to maintain order. The people are to have integrity. The people's sin will result in serious punishment.

go astray

"walk away from its owner"

hide yourself from them

"act as if you do not see them"

Deuteronomy 22:2

If your fellow Israelite is not near to you

"If your fellow Israelite lives far away from you,"

or if you do not know him

"or if you do not know who the owner of the animal is"

it must be with you until he looks for it

"you must keep the animal with you until its owner comes looking for it,"

Deuteronomy 22:3

You must do the same with his donkey

"You must return his donkey in the same way"

you must do the same with his garment

"you must return his clothing in the same way"

you must not hide yourself

"you must not act as if you do not see that he has lost something" or "you must not go away without doing anything"

Deuteronomy 22:4

you must surely help him to lift it up again

"you must help your fellow Israelite lift the animal back up onto its feet."

Deuteronomy 22:5

what pertains to a man

"men's clothing"

Deuteronomy 22:6

bird's nest

a home that birds make for themselves out of sticks, grass, plants, and mud

with young ones or eggs in it

"with baby birds or eggs in the nest"

the mother sitting on the young

"the mother bird is sitting on the baby birds"

Deuteronomy 22:7

prolong your days

"be able to live a long time". See Deuteronomy 4:26.

Deuteronomy 22:8

a railing for your roof

a low fence around the edge of the roof so people will not fall off the roof

so that you do not bring blood on your house

"so that it will not be the fault of your household if

for whoever is hanged is cursed by God

"because God curses everyone whom people hang on trees" and "for people hang on trees those whom God has cursed."

You must not defile the land

Leaving the body on the tree would defile the land.

someone dies"

if anyone falls from there

"if anyone falls from the roof because you did not make a railing"

Deuteronomy 22:9

so that the whole harvest is not confiscated by the holy place

"so that you do not defile the whole harvest and the priests do not allow you to use it"

the yield of the vineyard

"the fruit that grows in the vineyard"

Deuteronomy 22:11

wool

soft, curly hair that grows on a sheep

linen

thread made from the flax plant

Deuteronomy 22:12

fringes

threads that are bound together and hang from the end of each corner of the cloak

the cloak

a long garment that a person wears over his other clothes

Deuteronomy 22:13

he goes to her

"he has sexual relations with her"

Deuteronomy 22:14

then accuses her of shameful deeds

"then accuses her of having had sexual relations with someone else before she was married"

puts a bad reputation on her

"makes other people think she is a bad person"

but when I came near to her

"but when I had sexual relations with her"

I found no proof of virginity in her

"she could not prove to me that she was a virgin". If a woman was not a virgin, she was not considered to be worth marrying. The man who slept with her was responsible for providing for her since she will not be able to find a husband to provide for her.

Deuteronomy 22:15

must take proof of her virginity

"must take something that proves that she has never had sexual relations"

Deuteronomy 22:17

he has accused her of shameful things

"he has accused her of having slept with someone before he married her"

I did not find in your daughter the proof of virginity

"Your daughter could not prove that she has never had sexual relations"

But here is the proof of my daughter's virginity

"But this proves that my daughter has never had sexual relations"

Then they will spread the garment out before the elders of the city
"And then the mother and father will show the clothing with the bloodstain to the elders as proof that she was a virgin"
Deuteronomy 22:19
they must force him to pay a fine
"they must make him pay as a punishment"
one hundred shekels
"100 shekels"
give them to the father of the girl
"give the money to the father of the girl"
has caused a bad reputation for a virgin of Israel
"has caused people to think that a virgin of Israel is a bad person"
he may not send her away
"never allow him to divorce her"
during all his days
"for his entire life"
Deuteronomy 22:20
But if this thing is true
"But if it is true" or "But if what the man said is true"
that the proof of virginity was not found in the girl
"that the man did not find proof that the girl was a virgin"
the proof of virginity
"something that proves that the girl has never had sexual relations"
Deuteronomy 22:21
then they must bring out the girl
"then the elders must bring out the girl"
stone her to death with stones
"throw stones at her until she dies"
because she has committed a disgraceful action in Israel
"because she has done a disgraceful thing in Israel,"
to act as a prostitute in her father's house
"acting like a prostitute while living in her father's house"
you will remove the evil
"you must remove from among the Israelites the person who does this evil thing" or "you must execute this evil person"
Deuteronomy 22:22
If a man is found
"If someone finds a man"
lying with
"having sexual relations with"
and you will remove
"in this way you will remove"
Deuteronomy 22:23
betrothed to a man
"who is promised to marry a man"

Chapter 23

Deuteronomy 23:1

man whose genitals are crushed or cut off
"man whose private body parts someone has crushed or cut off."
may enter the assembly of Yahweh
"may be a full member of the Israelite community". This was probably the corporate worship of Yahweh, when the people would come together to worship him.

lies with her
"has sexual relations with her"
Deuteronomy 22:24
take ... and stone
These commands are addressed to Israel as a group and so are plural.
take both of them
"then you must bring both the girl and the man who slept with her"
because she did not cry out
"because she did not call for help"
because he violated his neighbor's wife
"because he slept with a girl who belongs to a fellow Israelite"
you will remove the evil from among you
"you must remove from among the Israelites the person who does this evil thing" or "you must execute this evil person"
Deuteronomy 22:25
the betrothed girl
a girl whose parents have agreed to let her marry a certain man, but she has not married him yet
then only the man who lies with her must die
"then you must only kill the man who lay with her"
Deuteronomy 22:26
there is no sin worthy of death in the girl
"you are not to punish her by killing her for what she did."
For this case is like when a man attacks his neighbor and kills him
"Because this situation is like the situation when somebody attacks another person and kills him."
Deuteronomy 22:27
For he found her in the field
"Because the man found the girl working in the field;"
Deuteronomy 22:28
but who is not betrothed
"but whose parents have not promised another man that she will marry him"
if they are discovered
"if somebody finds out what happened"
Deuteronomy 22:29
fifty shekels of silver
"fifty pieces of silver" or "550 grams of silver"
He may not send her away during all his days
"He must never divorce her during his entire life"
Deuteronomy 22:30
must not take his father's wife as his own
"must not marry his father's former wife, even if she is not his mother"

Deuteronomy 23:2

illegitimate child
Possible meanings are 1) a child born to parents who committed incest or adultery or 2) a child born to a prostitute.
as far as to the tenth generation of his descendants
"even after ten generations of the illegitimate child's descendants"

none of them
 "none of these descendants"
 Deuteronomy 23:3
 may not belong to the assembly of Yahweh
 "may not be a full member of the Israelite community"
 Deuteronomy 23:4
 they did not meet you with bread and with water
 "they did not welcome you by bringing you food and drink"
 against you ... curse you
 Moses speaks to the Israelites as if they were one man, so
 the word "you" here is singular.
 Deuteronomy 23:5
 would not listen
 "did not pay attention"
 turned the curse into a blessing for you
 "had him bless you and not curse you"
 Deuteronomy 23:6
 You must never seek their peace or prosperity
 "You should never make a peace treaty with the Ammonites
 and the Moabites"
 during all your days
 "as long as you are a nation"
 Deuteronomy 23:7
 You must not detest an Edomite
 "Do not hate an Edomite"
 for he is your brother
 "because he is your relative"
 you must not abhor an Egyptian
 "do not hate an Egyptian"
 Deuteronomy 23:8
 The descendants of the third generation that are born to them may
 belong to the assembly of Yahweh
 "If an Edomite or an Egyptian comes to live in the Israelite
 community, his grandchildren may become full members of
 that community"
 Deuteronomy 23:9
 against your enemies
 "to fight against your enemies"
 keep yourselves from every evil thing
 "keep yourselves away from all bad things"
 Deuteronomy 23:10
 any man who is unclean because of a nighttime accident
 "any man who is unclean because he had an emission of
 semen while he was asleep"
 Deuteronomy 23:13
 you will have something among your tools to dig with
 "you should have a tool that you can use to dig with"
 when you squat down to relieve yourself
 "when you squat down to defecate"
 you must dig with it
 "you must dig a hole with the tool"
 cover up what has come out from you
 "cover up your excrement"
 Deuteronomy 23:14
 so that he may not see any unclean thing among you
 "so that Yahweh may not see any unclean thing among
 you,"
 Deuteronomy 23:15
 a slave who has escaped from his master

"a slave from another country who escaped from his
 master and came to Israel"
 Deuteronomy 23:16
 Let him live with you
 "Let the slave live among your people,"
 Deuteronomy 23:17
 cultic prostitute ... among any of the daughters ... among the sons
 Possible meanings are that Moses 1) openly forbids women
 and men to perform sexual acts as part of temple service or
 2) forbids women and men to perform sexual acts to
 receive money.
 Deuteronomy 23:18
 You must not bring the wages of a prostitute ... into the house
 "A woman who earns money as a prostitute must not bring
 that money ... into the house"
 a dog
 a man who allows men to have sex with him for money
 into the house of Yahweh your God
 "into the temple"
 for any vow
 "to fulfill a vow;"
 both these
 the wages of a female prostitute and of a male prostitute.
 Deuteronomy 23:19
 lend on interest
 to lend to somebody and force that person to pay back
 more than was lent
 interest of money ... anything that is lent on interest
 "you must not charge interest when you lend somebody
 money, food, or anything else"
 Deuteronomy 23:20
 all that you put your hand to
 "all that you do"
 Deuteronomy 23:21
 you must not be slow in fulfilling it
 "you must not take a long time to fulfill the vow"
 for Yahweh your God will surely require it of you
 "because Yahweh your God will blame you and punish you
 if you do not fulfill your vow"
 Deuteronomy 23:22
 But if you will refrain from making a vow, it will be no sin for you
 "But, if you do not make a vow, you will not sin because you
 will not have a vow to fulfill"
 Deuteronomy 23:23
 That which has gone out from your lips
 "The words you have spoken"
 according as you have vowed to Yahweh your God
 "whatever you have vowed to Yahweh your God that you
 will do"
 anything that you have freely promised with your mouth
 "anything that people have heard you promise to do
 because you wanted to do it"
 with your mouth
 "so that people heard you say it"
 Deuteronomy 23:24
 you may eat as many grapes as you desire
 "then you may enjoy eating grapes until you are full"
 but do not put any in your basket
 "but you may not put any grapes in your bag to take them

away with you"
Deuteronomy 23:25
When you go into your neighbor's ripe grain
"When you walk through your neighbor's field where there is grain growing,"
you may pluck the heads of grain with your hand

Chapter 24

Deuteronomy 24:1

General Information:

This chapter continues the teaching about how to maintain justice in Israel and also gives limitations regarding the lending of money. Lending money to fellow Israelites was a way to help them out and was not intended to be a way to make money off their brothers.

When a man takes a wife and marries her

"When a man marries a woman"

if she finds no favor in his eyes

"if he decides that he does not like her"

because he has found something shameful about her

The word translated "shameful" here implies sexual immorality.

he must write her a certificate of divorce

"he must give his wife an official paper saying that they are not married anymore"

Deuteronomy 24:2

she may go and be another man's wife

"she may go and marry another man."

Deuteronomy 24:3

General Information:

Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

If the second husband hates her

"If the second husband decides that he hates the woman"

puts it into her hand

"gives it to the woman"

Deuteronomy 24:4

after she has become unclean

"after she has become unclean by the divorce and remarriage to another man"

You must not cause the land to become guilty

"You must not spread guilt around in the land"

Deuteronomy 24:5

When a man takes a new wife

"When a man is newly married to a woman"

neither may he be commanded to go on any forced duty

"and no one is to force him to live away from his home and do any kind of work"

he will be free to be at home

"he will be free to live at home"

Deuteronomy 24:6

mill

a tool for making flour by grinding grain in between two heavy discs of stone

upper millstone

the top disc of stone in a mill. To take a person's millstone was to take away how they earned money and produced food.

for that would be taking a person's life as a pledge

"then you may eat the kernels of grain with your hand"

but do not put a sickle to your neighbor's ripe grain

"but do not cut down your neighbor's ripe grain and take it with you."

sickle

a sharp tool that farmers use to harvest wheat

"because he would be taking from the man what the man needs to make food for his family"

Deuteronomy 24:7

If a man is found kidnapping

"If you find a man kidnapping". This refers to using force to take a person away from his home and imprison him.

any of his brothers from among the people of Israel

"any of his fellow Israelites"

that thief must die

"then other Israelites should kill that thief as a punishment for what he did"

you will remove the evil from among you

"you must remove from among the Israelites the person who does this evil thing" or "you must execute this evil person"

Deuteronomy 24:8

Be careful regarding any plague of leprosy

"Pay attention if you suffer from leprosy" or "Pay attention if you have leprosy"

every instruction given to you which the priests, the Levites, teach you

"all of the instructions that I have given you and that the priests, who are Levites, teach you to do"

teach you ... you will act

Moses here speaks to the Israelites as a group, so these instances of the word "you" are plural.

as I commanded them, so you will act

"you must make sure that you do exactly what I have commanded them"

commanded them

The word "them" refers to the priests, who are Levites.

Deuteronomy 24:9

Call to mind what Yahweh your God

Moses speaks to the Israelites here as if they were one man, so the words "your" and "call to mind" are singular.

you were coming out

Moses here speaks to the Israelites as a group, so the word "you" is plural.

Call to mind

"Remember"

as you were coming out of Egypt

"during the time when you were leaving Egypt"

Deuteronomy 24:10

General Information:

Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

When you make your neighbor any kind of loan

"When you loan something to your neighbor"

to fetch his pledge

"to take his pledge"

his pledge

This refers to what he has promised that he would give you

if he did not pay back the loan.

Deuteronomy 24:11

You will stand outside

"You should wait outside his house,"

Deuteronomy 24:12

you must not lie down with his pledge in your possession

"you must not keep his coat overnight" or "you must return his pledge before you lie down to sleep"

his pledge

See how you translated this in Deuteronomy 24:10.

Deuteronomy 24:13

restore to him the pledge

"give him back what he has given you to show that he will pay back the loan"

so that he may lie down in his cloak and bless you

"so that he will have his coat to keep himself warm when he sleeps, and he will be grateful to you"

cloak

This was probably the "pledge" Moses was speaking of in Deuteronomy 24:10-12.

it will be righteousness for you before Yahweh your God

"Yahweh your God will approve of the way you handled this matter"

Deuteronomy 24:14

You must not oppress a hired servant

"You must not treat a hired servant poorly"

hired servant

a person who gets paid daily for his work

within your city gates

"in one of your cities"

Deuteronomy 24:15

Each day you must give him his wage

"You should give the man the money he earns every single day"

the sun must not go down on this unsettled matter

"you should pay the man on the same day he does the work"

for he is poor and is counting on it

"because he is poor and depends on his wages to buy his food for the next day"

he does not cry out against you to Yahweh

"he does not call out to Yahweh and ask him to punish you"

Deuteronomy 24:16

The parents must not be put to death for their children

"You must not execute the parents because of something

bad that one of their children did"

neither must the children be put to death for their parents

"and you must not execute the children because of something bad that their parents did"

Everyone must be put to death for his own sin

"you should only execute a person because of something bad that he did himself"

Deuteronomy 24:17

You must not twist the justice that is due the foreigner or the fatherless

"You must not treat a foreigner or the fatherless unfairly" fatherless

This refers to children whose parents have both died and do not have relatives to care for them.

nor take the widow's cloak as a pledge

"and do not take a widow's cloak as a pledge because she needs it"

Deuteronomy 24:19

When you reap your harvest in your field

"When you cut down the grain in your field"

an omer of grain

Some versions translate this as "a sheaf." This refers to stalks of grain, enough to carry and tie in a bundle.

it must be for the foreigner, for the fatherless, or for the widow

"you must leave the sheaf so a foreigner, an orphan, or a widow can take it"

in all the work of your hands

"in all the work that you do"

Deuteronomy 24:20

When you beat the olives off your olive tree

"When you shake the branches of your olive tree, causing the olives to fall to the ground so you can pick them up"

you must not go over the branches again

"do not pick every single olive from the tree"

it will be for the foreigner, for the fatherless, or for the widow

"the olives that stay on the branches are for foreigners, orphans, and widows to pick and take with them"

Deuteronomy 24:21

What is left over will be for the foreigner, for the fatherless, and for the widow

"The grapes that you do not pick will be for the foreigner, the fatherless, and the widow to pick"

Deuteronomy 24:22

call to mind

"remember"

Chapter 25

Deuteronomy 25:1

General Information:

This chapter continues to teach about justice in Israel.

Deuteronomy 25:2

If the guilty man deserves to be beaten

"If the judge orders them to beat the guilty man"

be beaten in his presence

"he will watch them beat him"

with the ordered number of blows, according to his wickedness

"the number of times he has ordered because of the bad deed he did"

Deuteronomy 25:3

The judge may give him forty blows

"The judge may say that they should beat the guilty person 40 times"

but he may not exceed that number

"but the judge may not order them to beat him more than 40 times"

for if he should exceed that number and beat him with many more blows

"because if the judge orders them to beat him many more than 40 times"

then your fellow Israelite would be humiliated before your eyes

"then the judge would humiliate your fellow Israelite in

front of all of the people of Israel"
 humiliated before your eyes
 "humiliated, and you would all see it"
 Deuteronomy 25:4
 You must not muzzle the ox
 "You must not put something over the mouth of an ox"
 when he threshes the grain
 while he separates the grain from the chaff by walking on it
 or dragging heavy wood over it.
 Deuteronomy 25:5
 If brothers live together
 "If brothers live on the same property" or "If brothers live
 near each other."
 then the wife of the dead man must not be married off to someone
 "then the family of the dead man must not let the widow
 marry someone"
 must go to her
 "shall have sexual relations with her"
 do the duty of a husband's brother to her
 "do what the brother of a dead husband is supposed to do"
 Deuteronomy 25:6
 will succeed in the name of that man's dead brother
 "will continue the family line of that man's dead brother"
 so that his name will not perish from Israel
 "so that his family line will not disappear from Israel"
 Deuteronomy 25:7
 must go up to the gate to the elders
 "must go up to the city gate where the elders judge cases"
 refuses to raise up for his brother a name
 "refuses to give his brother a son"
 he will not perform the duty of a husband's brother to me
 "he will not do what a husband's brother is supposed to do
 and marry me"
 Deuteronomy 25:8
 I do not wish to take her
 "I do not wish to marry her."
 Deuteronomy 25:9
 must come up to him in the presence of the elders
 "must walk up close to him with the elders there watching"
 who does not build up his brother's house
 "who does not give his brother a son and continue his
 brother's family line"
 Deuteronomy 25:10
 His name will be called in Israel
 "People in Israel will know his family as"
 The house of him whose sandal has been taken off
 "The house of him whose sandal his brother's widow took
 off his foot" or "The family of a man who did not marry the
 wife of his dead brother". Here removing the sandal
 symbolizes that the brother would not receive any of the
 property of his dead brother.
 Deuteronomy 25:11
 out of the hand of him who struck him

"so the one who struck him will not strike him again" or
 "from the man who hit him"
 Deuteronomy 25:12
 your eye must have no pity
 "you should not feel sorry for her" or "you must not show
 her mercy"
 Deuteronomy 25:13
 You must not have in your bag different weights, a large and a small
 "You must not cheat people by using a weight that is larger
 than you say it is when you buy things and by using a
 weight that is smaller than you say it is when you sell
 things"
 weights
 Weights were stones used on a balance to determine how
 much something weighs
 Deuteronomy 25:15
 General Information:
 In the ancient Near East, people weighed gold and silver on
 a scale and used it as money. God was commanding people
 to use accurate weights for weighing the gold and silver. He
 did not want them to rob people by using inaccurate
 weights.
 A perfect and just
 "A correct and fair"
 your days may be long
 "you may live for a long time"
 Deuteronomy 25:16
 For all who do such things, all that act unrighteously
 "because everyone who cheats people by using different
 sized weights and measures,"
 Deuteronomy 25:17
 Call to mind what Amalek did to you
 "Remember what the Amalekites did to you"
 as you came out
 The word "you" here is plural.
 Deuteronomy 25:18
 how he met you on the road
 "how they met you along the way"
 attacked those of you at the rear
 "attacked those of your people who were in the back of the
 line"
 all who were feeble in your rear
 "all the people who were weak in the back of the line"
 faint and weary
 "tired and exhausted"
 he did not honor God
 "he was not afraid of God's punishment" or "he did not
 respect God"
 Deuteronomy 25:19
 you must blot out the remembrance of Amalek from under heaven
 "you must kill all of the Amalekites so that nobody will
 remember them anymore."

Chapter 26

Deuteronomy 26:1

General Information:

This chapter recalls the great events of Israel's history
 when Yahweh brought them out of Egypt. Moses speaks to

the Israelites as if they were one man, so the words "you"
 and "your" here are singular.

Deuteronomy 26:2

some of the first of all the produce

"some of the first fruits of the crops"

make a dwelling for his name

"have his people build the place where they will worship him". See how you translated this in Deuteronomy 14:23.

Deuteronomy 26:5

My ancestor was a wandering Aramean

This is the beginning of the statement that the Israelite male should make when bringing his basket. This refers to Jacob, who was the ancestor of all the Israelites. He lived for many years in Aram-Nahairam, a region located in Syria.

stayed there

"lived the rest of his life there"

There he became

The word "he" refers to "Jacob's descendants."

a great, mighty

"very great"

Deuteronomy 26:6

treated us badly and afflicted us

These two phrases emphasize that the Egyptians acted very harshly.

treated us

Here "us" refers to the people of Israel that were living in Egypt.

Deuteronomy 26:7

he heard our voice

"he heard our cries" or "he heard our prayers"

our affliction, our labor, and our oppression

"that the Egyptians were afflicting us, that we were doing very hard work, and that the Egyptians were oppressing us"

Deuteronomy 26:8

with a mighty hand, with an outstretched arm

"by showing his mighty power". See how you translated these words in Deuteronomy 4:34.

with great fearsomeness

"with acts that terrified the people who saw them"

Deuteronomy 26:9

a land that flows with milk and honey

"a land where plenty of milk and honey flow" or "a land that is excellent for cattle and farming". See Deuteronomy 6:3.

Deuteronomy 26:10

General Information:

Moses continues telling the Israelites what they must say when they bring their first crops to Yahweh. He speaks to them as if they were one man, so the words "you" and "your" here are singular.

first of the produce

"first fruits of the harvest"

You must set it down

"You must set the basket down."

Deuteronomy 26:11

you must rejoice in all the good that Yahweh your God has done for you

"you must rejoice and be grateful for all the good things that Yahweh your God has done for you,"

Deuteronomy 26:12

in the third year

Every three years the people of Israel gave a tenth of the

harvest to the poor.

fatherless

These are children whose parents have both died and do not have relatives to care for them.

widow

This means a woman whose husband has died and has no children to care for her now that she is old.

eat within your city gates and be filled

"so that those within your towns may have enough food to eat"

Deuteronomy 26:13

I have completely removed from

These are the first words of another statement that the Israelite was supposed to say.

neither have I forgotten them

This says that he has obeyed all of God's commandments.

Deuteronomy 26:14

General Information:

This continues what the Israelite must say to Yahweh when he gives his tithe to the poor.

I have not eaten any of it in my mourning

"I have not eaten any of the tithe while I was mourning"

when I was unclean

"when I was unclean according to the Law" or "when the law says I cannot touch it"

I have listened to the voice of Yahweh my God; I have obeyed

everything you have commanded me to do

Both statements emphasize that the person has obeyed all of God's commands.

Deuteronomy 26:15

from the holy place where you live, from heaven

"from heaven, your holy dwelling place"

Deuteronomy 26:16

with all your heart and with all your soul

These two phrases are used together to mean "completely" or "earnestly." See Deuteronomy 4:29.

Deuteronomy 26:17

that you will walk in his ways and keep his statutes, his

commandments, and his decrees, and that you will listen to his voice

"that you will completely obey everything Yahweh commands"

Deuteronomy 26:18

a people who are his own possession

"a people who belong to him"

Deuteronomy 26:19

he will set you high above

"he will make you more important than" or "he will make you greater than"

he will set you high above all the other nations that he has made, and you will receive praise, fame, and honor

"he will cause you to become greater than any other nation that he has established, and he will enable you to praise him and honor him" or "he will have people praise you more than they praise every other nation that he has made; people will say that you are better than any other nation, and they will honor you."

You will be a people that is set apart to Yahweh your God

"Yahweh your God will set you apart from other nations"

Chapter 27

Deuteronomy 27:1

General Information:

"May the man be cursed"...This phrase is repeated several times in this chapter, serves as a warning to the Israelites when they will live in the Promised Land and is part of the covenant Yahweh made with Moses.

command you today

Moses is speaking to the Israelites as a group, so the word "you" is plural.

I command

Here "I" refers to Moses. The elders are there in agreement with Moses, but he is the only one speaking.

Deuteronomy 27:2

plaster them with plaster

"spread plaster on them" or "make them so you can write on them". Plaster is usually a mixture of lime, sand, and water that is spread on something. It dries to form a hard, smooth surface on which a person can write.

Deuteronomy 27:3

a land flowing with milk and honey

"a land where plenty of milk and honey flow" or "a land that is excellent for cattle and farming". See Deuteronomy 6:3.

Deuteronomy 27:4

you have passed ... set up ... I am commanding you

Moses is addressing the Israelites as a group, so the instances of "you" and the command "set up" are plural.

Mount Ebal

This is a mountain near Shechem. See Deuteronomy 11:29.

Deuteronomy 27:5

you must raise no iron tool to work the stones

"you will not shape the altar stones with iron tools"

Deuteronomy 27:6

unworked stones

stones in their natural shape that no one has shaped with metal tools

Deuteronomy 27:8

write on the stones

This refers to the stones they were to set up on Mount Ebal and cover with plaster.

Deuteronomy 27:10

obey the voice of Yahweh your God

"obey what Yahweh your God says"

I am commanding

The Levites are there in agreement with Moses, but he is the only one speaking.

Deuteronomy 27:12

These tribes

"The people from these tribes". This refers to the people from the tribes of Simeon, Levi, Judah, Issachar, Joseph, and Benjamin.

Mount Gerizim

A small mountain north of Mount Ebal. See Deuteronomy 11:29.

Joseph

This combines the tribes of Ephraim and Manasseh, who were descendants of Joseph.

Deuteronomy 27:13

pronounce curses

"say in a loud voice how Yahweh will curse Israel"

Deuteronomy 27:15

May the man be cursed ... sets it up in secret

"May Yahweh curse the person ... sets it up in secret". This is the statement the Levites must shout to all the people of Israel.

the work of the hands of a craftsman

"something a man has made"

craftsman

a man who knows how to make things.

Deuteronomy 27:16

General Information:

Moses continues telling the Levites and the people what they must say.

May the man be cursed

"May Yahweh curse the man"

Deuteronomy 27:17

who removes his neighbor's landmark

"who takes land away from his neighbor by moving the markers on the borders of his land"

Deuteronomy 27:18

May the man be cursed

"May Yahweh curse the man"

Deuteronomy 27:19

uses force to take away the justice due to a foreigner ... widow

"treats a foreigner ... widow unfairly". See Deuteronomy 24:17.

fatherless

These are children whose parents have both died and do not have relatives to care for them.

widow

This means a woman whose husband has died and has no children to care for her in her old age.

Deuteronomy 27:20

May the man be cursed

"May Yahweh curse the man"

who lies with his father's wife

"who has sexual relations with his father's wife"

his father's wife

This does not refer to the man's mother, but another wife of his father.

he has taken away his father's rights

"he has taken away his father's legal rights". When a man marries a woman, only he has the legal right to sleep with her.

Deuteronomy 27:21

who lies with any animal

"who has sexual relations with any animal"

Deuteronomy 27:22

who lies with his sister

"who has sexual relations with his sister"

the daughter of his father, or with the daughter of his mother

This means a man cannot have sexual relations with his sister, even if she has a different mother or father.

Deuteronomy 27:23

who lies with his mother-in-law

"who has sexual relations with his mother-in-law"

Chapter 28

Deuteronomy 28:1

General Information:

This chapter explains some of the blessings and warnings associated with Israel's obedience to the law of Moses.

Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

to the voice of Yahweh your God

"to what Yahweh your God says"

so as to keep

"and obey"

set you above

"make you more important than" or "make you greater than"

Deuteronomy 28:2

All these blessings will come on you and overtake you

"Yahweh will bless you like this in ways that will completely surprise you, and it will be as if you cannot escape having him bless you"

Deuteronomy 28:3

Blessed will you be

"Yahweh will bless you"

in the city ... in the field

This means that Yahweh will bless them everywhere.

Deuteronomy 28:4

the fruit of your womb, the fruit of your ground, and the fruit of your livestock

These idioms for "your children, and your crops, and all your animals" refer to everything the Israelites valued.

the fruit of your livestock, and the increase of your herds and the lambs of your flocks

"all of your animals, along with the calves of the cattle and the lambs of the flocks"

Deuteronomy 28:5

your basket and your kneading trough

"all the food you grow and all the food you eat". A

"kneading trough" was a bowl they used to make bread.

Deuteronomy 28:6

when you come in ... when you go out

This refers to all of life's activities everywhere they go.

Deuteronomy 28:7

cause your enemies who rise up against you to be struck down before you

"cause you to defeat the armies that attack you"

but will flee before you seven ways

"but they will run away from you in seven directions". The actual number could be more or less than seven.

Deuteronomy 28:8

Yahweh will command the blessing to come on you in your barns

"When Yahweh blesses you, you will be surprised by how much grain you have in your barns"

in all that you put your hand to

"in everything you do"

Deuteronomy 28:9

Yahweh will establish you as a people that is set apart for himself

"Yahweh will make you a holy people that belongs to him".

Deuteronomy 28:10

you are called by the name of Yahweh

"Yahweh has called you his own"

Deuteronomy 28:11

in the fruit of your womb, in the fruit of your livestock, and in the fruit of your ground

"with children, animals, and crops"

Deuteronomy 28:12

his storehouse of the heavens

"the clouds"

at the right time

"when the crops need it"

all the work of your hand

"all the work that you do"

Deuteronomy 28:13

the head, and not the tail

This means the Israelites will always be the leaders over other nations and never the servants following behind them.

will be only above ... will never be beneath

The Israelites will rule over others but never have others rule them.

I am commanding you

Moses is speaking to all the Israelites, so the word "you" is plural.

Deuteronomy 28:14

if you do not turn away from any of the words that I am commanding you today, to the right hand or to the left, so as to go after other gods to serve them

"if you do not disobey what I am commanding you today by serving other gods"

Deuteronomy 28:15

But if

Here Moses starts describing the curses the people will receive if they disobey.

the voice of Yahweh your God

"what Yahweh your God is saying"

then all these curses will come on you and overtake you

"Yahweh will curse you like this in ways that will completely surprise you, and it will be as if you cannot escape having him curse you". See how you translated this in Deuteronomy 28:2.

Deuteronomy 28:16

Cursed will you be

"Yahweh will curse you"

Deuteronomy 28:17

your basket and your kneading trough

See how you translated this in Deuteronomy 28:5.

Deuteronomy 28:18

the fruit of your womb, the fruit of your ground

See how you translated this in Deuteronomy 28:4.

herds ... flocks

"cattle ... sheep"

Deuteronomy 28:20

curses, confusion, and rebukes

"disasters, fear, and frustration"

in all that you put your hand to

"in everything you do"

until you are destroyed

"until your enemies destroy you"

abandoned me

Here "me" refers to Yahweh.
Deuteronomy 28:21
cling to you
"remain on you,"
Deuteronomy 28:22
infectious diseases, with fever, with inflammation
"diseases and burning fevers that will make you weak."
with drought
"with lack of rain"
mildew
mold that grows on crops and causes them to rot
These will pursue you
"You will suffer from them"
Deuteronomy 28:23
skies ... will be bronze
"skies ... will give no rain"
the earth ... will be iron
"nothing will grow from the ground"
Deuteronomy 28:24
Yahweh will make the rain of your land into powder and dust
"instead of rain, Yahweh will send sandstorms"
until you are destroyed
"until it destroys you"
Deuteronomy 28:25
Yahweh will cause you to be struck down before your enemies
"Yahweh will cause your enemies to strike you down"
to be struck down before
See how you translated this in Deuteronomy 28:7.
will flee before them seven ways
"you will flee in seven directions"
You will be tossed to and fro among all the kingdoms
"The peoples of the other nations will drive you from one nation to another"
Deuteronomy 28:27
the boils of Egypt
"the same skin disease with which I cursed the Egyptians"
boils ... ulcers, scurvy, and itch
These are different types of skin diseases.
from which you cannot be healed
"from which no one will be able to heal you"
Deuteronomy 28:29
You will grope about at noonday like the blind grope in the darkness
"You will be like blind people who grope in darkness even at noonday."
you will be always oppressed and robbed
"stronger people will always oppress and rob you"
Deuteronomy 28:31
Your ox will be killed before your eyes
"You will watch as someone kills your ox"
your donkey will be forcibly taken away from before you and will not be restored to you
"someone will take your donkey by force and will not give it back"
Your sheep will be given to your enemies
"I will give your sheep to your enemies" or "I will allow your enemies to take your sheep"
Deuteronomy 28:32
Your sons and your daughters will be given to other peoples
"I will give your sons and your daughters to other peoples"

or "Your enemies will take your sons and daughters"
your eyes will look for them the entire day, but will fail with longing for them
"you will grow tired as you constantly watch for them and long to see them again"
There will be no strength in your hand
"You will be powerless to do anything about it"
Deuteronomy 28:33
a nation
"people from a nation"
you will always be oppressed and crushed
"they will always oppress and crush you"
Deuteronomy 28:34
you will become insane by what you have to see happen
"what you see will make you go crazy."
Deuteronomy 28:35
from which you cannot be cured
"that no one will be able to cure"
Deuteronomy 28:37
of horror, a proverb, and a byword, among all the peoples where Yahweh will lead you away
"of horror. The people, in the places where Yahweh will send you, will make up proverbs and bywords about you"
or "of horror. Yahweh will send you to peoples who will laugh at you and ridicule you"
byword
a word or phrase that people use to shame others
Deuteronomy 28:38
but will gather little seed in
"but will harvest very little food"
Deuteronomy 28:40
but you will not anoint yourself with the oil
People would rub olive oil on themselves to make their skin healthy.
your olive trees will drop their fruit
"your olive trees will drop their fruit before the fruit is ripe"
Deuteronomy 28:43
The foreigner who is
"The foreigners who are"
rise up above you higher and higher; you yourself will come down lower and lower
This means foreigners will have more power, money, and honor than the Israelites.
Deuteronomy 28:44
He will ... to him
"They will ... to them"
he will be the head, and you will be the tail
See how you translated a similar phrase in Deuteronomy 28:13.
Deuteronomy 28:45
All these curses will come on you and will pursue and overtake you until you are destroyed
"Yahweh will curse you like this in ways that will completely surprise you, and it will be as if he is chasing you and you cannot escape having him curse you"
to the voice of Yahweh your God
"to what Yahweh your God said"
his commandments and his regulations

"all that Yahweh has commanded you to do."

Deuteronomy 28:47

joyfulness and gladness of heart

They emphasize that the people should have been very glad to worship Yahweh.

Deuteronomy 28:48

He will put a yoke of iron on your neck

This refers to Yahweh allowing the enemy to treat the Israelites cruelly and make them slaves.

Deuteronomy 28:49

from far away, from the ends of the earth

These two phrases emphasize that the enemy will come from a nation that is very far away from Israel.

from the ends of the earth

"from places that you know nothing about"

like an eagle flies to its victim

This means the enemy will come suddenly and the Israelites will not be able to stop them.

Deuteronomy 28:50

a nation with a fierce face that does not respect the aged and does not show favor

"a nation whose people have fierce expressions, who do not respect the aged and do not show favor"

Deuteronomy 28:51

until you are destroyed

"until they destroy you"

Deuteronomy 28:52

General Information:

Moses continues describing the army that will attack the Israelites if they do not obey Yahweh.

you in all your city gates

"your cities"

Deuteronomy 28:53

the fruit of your own body, the flesh of your sons and of your daughters

The people will be so hungry after the enemy army surrounds their city that they will eat their own children.

Deuteronomy 28:54

who is timid and very delicate among you—he

"who is timid and very delicate among you—even he."

Moses is saying that not only those one would expect to eat their children, but even the last person one would expect to eat his own children will eat his children.

Deuteronomy 28:56

The tender and delicate woman among you ... tenderness—she

"The tender and delicate woman among you ... tenderness—even she." Moses is saying that not only those one would expect to eat their children, but even women of noble birth and normally very gentle, will eat their children.

who would not venture to put the bottom of her foot on the ground for delicateness and tenderness

Moses is emphasizing that this noble woman is so rich and lives in such luxury that she would not allow herself to get dirty.

for delicateness and tenderness

"because she is so delicate and tender"

Deuteronomy 28:58

that are written

"that I have written"

this glorious and fearful name, Yahweh your God

"Yahweh your God who is glorious and awesome"

Deuteronomy 28:59

Yahweh will make your plagues terrible, and those of your descendants

"Yahweh will send terrible plagues on you and your descendants;" or "Yahweh will make sure that you and your descendants suffer from terrible plagues"

Deuteronomy 28:60

He will bring on you again all the diseases of Egypt

"He will make sure that you again suffer from the diseases of Egypt"

they will cling to you

"the diseases will not stop, and no one will be able to heal you of them"

Deuteronomy 28:61

every sickness and plague that is not written

"even other sicknesses and plagues that I have not written"

until you are destroyed

"until he has destroyed you"

Deuteronomy 28:62

You will be left ... you were like ... you did not listen

Moses is speaking to the Israelites as a group, so all instances of "you" are plural.

you were like the stars of the heavens in number

This means that in the past there were many Israelites.

to the voice of Yahweh

"to what Yahweh says"

Deuteronomy 28:63

Yahweh once rejoiced over you ... multiplying you ... rejoice over you in making you perish and in destroying you. You will be plucked
Moses is speaking to the Israelites as a group, so all instances of "you" are plural.

Yahweh once rejoiced over you in doing you good, and in multiplying you

"Yahweh once enjoyed doing you good and causing you to become many"

he will rejoice over you in making you perish

"he will enjoy making you die"

You will be plucked off the land that you are going into to possess

"He will remove you from the land which you are entering to possess"

you are going

Moses speaks to the Israelites as if they were one man, so the word "you" is singular.

Deuteronomy 28:64

from the one end of the earth to the other end of the earth

"throughout the earth" or "all over the earth"

Deuteronomy 28:65

there will be no rest for the bottoms of your feet

"you will have to continually wander because you have no permanent home where you can rest"

Yahweh will give you there a trembling heart, failing eyes, and a soul that mourns

"Yahweh will cause you to be afraid, without hope, and sad"

Deuteronomy 28:66

Your life will hang in doubt before you

"You will not know whether you will live or die"

Deuteronomy 28:67

because of the fear in your hearts

"because of the fear you are feeling"

the things your eyes will have to see
"the terrifying things I will force you to see"
Deuteronomy 28:68

Chapter 29

Deuteronomy 29:1

These are the words that Yahweh commanded Moses to tell
This chapter is a retelling of the covenant Yahweh made with Moses, along with its blessings and cursing. Moses is speaking.

in the land of Moab

"while they were in the land of Moab". This is on the east side of the Jordan where the Israelites were staying before they entered the land of Canaan.

words that were added to the covenant ... at Horeb

These additions to the original covenant were given to make Yahweh's covenant apply better to the people once they were settled in their new land.

Deuteronomy 29:2

You have seen everything that Yahweh did before your eyes

"You have seen all that Yahweh did so that you would see and remember what he did"

your eyes

Moses speaks to the Israelites as if they were one man, so the word "your" here is singular.

Deuteronomy 29:3

the great sufferings that your eyes saw

"you saw for yourselves that the people suffered terribly"

the signs, and those great wonders

"and all of the powerful things that Yahweh did"

Deuteronomy 29:4

Yahweh has not given you a heart to know, eyes to see, or ears to hear

This says that Yahweh has not enabled them to understand.

given you a heart to know

"enabled you to understand"

Deuteronomy 29:5

I have led you

Yahweh is speaking to the people of Israel.

Deuteronomy 29:6

other strong drink

These were alcoholic drinks made probably from fermented grains and not distilled liquors.

Deuteronomy 29:7

Sihon, the king of Heshbon, and Og, the king of Bashan

See how you translated these names in Deuteronomy 1:4.

came out against us

Here "us" refers to Moses and the people of Israel.

Deuteronomy 29:9

keep the words of this covenant and do them

"obey all the words of this covenant"

Deuteronomy 29:11

among you in your camp ... your wood ... your water

Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

the foreigner who is among you in your camp, from him who cuts your wood to him who draws

"the foreigners who are among you in your camp, from those who cut your wood to those who get your water"

Deuteronomy 29:12

I had said

Refers to Yahweh.

to enter into the covenant of Yahweh your God and into the oath that

Yahweh your God is making with you today

"to agree to the covenant and to swear that you will obey all that Yahweh your God commands". (Covenant in Moab)

Deuteronomy 29:13

a people for himself

"a people group that belongs to him alone,"

Deuteronomy 29:14

I am making

"Yahweh is making"

Deuteronomy 29:15

standing here with us

Here "us" refers to Moses and the people of Israel.

those who are not here

"our future descendants, who are not here."

Deuteronomy 29:16

we lived

"we lived as slaves"

Deuteronomy 29:18

whose heart is turning away today from Yahweh our God

"who no longer obeys Yahweh our God"

any root that produces poison fruit and wormwood

"any person who worships idols and causes others to disobey Yahweh"

Deuteronomy 29:19

that person

The person described in verse 18.

bless himself in his heart

"congratulate himself"

though I walk in the stubbornness of my heart

"even though I still refuse to obey Yahweh"

This would destroy the wet together with the dry

"This would cause Yahweh to destroy both the righteous people and the wicked people in the land"

Deuteronomy 29:20

the anger of Yahweh and his jealousy will smolder

"Yahweh's jealous anger will grow like a fire"

the anger of Yahweh and his jealousy

Yahweh's jealous anger"

that are written

"that I have written"

all the curses that are written in this book will come on him

"Yahweh will curse him with all the curses written in this book in ways that will completely surprise him". See

Deuteronomy 28:15.

Yahweh will blot out his name from under heaven

This means that God will completely destroy the person and his family. In the future people will not remember him.

A similar phrase appears in Deuteronomy 7:24.

Deuteronomy 29:22

The generation to come, your children who will rise up after you

These words tell who "the generation to come" is.

Deuteronomy 29:23

when they see that the whole land has become sulfur and burning salt

"when they see that Yahweh has burned the land with sulfur and salt"

where nothing is sown or bears fruit

"where no one can sow seed and the crops do not bear fruit"

like the overthrow of Sodom and Gomorrah

"as when Yahweh completely destroyed Sodom and Gomorrah"

Admah and Zeboyim

These are names of cities that Yahweh destroyed along with Sodom and Gomorrah.

Deuteronomy 29:24

they will say together with all the other nations ... mean?

"they will ask with all the other nations why Yahweh has done this to the land, and what the heat of this great anger means."

they will say together with all the other nations

"your descendants and the people of all the other nations will say"

What does the heat of this great anger mean?

"What does this terrible anger mean?"

Deuteronomy 29:25

It is because they abandoned the covenant of Yahweh, the God of their ancestors

"Yahweh has done this to the land because the Israelites did not follow the promises and the laws of his covenant". This

is the answer to "Why has Yahweh done this to this land?".

Deuteronomy 29:26

served other gods and bowed down to them

"obeyed other gods and worshiped them,"

Deuteronomy 29:27

the anger of Yahweh has been kindled against this land

"Yahweh has become very angry with this land"

this land, so as to bring on it

"the people of this land, so as to bring on them"

that are written

"that I have written"

Deuteronomy 29:28

Yahweh has uprooted them from their land ... and has thrown them

"Yahweh has removed them from their land ... and has forced them to go"

in anger, in wrath, and in great fury

"in extremely great anger" or "because he was extremely angry"

Deuteronomy 29:29

The secret matters belong alone to Yahweh our God

"Some things Yahweh our God has not revealed, and only he knows them"

that are revealed

"that he has revealed"

we may do all the words of this law

"we may do everything that this law commands us to do"

Chapter 30

Deuteronomy 30:1

General Information:

Moses begins to give final instructions to Israel before his death and in anticipation of their entrance into the Promised Land. There were warnings and blessings associated with the people's obedience to the covenant Yahweh made with Moses.

When all these things have come on you

"When all these things happen to you". "these things" refer to the blessings and curses described in chapters 28-29.

that I have set before you

"that I have just now told you about"

call them to mind

"remember them"

among all the other nations

"while you are living in the other nations"

has banished you

"has forced you to go"

Deuteronomy 30:2

obey his voice

"obey what Yahweh says"

with all your heart and with all your soul

See Deuteronomy 4:29.

Deuteronomy 30:3

reverse your captivity

"free you from those who had captured you"

Deuteronomy 30:4

If any of your exiled people are in the farthest places

"Even those of your exiled people who are in the farthest places"

under the heavens

"under the sky" or "on the earth"

Deuteronomy 30:6

circumcise your heart

This means God will remove their sin and enable them to love and obey him.

Deuteronomy 30:7

will put all these curses on your enemies

"will cause your enemies to suffer from these curses"

Deuteronomy 30:9

the work of your hand

"in all the work you do"

in the fruit of your womb ... in the fruit of your livestock ... in the fruit of your ground

These three phrases are idioms for "in children ... in calves ... in crops." See Deuteronomy 28:4.

Deuteronomy 30:10

that are written

"that I have written"

Deuteronomy 30:11

neither is it too far for you to reach

"neither is it too difficult for you to understand what Yahweh requires you to do"

Deuteronomy 30:12

Who will go up for us to heaven and bring it down to us and make us able to hear it, so that we may do it?

"Someone must travel to heaven to learn God's commands and then return to tell us what they are so we can obey them."

Deuteronomy 30:13

Who will go over the sea for us and bring it to us and make us to hear it, so that we may do it?

"Someone must travel across the sea to learn God's commands and then return and tell us what they are."

Deuteronomy 30:14

in your mouth and your heart

This means that the people already know God's commands and can tell them to others.

Deuteronomy 30:15

I have placed before you

"I have told you about"

life and good, death and evil

"what is good and will cause you to live, and what is evil and will cause you to die"

Deuteronomy 30:17

if your heart turns away ... and are drawn away and bow down to other gods and worship them

"if you stop being loyal to God ... and the people living in the land convince you to bow down and worship other gods"

Deuteronomy 30:18

to you today that you ... you will not prolong your days

Moses speaks to the Israelites as a group.

prolong your days

"be able to live a long time". See Deuteronomy 4:26.

Deuteronomy 30:19

I call heaven and earth to witness

Possible meanings are 1) Moses is calling on all those who live in heaven and earth to be witnesses to what he says, or 2) Moses is speaking to heaven and earth as if they are people, and he is calling them to be witnesses to what he says

to witness against you

"to be willing to say that you have done evil things"

Deuteronomy 30:20

to cling to him

"to rely on him"

For he is your life and the length of your days

"Yahweh is the only one who can enable you to live a long life"

the land that Yahweh swore to your ancestors, to Abraham, to Isaac, and to Jacob, to give them

"the land that Yahweh swore that he would give to your ancestors, to Abraham, to Isaac, and to Jacob"

Chapter 31

Deuteronomy 31:1

General Information:

In the Ancient Near East, it was common for an important leader to give instructions to follow after his death. Moses begins his final words to the people of Israel, which will help make a smooth transition to Joshua's leadership.

Deuteronomy 31:2

I can no more go out and come in

"I am no longer able to go everywhere that you need to go, so I cannot be your leader any longer"

Deuteronomy 31:3

you will dispossess them

"you will take their land"

Joshua, he will go over before you, as Yahweh has spoken

"Joshua will lead you across the river, as Yahweh promised"

Deuteronomy 31:4

he did to Sihon and to Og, the kings of the Amorites

"he did to Sihon and Og, the kings of the Amorites, and to their armies". See Deuteronomy 1:4.

Deuteronomy 31:6

fear not, and do not be afraid of them

"do not fear them at all"

he will not fail you nor abandon you

"he will always fulfill his promise to you and will always be with you"

Deuteronomy 31:7

in the sight of all Israel

"in the presence of all the Israelites"

you will cause them to inherit it

"you will help them take the land"

Deuteronomy 31:9

gave it out to the priests, the sons of Levi

"gave it out to the Levites, who are the priests,"

Deuteronomy 31:10

fixed for the cancellation of debts

"for canceling debts"

Festival of Shelters

"Feast of Tabernacles," "Festival of Booths," or "Feast of the Ingathering." During harvest, farmers would set up temporary shelters, taking place after the last harvest of the year. See Deuteronomy 16:13.

Deuteronomy 31:11

in their hearing

"so that they can hear it"

Deuteronomy 31:12

your foreigner who is within your city gates

"your foreigners who live in your cities"

keep all the words of this law

"carefully obey all the commands in this law"

Deuteronomy 31:14

Look, the

"Pay attention to what I am about to tell you, the"

Deuteronomy 31:15

a pillar of cloud

This was a thick cloud of smoke in the shape of an upright column;

Deuteronomy 31:16

you will lie down with your fathers

"you will die and join your ancestors who have died before you"

will rise up and act like a prostitute

"will start to be unfaithful to me". Being a prostitute refers to worshiping gods other than Yahweh.

Deuteronomy 31:17

my anger will be kindled against them

"I will kindle my anger against them"

I will hide my face from them

"I will not help them"

they will be devoured

"I will devour them" or "I will allow their enemies to devour them"

Many disasters and troubles will find them

"They will experience many disasters and troubles"

Have these disasters not come upon us ... midst?

"These disasters are destroying me ... midst."

our God is not in our midst

"God is no longer protecting us"

Deuteronomy 31:19

Put it in their mouths

"Make them memorize and sing it"

Deuteronomy 31:20

a land flowing with milk and honey

"a land where plenty of milk and honey flow" or "a land that is excellent for cattle and farming" See Deuteronomy 6:3.

Deuteronomy 31:21

When many evils and troubles come upon this people

"When this people experiences many evils and troubles"

it will not be forgotten from the mouths of their descendants

"their descendants will not forget to keep it in their mouths" or "their descendants will remember to keep it in their mouths"

the plans that they are forming

"what they plan to do"

the land that I swore to them

"the land that I promised I would give to them"

Deuteronomy 31:23

Be strong and of good courage

"Be strong and courageous." See Deuteronomy 31:5.

Deuteronomy 31:27

your stiff neck

See how you translated "stubborn" in Deuteronomy 9:6.

how much more after my death?

"you will be even more rebellious after I die."

Deuteronomy 31:28

so that I may speak these words in their ears

"so that I may speak the words of this song to them"

call heaven and earth to witness against them

Possible meanings are 1) Moses is calling on all those who live in heaven and earth to be witnesses. or 2) Moses is speaking to heaven and earth as if they are people, and he is calling them to be witnesses.

Deuteronomy 31:29

you will utterly corrupt yourselves

"you will do what is completely wrong." See Deuteronomy 4:16.

turn aside out of the path that I have commanded you

"stop following the instructions I have given to you." See

Deuteronomy 9:12.

what is evil in the sight of Yahweh

"what is evil in Yahweh's judgment"

through the work of your hands

"because of what you have made"

Deuteronomy 31:30

Moses recited in the ears of all the assembly of Israel

"Moses recited to all the people of Israel"

recited

"sang" or "spoke"

the words of this song

"the words of the song that Yahweh taught him"

Chapter 32

Deuteronomy 32:1

General Information:

This chapter prophesies a time when Israel will be disobedient to Yahweh and he will have to punish them.

This is meant to serve as a warning to the nation.

Give ear, you heavens ... Let the earth listen

Possible meanings are 1) Yahweh is speaking to the inhabitants of heaven and earth or 2) Yahweh is speaking to the heavens and earth as if they are persons.

Deuteronomy 32:2

Let my teaching drop down like the rain ... and like the showers on the plants

This means Yahweh wants the people to eagerly accept his helpful teaching.

distill

Use the word in your language for the process by which dew appears.

dew

water that forms on leaves and grass on cool mornings

tender grass

"new plants"

showers

heavy rain

Deuteronomy 32:3

proclaim the name of Yahweh

"tell how good Yahweh is"

ascribe greatness to our God

"make sure people know that our God is great"

Deuteronomy 32:4

The Rock

This a proper name that Moses gives to Yahweh, who, like a rock, is strong and able to protect his people.

his work

"everything he does"

all his paths are just

"he does everything in a just way"

Deuteronomy 32:5

acted corruptly against him

"opposed him by doing what is wrong." See Deuteronomy 4:16.

a perverted and crooked generation

"a completely wicked generation"

Deuteronomy 32:6

Do you reward Yahweh in this way ... people?

"You should give Yahweh proper praise ... people."

you foolish and unwise people

"you extremely foolish people"

your Father ... has created you ... made you and established you

Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

Is he not your Father, the one who has created you?

"Yahweh is your Father and the one who created you."

Deuteronomy 32:7

Call to mind

"Remember"

days of ancient times ... years of generations past

Moses wants the people of Israel to focus on their history as a nation.

he will show you

"he will enable you to understand it"

Deuteronomy 32:8

gave the nations their inheritance

"put the nations in the places where they would live." See Deuteronomy 4:21.

according to the number of the children of Israel

God has arranged the nations according to the way they relate to Israel.

the number of the children of Israel

"the number of the angels of God" or "the number of the children of God."

Deuteronomy 32:9

For Yahweh's portion is his people; Jacob is his apportioned inheritance

"The descendants of Jacob are Yahweh's inheritance"

Deuteronomy 32:10

He found him ... shielded him and cared for him ... guarded him

"He found Jacob ... shielded him and cared for him ... guarded him".

howling wilderness

Here "howling" refers to the sound the wind makes as it blows through the empty land.

he guarded him as the apple of his eye

"he protected him as something very valuable and precious"

Deuteronomy 32:11

pinions

the outer edges of a bird's wings

Deuteronomy 32:12

led him ... with him

Moses again speaks of the Israelites as "Jacob". See

Deuteronomy 32:9.

Deuteronomy 32:13

He made him ride on high places of the land

"Yahweh made them ride on high places of the land" or

"Yahweh helped them take and occupy the land"

he fed him the fruits of the field

"he brought him to a land with plenty of crops he could eat"

nourished him with honey

"allowed him to suck honey". This is like a mother giving her breast to an infant.

Deuteronomy 32:14

He ate

"Our ancestors ate"

fat of lambs, rams of Bashan and goats

The people of Israel had many healthy herd animals.

Deuteronomy 32:15

Jeshurun

Moses speaks of the Israelites as if they were an animal whose owner named it Jeshurun.

and kicked

"and kicked his master" or "and rebelled"

the Rock of his salvation

This means Yahweh is strong like a rock and able to protect his people. See Deuteronomy 32:4.

Deuteronomy 32:16

They made Yahweh jealous

The Israelites made Yahweh jealous,

Deuteronomy 32:17

They sacrificed

"The people of Israel sacrificed"

gods that recently appeared

This means the Israelites recently learned about these gods.

your fathers

Moses is speaking to the Israelites as many people, so the

word "your" is plural.

Deuteronomy 32:18

You have deserted ... your father ... you forgot ... gave you

Moses is speaking to the Israelites as if they were one man, so all instances of "you" and "your" are singular.

You have deserted the Rock

"You have left the protective care of Yahweh"

the Rock

See how you translated this in Deuteronomy 32:4.

who became your father ... who gave you birth

"who fathered you ... who gave life to you"

Deuteronomy 32:19

his sons and his daughters

This refers to the people of Israel whom Yahweh gave life to and made into a nation.

Deuteronomy 32:20

I will hide my face from them

"I will turn away from them" or "I will stop helping them"

I will see what their end will be

"I will see what happens to them"

Deuteronomy 32:21

They have made me jealous

Here "me" refers to Yahweh.

what is not god

"what are false gods"

worthless things

"worthless idols"

those who are not a people

"people who do not belong to one people group"

Deuteronomy 32:22

a fire is kindled by my anger and is burning ... it is devouring ... it is setting

"I start a fire because I am angry, and it burns ... it is

devouring ... it is setting" or "when I am angry, I destroy my enemies like a fire, and I destroy everything on earth and in

... I devour ... I set"

to the lowest Sheol

"even to the world of the dead"

Deuteronomy 32:23

I will heap disasters on them

"I will make sure that many bad things happen to them"

I will shoot all my arrows at them

"I will do all I can do to kill them"

Deuteronomy 32:24

They will be wasted by hunger

"They will grow weak and die because they are hungry"

They will ... hunger and devoured by burning heat and bitter destruction

"They will ... hunger, and burning heat and terrible disasters will devour them" or "They will ... hunger, and they will die from burning heat and terrible disasters"

I will send on them the teeth of wild animals, with the poison of things that crawl in the dust
 "I will send wild animals to bite them, and things that crawl in the dust to bite and poison them"
 Deuteronomy 32:25
 Outside the sword will bereave
 "When the Israelites are outside, the enemy army will kill them"
 terror will do so
 "you will die because you are afraid"
 young man and virgin, the nursing baby, and the man of gray hairs
 These terms describing people of different ages are combined to mean that all kinds of people will die.
 Deuteronomy 32:26
 I said that I would ... away, that I would ... mankind.
 "I said, 'I will ... away, and I will ... mankind.'
 I would make the memory of them to cease from among mankind
 "I would make all people forget about them"
 Deuteronomy 32:27
 Were it not that I feared the provocation of the enemy
 "I was afraid of the provocation of the enemy"
 the provocation of the enemy
 "that my enemy would provoke me" or "that my enemies would cause me to be angry"
 judge mistakenly
 "misunderstand"
 Our hand is exalted
 "We have defeated them because we are more powerful"
 Deuteronomy 32:29
 Oh, that they were wise, that they understood this, that they would consider their coming fate
 The people of Israel were not wise and did not understand that their disobedience would cause Yahweh to bring disaster on them.
 their coming fate
 "what is going to happen to them"
 Deuteronomy 32:30
 How could one chase a thousand ... Yahweh had given them up?
 Moses uses a question to scold the people for not being wise enough to understand why their enemies are defeating them.
 How could one chase a thousand, and two put ten thousand to flight
 "How could 1 enemy soldier chase 1,000 of your men, and 2 enemy soldiers cause 10,000 of your men to run away"
 unless their Rock had sold them
 "unless Yahweh, their Rock, had handed them over"
 Deuteronomy 32:31
 our enemies' rock is not like our Rock
 The enemies' idols and false gods are not powerful like Yahweh.
 Rock, just as even our enemies have concluded
 "Rock; not only do we say so, but our enemies say so also"
 have concluded
 have made a judgment after looking at the facts
 Deuteronomy 32:32
 For their vine comes from the vine of Sodom ... clusters are bitter
 This means their enemies are wicked and will cause the Israelites to die if the Israelites start to act like these people.
 their vine comes from the vine of Sodom, and from the fields of

Gomorrah
 "they do evil the same way the people who lived in Sodom and Gomorrah did"
 their clusters
 "their clusters of grapes"
 Deuteronomy 32:33
 Their wine is the poison of serpents and the cruel venom of asps
 Moses continues comparing the enemies of the people of Israel to grapevines that produce poisonous fruit and wine.
 asps
 poisonous snakes
 Deuteronomy 32:34
 Is not this plan secretly kept by me, sealed up among my treasures?
 "I know what I have planned to do to the Israelite people and to their enemies, and I have locked up those plans as someone would lock up his valuable possessions."
 Deuteronomy 32:35
 General Information:
 This is the end of Moses's quotation of Yahweh's words that began in Deuteronomy 32:20.
 Vengeance is mine to give, and recompense
 "I will have vengeance and punish Israel's enemies"
 their foot slips
 "they are helpless"
 the day of disaster for them
 "the time for me to destroy them"
 the things that are to come on them will hurry to happen
 "I will punish them quickly"
 Deuteronomy 32:36
 For Yahweh will give justice to his people
 "For Yahweh will do what is just for his people" or "For Yahweh will act justly towards his people"
 he will pity his servants
 "he will feel that he needs to help his servants"
 Deuteronomy 32:38
 the gods who ... drink offerings?
 "Their gods ... the gods who ... drink offerings, have not come to help them.". This is the end of the question that begins in Deuteronomy 32:37.
 Let them rise up and help you; let them be your protection
 "These idols are not even able to get up and help or to protect you"
 Deuteronomy 32:39
 I, even I
 "I, I myself" or "I, I alone." Yahweh repeats "I" to emphasize that only he is God.
 Deuteronomy 32:40
 I lift up my hand to heaven and say
 "I lift up my hand to heaven and swear" or "I have taken an oath." Lifting up the hand is a sign of making an oath.
 As I live forever
 "As certainly as I live forever" or "I swear by my life which is never-ending."
 Deuteronomy 32:41
 When I sharpen my glittering sword
 "When I am ready to judge my enemies"
 when my hand begins to bring justice
 "when I get ready to judge the wicked"
 Deuteronomy 32:42

I will make my arrows drunk with blood, and my sword will devour flesh with the blood
These ideas refer to Yahweh killing his enemies in war.
from the heads of the leaders of the enemy
"from the long-haired heads of the enemy."
Deuteronomy 32:43
General Information:
This is the end of Moses's song.
Rejoice, you nations
Moses addresses the peoples of all the nations as if they were there listening.
for he will avenge the blood of his servants; he will render vengeance on his enemies
"for he will take revenge on his enemies, who killed his servants"
Deuteronomy 32:44
recited
"spoke" or "sang"
in the ears of the people
"to the people so they would be sure to hear it"
Deuteronomy 32:45
reciting
"speaking" or "singing"
Deuteronomy 32:46
He said to them
"Moses said to the people of Israel"
Fix your mind on
"Pay attention to" or "Think about"
I have witnessed to you
"I have testified to you," or "I have commanded you,"
your children

Chapter 33

Deuteronomy 33:1

General Information:

Moses begins to bless the tribes of Israel. He gives a series of prophecies or instructions for each of the tribes of Israel and Israel in general.

Deuteronomy 33:2

Yahweh came from Sinai and rose from Seir upon them. He shined out from Mount Paran

"When Yahweh came from Sinai, he looked to them like the sun when it rises from Seir and shines out from Mount Paran"

upon them

"upon the people of Israel"

ten thousands of holy ones

"10,000 angels"

In his right hand were flashes of lightning

"In his right hand were flames of fire"

Deuteronomy 33:3

the peoples

"the people of Israel"

all his holy people are in your hand ... your feet ... your words

"all Yahweh's holy people are in his hand ... his feet ... his words"

all his holy people are in your hand

"you protect all his holy people"

Deuteronomy 33:4

"your children and descendants"

Deuteronomy 32:47

this is

"this law is"

no trivial matter

"something very important"

because it is your life

"because you will live if you obey it"

prolong your days

"be able to live a long time". See Deuteronomy 4:26.

Deuteronomy 32:49

mountains of Abarim

This is the name of a mountain range in Moab.

Abarim, up Mount Nebo

"Abarim and climb up Mount Nebo"

Mount Nebo

This is the highest place in the Abarim Mountains.

opposite Jericho

"on the other side of the river from Jericho"

Deuteronomy 32:50

be gathered to your people

"join your ancestors who died before you"

Mount Hor

This is the name of a mountain on the border of Edom.

Deuteronomy 32:51

Meribah

This is the name of the place in the desert where Moses disobeyed God. See Numbers 20:12.

wilderness of Zin

This is the name of a wilderness on the southern border of Judah. See Numbers 27:14.

an inheritance

"a possession," or "a precious possession"

Deuteronomy 33:5

there was a king

"Yahweh became king"

Jeshurun

This is another name for Israel. Translate it as in

Deuteronomy 32:15.

Deuteronomy 33:6

Let Reuben live

This begins Moses's blessings to the individual tribes of Israel.

but may his men be few

"even though his men are few."

Deuteronomy 33:7

to the voice of Judah

"when the people of Judah pray to you"

be a help

"help him to fight"

Deuteronomy 33:8

Your Thummim and your Urim

These were sacred stones the high priest carried on his breastplate and used at times to determine God's will.

"Your" refers to Yahweh.

your faithful one, the one whom you tested ... with whom you struggled

Moses refers to the tribe of Levi as if it were one man.

your faithful one
 "the one who seeks to please you."
 Massah
 "The name 'Massah' means 'testing.'" (See Deuteronomy 6:16)
 Meribah
 "The name 'Meribah' means 'argue' or 'quarrel.'" (See Deuteronomy 32:51)
 Deuteronomy 33:9
 who said about his father and mother
 The word "who" refers to the Yahweh's "faithful one" of Deuteronomy 33:8. This is the tribe of Levi.
 your word
 "your commands"
 guarded ... kept
 These words often refer to "obeyed," but here they should be translated literally because they refer to a time when the Levites literally killed people who were rebelling against Yahweh.
 Deuteronomy 33:10
 your ... your ... you ... your
 Moses is speaking to Yahweh, so all these words are singular.
 Deuteronomy 33:11
 accept
 be pleased with
 the work of his hands
 "all the work that he does"
 Shatter the loins of
 "Take away the strength of" or "Utterly destroy"
 rise up ... rise up
 "rise up to fight ... cause any more trouble"
 rise up against
 "fight against"
 Deuteronomy 33:12
 The one loved by Yahweh lives
 "The ones whom Yahweh loves live". Here Moses is referring to the tribe of Benjamin.
 lives in security
 "lives where no one can harm him"
 he lives between Yahweh's arms
 Possible meanings are 1) Yahweh protects the tribe of Benjamin with his power or 2) Yahweh lives in the hill region of the tribe of Benjamin. In both translations, it means Yahweh takes care of them.
 Deuteronomy 33:13
 About Joseph
 This refers to the tribe of Ephraim and the tribe of Manasseh. Both tribes descended from Joseph.
 May his land be blessed by Yahweh
 "May Yahweh bless their land"
 with the precious things of heaven, with the dew
 "with the precious dew from the sky" or "with the precious rain from the sky"
 dew
 water that forms on leaves and grass on cool mornings. See Deuteronomy 32:2.
 the deep that lies beneath
 This refers to the water under the ground.

Deuteronomy 33:14
 May his land be blessed
 "May Yahweh bless his land". See Deuteronomy 33:13.
 with the precious things of the harvest of the sun
 "with the best crops that the sun causes to grow"
 with the precious things of the produce of the months
 "with the best crops that grow month to month"
 Deuteronomy 33:15
 finest things ... precious things
 "the best fruits ... the precious fruits"
 ancient mountains
 "the mountains that existed long ago"
 everlasting hills
 "the hills that will exist forever"
 Deuteronomy 33:16
 May his land be blessed
 "May Yahweh bless his land". (See Deuteronomy 33:13)
 its abundance
 "what it produces in large amounts"
 him who was in the bush
 "Yahweh, who spoke to Moses from the burning bush"
 Let the blessing come on the head of Joseph
 "May Yahweh bless Joseph as a father blesses his son"
 Deuteronomy 33:17
 The firstborn of an ox, majestic is he
 "People will honor Joseph's descendants, who are many and powerful"
 his horns are the horns of
 "he is as strong as"
 With them he will push
 "He is so strong that he will push"
 ten thousands of Ephraim ... the thousands of Manasseh
 "the people of Ephraim, who number many times 10,000 ... the people of Manasseh, who number many times 1,000".
 Deuteronomy 33:18
 General Information:
 He speaks to the tribes of Zebulun and Issachar as if they were one man, so "your" and "rejoice" here are singular. Rejoice, Zebulun, in your going out, and you, Issachar, in your tents
 The people of Zebulun traveled by sea and traded with other people. The people of Issachar preferred peaceful living and working the land and raising cattle.
 Deuteronomy 33:19
 There will they offer
 "It is there that they will offer"
 sacrifices of righteousness
 "acceptable sacrifices" or "proper sacrifices"
 For they will suck the abundance of the seas, and from the sand on the seashore
 Possible meanings are 1) they will trade with people across the sea or 2) they were beginning to use sand in making pottery.
 For they will suck the abundance of the seas
 The Hebrew word "suck" refers to how a baby nurses at its mother's breast, meaning they will gain wealth from the sea.
 Deuteronomy 33:20
 Blessed be he who enlarges Gad
 "May Yahweh bless Gad and give him much land to live in"

or "People should say that Yahweh is good because he has given Gad much land to live in"

He will live there like a lioness, and he will tear off an arm or a head
This means the people of Gad are strong and secure, and they will defeat their enemies in war.

Deuteronomy 33:21

the leader's portion

This means a larger piece of land that a leader normally took.

He came with the heads of the people

"They met with all the leaders of the Israelites"

He carried out the justice of Yahweh and his decrees with Israel

"They obeyed all that Yahweh had commanded the Israelites"

Deuteronomy 33:22

Dan is a lion cub that leaps out from Bashan

The people of Dan are strong like a lion cub, and they attack their enemies who live in Bashan.

Deuteronomy 33:23

satisfied with favor

"who has all the good things he desires because Yahweh is pleased with him"

full of the blessing of Yahweh

"whom Yahweh has blessed so that he has all he needs"

the land to the west and south

This refers to the land around Lake Galilee.

Deuteronomy 33:24

dip his foot in olive oil

"have so much olive oil that he can afford to waste it".

Deuteronomy 33:25

May your city bars be iron and bronze

"May you be safe from attacks by your enemies"

Deuteronomy 33:26

Jeshurun

This is another name for Israel. Translate it as in

Deuteronomy 32:15.

who rides through the heavens ... in his majesty on the clouds

"who rides through the heavens like a king rides through a battlefield ... on the clouds like a king on his chariot"

to your help

"to help you."

Deuteronomy 33:27

The eternal God is a refuge

"The eternal God will protect his people"

underneath are the everlasting arms

"he will support and take care of his people forever"

He thrust out ... he said

"He will thrust out ... he will say"

before you ... Destroy

Moses speaks to the Israelites as if they were one man, so the word "you" and the command "destroy" here are singular.

he said, "Destroy!"

"he will tell you to destroy them!"

Deuteronomy 33:28

Israel dwelt ... Jacob's spring was secure

"Israel will dwell ... Jacob's spring will be secure" or "May Israel dwell ... and may Jacob's spring be secure."

Jacob's spring

Jacob's home or Jacob's descendants.

let his heavens drop dew

"may much dew cover the land like rain" or "much dew will cover the land like rain."

Deuteronomy 33:29

Who is like you, a people saved by Yahweh ... majesty?

"There is no other people group like you, a people whom Yahweh has saved ... majesty."

the shield of your help

"the one who protects you and helps you"

the sword of your majesty

"the one who enables you to win battles and so have majesty"

you will trample down their high places

Possible meanings are 1) the Israelites will destroy the places where the other people worship false gods or 2) the Israelites will walk on the backs of their enemies when the Israelites defeat them.

Chapter 34

Deuteronomy 34:1

General Information

This chapter may have been written by Joshua, since it records Moses' death. It officially ends the revelation of the law of Moses, and life in the Promised Land is about to begin again.

Mount Nebo

This is the highest point of Mount Pisgah. See Deuteronomy 32:49.

Pisgah

See Deuteronomy 3:17.

Deuteronomy 34:4

look at it with your eyes

"see it for yourself,"

Deuteronomy 34:6

Beth Peor

This was a town in Moab. (See Deuteronomy 3:29)

to this day

This refers to the time that this was written or edited.

Deuteronomy 34:7

his eye was not dim, nor his natural force abated

This means his eyes and body were still strong and healthy.

Deuteronomy 34:9

son of Nun

See Deuteronomy 1:38.

Joshua ... was full of the spirit of wisdom

"Yahweh enabled Joshua ... to be very wise"

Moses had laid his hands on him

"Moses had laid his hands on him to set Joshua apart so Joshua would serve Yahweh"

Deuteronomy 34:10

Yahweh knew face to face

This means Yahweh and Moses had a very close relationship.

Deuteronomy 34:12

in all the mighty

"who did all the mighty,"

Chapter 1

Joshua 1:1

Yahweh

This is the name of God that he revealed to his people in the Old Testament.

Nun

Joshua's father

Joshua 1:2

cross over this Jordan

"travel from this side to the opposite side of the Jordan"

you and all this people

The word "you" here refers to Joshua.

Joshua 1:3

I have given you every place

"I will give to you every place you go in this land"

Joshua 1:4

your land

The word "your" refers to the tribes of Israel and not only Joshua.

Joshua 1:5

to stand before you

In verse 5 the words "you" and "your" refer to Joshua.

I will not abandon you or leave you

"I will certainly stay with you always"

Joshua 1:6

Be strong and courageous

Yahweh commands Joshua to overcome his fears with courage.

Joshua 1:7

Do not turn from it to the right or to the left

"Follow it exactly" or "Follow them exactly"

be successful

"achieve your goal" or "reach your goal"

Joshua 1:9

Be strong and courageous!

Yahweh is commanding Joshua.

Joshua 1:10

the people

"the people of Israel"

Joshua 1:11

In three days

"Two days from now" or "On the day after tomorrow"

cross over this Jordan

"travel to the other side of the Jordan River"

Joshua 1:12

Reubenites

These were the descendants of Reuben.

Gadites

These were the descendants of Gad.

Joshua 1:14

your little ones

"your little children"

beyond the Jordan

"east of the Jordan River"

Joshua 1:15

given your brothers rest

This refers to Israel defeating all their enemies residing in Canaan that they were to conquer.

you will ... possess it

This refers to living out their life on the land in peace.

beyond the Jordan, where the sun rises

This refers to the east side of the Jordan river.

Joshua 1:18

rebels against your commands ... disobeys the words you have commanded them

These two phrases mean basically the same thing and emphasize that any form of disobedience will be punished.

will be put to death

"we will put to death"

be strong and courageous

Israel and God considered both traits important for Joshua to pursue as their leader.

Chapter 2

Joshua 2:1

Nun

This is Joshua's father.

Shittim

This is the name of a place on the east side of the Jordan River. It means "Acacia Trees."

as spies

These men were to visit the land to gain information on how Israel should conquer the land.

Joshua 2:4

But the woman had taken the two men and hidden them

This happened before the king's messenger spoke to her.

the woman

This refers to Rahab, the prostitute.

Joshua 2:5

dusk

This is the time that day begins to change to the darkness of night.

Joshua 2:6

the roof

The roof was flat and strong, so people could walk around on it.

flax

a plant that is grown for its fibers, which is used in making cloth

Joshua 2:7

the men pursued them

The men pursued the spies because of what Rahab had told them in Joshua 2:5.

fords

places where a river or other body of water is shallow enough for people to get to the other side by walking through it

Joshua 2:8

not yet lain down

This refers to going to sleep for the night.

Joshua 2:9

I know that Yahweh has given you the land
The word "you" refers to the all the Israelite people.
fear of you has come upon us
"we have become afraid of you"
will melt away before you
"will be so afraid that they will not resist you"

Joshua 2:10

the Sea of Reeds
This is another name for the Red Sea.

Sihon ... Og

These are the names of the Amorite kings.

Joshua 2:11

our hearts melted and there was no courage left in anyone
These two phrases share similar meanings, combined for emphasis. The phrase "our hearts melted" compares the hearts of the fearful people of Jericho to ice melting and flowing away.

Joshua 2:12

please swear to me ... Give me a sure sign
These are similar statements of Rahab seeking assurance from the spies.

I have been kind to you

The word "you" refers to the two spies.

Joshua 2:13

spare the lives ... deliver our souls from death
a polite way of saying "do not to kill us"

Joshua 2:14

Our life for yours, even to death
"If we do not do what we promise, may Yahweh cause us to die"

Joshua 2:17

if you do not do this
This expresses a condition for the promise the spies had made to Rahab. The word, "this," refers to the things the men tell her to do in Joshua 2:18.

Joshua 2:19

Whoever goes out of the doors of your house
"If anyone goes out of the doors of your house"
their blood will be upon their own heads
"their death will be their own fault"
we will be guiltless
"we will be innocent"

if a hand is laid upon any

"if we cause injury to any"

Joshua 2:20

if you speak

"You" refers to Rahab.

Joshua 2:21

May what you say be done
Rahab agreed to their terms of the oath to protect her family.

Joshua 2:22

their pursuers returned
"their pursuers returned to the city of Jericho"

found nothing

This refers to the men not finding the spies.

Joshua 2:23

returned and crossed over and came back

These are similar expressions referring to returning to where the Israelite's are camped.

crossed over

"traveled from this side to the opposite side of the Jordan"

everything that had happened to them

"all that the men had experienced and seen."

Joshua 2:24

us

This word, "us," refers to Israel.

inhabitants of the land are melting away

The people of the land toward Israel are like a substance that melts in the presence of heat.

Chapter 3

Joshua 3:1

got up

The phrase, "got up," means to "awaken."

Shittim

A place in the land of Moab, west of the Jordan River where the Israelites were camped before their entry into the promised land, Canaan.

Joshua 3:2

officers

These are people holding a position of command or authority.

Joshua 3:3

people

This is the nation of Israel.

Joshua 3:4

two thousand cubits

"2,000 cubits." The word "cubit" is a measurement equaling the distance from the elbow to the finger tips.

Joshua 3:5

Consecrate yourselves

This refers to a special preparation of being religiously

clean before Yahweh.

Yahweh will do wonders

Yahweh will be doing miracles for all to see and experience.

Joshua 3:6

Take up the ark

This is referring to the levites picking up the ark for the purpose of carrying it from one location to another.

Joshua 3:7

I will make you a great man in the eyes of all Israel

"the people will see what I do and realize that I have made you a great man"

Joshua 3:8

edge of the waters of the Jordan

Joshua is to approach the bank or edge of the Jordan River.

Joshua 3:10

drive out from before you

Yahweh will force the other people living on the land to leave or be killed.

Joshua 3:11

crosses over

"will travel from this side to the opposite side"

Joshua 3:13
the soles of the feet
This refers to the bottom of their feet.
stand in one heap
The water will stay in one spot or place. It will not flow around the priests.
Joshua 3:15
edge of the water
This can refer to the surface of the water as well as the

bank where the water flows to dry land.
now the Jordan overflows all its banks throughout the time of the harvest
This is background information and it emphasizes the scale of what Yahweh is doing.
Joshua 3:17
the Jordan
This refers to the Jordan River bed.

Chapter 4
Joshua 4:1
crossed over
"went across"
the Jordan
the Jordan River
Joshua 4:3
Give them this command: ' ... '
"Give them this command to take up twelve stones from the middle of the Jordan where the priests are standing on the dry ground, and bring them over with you and lay them down in the place where you will spend the night tonight"
Joshua 4:7
The waters of the Jordan were
"The Jordan River was"
the waters of the Jordan were cut off
The water flowing down the Jordan River stopped before the ark so everyone including the ark traveled on the dry river bed.
Joshua 4:9
Then Joshua set up twelve stones in the middle of the Jordan River
These were twelve additional stones, not the stones that the twelve men carried from the river bed.
The memorial is there to this day
This means the memorial was there to the day that the author was writing this book.
Joshua 4:10
the Jordan
This refers to the Jordan River.
the people
This refers to the nation of Israel.
crossed over
"traveled from one side to the opposite side"
Joshua 4:11
before the people

This refers to being in front of the people or in the sight of all the people. Everyone saw the ark being carried by the priests.
Joshua 4:12
The tribe of Reuben, the tribe of Gad, and the half tribe of Manasseh passed before the people of Israel formed up as an army
These were the soldiers of the 3 tribes that were fulfilling their obligation to lead the Israelites into battle for settling on the East side of the Jordan River.
Joshua 4:14
just as they
The word "they" refers to the people of Israel.
Joshua 4:18
waters of the Jordan returned to their place and overflowed its banks
The Jordan River was overflowing its banks and flooding the area before and after Israel passed through on dry land.
Joshua 4:19
came up out of the Jordan
This refers to when Israel crossed the Jordan River on dry ground.
on the tenth day of the first month
This is the first month of the Hebrew calendar. The tenth day is near the end of March on Western calendars.
Joshua 4:20
The twelve stones that they took out of the Jordan
Each tribe was to take one stone from the Jordan River so Joshua could build a memorial of the crossing event.
Joshua 4:22
tell your children
It was for Israel to teach their children of God's miracles so that they would honor Yahweh forever.
Joshua 4:24
the hand of Yahweh is mighty
"Yahweh is mighty"

Chapter 5
Joshua 5:1
their hearts melted
"they lost all their courage"
there was no longer any spirit in them
"they no longer had any will to fight"
Joshua 5:3
Joshua made himself flint knives ... he circumcised all the sons
"Joshua and the Israelites made themselves flint knives ... they circumcised all the males"
Gibeath Haaraloth
This is a place name which commemorates Israel
rededicating themselves to Yahweh. It means "the hill of the

foreskins."
Joshua 5:4
the men of war
the men who were old enough to be soldiers
Joshua 5:6
obey the voice of Yahweh
"obey the things that Yahweh commanded them"
a land flowing with milk and honey
"a land that is excellent for raising livestock and growing crops"
Joshua 5:9
This day I have rolled away the disgrace of Egypt from you

"This day I have removed the disgrace of Egypt from you" or "You were disgraced when you were slaves in Egypt. But, today I have caused you to no longer be disgraced"

Joshua 5:10

the fourteenth day of the month

"the fourteenth day of the first month"

Joshua 5:13

he lifted up his eyes and looked, and behold, a man was standing

"he looked up and saw that a man was standing"

behold

The word "behold" alerts us to pay special attention to new information. Your language may have a way of doing this.

he had drawn his sword and it was in his hand

Here the words "he" and "his" refer to the man who was standing in front of Joshua.

Joshua 5:14

He said

The word "he" refers to the man Joshua saw.

Neither

"I am neither for you nor for your enemies"

Joshua lay facedown on the ground to worship

This was an act of worship.

Joshua 5:15

Take off your sandals from your feet

This was an act of reverence.

Chapter 6

Joshua 6:2

I have delivered Jericho into your hand, its king, and its mighty warriors

Yahweh is telling Joshua that he will certainly do this by saying that he has already done it.

into your hand

"so that you can control it"

Joshua 6:3

You must do this for six days

"You must do this once each day for six days"

Joshua 6:4

Seven priests must carry seven trumpets of rams' horns before the ark

The seven priests are to march in front of other priests who are carrying the ark and marching around the city.

Joshua 6:5

they must sound a long blast with the ram's horn ... of the trumpet

The word "they" refers to the seven priests. The "ram's horn" and "trumpet" refer to the trumpets of rams' horns that the priests were blowing in Joshua 6:4.

the wall of the city

"the outer wall of the city" or "the wall surrounding the city"

Joshua 6:6

Nun

This is Joshua's father.

Take up the ark of the covenant

"Pick up the ark of the covenant"

Joshua 6:8

before Yahweh

Possible meanings are 1) "in obedience to Yahweh" or 2) "in front of Yahweh's ark"

they gave a blast on the trumpets

"they sounded the trumpets loudly" or "the priests blew into the ram's horn trumpets"

The ark of the covenant of Yahweh followed after them

"The priests who were carrying the ark of the covenant of Yahweh followed after them"

Joshua 6:10

No sound must leave your mouths

"Do not yell or speak"

But Joshua commanded the people

"Joshua had commanded the people"

Joshua 6:13

gave blasts on the trumpets

"continually sounded the trumpets loudly" or "blew into the ram's horn trumpets continually"

Joshua 6:14

the second day

the next day

They did this

Israel marched around Jericho once every day.

Joshua 6:16

the people

This refers to the people of Israel.

gave a blast with the trumpets

"sounded the trumpets loudly" or "blew into the ram's horn trumpets"

Yahweh has given you

Joshua is saying that Yahweh will definitely give them the city by saying that he has already given it to them.

Joshua 6:17

The city and all that is in it will be set apart to Yahweh for destruction

"You must set apart to Yahweh the city and all that is in it for destruction" or "You must set apart to Yahweh the city and all that is in it by destroying it"

Joshua 6:18

be on guard about taking the things

"Be careful that you do not take the things"

you will bring trouble on it

"you will cause bad things to happen to it"

Joshua 6:19

the treasury of Yahweh

a collection of things set apart for the worship of Yahweh

Joshua 6:20

So the people ... on the trumpets

The writer is briefly saying that the people did what Joshua had commanded them in Joshua 6:16.

the people gave a great shout

"the people of Israel shouted"

blew on the trumpets

"blew into the ram's horn trumpets"

Joshua 6:24

They burned the city

The word "they" refers to the Israelite soldiers. It does not refer only to the two young men who brought Rahab and her family out of the city.

Joshua 6:25

She lives in Israel

"Her descendants live in Israel"
to this day
"now" or "even today." Rahab's descendants are still living
in Israel as the original writer writes this story.
Joshua 6:26
Cursed is the man in Yahweh's sight who rebuilds
"May Yahweh curse the man who rebuilds"
At the cost of his firstborn son, he will lay the foundation
"If he lays the foundation, he will lose his firstborn son" or

Chapter 7

Joshua 7:1
the things that were set apart for destruction
"the things that God had said they must set apart to him by
destroying them"
Achan ... Karmi ... Zabdi ... Zerah
These are names of men.
Yahweh's anger burned
"Yahweh's anger burned like a fire" or "Yahweh was very
angry"
Joshua 7:3
all the people
This refers to the army of Israel.
they are few in number
The word "they" refers to the people of Ai.
Joshua 7:5
The hearts of the people melted
"The people were very afraid"
The hearts of the people
The phrase "the people" refers to the Israelite soldiers.
Joshua 7:6
tore his garments ... put dust on their heads and lay facedown on the
ground in front of the ark of Yahweh
They did these things to show God how sad and distressed
they were.
Joshua 7:7
why have you brought this people across the Jordan at all? To give us
into the hands of the Amorites to destroy us?
"you brought this people across the Jordan to give us into
the hands of the Amorites so they would to destroy us."
If only we made a different decision
"I wish we had made a different decision"
Joshua 7:8
what can I say, after Israel has turned their backs before their enemies?
"I do not know what to say. Israel has run away from their
enemies!"
Joshua 7:9
They will surround us and make the people of the earth forget our
name
"They will surround us and kill us, and the people of the
earth will forget about us"
for your great name
"And so what will you do so that people will know that you
are great"
Joshua 7:10
Why are you lying there on your face?
"Stop lying there with your face in the dirt!"
Joshua 7:11
the things that were set apart

"If he lays the foundation, his firstborn son will die"
at the cost of his youngest son, he will set up its gates
"If he sets up its gates, he will lose his youngest son" or "If
he sets up it gates, his youngest son will die"
Joshua 6:27
his fame spread throughout the land
"Joshua became famous throughout the land" or "people
throughout the land learned about Joshua"

"the cursed things" or "those things which God has cursed"
They have stolen and then also hidden their sin
"They have stolen those things, and then they tried to keep
people from knowing that they sinned"
Joshua 7:12
cannot stand before their enemies
"cannot fight successfully against their enemies" or "cannot
defeat their enemies"
I will not be with you any more
"I will not help you any more"
Joshua 7:13
the people
This refers to the people of Israel.
You cannot stand against your enemies
"You cannot fight successfully against your enemies" or
"You cannot defeat your enemies"
Joshua 7:14
you must present yourselves by your tribes
"each of your tribes must present themselves to Yahweh"
The tribe that Yahweh selects will come near by their clans
"From the tribe that Yahweh selects, each clan will come
near"
The tribe that Yahweh selects
"The tribe that Yahweh selects by lot" or "The tribe that
Yahweh selects when we toss lots"
The clan that Yahweh selects must come near by each household
"From the clan that Yahweh selects, each household must
come near"
The household that Yahweh selects must come near one by one
"From the household that Yahweh selects, each person
must come near"
Joshua 7:15
the one who is selected
"the one whom Yahweh selects"
he has broken the covenant of Yahweh
"he has disobeyed the covenant of Yahweh"
Joshua 7:16
brought Israel near, tribe by tribe
"brought each tribe of Israel near"
the tribe of Judah was selected
"Yahweh selected the tribe of Judah"
Joshua 7:17
He brought near the clan of the Zerahites person by person
"He brought near each person of the clan of the Zerahites"
or "From the clan of the Zerahites, he brought near each
man who was the leader of his household"
the clan of the Zerahites
The clan was named after the man named Zerah.

Zabdi

This is a man's name.

Joshua 7:19

give glory to Yahweh ... give praise to him

"tell the truth to Yahweh ... confess to him" or "tell the truth before Yahweh ... confess before him."

Do not hide it from me

"Do not try to prevent me from knowing what you have done"

Joshua 7:21

two hundred shekels

This is over two kilograms.

fifty shekels

This is over 500 grams.

They are hidden in the ground

"I hid them in the ground"

Joshua 7:22

they looked

"the men Joshua had sent looked"

Joshua 7:23

poured them out

Use the word in your language for pouring many small solid things out of a large bag onto the ground.

Joshua 7:24

the Valley of Achor

The name means "Valley of Trouble," but it is best to translate Achor the way it sounds.

Joshua 7:25

Why have you troubled us?

"You have troubled us"

Then they stoned the rest with stones and burned them with fire.

Possible meanings are 1) the Israelites burned Achan's family to death and then covered them with stones or 2) the Israelites stoned Achan's family to death and then burned the dead bodies or 3) that Achan and his possessions were stoned and then burned.

Joshua 7:26

Yahweh turned away his burning anger

"Yahweh stopped being angry"

until this present day

"even today" or "even now"

Chapter 8

Joshua 8:1

Do not fear; do not be discouraged

These two phrases mean basically the same thing. Yahweh combines them to emphasize that there is no reason to be afraid.

I have given into your hand the king of Ai ... and his land

"I have given you victory over the king of Ai and his people, and I have given you control over his city and his land"

Joshua 8:2

her king

"its king" or "their king"

Joshua 8:3

the men of war

"the army of Israel"

Joshua 8:7

will give it into your hand

Here "hand" symbolizes the control and power the people have over their enemies.

Joshua 8:9

Joshua sent them out

This phrase refers to Joshua sending the thirty thousand men who had been selected to ambush Ai to where they would set the ambush.

the place of ambush

"where they would hide until it was time to attack"

Joshua 8:12

five thousand men

This group seems to be a portion of the "thirty thousand men" (Joshua 8:9). This smaller group remained in the ambush while the other 25,000 men attacked the city.

Joshua 8:13

the main army

This refers to the largest group of fighting men, those not in the ambush group.

rear guard

those who were "set in ambush on the west side of the city"

Joshua 8:15

let themselves be defeated before them

"let the people of Ai think that the Israelites were defeated" or "let the people of Ai think that they had defeated the Israelites"

before them

the army of Ai

they fled

The army of Israel fled.

Joshua 8:16

they went after ... they were drawn away

These occurrences of "they" refer to the army of Ai.

to go after them

to go after the army of Israel

All the people who were in the city were called together

"The city leaders called all the people in the city together"

Joshua 8:17

left it open

"left the city gates open"

Joshua 8:18

I will give Ai into your hand

"I will give you victory over Ai" or "I will cause you to capture Ai"

Joshua 8:24

when Israel had finished killing all the inhabitants ... when all of them ... had fallen by the edge of the sword

The writer uses both of these sentences, which mean almost the same thing, to strongly say that the Israelites had obeyed God's command to kill everyone in Ai.

had fallen by the edge of the sword

"had died in battle" or "had died when the army of Israel attacked them"

Joshua 8:28

a devastated place

a place where people once lived, but in which no one now lives

Joshua 8:29
to this day
"today" or "even now"
Joshua 8:30
Mount Ebal
a mountain in Canaan

Joshua 8:35
There was not one word from all that Moses commanded that Joshua did not read
"Joshua read every word of all that Moses commanded"
Israel
This refers to the nation of Israel.

Chapter 9
Joshua 9:1
the Jordan
a shortened name for the Jordan River
Joshua 9:2
under one command
"obeying the commands of one leader"
Joshua 9:4
cunning plan
a crafty scheme intended to trick Joshua and the Israelites
Joshua 9:5
dry and moldy
"dry and filled with fungus" or "stale and ruined"
Joshua 9:6
men of Israel
This refers to the entire nation of Israel.
Joshua 9:7
the Hivites
This is another name for the Gibeonites.
Perhaps you live near us. How can we make a covenant with you?
"If you do live near us, we cannot make a covenant with you."
Joshua 9:10
Sihon
This is the name of the defeated Amorite king.
Heshbon
This is the name of the royal city of the nation of Moab.
Og
This is the name of the defeated king of Bashan.
Ashtaroth
This is the name of a city known for worshiping the goddess of the same name.
Joshua 9:11
in your hand
This phrase means "take with you." Here the word "hand" represents the possession by the Gibeonites of the provisions.
meet them and say to them
The word "them" refers to the people of Israel.
Joshua 9:15
Joshua made peace with them and made a covenant with them, to let

them live. The leaders of the people also swore a vow to them.
These two sentences are saying that the same thing occurred. Joshua, the leader of the nation of Israel, promised not to kill the Gibeonites. The leaders of the nation of Israel, likewise, made the same covenant.
the people
Here this refers to the people of Israel.
Joshua 9:17
third day
This refers to number three in order.
Kephirah
This is one of the cities of the Gibeonites.
Beeroth
This is the name of a place.
Kiriath Jearim
This is the name of a place.
Joshua 9:18
The whole community was grumbling
"All of the Israelites were grumbling"
Joshua 9:19
the people
Here this phrase refers to the nation of Israel.
Joshua 9:21
the Gibeonites became cutters of wood and drawers of water
"the Gibeonites became woodcutters and water carriers"
Joshua 9:23
house of my God
Here this phrase refers to the dwelling place of Yahweh, the Tabernacle.
Joshua 9:25
Whatever seems good and right
"Whatever seems fair and just"
Joshua 9:26
for them
The word "them" here refers to the Gibeonites.
Joshua 9:27
to this day
"even up to now." This means that the people had continued to do these things even up to the day that the writer was living.

Chapter 10
Joshua 10:1
Now
This word is used here to mark a pause in the story. Here the writer tells about a new person in the story, Adoni-Zedek.
Adoni-Zedek
This is the name of a man who is an important king.
Joshua 10:3
Jarmuth ... Lachish ... Eglon

These are the names of cities.
Hoham ... Piram ... Japhia ... Debir
These are the names of kings.
Joshua 10:4
Come up to me
"Travel to where I am." Jerusalem was higher in elevation than other cities in Canaan.
Joshua 10:5
Jarmuth ... Lachish ... Eglon

These are the names of cities.
 They encamped near Gibeon
 This means they set up their camp around their city. This was a way of weakening those in the city. It prevented people from escaping the city, and it prevented others from bringing food and water to them in the city.
 Joshua 10:6
 They said
 The word "They" here refers to Gibeonites.
 Do not withdraw your hands from your servants
 "Please come and use your strength to protect us"
 your hands
 "your strength"
 Joshua 10:8
 I have given them into your hand
 Here "hand" represents the people of Israel's strength and their ability to defeat their enemy. The word "them" refers to the attacking army.
 Joshua 10:9
 Joshua came
 The entire army of Israel is referred to here by the name of their commander, Joshua.
 Joshua 10:10
 Yahweh confused the enemy before Israel
 Here "Israel" refers to the entire army of Israel.
 Beth Horon ... Azekah ... Makkedah
 These are the names of cities.
 Joshua 10:11
 threw large stones down from heaven
 "threw large hailstones from the sky"
 Joshua 10:12
 Sun, be still at Gibeon, and moon, in the Valley of Aijalon
 Joshua is praying that Yahweh would make the progression of time stop on this day.
 Sun ... moon
 Joshua commands the sun and moon as if these were people.
 Valley of Aijalon
 This is the name of a place.
 Joshua 10:13
 the nation
 This refers to the people of Israel.
 Is this not written in the Book of Jashar?
 "This is written in The Book of Jashar."
 Joshua 10:16
 Makkedah
 This is the name of a city.
 Joshua 10:17
 It was told to Joshua
 "Someone told Joshua"
 Joshua 10:19
 into your hand
 The phrase "your hand" here means "your control."
 Joshua 10:21
 No one dared to say one word against

"No one dared to say anything against" or "No one dared to complain or protest against"
 Joshua 10:22
 Open the mouth of the cave
 "Open the entrance of the cave"
 Joshua 10:23
 Jarmuth ... Lachish ... Eglon
 These are the names of places.
 Joshua 10:24
 every man of Israel
 Here the men of Israel represent only those who were soldiers.
 Joshua 10:27
 to this very day
 "until the author wrote this story"
 Joshua 10:28
 He completely destroyed everyone in it. He left no survivor in it
 The second sentence summarizes the first sentence to emphasize that Joshua left no person or animal alive.
 Joshua 10:29
 Libnah
 This is the name of a city.
 Joshua 10:32
 into the hand of Israel
 "Yahweh gave Lachish into the control of the nation of Israel"
 Joshua 10:33
 Horem
 This is the name of a man who is an important king.
 Gezer ... Lachish
 These are the names of cities.
 Joshua 10:34
 Lachish ... Eglon
 These are the names of cities.
 Joshua 10:35
 struck it with the edge of the sword ... completely destroyed everyone in it
 These two phrases have similar meanings. Together they show the completeness of the destruction of Eglon.
 Joshua 10:38
 Debir
 This is the name of a city.
 Joshua 10:40
 He completely destroyed everything that breathed
 "He killed all the people and animals"
 Joshua 10:42
 Joshua captured all these kings and their land
 This refers to the kings and lands that were listed beginning in Joshua 10:28.
 Joshua captured
 "Joshua and his soldiers captured"
 at one time
 This does not mean in one day. It means during one military campaign, which may have lasted many days or weeks.

Chapter 11
 Joshua 11:1
 Jabin ... Jobab

These are names of kings.
 Hazor ... Madon ... Shimron ... Akshaph

These are the names of places.
Joshua 11:2
Kinnereth ... Naphoth Dor
These are the names of places.
Joshua 11:3
Mount Hermon
This is the name of a mountain.
Joshua 11:5
Merom
This is the name of a place.
Joshua 11:6
I am giving them all to Israel as dead men
"I will enable Israel to kill all of them in battle"
hamstring their horses
"cripple their horses by cutting their legs." This is a practice
where the tendons in the backs of the legs are cut so that
the horses cannot walk.
Joshua 11:8
Yahweh gave the enemy into the hand of Israel
"Yahweh enabled Israel to conquer the enemy"
struck them ... struck them
"attacked them ... attacked them"
Misrephoth Maim
This is the name of a place.
Joshua 11:10
He struck its king with the sword
"Joshua killed the king of Hazor with his sword"
Hazor had been head of all these kingdoms
Hazor had been the most important of all these kingdoms
Joshua 11:11
They struck with the sword every living creature that was there ... so
there was not any living creature left alive
These two phrases share similar meanings and emphasize
complete destruction.
he set them apart to be destroyed
"the army completely destroyed them"
Joshua 11:12
struck them with the edge of the sword
"killed them"

Chapter 12
Joshua 12:1
these are the kings
This refers to the list of kings that continues through verse
24.
the Arabah
These are the names of a region of land.
Joshua 12:2
Aroer
This is the name of a city.
Sihon ... Heshbon
See how you translated these words in Joshua 9:10.
Joshua 12:3
Sea of Kinnereth
This is a place.
Beth Jeshimoth ... Mount Pisgah
These are the names of places.
Joshua 12:4
Og, king of Bashan

Joshua 11:13
Israel did not burn any of the cities built on mounds, except Hazor
"The only city built on a mound that Israel burned was
Hazor"
cities built on mounds
"cities built on small hills"
Joshua 11:14
for themselves
This phrase refers to the army of Israel.
They killed every human being with the edge of the sword until all
were dead. They left alive no creature that breathed.
These two phrases share similar meanings and emphasize
complete destruction.
Joshua 11:15
He left nothing undone of all that Yahweh commanded Moses to do
"Joshua did everything that Yahweh commanded"
Joshua 11:17
Mount Halak ... Baal Gad
These are the names of places.
Joshua 11:20
it was Yahweh who hardened their hearts
"it was Yahweh who caused them to act stubbornly"
Joshua 11:21
Anakim
These are the descendants of Anak.
Debir ... Anab
These are the names of places.
Joshua 11:22
None of the Anakim were left in the land of Israel except at Gaza, Gath,
and Ashdod.
"The only Anakim left in the land of Israel were those in
Gaza, Gath, and Ashdod"
Joshua 11:23
Joshua gave it as an inheritance to Israel
"Joshua gave the land to the Israelites as a permanent
possession"
the land had rest from the wars
"the people no longer fought wars in the land" or "there
was peace in the land"

See how you translated this man's name in Joshua 9:10.
the Rephaim
These are the names of people groups.
Ashtaroth ... Edrei
These are the names of places.
Joshua 12:5
Salekah
This is the name of a place.
Maakathites
This is the name of a people group.
Joshua 12:6
Reubenites
These are the descendants of Reuben.
Gadites
These are the descendants of Gad.
half tribe of Manasseh
They are called a half tribe because the other half of the
tribe received an inheritance in the land of Canaan.

Joshua 12:7
Baal Gad ... Mount Halak
These are the names of places.
Joshua 12:10
Hebron
This is the name of a city.
Joshua 12:11
Jarmuth ... Lachish
These are the names of cities.
Joshua 12:12
Eglon ... Gezer
These are the names of cities.
Joshua 12:13
Debir ... Geder
These are the names of cities.
Joshua 12:14
Hormah ... Arad
These are the names of cities.
Joshua 12:15
Libnah ... Adullam
These are the names of cities.
Joshua 12:16
Makkedah
This is the name of a city.

Chapter 13

Joshua 13:2
This is the land that still remains
"This is the land that still remains for Israel to capture"
Joshua 13:3
Shihor
This is the name of a place.
which is considered property of the Canaanites
"which the Canaanites now consider their property"
Avvites
This is the name of a people group.
Joshua 13:4
Arah ... Aphek
These are the names of places.
Joshua 13:5
Baal Gad ... Mount Hermon
These are the names of places.
Joshua 13:6
Misrephoth Maim
this is the name of a place
land ... as an inheritance
The land that Israel will claim is spoken of as if it were an inheritance that they will receive as a permanent possession.
Joshua 13:9
Aroer ... Medeba ... Dibon
These are the names of places.
gorge
a place where the river is far below the land on the sides
plateau
flat land high above rivers
Joshua 13:10
Heshbon
This is the name of a city.

Joshua 12:17
Tappuah ... Hepher
These are the names of cities.
Joshua 12:18
Aphek ... Lasharon
These are the names of cities.
Joshua 12:19
Madon ... Hazor
These are the names of cities.
Joshua 12:20
Shimron Meron ... Akshaph
These are the names of cities.
Joshua 12:21
Taanach ... Megiddo
These are the names of cities.
Joshua 12:22
Kedesh ... Jokneam
These are the names of cities.
Joshua 12:23
Dor ... Naphoth Dor ... Goyim
These are the names of cities.
Joshua 12:24
Tirzah
This is the name of a city.

Joshua 13:11
Salekah
These are the names of places.
the region of the Geshurites and Maakathites
"the land where the Geshurites and Maakathites lived"
Joshua 13:12
Ashtaroah ... Edrei
These are the names of places.
Rephaim
This is the name of a people group.
Moses struck them
"Moses and the Israelites attacked them"
Joshua 13:13
Geshur and Maakah live in the midst of Israel
"those people live among Israel"
to this day
This refers to the period of time in which the author wrote this book.
Joshua 13:14
Moses gave no inheritance
The land that Moses assigned to the tribes of Israel is spoken of as if it were an inheritance that they received as a permanent possession.
The offerings of Yahweh ... are their inheritance
"The offerings of Yahweh ... are what they will have for their provision"
made by fire
"that the priests burned with fire"
Joshua 13:17
Heshbon ... Dibon ... Bamoth Baal ... Beth Baal Meon
These are the names of places.
Joshua 13:18
Jahaz ... Kedemoth ... Mephaath

These are the names of places.

Joshua 13:19

Kiriathaim ... Sibmah ... Zereth Shahar

These are the names of places.

Joshua 13:20

Beth Peor ... Pisgah ... Beth Jeshimoth

These are the names of places.

Joshua 13:21

Heshbon

This is the name of a city.

Sihon ... Evi ... Rekem ... Zur ... Hur ... Reba

These are the names of people.

together with the leaders of Midian

"as he had defeated the leaders of Midian"

Joshua 13:23

this is their boundary

The Jordan River was the western border of the land that the tribe of Reuben received.

This was the inheritance of the tribe of Reuben

The land that Moses assigned to the tribe of Reuben is spoken of as if it were an inheritance that the tribe of Reuben received as a permanent possession.

given to each of their clans

"that Moses gave to each of their clans"

Joshua 13:26

Heshbon ... Ramath Mizpah ... Betonim ... Mahanaim ... Debir

These are the names of places.

Joshua 13:27

Beth Haram ... Beth Nimrah ... Sukkoth ... Zaphon ... Heshbon

These are the names of places.

Joshua 13:28

This is the inheritance of the tribe of Gad

The land that Moses assigned to the tribe of Gad is spoken of as if it were an inheritance that the tribe of Gad received as a permanent possession.

Joshua 13:29

Moses gave an inheritance to the half tribe of Manasseh

The land that Moses assigned to the half tribe of Manasseh is spoken of as if it were an inheritance that he gave to them as a permanent possession.

half tribe of Manasseh

Only half of the tribe received this land because the other half received land on the other side of the Jordan River.

Joshua 13:31

Ashtaroah ... Edrei

These are the names of places.

These were assigned

"Moses assigned these"

Makir

This is a man's name.

Joshua 13:32

This is the inheritance that Moses assigned to them

"This is the land that Moses assigned to them as an inheritance"

Joshua 13:33

Yahweh, the God of Israel, is their inheritance

"Yahweh, the God of Israel, is what they have"

Chapter 14

Joshua 14:1

the areas of land that the people of Israel received as their inheritance

The land that the people of Israel acquired is spoken of as if it were an inheritance that they received as a permanent possession.

Joshua 14:2

Their inheritance was selected by lot

"Eleazar, Joshua, and the tribal leaders cast lots to determine the inheritance"

by the hand of Moses

"through Moses"

Joshua 14:4

The Levites were given no portion of the inheritance in the land

"And Moses did not give a portion of the inheritance to the Levites in the land"

portion

"part"

but only certain cities to live in

"but they were given only certain cities to live in" or "but he gave to them only certain cities to live in"

pasturelands

fields of grass for the livestock to eat

material resources

physical things they needed so they could provide for their families

Joshua 14:6

Jephunneh

This is a man's name.

Kenizzite

This is the name of a people group.

Joshua 14:7

I brought him a report again as it was in my heart to make

"I brought back to him an honest report"

Joshua 14:8

made the heart of the people melt with fear

"made the people very afraid"

I completely followed Yahweh

"I remained loyal to Yahweh"

Joshua 14:9

the land on which your foot has walked

"the land on which you have walked"

Joshua 14:10

look

"pay attention, because what I am about to say is both true and important"

while Israel walked in the wilderness

"while the people of Israel traveled in the wilderness"

Joshua 14:11

My strength is now as my strength was then

"I am still as strong now as I was then"

for going and coming

"for the things I do every day"

Joshua 14:12

hill country

Possible meanings are 1) many large hills or small mountains or 2) one mountain.

Anakim
This is the name of a people group.
Joshua 14:13
gave Hebron as an inheritance to Caleb
Hebron is spoken of as if it were an inheritance that Caleb received as a permanent possession.
Joshua 14:14
to this day
This refers to the period of time in which the author wrote

Chapter 15
Joshua 15:1
Zin
This is the name of the wilderness area.
Joshua 15:2
from the end of the Salt Sea, from the bay that faces to the south
"from the bay that faces south at the end of the Salt Sea."
These two phrases refer to the same location. The second phrase clarifies the point at which the southern border begins.
from the bay that faces to the south
"from the bay that extends to the south" or "from the southern bay"
bay
smaller part of the sea that extends into the land
Joshua 15:3
Their boundary
"The border of the land belonging to the tribe of Judah"
Akrabbim ... Zin ... Hezron ... Addar ... Karka
These are the names of places.
Joshua 15:4
Azmon
This is the name of a city.
brook of Egypt
a small river of water at the southwestern edge of the land, near Egypt
Joshua 15:5
at the mouth of the Jordan
The point at which the river empties into the sea is spoken of as if it were the mouth of the river.
border ... ran
"border ... was"
Joshua 15:6
Beth Hoglah ... Beth Arabah
These are the names of places.
the Stone of Bohan
This was likely a large stone that someone set up as a landmark and named after the man, Bohan.
Joshua 15:7
Debir ... the Valley of Achor ... the hill of Adummim ... En Shemesh ... En Rogel
These are the names of places.
Joshua 15:8
the Valley of Ben Hinnom ... the Valley of Rephaim
These are the names of places.
Joshua 15:9
Nephtoah ... Mount Ephron ... Baalah ... Kiriath Jearim
These are the names of places.
Joshua 15:10

this book.
he completely followed Yahweh
"he remained loyal to Yahweh"
Joshua 14:15
Kiriath Arba
This is the name of a place.
Then the land had rest from war
"Then the people no longer fought wars in the land"

Baalah ... Mount Seir ... Mount Jearim ... Kesalon ... Beth Shemesh ... Timnah
These are the names of places.
Joshua 15:11
Shikkeron ... Mount Baalah ... Jabneel
These are the names of places.
Joshua 15:13
Kiriath Arba
These are the names of places.
Arba ... Anak
These are the names of men.
Joshua 15:14
the three sons of Anak: Sheshai, Ahiman and Talmai, descendants of Anak
"the three clans, Sheshai, Ahiman, and Talmai, who were descendants of Anak"
Joshua 15:15
He went up from there against
"He went up from there to fight against"
Debir ... Kiriath Sepher
These are the names of places.
Joshua 15:16
Kiriath Sepher
This is the name of a place.
Aksah
This is a woman's name.
Joshua 15:17
Othniel ... Kenaz
These are men's names.
Joshua 15:18
Aksah came to Othniel
"when Aksah became Othniel's wife"
urged him to ask her father for a field
"she urged him, saying, 'Ask my father to give me a field.'"
Joshua 15:19
the upper springs and lower springs
The words "upper" and "lower" likely refer to the geographical altitude of the water springs.
Joshua 15:20
This was the inheritance of the tribe of Judah
"This was the land that the tribe of Judah received as an inheritance"
Joshua 15:46
settlements
villages
Joshua 15:47
brook of Egypt
a small river of water at the southwestern edge of the land

near Egypt
Joshua 15:63
to this day

This refers to the period of time in which the author wrote this book.

Chapter 16

Joshua 16:1
the tribe of Joseph
"the tribe of Ephraim and the other half of the tribe of Manasseh"
Joshua 16:2
Luz ... Ataroth
These are the names of places.
Arkites
This is the name of a people group.
Joshua 16:3
Japhletites
This is the name of a people group.
Lower Beth Horon ... Gezer
These are the names of places.
Joshua 16:4
the tribes of Joseph, Manasseh and Ephraim
"the tribes of Manasseh and Ephraim, the sons of Joseph"
received their inheritance
"received this land as their inheritance"
Joshua 16:5
The territory of the tribe of Ephraim, clan by clan
"The territory ... that Joshua assigned to their clans"
Ataroth Addar ... Upper Beth Horon
These are the names of places.

Joshua 16:6
Mikmethath ... Taanath Shiloh ... Janoah
These are the names of places.
Joshua 16:7
Janoah ... Naarah
These are the names of places.
Joshua 16:8
Tappuah ... Kanah
These are the names of places.
This was the inheritance of the tribe of Ephraim
This was the land that the tribe of Ephraim received as an inheritance"
clan by clan
"which Joshua assigned to their clans"
Joshua 16:9
the cities that were chosen
"the cities that Joshua had chosen"
Joshua 16:10
to this day
This refers to the period of time in which the author wrote this book.
these people were made to do forced labor
"the Israelites forced these people to work as slaves"

Chapter 17

Joshua 17:1
firstborn and who himself was
"firstborn; he was also"
Makir
These are men's names.
Joshua 17:2
Abiezer, Helek, Asriel, Shechem, Hepher, and Shemida
These are men's names.
Land was assigned ... given to their clans
"Joshua assigned land ... and gave them to their clans"
Joshua 17:3
Zelophehad ... Hepher
These are men's names.
Mahlah, Noah, Hoglah, Milkah, and Tirzah
These are women's names.
Joshua 17:4
Eleazar
This is the name of a man.
to give to us an inheritance
"to give to us some land as an inheritance"
he gave those women an inheritance
Possible meanings are 1) "Joshua gave those women an inheritance" or 2) "Eleazar gave those women an inheritance."
Joshua 17:5
Ten parcels of land were assigned
"Joshua assigned ten parcels of land"
Ten parcels

"Ten portions"
Joshua 17:6
received an inheritance
"received land as an inheritance"
The land of Gilead was assigned
"Joshua assigned the land of Gilead"
Joshua 17:7
Mikmethath ... Tappuah
These are the names of places.
Joshua 17:9
The border
"The border of Manasseh's land"
brook
a very small river
Kanan
name of a brook
Joshua 17:10
On the north side Asher can be reached
"Asher was on the north side" or "One can travel north to reach Asher"
to the east, Issachar
"to the east, Issachar can be reached" or "to the east, one can reach Issachar"
Joshua 17:11
Beth Shan ... Ibleam ... Dor ... Endor ... Taanach ... Megiddo ... Napheth
These are the names of places.
Joshua 17:14
the descendants of Joseph

This refers to the tribes of Ephraim and Manasseh.
Why have you given us only one ... Yahweh has blessed us?
"You should have given us more than one ... Yahweh has blessed us."
one assignment of land and one portion for an inheritance
"one assignment of land as our inheritance"
people great in number
"many people"
Joshua 17:15
If you are a people great in number
"Since you are a people great in number"
Rephaim

This is the name of a people group.
Joshua 17:16
Beth Shan ... Jezreel
These are the names of places.
Joshua 17:17
the house of Joseph
"the descendants of Joseph"
Joshua 17:18
you will clear it
"you will clear the forest of trees" or "you will cut down its trees"

Chapter 18
Joshua 18:3
How long will you put off ... has given you?
"For long enough, you have put off ... has given you."
Joshua 18:4
the land up and down
"the land in every direction" or "throughout the land"
write out a description of it with a view to their inheritances
This means that they will describe the portions of land that each tribe would like to receive for an inheritance.
their inheritances
The land that they are to survey is spoken of as if it were an inheritance that each of the tribes would receive as a permanent possession.
Joshua 18:5
They will divide it
"They will divide the land"
Judah will remain
"The tribe of Judah will remain"
the house of Joseph
"the tribes of Ephraim and Manasseh"
Joshua 18:7
no portion
"no portion of land"
have received their inheritance
"have received land as their inheritance"
Joshua 18:10
to each was given his portion of the land
"to each tribe Joshua gave their portion in the land"
Joshua 18:11
between the descendants of Judah and the descendants of Joseph
"between the land that belonged to the descendants of Judah and the land that belonged to the descendants of Joseph"
Joshua 18:12
Beth Aven
This is the name of a place.
Joshua 18:13
Luz ... Ataroth Addar ... Beth Horon

These are the names of places.
Joshua 18:14
The boundary
This refers to the same thing as "the border" in verse 13.
Kiriath Baal ... Kiriath Jearim
These are the names of places.
Joshua 18:15
Kiriath Jearim ... Ephron ... Nephtoah
These are the names of places.
Joshua 18:16
Ben Hinnom ... Rephaim ... Hinnom ... En Rogel
These are the names of places.
Joshua 18:17
En Shemesh ... Geliloth ... Adummim
These are the names of places.
the Stone of Bohan
This was likely a large stone that someone set up as a landmark and named after the man, Bohan.
Joshua 18:18
the shoulder of Beth Arabah
"the slope of Beth Arabah"
Beth Arabah
This is the name of a city.
Joshua 18:19
the north shoulder of Beth Hoglah
"the north slope of Beth Hoglah"
Beth Hoglah
This is the name of a place.
Joshua 18:20
This was the inheritance of the tribe of Benjamin
"This was the land that the tribe of Benjamin received as an inheritance"
it was given clan by clan
"Joshua gave it to each of their clans"
Joshua 18:24
their villages
"the villages around them"

Chapter 19
Joshua 19:1
The second casting of lots fell to Simeon
"The second time Joshua cast lots, the lot indicated the tribe of Simeon"
The second

number two in a list
clan by clan
"and Joshua assigned the land to each of their clans"
Their inheritance was in the middle of the inheritance that belonged to the tribe of Judah

"The land that they received as an inheritance was in the middle of the land that the tribe of Judah received as an inheritance"

Joshua 19:2

They had for their inheritance

"They had the following cities for their inheritance"

Joshua 19:5

Ziklag

See how you translated the name of this city in Joshua 15:31.

Joshua 19:9

the portion of land assigned to the tribe of Judah

"the portion of land which Joshua assigned to the tribe of Judah"

the middle of their portion

"the middle of Judah's portion of land"

Joshua 19:10

The third casting of lots

See how you translated this phrase in Joshua 19:1.

The third

number three in a list

Sarid

This is the name of a city.

Joshua 19:11

Maralah ... Dabbesheth ... Jokneam

These are the names of places.

opposite Jokneam

"across from Jokneam"

Joshua 19:12

Sarid ... Kisloth Tabor ... Daberath ... Japhia

These are the names of cities.

Joshua 19:13

Gath Hepher ... Eth Kazin ... Rimmon ... Neah

These are the names of cities.

Joshua 19:14

Hannathon ... Iphtah El

These are names of places.

Joshua 19:15

Kattath ... Nahalal ... Shimron ... Idalah ... Bethlehem

These are names of places.

Bethlehem

This is not the same "Bethlehem" that is south of Jerusalem in Judah.

Joshua 19:16

This was the inheritance of the tribe of Zebulun

"This was the land and the cities that the tribe of Zebulun received as an inheritance"

Joshua 19:17

The fourth casting of lots

See how you translated this phrase in Joshua 19:1.

The fourth

number four in a list

Joshua 19:18

Chesulloth ... Shunem

These are names of cities.

Joshua 19:19

Hapharaim ... Shion ... Anaharath

These are names of cities.

Joshua 19:20

Rabbith ... Kishion ... Ebez

These are names of cities.

Joshua 19:21

Remeth ... En Gannim ... En Haddah ... Beth Pазzez

These are names of cities.

Joshua 19:22

Tabor

This is the name of a mountain.

Shahazumah

This is the name of a city.

Joshua 19:23

This was the inheritance of the tribe of Issachar

"This was the land and the cities that the tribe of Issachar received as an inheritance"

Joshua 19:24

The fifth

number five in a list

Joshua 19:25

Helkath, Hali, Beten, Akshaph

These are the names of cities.

Joshua 19:26

Allammelek, Amad, and Mishall ... Shihor Libnath

These are the names of cities.

Joshua 19:27

Beth Dagon ... Valley of Iphtah El ... Beth Emek ... Neiel ... Kabul

These are the names of places.

Joshua 19:28

Abdon ... Rehob ... Hammon ... KanaH

These are the names of places.

Joshua 19:29

Hosah ... Akzib

These are the names of places.

Joshua 19:30

Ummah ... Aphek ... Rehob

These are the names of places.

Joshua 19:31

This was the inheritance of the tribe of Asher

"This was the land and the cities that the tribe of Asher received as an inheritance"

Joshua 19:32

The sixth

number six in a list

Joshua 19:33

Heleph ... Zaanannim ... Adami Nekeb ... Jabneel ... Lakkum

These are the names of cities.

Joshua 19:34

Aznoth Tabor ... Hukkok

These are the names of cities.

Joshua 19:35

Ziddim ... Zer ... Hammath ... Rakkath ... Kinnereth

These are the names of cities.

Hammath

This is not the same location as "Hamath," but is located on the west shore of the Sea of Galilee.

Joshua 19:36

Adamah ... Ramah ... Hazor

These are the names of cities.

Joshua 19:37

Kedesh ... Edrei ... En Hazor

These are the names of cities.
Joshua 19:38
Iron ... Migdal El ... Horem ... Beth Anath
These are names of cities.
Joshua 19:39
This was the inheritance of the tribe of Naphtali
"This was the land and the cities that the tribe of Naphtali received as an inheritance"
Joshua 19:40
The seventh
number seven in a list
Joshua 19:41
The territory of its inheritance
"The territory of land that the tribe of Dan received as an inheritance"
Zorah, Eshtaol, Ir Shemesh
These are the names of places.
Joshua 19:42
Shaalabbin, Aijalon, and Ithlah
These are the names of places.
Joshua 19:43
Elon, Timnah, Ekron
These are the names of cities.
Joshua 19:44
Eltekeh, Gibbethon, Baalath
These are the names of cities.

Chapter 20
Joshua 20:2
by the hand of Moses
"through the things that Moses wrote"
Joshua 20:3
kills a person by accident
This happens when a person accidentally kills another person, without intending to do so.
the avenger of blood
This was a relative of the person who had been killed. His job was to kill the person who had killed his relative.
blood
"death"
Joshua 20:4
He will run
Here the word "he" refers to the person who unintentionally killed someone.
explain his case to the elders of that city
"convince the elders of that city that he had not intentionally killed the person."

Chapter 21
Joshua 21:1
Eleazar ... Nun
These are names of men.
Joshua 21:2
They said to them
"The Levites said to them"
Yahweh commanded you by the hand of Moses
"Yahweh told Moses to command you"
Joshua 21:3
following cities

Joshua 19:45
Jehud, Bene Berak, Gath Rimmon
These are the names of cities.
Joshua 19:46
Me Jarkon ... Rakkon
These are the names of cities.
across from Joppa
"opposite Joppa" or "beside Joppa"
Joshua 19:47
Leshem
This is the name of a city.
Joshua 19:48
This was the inheritance of the tribe of Dan
"This was the land and the cities that the tribe of Dan received as an inheritance"
Joshua 19:49
gave an inheritance among themselves to Joshua son of Nun
"gave a city within their own land as an inheritance to Joshua son of Nun"
Joshua 19:50
Timnath Serah
This is the name of a city.
Joshua 19:51
These are the inheritances ... assigned
"These are the portions of land and the cities ... assigned as inheritances"

Then they will take him
The word "they" refers to the elders and "him" refers to the person who unintentionally killed someone.
live among them
This refers to the city as a whole, not to the elders only.
Joshua 20:6
stood before the assembly
This is a phrase that describes standing to seek justice from a court of the assembly of his fellow citizens.
Joshua 20:8
the Jordan
This is a short name for the Jordan River.
Joshua 20:9
would not die by the hand of the avenger
"would not be killed by the avenger"
the avenger of blood
This was a relative of the person who had been killed. His job was to kill the person who had killed his relative.

This refers to the cities to be listed in the next verses.
Joshua 21:4
casting of lots
A random method of choosing to remove the choice from the leader's will, often done with the idea that God will decide the outcome. See how you translated this in Joshua 19:1.
Kohathites
This priests in this group were descendants of Levi's son Kohath. A portion of them were also descendants of Aaron,

Kohath's grandson.
Joshua 21:5
half tribe
Half the tribe because the other half received their inheritance before crossing the Jordan River.
Joshua 21:6
Gershon
Gershon was one of the sons of Levi.
Joshua 21:7
Merari
Merari was one of the sons of Levi.
Joshua 21:8
Yahweh had commanded by the hand of Moses
"Yahweh had told Moses to command"
Joshua 21:11
Arba had been the father of Anak
This is background information about the name of the man who founded the city of Kiriath Arba.
Anak
This is the name of a man.
hill country
An area of land with natural elevations, smaller than mountains.
pasturelands
An area covered with grass or plants suitable for the grazing of livestock or cattle.
Joshua 21:12
fields of the city
Areas of open land, usually, planted with crops, belonging to and surrounding the city.
villages
Small communities, usually smaller than a town.
Joshua 21:13
Libnah
This is the name of a city.
Joshua 21:14
Jattir ... Eshtemoa
These are all names of cities.
Joshua 21:15
Holon ... Debir
These are all names of cities.
Joshua 21:16
Ain ... Juttah
These are all names of cities.
Joshua 21:17
From the tribe of Benjamin were given Gibeon
"The tribe of Benjamin gave Gibeon"
Geba
This is the name of a city.
Joshua 21:18
Anathoth ... Almon
These are names of cities.
Joshua 21:20
they had cities given to them
"they received cities"
Joshua 21:21
Gezer
This is the name of a city.
Joshua 21:22

Kibzaim ... Beth Horon
names of cities.
Joshua 21:23
From the tribe of Dan, the clan of Kohath was given Eltekeh
"The tribe of Dan gave to the clan of Kohath Eltekeh"
Joshua 21:24
Aijalon ... Gath Rimmon
These are names of cities.
Joshua 21:25
From the half tribe of Manasseh, the clan of Kohath was given Taanach
"The half tribe of Manasseh gave to the clan of Kohath Taanach"
Taanach ... Gath Rimmon
These are names of cities.
Joshua 21:27
From the half tribe of Manasseh, to clans of Gershon, these were other Levite clans, and they gave Golan
"The half tribe of Manasseh, other Levite clans, received from the half tribe of Manasseh Golan"
Golan ... Be Eshterah
names of cities
killed another unintentionally
This refers to a death resulting from an action not intended to harm a person.
Joshua 21:28
To the clans of Gershon they also gave Kishion
"The clans of Gershon also received Kishion"
Kishion ... Daberath
names of cities.
Joshua 21:29
Jarmuth ... En Gannim
names of cities.
Joshua 21:30
From the tribe of Asher, they gave Mishal
"They received from the tribe of Asher Mishal"
Mishal ... Abdon
names of cities
Joshua 21:31
Helkath ... Rehob
names of cities
Joshua 21:32
From the tribe of Naphtali, they gave the clans of Gershon Kedesh
"The clans of Gershon received from the tribe of Naphtali Kedesh"
Gershon
This is the name of a person.
Hammoth Dor ... Kartan
These are names of cities.
Joshua 21:34
To the rest of the Levites—the clans of Merari—were given out of the tribe of Zebulun: Jokneam
The rest of the Levites—the clans of Merari—received from the tribe of Zebulun Jokneam"
Merari
This is a man's name.
Jokneam ... Kartah
These are the names of cities.
Joshua 21:35
Dimnah ... Nahalal

names of cities
Joshua 21:36
To the clans of Merari were given from the tribe of Reuben: Bezer
"The clans of Merari received from the tribe of Reuben Bezer"
Bezer ... Jahaz
names of cities
Joshua 21:37
Kedemoth ... Mephaath
names of cities
Joshua 21:38
Out of the tribe of Gad they were given Ramoth
"They received from the tribe of Gad Ramoth"
Ramoth ... Mahanaim
These are the names of cities.
Joshua 21:39
Heshbon ... Jazer
These are names of cities.

Joshua 21:41
The cities of the Levites taken from the middle of the land
"The Levites received their cities from the middle of the land"
Joshua 21:43
he swore
"he gave an oath"
Joshua 21:44
Not one of their enemies could defeat them
"They defeated every one of their enemies"
gave all their enemies into their hand
"gave them power to defeat all their enemies"
Joshua 21:45
Not one thing among all the good promises that Yahweh had spoken to the house of Israel failed to come true
"Every one of the good promises that Yahweh had spoken to the house of Israel came true"

Chapter 22
Joshua 22:1
Reubenites
people of the tribe of Reuben
Gadites
people of the tribe of Gad
Joshua 22:2
obeyed my voice
"obeyed everything I said"
Joshua 22:3
You have not deserted your brothers
"You have remained with your brothers"
Joshua 22:5
to walk in all his ways
"to obey everything he says"
with all your heart and with all your soul
"with all you think and feel" or "with your entire being"
Joshua 22:7
the Jordan
This was a short name for the Jordan River.
Joshua 22:8
iron
a strong, hard, magnetic metal
plunder
The winning army would take everything of value from the people they conquered.
Joshua 22:9
the commandment of Yahweh, by the hand of Moses
"the commandment that Yahweh told Moses to give to you"
Joshua 22:11
at the front of the land of Canaan
"at the entrance to the land of Canaan"
Geliloth
This is the name of a city.
Joshua 22:12
war
a state of armed conflict between two nations or people groups
Joshua 22:13
Eleazar

name of man
Joshua 22:16
The whole assembly of Yahweh says this
"All the other Israelites are asking"
Joshua 22:17
Was the iniquity of Peor not enough for us?
"Certainly the iniquity of Peor was enough for us!" or "We sinned so badly at Peor that we certainly do not want to sin more."
Peor
This is name of a place. Translate the same way as in Joshua 13:20.
we have not even now cleansed ourselves from it
"we are still dealing with the guilt of that sin"
Joshua 22:18
Must you also turn away from following Yahweh at this present day?
"You must not turn away from following Yahweh today!"
Joshua 22:20
Did not Achan son of Zerah, act faithlessly in the matter of those things that had been reserved for God? Did not wrath fall on the entire community of Israel?
"Achan son of Zerah sinned by taking things that had been reserved for God. And because of that God punished all the people of Israel!"
Joshua 22:22
If it was in rebellion or in unfaithfulness against Yahweh
"If we built this altar in rebellion or unfaithfulness against Yahweh" or "If we rebelled and broke faith with Yahweh when we built this altar"
do not deliver us on this day
"do not rescue us today" or "do not save us today." The three tribes say this to prove to the rest of Israel that they did not build the altar in rebellion or breach of faith. If they had rebelled and broken faith, they would not have dared to say "do not deliver us on this day."
Joshua 22:23
let Yahweh make us pay for it
The three tribes say this to prove to the rest of Israel that they did not build the altar in order to offering any kind of

offerings on it. If they had built the altar to do those things, they would not have dared to say "let Yahweh make us pay for it."

Joshua 22:24

What have you to do with Yahweh, the God of Israel?

"You have nothing to do with Yahweh, the God of Israel!"

Joshua 22:25

For Yahweh has made the Jordan ... nothing to do with Yahweh

This is the continuation of the accusation that the three tribes fear the children of the other tribes might make sometime in the future.

So your children might make our children cease to worship Yahweh

The three tribes were afraid that the others might make their children stop worshiping Yahweh.

Joshua 22:27

to be a witness between us and you, and between our generations after us

"to remind us and you, and our descendants and your descendants"

that we will perform the service of Yahweh before him

"that we will perform the service of Yahweh in his tabernacle"

no share

"no portion" or "no inheritance"

Joshua 22:28

This is a copy of the altar of Yahweh, which our ancestors made ... as a witness between us and you

The is what the descendants of the three tribes would say to the other tribes.

as a witness between us and you

"as a reminder for us and you." The three tribes wanted people to see the copy of the altar and remember that the three tribes belong to Israel and worship God at the real altar in the tabernacle.

Joshua 22:29

May it be far from us that we should rebel

"We would certainly not rebel"

turn away from following him

"stop following him"

Joshua 22:30

heard the words

"heard the message"

was good in their eyes

Here "in their eyes" means "in their opinion."

Joshua 22:31

committed this act of faithlessness against him

"broken your promise to him"

you have rescued the people of Israel out of the hand of Yahweh

"you have kept Yahweh from punishing us"

Joshua 22:33

Their report was good in the eyes of the people

"The people accepted the report of the leaders"

destroy the land

"destroy everything in the land"

Joshua 22:34

for they said

This refers to the Reubenites and Gadites.

It is a witness between us

The altar is spoken of as if it were a witness that could testify for the three tribes.

Chapter 23

Joshua 23:2

old and well advanced in years

This can be translated as "very old."

Joshua 23:4

the Jordan

This is a short name for the Jordan River.

in the west

This indicates the direction of the setting sun.

Joshua 23:6

turning aside from it neither to the right hand nor to the left

Disobeying the commands of the law of Moses is spoken of as turning to the right or to the left away from a path.

Joshua 23:7

you may not mix

Possible meanings are 1) having close friendship with them or 2) intermarrying with them.

mention

to speak of

their gods

This refers to the gods of the remaining nations.

Joshua 23:8

cling to Yahweh

"continue to believe in Yahweh"

to this day

"until the present time"

Joshua 23:9

to stand before you

Here "stand" represents holding ground in a battle. The word "you" refers to the entire nation of Israel.

Joshua 23:10

single

only one

Joshua 23:12

cling to the survivors of these nations

"accept the beliefs of the survivors of these nations"

Joshua 23:13

a snare and a trap

The words "snare" and "trap" mean basically the same thing. Together they speak of the other nations as if they were a deadly trap that will cause trouble for Israel.

whips on your backs and thorns in your eyes

These phrases speak of the troubles these nations will cause Israel as if they were as painful as whips and thorns.

Joshua 23:14

I am going the way of all the earth

"I am going to die"

know with all your hearts and souls

Here the words "hearts" and "souls" have similar meanings.

Together they emphasize deep personal knowledge.

not one word has failed to come true

These words emphasize that Yahweh has fulfilled all his promises. "every word has come true"

Joshua 23:16

He will do this

This refers to the punishment threatened in the previous verse.
worship other gods and bow down to them
These two phrases mean basically the same thing. The

Chapter 24

Joshua 24:1

Joshua gathered all the tribes of Israel

"Joshua asked all the tribes of Israel to meet with him"
presented themselves before

"came and stood in front of" or "came before"

Joshua 24:2

long ago

"many years ago"

Terah ... Nahor

These are the names of men.

Joshua 24:4

Seir

This is the name of a place.

went down

"traveled"

Joshua 24:5

brought you out

The word "you" is plural and refers to the entire nation of Israel.

Joshua 24:7

the sea

This refers to the Sea of Reeds.

in the wilderness

an uninhabited area, a desert

Joshua 24:8

you

The word "you" is plural throughout this speech and refers to the entire nation of Israel.

gave them into your hand

"enabled you to conquer them"

Joshua 24:9

Balak ... Zippor

men's names

Joshua 24:10

rescued you out of his hand

"enabled you to overcome him"

Joshua 24:12

the hornet

A small fast flying stinging insect that lives in colonies.

Here, many "hornets" are spoken of as only one.

Joshua 24:15

If it seems wrong in your eyes

"If you do not want"

my house

"my family"

Joshua 24:17

us and our ancestors ... we

The people speak as if they were present with their ancestors, and interchange the words "us" and "we" with "our ancestors."

house of slavery

"place where we were slaves"

nations through whom we passed

second describes how the people "worship other gods."
the anger of Yahweh will be kindled against you
"Yahweh will begin to be angry with you"

"nations that we passed through"

Joshua 24:19

people

This refers to the Israelites.

he is a jealous God

God wants his people to worship only him.

Joshua 24:20

He will consume you

"He will destroy you as with fire"

Joshua 24:21

people

This refers to the Israelites.

Joshua 24:23

turn your heart to Yahweh

"turn yourselves to Yahweh" or "decide to obey Yahweh"

Joshua 24:24

We will listen to his voice

"We will obey everything he tells us to do"

Joshua 24:25

He put in place decrees and laws

"He established decrees and laws" or "He gave them laws and decrees to obey"

Joshua 24:26

the Book of the law of God

This appears to be a continuation of the writings of Moses.

set it up there

"placed it there"

Joshua 24:27

people

This refers to the Israelites.

this stone will be a testimony ... It has heard all the words

The stone that Joshua set up is spoken of as if it were a person who heard what was spoken and would be able to testify about what was said.

should you ever

"if you ever"

Joshua 24:29

110 years old

"one hundred and ten years old"

Joshua 24:30

Timnath Serah ... Mount Gaash

names of places

Joshua 24:31

all of Joshua's days

This refers to Joshua's entire life.

outlived Joshua

"lived longer than Joshua"

Joshua 24:32

The bones of Joseph ... they buried them at Shechem,

"The people of Israel brought the bones of Joseph up out of Egypt and buried them at Shechem"

Joshua 24:33

Eleazar

This is a man's name.

Gibeah

Chapter 1

Judges 1:1

Connecting Statement:

The book of Judges continues the story about Joshua, creating a seamless transition from the book of Joshua.

Yahweh

This is the name of God that he revealed to his people in the Old Testament.

will attack the Canaanites for us

The word "us" refers to the people of Israel, but not to Yahweh.

Judges 1:2

Judah will attack

"The men of Judah must attack first".

See

"Look" or "Listen" or "Pay attention to what I am about to tell you"

this land

"the land of the Canaanites"

Judges 1:3

their brothers

"their fellow Israelites" or "their relatives"

Come up with us

"Come with us". The people of the tribes of Judah and Simeon were camped in the valley of the Jordan River. The land given to Judah was in the hills above the valley.

that was assigned to us ... that was assigned to you

"that Yahweh assigned to us ... that Yahweh assigned to you"

We in turn will go with you

"In the same way, we will go with you"

Judges 1:4

The men of Judah attacked

It is implied that the men of Simeon attacked with the men of Judah.

of them

"soldiers of the Canaanites and Perizzites" or "enemies"

Bezek

This is an area in the mountains of Canaan.

Judges 1:5

they fought against him

"they fought against him and his army". Here "him" refers to Adoni-Bezek and his army of the Canaanites and the Perizzites.

Judges 1:6

pursued him

"chased him,"

Judges 1:7

who had their thumbs and their big toes cut off

"whose thumbs and big toes I told my men to cut off" or

"whose thumbs and big toes we cut off"

picked up food from under my table

"ate scraps of food from under my table". Forcing these kings to eat this way shows all the ways that he humiliated them.

Judges 1:8

the city of Jerusalem and took it

This is the name of a place.

"the people who lived in Jerusalem and defeated them"

They attacked it

"They attacked the people of the city"

with the edge of the sword

"with their swords"

Judges 1:9

the men of Judah went down to fight

"the men of Judah went to fight"

in the Negev

"in the southern Judean wilderness"

lowlands

hills at the base of a mountain or mountain range

Judges 1:10

Sheshai, Ahiman, and Talmai

"Sheshai, Ahiman, Talmai, and their armies"

Judges 1:11

the name of Debir was previously Kiriath Sepher

"which used to be called Kiriath Sepher"

was previously

"was at an earlier time"

Judges 1:12

Whoever attacks Kiriath Sepher and takes it

"Whoever attacks and defeats the people of Kiriath Sepher and takes their city"

Aksah

This is the name of Caleb's daughter.

Judges 1:13

Othniel, son of Kenaz

These are names of men.

Judges 1:14

she urged him

"Aksah urged Othniel,"

Judges 1:15

Give me a blessing

"Do this for me"

Since you have given me the land of the Negev

"Since you have given me in marriage to live in the Negev"

Since you have given me the land

She is now asking for springs of water in addition to that field.

Judges 1:16

of Moses' father-in-law

"of the father of Moses' wife"

father-in-law the Kenite went up

"father-in-law, who was one of the Ken people, went up"

went up from the City of Palms ... into the wilderness

"left the City of Palms ... and went into the wilderness". This is another name for the city of Jericho.

Arad

This is the name of a city in Canaan.

Judges 1:17

the men of Simeon their brothers

Here "brothers" means relatives who were in another tribe of Israel.

Zephath

This is the name of a city in Canaan.
The name of the city was called Hormah
After the Israelites destroyed Zephath, they changed its name to "Hormah", which means "complete destruction."
Judges 1:19
Yahweh was with the people of Judah
Here "was with" means that Yahweh helped the people of Judah.
plains
a very large area of level, treeless ground
Judges 1:20
Hebron was given to Caleb (like Moses had said)
"Moses had given Hebron to Caleb"
three sons of Anak
"three sons of Anak and their people". They were famous for being very tall.
Judges 1:21
to this day
"until now." This refers to when the book of Judges was written.
Judges 1:22
The house of Joseph
"The descendants of Manasseh and Ephraim"
to attack Bethel
Here "Bethel" represents the people who live in Bethel.
Judges 1:23
spy
to get information secretly
Judges 1:25
they attacked the city
"they attacked the people of the city"
get away
"escape"
Judges 1:26
Luz
This new town in the land of the Hittites was named after the town of Luz, near Bethel, that the man had left.
Judges 1:27
Beth Shan ... Taanach ... Dor ... Ibleam ... Megiddo
These are names of cities.
because the Canaanites were determined to live in that land
"because the Canaanites firmly decided not to leave that land"
Judges 1:28
When Israel became strong

Chapter 2

Judges 2:1
angel of Yahweh
"angel who represents Yahweh" or "messenger who serves Yahweh" or it may refer to Yahweh himself, who looked like an angel as he talked to a person.
went up from Gilgal to Bokim
"left Gilgal and went to Bokim"
Bokim
"Bokim" means "crying."
and said
"and said to the people of Israel"
brought you up from Egypt

"When the people of Israel became stronger"
they forced the Canaanites to serve them with hard labor
"they forced the Canaanites to do hard work for them"
Judges 1:29
Ephraim did not
Here "Ephraim" means the men or the soldiers of the tribe of Ephraim.
Gezer
The name of one of the cities in the Ephraim area.
Judges 1:30
Zebulun did not drive out
Here "Zebulun" represents the men or the soldiers of the tribe of Zebulun.
Kitron ... Nahalol
These are names of cities in the land of Canaan.
Judges 1:31
Asher did not drive
Here "Asher" represents the men or the soldiers of the tribe of Asher.
Akko ... Sidon ... Ahlab, Akzib, Helbah, Aphek ... Rehob
These are names of cities in the land of Canaan.
Judges 1:33
Beth Shemesh ... Beth Anath
These are names of cities.
the inhabitants of Beth Shemesh and Beth Anath were forced into hard labor for Naphthali
"the people of Naphtali forced the people of Beth Shemesh and Beth Anath to work for them as slaves"
Judges 1:34
not allowing them to come down
"stopping them from coming down"
Judges 1:35
Mount Heres
Where the city of Aijalon was built.
Aijalon ... Shaalbim
These are names of cities.
the military might of the house of Joseph conquered them
"the tribes of people who descended from Joseph were able to conquer them because of their powerful army"
Judges 1:36
the hill of Akrabbim
This was a pass southwest of the Dead Sea. It is also called the "Scorpion Pass."
Sela
This is the name of a city.

"led you from Egypt"
break my covenant with you
"fail to do what I said I would do for you"
Judges 2:2
you have not listened to my voice
"you have not obeyed my commands"
What is this that you have done?
"You have done a terrible thing."
Judges 2:3
So now I say, 'I will not ... trap for you.'
"So now I tell you that I will not ... trap for you."
become thorns in your sides

"cause you trouble"

thorns

sharp pieces of wood up to 7 centimeters long that stick out from some plants

Judges 2:4

shouted and wept

"cried many tears."

Judges 2:6

Now when Joshua

Here the narrator explains how the generations of Israelites after Joshua sinned and worshiped false gods so that Yahweh punished them, but then he would send judges to rescue them. This summary ends in 2:23.

when Joshua ... of the land

The events of 1:1-2:5 happened after Joshua died, which is written at the end of the book of Joshua.

to his own property

"to the place Yahweh had given him"

Judges 2:7

during the lifetime

"during the life"

the elders

The men who helped lead Israel, participating in matters of social justice and maintaining the law of Moses.

outlived him

"lived longer than he did"

Judges 2:8

Joshua son of Nun ... died at the age of 110 years old

This begins with the words "Now when Joshua" in verse 6 ends.

Nun

This is the name of a man.

Judges 2:9

Timnath Heres

This is the name of an area of land.

Mount Gaash

This is the name of a mountain.

Judges 2:10

All that generation was also gathered to their fathers

This means that as the people of that generation died, their souls went to the same place as their ancestors who died before them.

grew up

"became older"

who did not know Yahweh

Here "did not know" means they had not experienced Yahweh or his power the way the previous generation had.

Judges 2:11

what was evil in the sight of Yahweh

"what was evil in Yahweh's judgment" or "what Yahweh considered to be evil"

Baals

This is the plural of Baal, which is used for various other gods that were often worshiped along with Baal.

Judges 2:12

They broke away from Yahweh

The Israelites no longer obeying Yahweh.

They went after other gods

The Israelites starting to worship false gods.

bowed down to them

This is an act of worship and giving honor to someone.

They provoked Yahweh to anger

"They caused Yahweh to become angry"

Judges 2:13

Ashtoreths

This is the plural of Ashtoroth, who was worshiped as a goddess in many different forms.

Judges 2:14

The anger of Yahweh burned against Israel

"Yahweh became very angry with the people of Israel"

he gave them to the raiders who stole their possessions from them

"he let raiders steal their possessions"

He sold them as slaves who were held by the strength of their enemies around them, so they could no longer defend themselves against their enemies

"He allowed their enemies to conquer them and take them as slaves, and they could no longer resist their powerful enemies"

Judges 2:15

Yahweh's hand was against them to defeat them

"Yahweh helped their enemies defeat them"

they were in terrible distress

"they were suffering terribly"

Judges 2:16

Then Yahweh raised up judges

Yahweh appointing persons to be judges.

out of the hand of those

"from the power of the enemies"

Judges 2:17

they would not listen to their judges

"they would not obey their judges"

gave themselves like prostitutes to other gods and worshiped them

"betrayed him by worshiping false gods"

their fathers

"their ancestors"

Judges 2:18

judges for them ... delivered them

The word "them" refers to the Israelites.

all the days the judge lived

"as long as the judge lived"

pity

to have compassion for someone or something

as they groaned

"as they suffered"

Judges 2:19

they would turn away

The people no longer obeying Yahweh.

They would go after other gods to serve them and worship them

"They would serve and worship other gods"

They refused to give up any of their evil deeds or their stubborn ways

"They continued doing evil things and being stubborn"

Judges 2:20

this nation has broken

"the Israelites have broken"

Judges 2:21

any of the nations

Here "nations" represents the people groups that lived in Canaan before the Israelites.

Judges 2:22

they will keep the way of Yahweh and walk in it

A person obeying Yahweh is spoken of as if they were walking in his way

Judges 2:23

did not drive them out quickly and give them into the hand of Joshua

"he did not let Joshua quickly conquer them and drive them out"

into the hand of Joshua

"into the power of Joshua and his army"

Chapter 3

Judges 3:1

these nations

This refers to the people groups that the narrator will list in 3:3.

who had not experienced any of the wars fought in Canaan

"who had not fought in any of the wars in Canaan."

Judges 3:2

He did this to teach warfare to the new generation of the people of

Israel who had not known it before

"Yahweh left nations among the people of Israel to teach the young men who had not fought in battle before how to fight"

Judges 3:3

the five rulers

"the five kings and their people"

Mount Baal Hermon

This is the highest mountain in Israel.

Lebo Hamath

This is the name of route between two mountains at the northern boundary of Canaan.

Judges 3:4

These nations were left

"Yahweh left these nations in Canaan"

as a means

"as a way"

whether they would ... gave their ancestors

The words "they" and "their" refer to the people of Israel.

the commands he gave

"the commands Yahweh gave"

Judges 3:5

General Information:

Israel worshiped idols and false gods. Because of this, Yahweh allowed Aram and Moab to rule over them. In the period of Judges, when Israel sinned, they were often placed under the rule of a foreign power.

Judges 3:7

what was evil in the sight of Yahweh

"what was evil in Yahweh's judgment" or "what Yahweh considered to be evil"

forgot Yahweh their God

"they stopped obeying."

Judges 3:8

the anger of Yahweh was set on fire

"Yahweh became very angry"

sold them into the hand of Cushan-Rishathaim

"allowed Cushan-Rishathaim and his army to defeat them"

Aram Naharaim

This is the name of a country.

Judges 3:9

Yahweh raised up someone

Yahweh appoints someone to do a special work for him.

Othniel ... Kenaz

See how you translated these men's names in Judges 1:13.

Judges 3:10

empowered him

This means that Yahweh helped Othniel to develop the qualities he needed to be a great leader.

he judged Israel

Here "judged" means he led the people of Israel.

he went out to war

"Othniel and the Israelite soldiers went to fight against the army of Cushan-Rishathaim"

Yahweh gave him victory over Cushan-Rishathaim king of Aram

"Yahweh helped the Israelite army defeat the army of Cushan-Rishathaim king of Aram"

Judges 3:11

The land had peace

"The people lived peacefully"

Judges 3:12

what was evil in the sight of Yahweh

"what was evil in Yahweh's judgment" or "what Yahweh considered to be evil". See Judges 2:11.

Yahweh gave strength to Eglon king of Moab

"Yahweh made Eglon king of Moab strong"

to Eglon king of Moab to overpower Israel

"to Eglon king of Moab and his soldiers as they defeated the army of Israel"

Judges 3:13

the City of Palms

This is another name for the city of Jericho.

Judges 3:15

called out to Yahweh

Here this means to shout or speak loudly to someone far away or to ask someone for help, especially God.

raised up a deliverer

Yahweh appointing a deliverer to do a special service for him is spoken of as if he raised or lifted up the person.

Ehud ... Gera

These are names of men.

Judges 3:16

one cubit

"46 centimeters" or "about one half meter"

thigh

the part of the leg between the knee and the hip

Judges 3:19

when he reached the place where the carved images were made near Gilgal

"when he arrived at the place near Gilgal where people made carved images"

Judges 3:20

in the coolness of the upper room

This is a room above the lower level that was used for rest and to remain cool during the hot part of the day.

The king got up out of his seat

Standing up was a sign of honoring God will listening to his message.

Judges 3:22

The tip of the sword came out of his back

"The sharp end of the sword came out of his back,"

Judges 3:24

Surely he is relieving himself

This speaks about a person having a bowel movement (defecating) or urinating.

Judges 3:25

until they felt they were neglecting their duty

They waited until they became worried that something was wrong.

took the key and opened them

"took the key and opened the doors"

Judges 3:26

While the servants were waiting ... Ehud escaped

"Meanwhile, as the servants were still waiting outside of the upper room ... Ehud escaped"

Seirah

This is the name of a city.

Judges 3:27

When he arrived

"When he arrived in Seirah"

Blew a trumpet

When Ehud "blew a trumpet," he was calling all of the men to come help him fight.

Judges 3:28

for Yahweh is about to defeat your enemies

This is spoken of as if Yahweh were a warrior who would fight and defeat their enemies.

captured the fords

"gained control of the fords". The areas of a river where it is shallow and easy to walk across to the other side

did not allow anyone to cross

"did not let anyone cross"

Judges 3:29

ten thousand men

"10,000 men"

capable men

"men able to fight well"

Judges 3:30

Moab was subdued by the strength of Israel

"the Israelite army defeated the Moabites"

the land had rest

"the Israelites lived peacefully"

Judges 3:31

judge

God appointed judges to lead and rescue the people of Israel in times of trouble after they entered the Promised Land.

Shamgar son of Anath

The names of a men.

a stick used to goad oxen

"a stick used to urge oxen to move"

He also delivered Israel from danger

"He also delivered the people of Israel from their enemies"

Chapter 4

Judges 4:1

Ehud

See how you translated this man's name in Judges 3:15.

what was evil in the sight of Yahweh

"what was evil in Yahweh's judgment" or "what Yahweh considered to be evil"

Judges 4:2

Yahweh sold them into the hand of Jabin king of Canaan

"Yahweh allowed them to be defeated by the power of Jabin king of Canaan"

Jabin ... Sisera

These are the names of men

Hazor ... Harosheth Haggoyim

These are the names of cities or places

Judges 4:3

nine hundred iron chariots

"900 iron chariots"

Judges 4:4

Now

Here the narrator tells background information about Deborah.

Deborah

This is the name of a woman

Lappidoth

This is the name of a man

Judges 4:5

palm of Deborah

This tree was named after Deborah

Judges 4:6

Barak ... Abinoam

These are the names of men. Barak's leadership...it was very unusual for a woman to be a military leader and if a woman won the battle for him, it would have brought Barak shame, indicating that Deborah was very well respected.

Mount Tabor

This is the name of a mountain.

Judges 4:7

I will draw out

Here "I" refers to God.

draw out Sisera

"draw out Sisera and his army from a safe location"

Kishon

This is the name of a river.

Judges 4:9

the road on which you are going will not lead to your honor

"no one will honor you for what you do"

for Yahweh will sell Sisera into the hand of a woman

"for Yahweh will cause a woman to defeat Sisera"

Judges 4:11

Now

Here the narrator tells background information about Heber the Kenite.

Heber ... Hobab

These are the names of men.

Kenite

See Judges 1:16.

Moses' father-in-law

"the father of Moses' wife"

Zaanannim

This is the name of a city.

Judges 4:12

When they told Sisera

"When someone told Sisera"

Judges 4:13

Sisera called out all his chariots

Here "chariots" represents the soldiers who drove the chariots.

Judges 4:14

Yahweh has given you victory

"Yahweh will give you victory"

Is not Yahweh leading you?

"Remember, Yahweh is leading you."

Judges 4:15

Yahweh confused Sisera and all his chariots and all his army

"Yahweh made Sisera and all his chariots and all his army unable to think clearly"

all his chariots

"all the men driving chariots"

Judges 4:16

Barak pursued

"Barak and his soldiers chased"

the whole army of Sisera was killed by the edge of the sword

"Barak and his soldiers killed Sisera's whole army with their swords"

Judges 4:17

ran away on foot

This means he was walking.

Jael

This is the name of a woman.

Judges 4:18

Turn aside

"Come here"

blanket

a large covering for the body to sleep under for warmth, made of wool or animal skins

Judges 4:19

He said to her

"Sisera said to Jael,"

Judges 4:21

tent peg

a pointed piece of wood or metal, like a large nail, that is hammered into the ground to hold down a tent.

hammer

a heavy tool made of wood used to hit a tent peg into the ground

a deep sleep

This refers to a person in a deep sleep who cannot easily wake up.

Judges 4:22

Barak was pursuing

"Barak was chasing,"

Judges 4:23

God subdued Jabin, the king of Canaan, before the people of Israel

This is spoken of as is God himself defeated Jabin as the people of Israel watched.

Judges 4:24

The might

"The military power"

they destroyed him

"they destroyed Jabin and his army"

Chapter 5

Judges 5:1

On that day

"On the day the Israelites defeated the army of King Jabin".

The account of Deborah and Barak continues in this chapter.

Judges 5:2

When the leaders take the lead ... the people volunteer

"When the leaders took the lead ... the people volunteered."

when the people volunteer

"when the men gladly agree to fight in battle"

praise Yahweh

This command is to the people of Israel and so is plural.

Judges 5:3

Listen, you kings! Pay attention, you rulers

Deborah and Barak speak to the kings and rulers as if they were there listening to the song.

you kings ... you rulers

This refers to kings and rulers in general, not to specific kings or rulers.

Judges 5:4

when you went out from Seir, when you marched from Edom

This refers to the time when the Israelites left Edom to start conquering the people in Canaan.

Seir

Seir is a mountain on the border of the land of Israel and Edom.

the earth shook, and the skies also trembled; also the clouds poured down water

These phrases emphasize Yahweh's power by describing it as causing earthquakes and storms or the people of Canaan being terrified as the Israelites were about to attack them.

Judges 5:5

The mountains quaked

"The mountains trembled in fear"

before the face of Yahweh

"in the presence of Yahweh"

even Mount Sinai quaked

"long ago, even Mount Sinai quaked"

Judges 5:6

In the days of

"During the lifetime of"

Shamgar ... Anath ... Jael

These are the names of people.

son of Anath

Shamgar's father is mentioned to help identify Shamgar and when he lived.

the main roads were abandoned

"people stopped using the main roads; because they were

afraid of Israel's enemies"

Judges 5:7

I, Deborah, arose—arose as a mother in Israel

"I, Deborah, began to lead—I took care of the Israelites as a mother takes care of her children"

Judges 5:8

they chose new gods

"the people of Israel worshiped new gods"

there was fighting at the city gates

"enemies attacked the people within the Israelite cities"

there were no shields or spears seen among forty thousand in Israel

"few weapons for battle remained in Israel"

Judges 5:9

My heart goes out to the commanders of Israel

"I appreciate the commanders of Israel"

Judges 5:10

you who ride on white donkeys ... you who walk along the road

"you rich people who ride on white donkeys ... you poor people who walk along the road"

sitting on rugs for saddles

These rugs were probably used as saddles, to make the rider more comfortable.

Judges 5:11

Hear the voices of those

"Listen to those"

Judges 5:12

Awake, awake

The people of Israel or Deborah who is speaking to herself or the poet who wrote the song.

Judges 5:13

to me with the warriors

The word "me" refers to Deborah

Judges 5:14

from Ephraim, whose root is in Amalek

"from Ephraim, that land where the descendants of Amalek once lived"

followed you

"followed them"

Makir

This is the place where the descendants of Makir live. He was the son of Manasseh and the grandson of Joseph.

from Zebulun those who carry an officer's staff

"military leaders from Zebulun"

Judges 5:15

My princes in Issachar were with Deborah

"My princes in Issachar were with me"

Issachar was with Barak

"the tribe of Issachar was with Barak"

rushing after him into the valley under his command

"obeying his command and rushing after him into the valley"

there were great searchings of heart

"there was a lot of discussing about what they should do"

Judges 5:16

Why did you sit between the fireplaces, listening to the shepherds playing their pipes for their flocks?

"You should have helped us fight, instead of staying at home and listening to the shepherds playing their pipes" the fireplaces

"the sheep pens."

Judges 5:17

Gilead stayed

"The men of Gilead stayed"

the other side of the Jordan

This refers to the east side of the Jordan.

Dan, why did he wander about on ships?

"the men of Dan should not have remained on their ships!"

or "the people of the tribe of Dan did not help us in the battle. Instead they were wandering around on the sea in ships!". They sailed to make money through trade and fishing.

Asher remained on the coast and lived close to his harbors

"The people of the tribe of Asher also failed to help us, they just remained on the coast near their harbors"

Judges 5:18

Naphtali, also

"Naphtali was a tribe who would also risk their lives to the point of death"

Judges 5:19

The kings came, they fought ... the kings of Canaan fought

"The kings and their armies came and fought ... the kings of Canaan and their armies fought"

they fought ... fought

"they fought us ... fought us"

Taanach ... Megiddo

Translate the names of these places as you did in Judges 1:27.

no silver as plunder

"no silver or other treasures as plunder". Plunder is things taken by force, usually in battle or by thieves

Judges 5:20

From heaven the stars fought, from their paths across the heavens they fought against Sisera

This may refer to Yahweh using natural elements, specifically rain storms, to defeat Sisera.

against Sisera

"Sisera and his army". See Judges 4:2.

Judges 5:21

The Kishon River swept them away

"The Kishon River flooded and swept away Sisera's soldiers". God caused rain and flooding to bog down Jaban's chariots making them vulnerable to soldiers on foot.

March on my soul, be strong

"I tell myself to march on and to be strong"

Judges 5:22

Then came the sound of horses' hooves—galloping, the galloping of his mighty ones

"Then I heard the sound of horses running away. Sisera's mighty horses were running away"

Judges 5:23

Curse Meroz

"Curse the people of Meroz"

Judges 5:24

Jael and Heber

See how you translated these names in Judges 4:11 and 18.

Kenite

Translate the name of this people group as you did in Judges 1:16.

Judges 5:25
brought him butter
"brought him yogurt" or "brought him curds"
a dish fit for princes
This phrase means the dish was of the best quality because
princes were given the best things.
Judges 5:26
She put her hand to the tent peg
"Jael grabbed the tent peg with her left hand"
tent peg
See how you translated this in Judges 4:21.
her right hand to the laborer's hammer
"she grabbed a hammer with her right hand"
hammer
See how you translated this in Judges 4:21.
Judges 5:27
limp
without strength or movement
he was violently killed
"she killed him"
Judges 5:28
the lattice
This is a frame in the window made of crossed wood.
Why has it taken his chariot so long to come? Why have the hoofbeats
of the horses that pull his chariots been delayed?
"Why is it taking Sisera so long to arrive home"
taken his chariot ... Why have the hoofbeats of the horses that pull his

chariots
"taken Sisera ... Why has he"
Judges 5:29
wisest princesses
"wisest ladies"
she gave herself the same answer
"she said to herself the same thing"
Judges 5:30
Have they not found and divided up the plunder—a womb ... plunder?
"They must have so much plunder that it is taking a long
time to divide it. They have ... plunder."
a womb, two wombs for every man ... of those who plunder?
"There must be a womb, two wombs for every man ... of
those who plunder."
dyed fabric
"colored cloth"
embroidered
having designs made of colored threads
for the necks of those who plunder
"for the soldiers who plunder to wear"
Judges 5:31
like the sun when it rises in its might
The people of Israel wish to be like the sun because no
nation's army is powerful enough to stop the sunrise.
the land had peace
"and the people of Israel lived peacefully"

Chapter 6

Judges 6:1
what was evil in the sight of Yahweh
"what was evil in Yahweh's judgment" or "what Yahweh
considered to be evil". This chapter begins a section about
Gideon.
the hand of Midian
"the control of the people of Midian"
Judges 6:2
The power of Midian oppressed Israel
"The people of Midian were more powerful than the people
of Israel and they oppressed them".
dens
places in the rocky cliffs that would provide shelter
Judges 6:4
They would set up their camp
"The army would set up their tents,"
Judges 6:5
Whenever they and their livestock and tents came up
"Whenever the Midianites brought their livestock and tents
to the land of Israel"
they would come as a swarm of locusts
The Midianites are compared to a swarm of locusts because
they came in with a great number of people and their
livestock ate everything that grew.
Judges 6:6
Midian weakened
Here "Midian" represents the people of Midian.
called out to Yahweh
"prayed to Yahweh for help"
Judges 6:7

called out to Yahweh
"prayed to Yahweh for help"
because of Midian
"because of the Midianites"
Judges 6:8
I brought you up from Egypt
"I led you out of Egypt"
the house of slavery
"the place where you were slaves"
Judges 6:9
from the hand
"hand" represents power or control.
Judges 6:10
obeyed my voice
"obeyed my command" or "obeyed me"
Judges 6:11
Ophrah
This is the name of a town.
Abiezrite
This is a people group named after their ancestor Abiezer.
was threshing wheat in the winepress
Gideon was beating the wheat against the floor to separate
the wheat grain from the rest of the wheat plant.
Judges 6:12
appeared to him
"went to him,"
Judges 6:13
my master
Gideon does not realize he is speaking to Yahweh in the
form of an angel or a man.

Where are all his wonderful deeds that our fathers told us about, when they said, 'Did not Yahweh bring us up from Egypt?'

"We have not seen any wonderful deeds like the ones our fathers told us about when Yahweh brought them up from Egypt."

gave us into the hand of Midian

"allowed the Midianites to defeat us" of Midian

"of the Midianites"

Judges 6:14

Yahweh looked at him

"Yahweh looked at Gideon"

Have I not sent you?

"I, Yahweh, am sending you!"

Judges 6:15

Please, Lord

Gideon now calls the person "Lord" instead of "my master" as in Judges 6:13.

how can I deliver Israel?

"I cannot possibly rescue the Israelites!"

See, my clan

"Look at my clan and me and you will see that it" in Manasseh

"in the tribe of Manasseh"

in my father's house

"in my father's family" or "in my family"

Judges 6:16

I will be with you

"be with you" means Yahweh will help and bless Gideon.

as one man

"as easily as if you were fighting only one man"

Judges 6:18

set it before you

"place it in front of you."

Judges 6:19

from an ephah of flour

"with 22 liters of flour"

broth

water that has had food, such as meat, cooked in it them to him

"them to the angel of God"

Judges 6:20

angel of God

"God, who was in the form of an angel" or "God"

Judges 6:21

angel of Yahweh

See how you translated this in Judges 6:11.

went away

"disappeared"

Judges 6:22

Ah, Lord Yahweh!

The word "Ah" here shows that Gideon was very frightened.

seen the angel of Yahweh face to face

"really seen the angel of Yahweh"

Judges 6:23

Yahweh said to him

Apparently Yahweh spoke to Gideon from heaven.

Judges 6:24

To this day

This means to the time when the book of Judges was written.

Judges 6:25

that is beside it

"that is beside the altar of Baal"

Judges 6:26

on the top of this place of refuge

The city of Ophrah was on top of a hill.

construct it the correct way

"place the stones in an orderly manner" or "and build it properly"

Judges 6:28

got up

"got up out of bed" or "woke up"

the altar of Baal was broken down, and the Asherah that was beside it was cut down, and the second bull had been offered on the altar that had been built

"they noticed that someone had broken down the altar of Baal, cut down the Asherah that was beside it, and built an altar and sacrificed the second bull on it"

Judges 6:30

he may be put to death

"we may kill him as punishment"

Judges 6:31

Will you plead the case for Baal?

"You should not have to defend Baal."

plead the case

"make a defense" or "give an excuse"

Will you save him?

"You should not have to save Baal."

Judges 6:32

Jerub-Baal

This is another name for Gideon. It means "let Baal defend himself."

because he said

"because Joash said"

Judges 6:33

gathered together

"gathered together as an army"

Judges 6:34

clothed Gideon

"came over Gideon" or "took control of Gideon" or the Spirit covered himself with Gideon and so acted through him.

so they might follow him

"so they might follow him to battle"

Judges 6:35

and they too, were called out to follow him

"calling them out to follow him"

to Asher, Zebulun, and Naphtali

"to the tribes of Asher, Zebulun, and Naphtali"

Judges 6:37

woolen fleece

the woolly coat of a sheep

dew

water that forms on plants during the night

then I will know that you will

"this will be a sign from you, and then I will know that you will"

Judges 6:38

Gideon rose
"Gideon got out of bed"

Chapter 7

Judges 7:1

Jerub-Baal

This is another name for Gideon. See Judges 6:32. The account of Gideon continues in this chapter.

they encamped

"they set up their camp"

spring of Harod ... hill of Moreh

These are the names of places.

The camp of Midian was to their north

"The Midianite army set up their camp to the north of the Israelite army"

Judges 7:2

for me to give you victory over the Midianites

"for me to allow you to defeat the Midianites". By lowering the number of fighting soldiers, it emphasizes that the victory is achieved through God's power.

Our own power has saved us

"We have saved ourselves without God's help"

Judges 7:3

proclaim in the ears of the people

"proclaim to the people"

Whoever is afraid, whoever trembles

Both of these phrases have the same meaning. "shakes with fear"

let him return

"let him return to his home"

Mount Gilead

This is the name of a mountain in the region of Gilead.

ten thousand remained

"10,000 people remained" or "10,000 men remained"

Judges 7:4

I will make their number smaller for you there

"there, I will show you who to send home so the army will have less men"

Judges 7:5

Gideon brought

"took"

laps

to drink by licking with the tongue

Judges 7:7

I will rescue you and give you victory

Here "you" is plural and refers to Gideon and the Israelites.

Judges 7:8

So those who were chosen

"So those whom Yahweh chose"

took their supplies and their trumpets

Here "their" refers to the Israelite soldiers who were leaving the army.

Now

Here the narrator starts to tell a new part of the story.

Judges 7:9

Attack the camp, for I am going to give you victory over it

"Attack the Midianites at their camp, for I am going to help you defeat them" or "Attack the Midianites at their camp, for I am going to cause you to be victorious over them"

wrung
twist and squeeze something to remove water.

Judges 7:10

afraid to go down

"afraid to go down to attack"

Purah

This is the name of a man.

Judges 7:11

your courage will be strengthened

"what you hear will be encourage you"

guard posts

places around the edge of an area where soldiers stand to watch for an enemy army

Judges 7:12

as thick as a cloud of locusts

Here "cloud" means a swarm.

Their camels were more ... in number than the grains of the sand on the seashore

The author emphasizes that there were very many camels.

Their camels were more than could be counted

"Their camels were more than anyone could count"

Judges 7:14

This is nothing other than the sword of Gideon

"The loaf of barley bread in your dream must be the army of Gideon"

God has given him victory over Midian

"God will certainly help the Israelites defeat the Midianites"

Judges 7:18

For Yahweh and for Gideon!

"We fight for Yahweh and for Gideon!"

Judges 7:19

right at the beginning of the middle watch

The beginning of the middle watch would be around 10 o'clock at night.

Judges 7:20

The sword of Yahweh and of Gideon

"We fight for Yahweh and for Gideon"

Judges 7:22

Yahweh set every Midianite man's sword against his comrades

"Yahweh caused every Midianite man to fight against his fellow soldiers"

Beth Shittah ... Zererah ... Abel Meholah ... Tabbath

These are the names of towns and cities.

Judges 7:23

The men of Israel from Naphtali, Asher, and all Manasseh were called out

"Gideon called out the Israelites from the tribes of Naphtali, Asher, and all Mannasseh"

Judges 7:24

Beth Barah

This is the name of a town.

took control of the waters, as far as Beth Barah and the Jordan River

"took control of the area of the Jordan River as far south as Beth Barah"

Judges 7:25

at the rock of Oreb ... at the winepress of Zeeb

The places were given these names after the Israelites

killed Oreb and Zeeb there.

Oreb ... Zeeb

Chapter 8

Judges 8:1

What is this you have done to us?

"You have not treated us fairly."

against Midian

Here "Midian" represents the Midianite army.

they had a violent argument with him

they argued angrily with him"

Judges 8:2

What have I done now compared to you?

"I have done very little compared with what you have done!"

Are not the gleanings of Ephraim's grapes better than the full grape harvest of Abiezer?

"Certainly the grapes you people of Ephraim gleaned are better than what we the descendants of Abiezer gathered from the whole harvest!"

Are not the gleanings of Ephraim's grapes better than the full grape harvest of Abiezer?

"What you people of Ephraim did at the end of the battle is more important than what we descendants of Abiezer did at the beginning."

Abiezer

This is the name of one of Gideon's ancestors. Gideon used his name to refer to Abiezer's descendants and their land.

Judges 8:3

Oreb and Zeeb

See how you translated these names in Judges 7:25.

What have I accomplished compared to you?

"What you have done is more important than what I have done."

died down

"became less"

Judges 8:4

kept up the pursuit

"continued to chase their enemies"

Judges 8:5

Zebah and Zalmunna

These are the names of men.

Judges 8:6

Are the hands of Zebah and Zalmunna now in your hand?

"You have not captured Zebah and Zalmunna yet."

Are the hands of Zebah and Zalmunna

Here "hands" refer to the whole body and represents power or control.

Why should we give bread to your army?

"We see no reason to give bread to your army.". The men of Sukkoth feared the Midianites more than Gideon, which is why they refused to help him. By allying themselves with the Midianites, they aligned themselves against Yahweh and Gideon treated them like he treated the Midianites.

Judges 8:7

I will thresh your skin with desert thorns and briers

"I will make whips out of desert thorns and briers and use them to beat you and cut you"

thorns and briers

These are names of men.

sharp, pointed pieces on vines or tree limbs that stick out and can cut people and animals

Judges 8:8

He went up from there

"They left there" or "Gideon and his 300 men left there"

Peniel

The name of a place.

spoke to the people there in the same way

"asked for food there in the same way"

Judges 8:9

When I come again in peace

"After I have completely defeated the Midian army"

I will break down this tower

"My men and I will break down this tower"

Judges 8:10

Now

Here the narrator starts to tell a new part of the story.

Karkor

This is the name of a city.

had fallen

"had been killed" or "had died in battle"

men who drew the sword

"swordsmen" or "men who fought with swords"

Judges 8:11

Gideon went up

"Gideon and his soldiers went up"

He defeated

"Gideon and his soldiers defeated"

Nobah and Jogbehah

These are names of towns.

Judges 8:12

panic

extreme fear or worry that makes someone unable to think or act normally

Judges 8:13

the pass of Heres

This is the name of a road that passes between two mountains.

Judges 8:14

questioned him

"he asked him to identify all the names of the leaders in the town"

Judges 8:15

Have you already conquered Zebah and Zalmunna?

"You have not yet conquered Zebah and Zalmunna."

Judges 8:16

Gideon took ... he punished

"Gideon and his soldiers took ... they punished"

Judges 8:17

he broke

"Gideon and his soldiers broke"

Judges 8:18

Tabor

Translate the name of this city as you did in Judges 4:6.

As you are, so were they

"They were just like you"

Judges 8:19

As Yahweh lives

"I promise you that"

Judges 8:20

Jether

This is the name of Gideon's son.

Judges 8:21

For as the man is, so is his strength

"It is a job for a man to do"

crescent

This is a curved shape with two points.

ornaments

decorations

Judges 8:22

out of the hand of Midian

"from the power of the Midianites" or "from Midian"

Judges 8:23

General Information:

Gideon said to them, "I will not rule over you, neither will my son rule over you. Yahweh will rule over you." Although the book of Deuteronomy anticipates a king in Israel, it was sinful for Israel to desire to have a king. Gideon did though take a share of everyone's plunder as a king would have done through taxes. This may serve as a warning to Israel about their desire to have a king.

Judges 8:24

Gideon said to them

"Gideon said to the men of Israel"

earrings

jewelry worn on the ear

plunder

things stolen by force or taken off of people killed in war

The Midianites had golden earrings because they were Ishmaelites

Here the narrator tells background information about the Midianites.

Judges 8:25

cloak

clothing made from a large piece of fabric and worn over the shoulders as a coat.

Judges 8:26

1,700 shekels of gold

"18.7 kilograms of gold" or "about 20 kilograms of gold"

pendants

pieces of jewelry that hang at the end of the chains or cords of necklaces

that was worn by the kings of Midian

"that the kings of Midian wore"

Judges 8:27

Chapter 9

Judges 9:1

Jerub-Baal

This is another name for Gideon. See how you translated this in Judges 6:32. This chapter contains a parable about trees, instructing Israel about their sinful desire to have a king.

Judges 9:2

Please say this, so that all the leaders in Shechem may hear, 'Which is

Gideon made an ephod out of the earrings

"Gideon used the gold from the earrings to make an ephod"

Ophrah

Translate the name of this city as you did in Judges 6:11.

all Israel prostituted themselves by worshiping it there

"the Israelites sinned against Yahweh by worshiping the ephod there"

all Israel

"very many people in Israel worshiped the garment"

It became a trap for Gideon and for those in his house

"Gideon and his family sinned by worshiping it"

Judges 8:28

So Midian was subdued before the people of Israel

"So Yahweh subdued the Midianites before the people of Israel" or "So Yahweh helped the Israelites defeat the Midianites"

they did not raise their heads up again

"they did not attack Israel again"

So the land had peace

"So the Israelites lived peacefully"

in the days of Gideon

"during the life of Gideon"

Judges 8:29

Jerub-Baal

This is another name for Gideon. See Judges 6:32.

Judges 8:32

a good old age

"when he was very old"

was buried

"they buried him"

Judges 8:33

It came about

This phrase is used here to mark the beginning of a new part of the story.

turned again

"they stopped worshiping Yahweh"

prostituted themselves by worshiping the Baals

"they sinned against Yahweh by worshiping the Baals"

Baal-Berith

This is the name of a false god.

Judges 8:34

from the hand of all their enemies

"from the power of all their enemies"

on every side

"who surrounded them"

Judges 8:35

the house of Jerub-Baal

"the family of Jerub-Baal"

better for you, that all seventy sons of Jerub-Baal rule over you, or that just one rule over you?"

"Please ask the leaders of Shechem if they would rather have all seventy sons of Jerub-Baal rule over them, or if they would rather have just one of his sons rule over them."

I am your bone and your flesh

"I am a member of your family"

Judges 9:3

His mother's relatives spoke for him to the leaders
The relatives of the mother of Abimelek spoke to the
leaders, suggesting that they make Abimelek their king.
they agreed to follow Abimelek
"they agreed to let Abimelek be their leader"
Judges 9:4
the house
Here "house" represents a temple.
seventy pieces of silver
"almost one kilo of silver". This means seventy shekels of
silver. A shekel weighs 11 grams.
Baal-Berith
This is the name of a false god. See how you translated it in
Judges 8:33.
worthless and reckless
"violent and foolish"
Judges 9:5
Ophrah
Translate the name of this city as you did in Judges 6:11.
Jerub-Baal
This is another name for Gideon. See Judges 6:32.
Judges 9:6
Beth Millo
This is the name of a place.
Judges 9:7
General Information:
Jotham begins telling a parable in which the trees represent
the Israelites.
When Jotham was told about this
"When Jotham heard that Abimelech had murdered his
brothers"
Judges 9:8
to anoint a king over them
"to appoint a king to rule over all of them"
Reign over us
"Be our king"
Judges 9:9
Should I give up my abundance ... over the other trees?
"I will not give up my abundance ... over the other trees."
abundance
"oil"
by which gods and men are honored
"by which people honor both gods and other men"
sway over
"rule over"
Judges 9:11
Should I give up my sweetness ... over the other trees?
"I will not give up my sweetness ... over the other trees."
my sweetness and my good fruit
"my good sweet fruit"
Judges 9:12
The trees said to the vine
In this parable, Jotham describes the trees and the vine as
doing things that humans do.
Judges 9:13
Should I give up my new wine ... over the other trees?
"I will not give up my new wine ... over the other trees."
Judges 9:14
thornbush

This bush has many sharp spikes along its branches.
Judges 9:15
to anoint me as king over you
"to appoint me as your king"
fire come out of the thornbush and let it burn up the cedars of Lebanon
This means to let the thornbush burn so that it will burn
the cedars.
then let fire come out of the thornbush
"then may fire come out from me, the thornbush"
Judges 9:16
his house
Here "house" represents Gideon's family.
Judges 9:17
General Information:
Jotham makes the application to the situation at that time
and place.
to think that my father fought for you ... out of the hand of Midian
Here Jotham is expressing that he cannot believe how
badly the people of Shechem have treated Gideon and his
family even after Gideon fought to save the people of
Shechem.
out of the hand of Midian
"from the power of the Midianites" or "from the Midianites"
Judges 9:18
you have risen up against
"you have rebelled against"
my father's house
"my father's family"
his female servant
Here "his" refers to Gideon.
Judges 9:19
If you acted with faithfulness and integrity with Jerub-Baal and his
house
"If you treated Jerub-Baal and his family with faithfulness
and sincerity"
Judges 9:20
But if not
"But if you did not act with honesty and integrity with
Jerub Baal and his house"
let fire come out from Abimelek and burn up the men of Shechem
Jotham is speaking a curse. He speaks of Abimelek
destroying the people of Shechem as if he would burn them
with fire. Gideon's son, Abimelech, killed all of his brothers
except Jotham in order to become king of Shechem. Jotham
cursed Abimelech for having murdered Gideon's other
sons.
Judges 9:21
Beer
This is the name of a city.
Judges 9:23
God sent an evil spirit between Abimelek and the leaders of Shechem
God applied the curse Jotham made by sending an evil
spirit to cause trouble and animosity between Abimelek
and the leaders of Shechem.
Judges 9:24
God did this so the violence done ... helped him murder his brothers
"God did this to avenge the seventy sons whom Abimelech
their brother murdered and the men of Shechem helped
murder"

Judges 9:25

positioned men to lie in wait on the hilltops that they might ambush him

"sent men to hide on the hilltops and wait to attack Abimelek"

This was reported to Abimelek

"Someone told Abimelek about the men waiting to attack him"

Judges 9:26

Gaal ... Ebed

These are names of men.

had confidence in him

"trusted him"

Judges 9:27

They went out into the field

Here "They" refers to Gaal and his relatives and the men of Shechem.

they trampled on them

They did this to squeeze out the grape juice to make wine with it.

trampled

"crushed" or "stomped"

in the house

Here "house" represents a temple.

Judges 9:28

Who is Abimelek, and who is Shechem, that we should serve him?

"We should not serve Abimelek, that is, Shechem!"

Is he not the son of Jerub-Baal? Is Zebul not his overseer?

"He is just the son of Jerub-Baal, and Zebul is just his overseer."

overseer

Zebul oversaw Abimelek's slaves, servants, and laborers.

Zebul

This is the name of a man.

Serve the men of Hamor, Shechem's father

Gaal means the people of Shechem should serve those who descended from Hamor; that is, those who are truly Canaanites, and not serve someone whose father was an Israelite.

Judges 9:29

I wish that this people were under my command

"I wish that I ruled the people of Shechem."

Judges 9:30

heard the words of Gaal son of Ebed

"heard what Gaal son of Ebed said"

his anger was kindled

"he became very angry"

the city

Here "city" represents the people of the city.

Judges 9:31

in order to deceive

"secretly"

they are stirring up the city against you

"they are persuading the people of the city to rebel against you"

Judges 9:32

an ambush

"to hide and attack them suddenly"

Judges 9:33

do whatever you can to them

They can do what they want to destroy the followers of Gaal.

Judges 9:34

all the men who were with him

"all the men accompanying Abimelech" or "all the men fighting for Abimelech"

dividing into four units

"separating into 4 groups"

Judges 9:36

You are seeing the shadows on the hills like they are men

"That is not people, it is only shadows on the hills"

Judges 9:37

one unit

"1 group" or "1 troop"

Judges 9:38

Where are your proud words now, you

"You are not speaking proudly now, you"

you who said, 'Who is Abimelek that we should serve him?'

"you who said that we should not serve Abimelek."

Are these not the men you despised?

"Here are the men that you strongly disliked"

Judges 9:40

Many fell with deadly wounds

"And many men died of wounds"

Judges 9:41

Arumah

This is the name of a city.

Judges 9:42

this was reported to Abimelek

"someone reported this to Abimelek"

Judges 9:43

divided them into three units

"separated them into 3 groups"

they set an ambush in the fields

"they hid in the fields to attack the people by surprise"

he attacked

"they attacked"

Judges 9:44

the units

"the groups of soldiers"

Judges 9:45

Abimelek fought ... He broke down

"Abimelek and his soldiers fought ... They broke down"

against the city

"against the people of Shechem"

broke down

"demolished"

sowed it with salt

"spread salt over the land"

Judges 9:46

the house

Here this represents a temple.

El-Berith

The word "El" means "god." This is the same false god as "Baal-Berith" in Judges 8:33.

Judges 9:47

Abimelek was told

"Someone told Abimelek"

Judges 9:49

piled

This means to stack the branches into a large heap.

Judges 9:50

encamped against Thebez

"camped outside the city of Thebez"

Judges 9:52

fought against it

"attacked it,"

Judges 9:53

upper millstone

An upper millstone was the top one that was rolled on the lower one to crush the grain in between them.

Chapter 10

Judges 10:1

Tola ... Puah ... Dodo

These are names of men.

Shamir

This is the name of a place.

arose to deliver Israel

"became the leader to deliver the people of Israel". This chapter begins the account of Jephthah (Judges 10-12).

Judges 10:2

He judged Israel

Here "judged" means he led the people of Israel. In Judges, Israel's actions are connected to their obedience to Yahweh. When Israel does evil, they are oppressed.

was buried

"they buried him"

Judges 10:3

He was followed by Jair the Gileadite

"Jair the Gileadite was leader after Tola"

Jair

This is the name of a man who was from the tribe of Gilead.

Judges 10:4

Havvoth Jair

This is the name of a region, which is named after a man.

to this day

This means to the time when the book of Judges was being written.

Judges 10:5

was buried

"they buried him"

Kamon

This is the name of a place.

Judges 10:6

added to the evil they had done in the sight of Yahweh

"continued doing what Yahweh said was evil"

in the sight of Yahweh

"according to Yahweh"

Ashtoreths

This is the plural of Ashtoroth, who was worshiped as a goddess in many different forms. See Judges 2:13

They abandoned Yahweh and no longer worshiped him

"They completely stopped worshiping Yahweh"

They abandoned Yahweh

No longer obeying and worshiping Yahweh.

Judges 10:7

Judges 9:54

armor-bearer

The man who carried the weapons of Abimelech.

pierced him through

The young man put the sword right through the body of Abimelech.

Judges 9:57

made all the evil of the men of Shechem turn back on their own heads

"punished the men of Shechem for all the evil they had done"

on them came the curse of Jotham son of Jerub-Baal

"the curse of Jotham son of Jerub-Baal happened to them"

Yahweh burned with anger toward Israel

"Yahweh was very angry at Israel"

he sold them into the hand of the Philistines and into the hand of the Ammonites

Yahweh allowing the Philistines and the Ammonites to defeat the Israelites.

Judges 10:8

crushed and oppressed

"terribly oppressed"

who were beyond the Jordan

This means on the east side of the Jordan River.

which is in Gilead

"this region is also called Gilead"

Judges 10:9

Judah ... Benjamin

"the people of the tribe of Judah ... the people of the tribe of Benjamin"

house of Ephraim

"the people of the tribe of Ephraim"

so that Israel was greatly distressed

"so that the people of Israel suffered much"

Judges 10:10

the people of Israel called out to Yahweh

The people of Israel desperately asked Yahweh for help.

abandoned our God

"abandoned you, our God". The people no longer obeyed and worshiped Yahweh.

Judges 10:12

and also from the Sidonians?

"I am the one who delivered you ... and also from the Sidonians."

Maonites

These are the people from the clan or family of Maon.

from their power

"from them"

Judges 10:13

I will not keep adding to the times I deliver you

"I will not keep on delivering you again and again" or "You can be sure that I will stop delivering you"

Judges 10:16

foreign gods among them

"foreign gods whose images they possessed"

Yahweh could bear Israel's misery no longer

"And Yahweh did not want the people of Israel to suffer any

longer"
Judges 10:17
the Ammonites were summoned and set
"the leaders of the Ammonites called them to come to fight,
so they set" or "the Ammonites gathered together."

Chapter 11

Judges 11:1

Gileadite

This is someone who is from the region of Gilead. It is a coincidence that his father's name is also Gilead. See Judges 10:3. Jephthah was half Israelite and half Canaanite by birth. While all of the judges were called by Yahweh, it is the leaders who called Jephthah to help them. Yahweh still used Jephthah to help them.

Judges 11:2

When his wife's sons grew up

"When the sons of Gilead's wife became adults,"

Judges 11:3

the land of Tob

Tob is the name of a region.

they traveled with him

"they followed him" or "they went everywhere together"

Judges 11:4

Some days later

"Some time later"

made war against Israel

"attacked the people of Israel"

Judges 11:6

that we may fight with

"so that we can fight against,"

Judges 11:7

my father's house

"my family"

Judges 11:8

That is why we are turning to you now

"We are turning to you now because we are in trouble"

fight with the people of Ammon

"fight against the people of Ammon"

Judges 11:11

leader and commander

"commander"

When he was before Yahweh in Mizpah, Jephthah repeated all the promises he made

"When Jephthah was in Mizpah he repeated all of these promises as a vow before Yahweh"

all the promises he made

This refers to the promises he made to the leaders of Gilead about becoming their leader.

Judges 11:12

What is this conflict between us

Jephthah is asking the king why they are angry with Israel.

Why have you come with force to take our land

"Why have your soldiers come to seize our land"

come with force to take

"come to forcefully take"

Judges 11:13

Arnon ... Jabbok

These are the names of two rivers.

Judges 10:18

Who is the man who will begin to fight the Ammonites?

"Who will begin to lead our army to fight against the Ammonites?"

over to the Jordan

"on the other side of the Jordan River"

in peace

"peacefully"

Judges 11:15

he said

"Jephthah told the messengers to say" or "they said"

Judges 11:16

they came up from Egypt

"they left Egypt"

Judges 11:17

When Israel sent messengers

"When the leaders of Israel sent messengers"

pass through

"go through" or "cross"

would not listen

"refused" or "denied their request"

They also sent messengers to the king of Moab

"They also send messengers to the king of Moab with the same request"

but he refused

"but he also refused and would not let them pass through the land of Moab"

Judges 11:19

Israel sent messengers to Sihon

"When the leaders of Israel sent messengers"

Judges 11:20

Jahaz

This is the name of a city.

But Sihon did not trust Israel to pass through his territory

"But Sihon did not trust the people of Israel to pass through his territory peacefully"

there he fought

"there his army fought"

Judges 11:21

gave Sihon and all his people into the hand of Israel

"gave Israel power over Sihon and all his people"

Judges 11:23

should you now take possession of their land?

"therefore, you should not take possession of their land."

Judges 11:24

Will you not take over the land that Chemosh, your god, gives you?

"You should only take control of the land that Chemosh, your god, gives you."

Judges 11:25

Now are you really better than Balak son of Zippor, king of Moab?

"You are not better than Balak son of Zippor, who was king of Moab."

Balak ... Zippor

These are the names of men.

Did he dare to have an argument with Israel?

"Yet he did not dare to have an argument with Israel."

Did he ever wage war against them?
 "Nor did he ever wage war against them."
 Judges 11:26
 why then did you not take them back during that time?
 "you should have taken them back during that time." or
 "now it is too late; you should have taken them back long ago."
 Judges 11:27
 I have not done you wrong, but you are doing me wrong by attacking me
 "The Israelites have not done wrong to your people, but your people are doing us wrong by attacking us"
 done you wrong ... doing me wrong
 "treated you wrongly ... treating me wrongly" or "treated you unfairly ... treating me unfairly"
 Judges 11:29
 the Spirit of Yahweh came on Jephthah
 "the Spirit of Yahweh took control of Jephthah"
 he passed through Gilead and Manasseh ... from Mizpah of Gilead
 "he gathered men for his army as he passed through Gilead and Manasseh ... from Mizpah of Gilead"
 Judges 11:31
 I will offer it up
 "I will offer it to you"
 Judges 11:32
 So Jephthah passed through ... Yahweh gave him victory
 "So Jephthah and his army passed through ... Yahweh gave them victory"
 Judges 11:33
 Minnith ... Abel Keramim
 These are the names of cities.

Judges 11:34
 tambourines
 Musical instruments with heads like drums that can be hit or shaken.
 Judges 11:35
 he tore his clothes
 "he tore his clothes from grief"
 You have crushed me with sorrow
 "You have caused me great sorrow" or "You have filled me with sorrow"
 you have become one who troubles me
 "you have caused me great distress"
 I cannot turn back on my promise
 "I must do what I have promised" or "I cannot break my promise"
 Judges 11:36
 has taken vengeance for you against your enemies, the Ammonites
 "has taken vengeance for you against your enemies, the Ammonites, by defeating them"
 Judges 11:37
 Let this promise be kept for me
 "Keep this promise for me" or "Keep this promise concerning me"
 grieve over my virginity
 "weep because I am a virgin"
 Judges 11:39
 had never known a man
 "had never had sexual relations with a man"
 Judges 11:40
 the Gileadite
 See how you translated this in Judges 10:3.

Chapter 12

Judges 12:1
 A call went out to the men of Ephraim
 "The men of Ephraim were called together" or "The men ... of Ephraim called together their soldiers"
 Zaphon
 This is the name of a city.
 passed through ... pass through
 "traveled through ... travel" or "journeyed through ... journey"
 We will burn your house down over you
 "We will burn your house down with you still in it"
 Judges 12:3
 you did not rescue me
 "You should only take over the land that Chemosh, your god, gives you."
 I put my life in my own hand
 "We risked our lives, relying on our own strength"
 Yahweh gave me victory
 "Yahweh gave us victory over them"
 Why have you come to fight against me
 "Why have you come to fight against us"
 passed through against the people of Ammon
 "fought against the people of Ammon as we passed through their region"
 Judges 12:4
 he fought against Ephraim

"they fought against Ephraim"
 You Gileadites are fugitives
 "You Gileadites do not really belong here. You are just people who came here to live"
 Gileadites
 people from Gilead
 in Ephraim—in Ephraim and Manasseh
 "in the regions of Ephraim and Manasseh" or "in the land of Ephraim and Manasseh."
 Judges 12:5
 to Ephraim
 "to the land of Ephraim"
 The Gileadites captured
 "The Gileadites controlled" or "The Gileadites occupied"
 fords
 These are places where you can cross the river on foot because the water is shallow.
 Judges 12:6
 Shibboleth ... Sibboleth
 These words have no meaning. Copy these words into your language, and make sure that the letters "Sh" and "S" are translated differently. The translator should transliterate it by substituting letters that have the same sounds.
 pronounce the word
 "make the sound of the word"
 Judges 12:7

Jephthah the Gileadite died and was buried
"Jephthah the Gileadite died and they buried him"
Judges 12:8
Ibzan of Bethlehem
This is the name of a man from Bethlehem.
Judges 12:9
He gave away thirty daughters in marriage
"He had thirty daughters and arranged a marriage for each of them"
he brought from the outside thirty daughters of other men for his sons
"he arranged for thirty daughters of other men from outside of his clan to marry his sons"
Judges 12:10
was buried at Bethlehem
"they buried him in Bethlehem"
Judges 12:11
Elon
This is the name of a man.

Zebulunite
someone from the tribe of Zebulun
Judges 12:12
was buried in Aijalon
"they buried him in Aijalon". Translate the name of this place as you did in Judges 1:35
Judges 12:13
Abdon ... Hillel
These are the names of men.
Pirathon
This is the name of a city.
Judges 12:14
They rode on seventy donkeys
"They owned 70 donkeys"
Judges 12:15
Pirathonite ... Pirathon
Pirathon is the name of a place, someone who is from that place is called a Pirathonite.

Chapter 13
Judges 13:1
what was evil in the sight of Yahweh
"what was evil in Yahweh's judgment" or "what Yahweh considered to be evil"
he gave them into the hand of the Philistines
"he allowed the Philistines to defeat them" or "he allowed them to be oppressed by the Philistines"
Judges 13:2
Zorah
This was the name of a town in Israel. It was in the region of Judah near the border of Dan.
Danites
people from the tribe of Dan
Judges 13:3
See now, you
"Listen carefully: you"
give birth to a son
"have a baby boy"
Judges 13:4
anything unclean
Something that Yahweh has stated is unfit to eat is spoken of as if it were physically unclean.
Judges 13:5
No razor will be used upon his head
"No one should ever cut his hair". The angel of the Lord prophesied about Samson and gave instructions to Samson's mother, who was to offer up her son under a Nazirite vow. This was a special type of vow, dedicating Samson to Yahweh. Part of this vow prohibited the cutting of the person's hair.
razor
a sharp knife used to cut hair close to the skin
a Nazirite to God
"a Nazirite devoted to God" or "devoted to God as a Nazirite"
from the womb
"from before he is born"
the hand of the Philistines
"the control of the Philistines"

Judges 13:6
A man of God
"A man that God sent"
his appearance was like that of an angel of God, very terrible
"I was very afraid of him because he looked like an angel of God"
Judges 13:7
a Nazirite to God
"a Nazirite devoted to God"
from the time he is in your womb until the day of his death
"all his life"
Judges 13:9
came to the woman
"came to Manoah's wife"
Judges 13:10
The man
"the man of God"
Judges 13:12
your words
"what you have said."
Judges 13:14
anything that comes from the vines
"anything that grows on a vine"
Judges 13:15
prepare a young goat for you
"cook a young goat for you to eat"
Judges 13:17
your words come true
"what you have said comes true?"
Judges 13:18
Why do you ask my name?
"You should not ask me what my name is."
It is wonderful
"It is too wonderful for you to understand"
Judges 13:19
with the grain offering
"with the grain offering required with it"
on the rock
"on the altar." The altar Manoah sacrificed the offering on

was a rock.
He did something
"The angel did something"
Judges 13:20
the angel of Yahweh went up in the flame of the altar
"the angel of Yahweh went back up into heaven through the flames on the altar"
lay facedown on the ground
"lay with their faces to the ground." This is a sign of respect and honor, but it also shows fear of Yahweh.
Judges 13:21
that he was the angel of Yahweh
The word "he" refers to the man they had seen.
Judges 13:22
We are sure to die, because we have seen God
"God will cause us to die because we have seen him"

Chapter 14

Judges 14:1
Samson went down to Timnah
The phrase "went down" is used because Timnah is lower in elevation and is the name of a city in the Sorek Valley.
one of the daughters of the Philistines
"one of the unmarried women among the Philistine people" or "a Philistine girl"
Judges 14:2
Now get her for me to be my wife
"Now arrange for her to become my wife" or "Make the arrangements for me to marry her"
Judges 14:3
Is there not a woman among the daughters of your relatives, or among all our people?
"Surely there are unmarried women among your people whom you could marry.". It was considered sinful for a man of Israel to marry anyone from a different people group. She caused Samson many problems.
Are you going to take a wife from the uncircumcised Philistines?
"You really should not marry a Philistine woman because the Philistine people do not worship Yahweh."
Get her for me
"Now arrange for her to be my wife"
she pleases me
"I am pleased by how beautiful she is"
Judges 14:4
for he desired to create a conflict
"he" refers to Yahweh.
Judges 14:5
And, look, there one of the young lions came up
"Suddenly, a young lion came near him"
was roaring at him
"threatened him."
Judges 14:6
Yahweh's Spirit suddenly came on him
"Yahweh's Spirit made him very strong"
had nothing in his hand
"did not have a weapon"
Judges 14:8
he turned aside
"he left the path"

Judges 13:23
He would not have shown us all these things, nor at this time would he have let us hear such things
"He would not have told us what he wanted us to do"
Judges 13:24
the woman
"Manoah's wife"
grew up
"matured"
Judges 13:25
Yahweh's Spirit began to stir him
"Yahweh's Spirit began to cause him to act" or "Yahweh's Spirit began to control him"
Mahaneh Dan ... Eshtaol
Mahaneh Dan is the name of a temporary camp that the tribe of Dan lived in. Eshtaol is the name of a town.

carcass
dead body
And, look, there was a swarm of bees
"He found a swarm of bees"
swarm
large group of insects
Judges 14:9
scraped up
"gathered up,"
Judges 14:10
Samson's father went down to where the woman was
"Samson's father went to where the woman lived"
the custom of the young men
"the custom of young men who were getting married"
Judges 14:12
riddle
a game in which the players must discover the answer to a difficult question
can find it out
"can figure out its meaning"
linen
a type of cloth
Judges 14:13
But if you cannot tell me
"you" is plural and refers to the guests at the feast.
Judges 14:14
General Information:
The riddle it is supposed to be hard to understand; do not translate it so that people will immediately know what it means.
Out of the eater was something to eat
"Out of the eater came something to eat"
out of the strong was something sweet
"out of the strong thing came something sweet"
his guests
"the men at his feast"
could not find the answer
"could not figure out the answer"
Judges 14:15
Trick
mislead or fool someone into doing something they would

not want to do
your father's house
"the house your father and his family live in"
will burn up
If a person is "burnt up," it means that person is burned to death.
Did you invite us here in order to make us poor?
"You have brought us here to make us poor!"
to make us poor
"to make us poor by forcing us to buy him new clothes"
Judges 14:16
All you do is hate me! You do not love me
"You do not really love me at all"
Look here
"Listen to me" or "Pay attention to what I am about to say"
if I have not told my father or my mother, should I tell you?
"I have not even told my father or mother. I will not tell you." or "you should not demand that I tell you, since I have not even told my parents, and they are closer to me than you are."
Judges 14:17
during the seven days that their feast lasted
"during the seven days of their feast"
she pressured him very much
"she kept urging him to tell her"
Judges 14:18

Chapter 15

Judges 15:1
He said to himself
"He thought to himself"
I will go to my wife's room
"I will go to my wife's room, so we may sleep together"
would not allow him to go in
"would not permit him to go into her room"
Judges 15:2
so I gave her to your friend
"so I gave her to be married to your friend"
is she not?
"I hope you agree."
Take her instead
"Take her to be your wife instead"
Judges 15:3
I will be innocent in regard to the Philistines when I hurt them
"I will be innocent if I hurt the Philistines because they have wronged me"
Judges 15:4
tail to tail
"by their tails"
torches
A torch is often used to light other things or to be carried for light.
Judges 15:5
stacked grain
the stalks of grain collected in piles after it has been harvested
orchards
An orchard is a place where fruit trees are grown.
Judges 15:6

the men of the city
"the young men"
What is sweeter than honey? What is stronger than a lion?
"Honey is sweet and a lion is strong.". This is the answer to the riddle.
If you had not plowed with my heifer
"If you had not used my wife"
plowed
To plow is to use an animal to pull a blade through soil to prepare the soil for seeds.
Judges 14:19
came on Samson with power
"made Samson very powerful"
their men
"the men who lived there"
plunder
things taken by force, usually after a fight or battle
their clothes
"the sets of clothing that he had taken"
Burning with anger
"Very angry"
Judges 14:20
Samson's wife was given to his best friend
"his wife's father gave her to his best friend"
best friend
"closest friend"

the Timnite's son-in-law
The husband of a man's daughter.
Timnite
This is a person from Timnah.
took Samson's wife and gave her to his friend
"took Samson's wife and allowed her to marry Samson's friend"
Judges 15:7
said to them
"said to the Philistines,"
If this is what you do
"Because you have done this,"
Judges 15:8
he cut them to pieces, hip and thigh
"He cut their bodies to pieces"
he went down
"he went"
Etam
This is the name of the rocky hill country near Jerusalem.
Judges 15:9
the Philistines came up ... in Judah
The phrase "came up" is used here because Judah is higher in elevation than Philistia.
encamped in Judah
"prepared to make war against Judah"
Lehi
This is the name of a town in Judah.
Judges 15:10
have you come up against
"have you come up to attack"
We have come up

"We are attacking you."
do to him as he has done to us
"kill him like he killed many of our people"
Judges 15:11
Do you not know that the Philistines are rulers over us? What is this
you have done to us?
"You know that the Philistines are rulers over us but you
act like they are not. What you have done has caused us
great harm."
They did to me, and so I have done to them
"They killed my wife, so I killed them"
Judges 15:12
the hands of the Philistines
"the Philistine's control"
Judges 15:13
hand you over to them
"give you to the Philistines"
up from the rock
"away from the cave in the large rock"
Judges 15:14
When he came
"When they came"
came on him with power
"made Samson very strong". This means God gave Samson
extraordinary strength. Samson's power is the power of
Yahweh himself and he enacted the judgment of God on the
Philistines.
The ropes on his arms became like burnt flax
"He snapped the ropes on his arms as easily as if they had
been stalks of burned flax"
flax
fibers from the flax plant used for making threads and

Chapter 16
Judges 16:1
he went to her
"he had sexual relations with her"
Judges 16:2
The Gazites were told
"Someone told the people of Gaza"
The Gazites surrounded the place ... they waited for him all night at the
city gate
Some Gazites surrounded the place where Samson was
staying and others waited at the city gate.
They kept silent all night
"They did not make any noise all night"
Judges 16:3
its two posts
These posts were probably made from tree trunks and
buried deep in the ground. The doors were attached to
these posts.
bar and all
The bar was probably a heavy rod of iron, the doors were
probably made of heavy wooden beams or iron bars.
shoulders
the part of the human body where the arms and the neck
attach to the body
Hebron
This is the name of a city.

cloth
Judges 15:15
a fresh jawbone
This means that the donkey had died very recently and its
bones had not yet begun to decay.
Judges 15:16
heaps upon heaps
"I have made heaps of dead bodies"
Judges 15:17
Ramath Lehi
"Jawbone Hill". This is the name of a place.
Judges 15:18
was very thirsty
"needed water to drink"
But now will I die of thirst and fall into ... uncircumcised?
"But now I will die of thirst and my body will fall into ...
uncircumcised."
fall into the hands of those who are uncircumcised
"be captured by those godless Philistines"
Judges 15:19
split open the hollow place
"opened a hole in the ground"
his strength returned and he revived
"he became strong again" or "he was revived"
En Hakkore
"spring of him who prayed.". This is the name of a place.
it is at Lehi to this day
"the spring can still be found at Lehi, even today"
Judges 15:20
in the days of the Philistines
"during the time the Philistines controlled Israel"

Judges 16:4
Valley of Sorek
This is the name of a valley near Samson's home.
Judges 16:5
to see
"to understand"
where his great strength lies
"what causes him to be very strong"
by what means we may overpower him
"how we might overpower him"
Judges 16:6
bind you, so you might be controlled
"bind you to control you" or "bind you to restrain you".
Judges 16:7
that have not been dried
"that have not yet dried" or "that are not dry yet".
Bowstrings were often made from the tendons of an
animal.
Judges 16:8
she tied Samson up with them
"Delilah tied Samson up with the fresh bowstrings"
Judges 16:9
The Philistines are upon you
"The Philistines are here to capture you". The author tells
background information about the Philistine men.

he broke the bowstrings like a thread of yarn when it touches the fire
 "he broke the bowstrings as easily as if he were breaking
 burned yarn"
 Judges 16:10
 This is how you have deceived me and told me lies.
 "You have greatly deceived me!"
 you can be overpowered
 "people can overpower you"
 Judges 16:12
 The Philistines are upon you
 "The Philistines are here to capture you"
 lying in wait
 "waiting to attack him"
 like they were a piece of thread
 "as easily as if they were only a piece of thread"
 Judges 16:13
 you have deceived me and told me lies
 "you have greatly deceived me"
 you may be overpowered
 "people can overpower you"
 weave
 crossing pieces of material together; making fabric, so they
 hold each other in place
 locks of my hair
 small bunches of hair
 loom
 a machine used for combining many threads of material
 into a cloth
 then nail that to the loom
 "then nail the fabric to the loom"
 I will be like any other man
 "I will be as weak as any other man"
 Judges 16:14
 he pulled out the fabric and the pin from the loom
 "pulled away his hair, taking with it the pin of the loom and
 the fabric in the loom"
 the pin
 This is the wooden nail or peg used to fasten the fabric to
 the loom.
 Judges 16:15
 How can you say, 'I love you,' when you do not share your secrets with
 me?
 "When you say 'I love you,' you are lying because you do
 not share your secrets with me."
 Judges 16:16
 pressed him hard ... pressured him
 "tried hard to persuade him ... kept trying to persuade him"
 with her words
 "by what she said to him"
 that he wished he would die
 "that he was completely miserable" or "that he was very
 unhappy"
 Judges 16:17
 told her everything
 "told her the source of his strength" or "told her the truth".
 Samson mistakenly thought that he was the source of his
 strength. He did not realize that Yahweh had left him and
 without Yahweh, he had no strength. This was not Samson's
 only mistake. His foreign wife created most of his

problems.
 a Nazirite for God
 "a Nazirite devoted to God" or "devoted to God as a
 Nazirite". See Judges 13:5.
 from my mother's womb
 "my entire life"
 If my head is shaved
 "If someone shaves my head"
 shaved
 to have had the hair cut close to the skin with a razor
 my strength will leave me
 "I will not be strong any more"
 Judges 16:18
 Delilah saw
 "Delilah realized" or "Delilah learned"
 the truth about everything
 "the truth about why he is strong"
 Come up again
 Delilah's home is likely at a higher elevation.
 bringing the silver in their hands
 "bringing the silver that they had promised to give her"
 Judges 16:19
 She had him fall asleep
 "She caused him to fall asleep"
 in her lap
 "with his head on her lap"
 the seven locks of his head
 "the seven locks of hair on his head"
 subdue him
 "control him"
 his strength had left him
 "his strength was gone"
 Judges 16:20
 woke up
 "awakened"
 get out
 "escape"
 But he did not know that Yahweh had left him
 "But he did not know that Yahweh had left him and that he
 would not be strong enough to defeat the Philistines"
 Judges 16:21
 put out his eyes
 "removed his eyes"
 down to Gaza
 They brought Samson to Gaza which is lower in elevation
 than his home.
 bound him with bronze shackles
 "chained him with bronze shackles" or "tied him up using
 bronze shackles"
 shackles
 locks on the end of chains that hold a prisoner at his feet or
 hands, or both
 turned the millstone
 "pulled the millstone around in a circle"
 millstone
 A large animal usually pulls the millstone around in a circle
 to crush grain. The Philistines humiliate Samson here.
 Judges 16:22
 after it had been shaved

"after the Philistines had shaved it"

Judges 16:23

Dagon

a major false god of the Philistines

has conquered

"has defeated"

put him in our hands

"put him under our control"

Judges 16:24

the destroyer of our country

"the man who has destroyed our country"

who killed many of us

"who killed many of our people"

Judges 16:25

Call for Samson ... They called for Samson

"Call for them to bring out Samson ... They brought Samson"

Judges 16:26

the boy

"the young man"

Permit me to touch the pillars on which the building rests

"Allow me to touch the pillars which hold up the building"

Judges 16:27

looking on

"watching"

while Samson was entertaining them

It is unclear what Samson did to entertain them. It seems the Philistines were making him do humiliating things.

Judges 16:28

called to Yahweh

"prayed to Yahweh"

call me to mind

"remember me"

only this once

"one more time"

in one blow on the Philistines

"with one strike against the Philistine"

Judges 16:29

on which the building rested

"which held up the building,"

Judges 16:30

He stretched out with his strength

"He used his strength to push down the pillars" or "He used his strength to push over the pillars"

the dead

"the dead people"

were more

"were a greater amount"

Judges 16:31

all the house of his father

"all of his father's family"

Zorah ... Eshtaol

See how you translated the names of these places in Judges 13:2 and 25.

in the burial place of Manoah, his father

"where his father, Manoah, is buried". See how you translated this man's name in Judges 13:2.

Samson had judged Israel for twenty years

"Samson had judged Israel for twenty years before he died". This same sentence is also in Judges 15:20. It is repeated here to remind readers of how long he judged Israel.

Chapter 17

Judges 17:1

Micah

This is the name of a man. This man did not write the book of Micah.

Judges 17:2

that were taken from you

"which someone stole from you"

I stole it

"I was the one who took it"

Judges 17:3

set apart

"dedicate"

cast metal

metal that has been melted and poured into a mold to form a special shape

I restore it to you

"I give it back to you"

Judges 17:4

they were placed in the house of Micah

"Micah placed them in his house". "they" refers to the metal figures.

Judges 17:5

a house of idols

"a house for worshiping idols"

Judges 17:6

everyone did what was right in his own eyes

"each person did what he decided was right"

Judges 17:7

of Bethlehem

"from Bethlehem"

of the clan of Judah

"who was living among the tribe of Judah"

He stayed there to fulfill his duties

"He lived and worked there"

Judges 17:8

find a place to live

"find a different place to live."

Judges 17:9

where I might live

"where I might live and have a job"

Judges 17:10

a father and a priest

"an advisor and a priest"

So the Levite went into his house

"So the Levite accepted his offer and went into his house"

Judges 17:11

the young man became to Micah like one of his sons

"the young man became close to Micah and was like one of his sons"

Judges 17:12

Micah set apart the Levite

"Micah dedicated the Levite"

was in Micah's house
"lived in Micah's house"

Chapter 18

Judges 18:1

In those days ... from among the tribes of Israel

The tribe of Dan lacked faith in Yahweh and had yet to conquer its inheritance. In this chapter, they begin to conquer their land, but they also started to worship an idol. Their conquering of the land is much different than the other tribes' victories.

not received any inheritance from

"not received a land inheritance from"

Judges 18:2

from the whole number of their tribe

"from among all of the men in their tribe"

experienced warriors

"experienced fighters"

Zorah and from Eshtaol

See Judges 13:2 and 25.

to scout the land on foot

"to scout the land by walking through it"

Micah

See how you translated this man's name in Judges 17:1.

Judges 18:3

they recognized the speech of the young Levite

"they heard the young Levite talking, and they recognized his voice"

Judges 18:7

Laish

This is the name of a city.

There was no one who conquered

"There were no enemies living in their land who had conquered them"

had no dealings with anyone

"had no contact with any outsiders." This means they lived secluded from other people.

Judges 18:9

Are you doing nothing?

"You should be acting now!"

Do not be slow to attack

"Hurry! Attack"

Judges 18:10

a secure people

"people who are not afraid that anyone will attack them"

the land is wide

"the land is large."

that does not lack anything in the land

"where we will have everything there that we need"

that does not lack anything

"that has everything"

Judges 18:12

Kiriath Jearim

This is the name of a town.

Mahaneh Dan

Translate the name of this place as you did in Judges 13:25.

to this day

"and that is still its name". This refers to the time when Judges was written.

Judges 18:14

in these houses there are an ephod, ... metal figure? Decide ... will do

"these houses contain an ephod, ... metal figure. (They were suggesting that the men steal these things.) Decide ... will do". The implied information may be given in a parenthetical phrase.

in these houses there are

"in one of these house there is"

Judges 18:15

they turned in there

"they turned,"

they greeted him

The word "him" refers to the Levite.

Judges 18:19

Is it better for you to be priest for the house of one man ... a clan in Israel?

"It is better for you to be priest for a tribe and a clan in Israel than for just the house of one man."

Judges 18:20

The priest's heart was glad

"The priest was glad"

Judges 18:21

putting the little children, their livestock and their valuable possessions in front of them

"putting the little children, their livestock and their possessions in front of them to protect them"

they turned

"the Danites turned around"

Judges 18:22

a good distance

"some distance."

the men who were in the houses near Micah's house were called together

"he called together the men who were in the houses near his house"

they caught up with the Danites

"running after the Danites, they caught up with them"

Judges 18:23

Why have you been called together?

"You should not have called your men together to chase us."

been called together

"called these men together"

Judges 18:24

the gods that I made

"the gods which I had made for me" or "the gods which a craftsman made for me"

What else do I have left?

"I have nothing left."

How can you ask me, 'What is bothering you?'

"You know that I am greatly distressed!"

Judges 18:25

let us hear you say anything

"let us find out that you have said anything"

hear you say anything

"hear you say anything about this matter"

you and your family will be killed
"kill you and your family"
Judges 18:26
went their way
"continued on their journey"
they were too strong for him
"they were too strong for him and his men to fight"
Judges 18:27
what Micah had made
"the things that had been made for Micah"
with the edge of the sword

Chapter 19

Judges 19:1
In those days
This phrase introduces the beginning of another event in the story.
remote
far from where most people live
Judges 19:2
acted like a prostitute against him
"began to have sexual relations with other men"
Judges 19:3
His servant was with him, and a yoke of donkeys
"He took with him his servant and two donkeys."
Judges 19:4
His father-in-law, the girl's father, persuaded
"The girl's father persuaded"
persuaded him to stay
"spoke to him so he decided to stay."
Judges 19:5
he prepared
the Levite prepared,
Strengthen yourself with a bit of bread
"Eat some food so you will be strong enough to travel"
Judges 19:6
Please be willing to spend the night
"Please stay another night,"
Judges 19:8
Strengthen yourself, and wait until the afternoon
"Eat some food so you will be strong enough to travel, and wait until afternoon to leave"
Judges 19:9
See now, the day
"Please listen carefully: the day"
the day is advancing toward evening
"the day is almost over" or "it is almost evening"
Judges 19:10
that is Jerusalem
"which was later called Jerusalem."
Judges 19:11
Come, let us
"I suggest that we"
turn aside to
"stop at"
Judges 19:15
the city square
the marketplace where people gathered during the day
took them into his house

"with their swords."
Judges 18:28
Beth Rehob
This is a name of a town.
Judges 18:30
Jonathan son of Gershom, son of Moses
"The young Levite's name was Jonathan the son of Gershom, son of Moses"
until the day of the land's captivity
"until the day that their enemies conquered their land"

"invited them to stay in their house for that night"
Judges 19:16
Benjamites
A Benjamite was a descendant of Benjamin. See Judges 3:15.
Judges 19:17
He raised his eyes
"He looked up"
Judges 19:18
who will take me into his house
"who has invited me to stay in his house"
will take me
"will take us"
Judges 19:19
there is bread and wine
"we have plenty of bread and wine"
me and your female servant here, and for this young man with your servants
"me, my concubine, and my servant"
We lack nothing
"We have everything we need"
Judges 19:21
brought the Levite into his house
"invited the Levite and his servants to stay in his house"
Judges 19:22
they were making their hearts glad
"they were enjoying themselves"
some men of ... surrounded the house
Some men stood on all sides of the house.
so we can know him
"know him" means "have sexual relations with him." The men probably were not trying to be polite.
Judges 19:23
act of disgraceful folly
a senseless, disgraceful act!
Judges 19:25
the men would not listen to him
"the men would not accept his offer". People from a village of the tribe of Benjamin raped a visitor's wife to death. This was very evil and the people of Israel considered mistreatment of a guest one of the worst crimes.
the man seized his concubine
"the Levite seized his concubine"
at dawn
"when the sun was coming up"
Judges 19:26

it was light
"the sun was fully risen"
Judges 19:28
But there was no answer
"But she did not answer because she was dead"
Judges 19:29
limb by limb

Chapter 20

Judges 20:1
as one man
"as if they were a single man"
from Dan to Beersheba
"from all the eleven tribes"
Judges 20:2
God—400,000 footmen
"God, and also 400,000 regular soldiers came"
ready to fight
"capable of going to war."
Judges 20:3
had gone up to Mizpah
Mizpah was located high in the mountains.
Judges 20:4
to spend the night
"to stay for a night."
Judges 20:6
wickedness and an act of disgraceful folly
"outrageous wickedness"
act of disgraceful folly
a senseless, disgraceful act. See Judges 19:23.
Judges 20:7
give your advice and counsel here
"decide what we need to do about this"
Judges 20:8
as one
"as if they were a single man"
None of us will go to his tent ... none of us will return to his house
"We will all stay here"
Judges 20:9
as the lot directs
This involved tossing or rolling small marked stones to
determine what God wants.
Judges 20:10
provisions
food and other things the people need
Judges 20:11
assembled against the city
"came together to attack the city,"
Judges 20:13
put them to death
"kill them"
the voice of their brothers
"what their brother said"
Judges 20:16
could sling a stone at a hair and not miss
"could throw a stone at something as small as a hair and hit
it"
Judges 20:18
asked for advice from God

"section by section." The author uses this graphic
description of how the Levite cut up her body into specific
pieces. If there is not a similar phrase in your language, this
description may be left out of the translation.
sent the pieces everywhere throughout Israel
"sent each piece to a different place throughout Israel". He
sent the pieces to twelve different areas of Israel.

"asked God what to do."
Judges 20:19
moved their camp near Gibeah
Instead of meaning that they set up their camp near
Gibeah, it could mean that the army went out and stood
across from Gibeah ready to fight.
Judges 20:22
strengthened themselves
Here "strengthened" means they encouraged each other.
they formed the battle line
"they got ready to fight the next day"
Judges 20:23
they sought direction from Yahweh
The priest may have cast lots to determine God's will, but
the method is not stated.
Judges 20:26
before Yahweh
"in Yahweh's presence," or "to Yahweh"
Judges 20:27
for the ark of the covenant of God was there in those days
This is background information inserted to help
understand how the people asked Yahweh for an answer.
was there in those days
"was at Bethel in those days"
Judges 20:28
and Phinehas ... was serving before the ark in those days
This is background information.
was serving before the ark
"was serving as priest before the ark"
Attack
"Attack the army of Benjamin"
Judges 20:29
Israel set men
"the Israelites"
secret places
"in ambush"
Judges 20:31
fought against the people
"fought against the people of Israel"
they were drawn away from the city
"the people of Israel drew them away from the city"
They began to kill some of the people
"The people of Benjamin began to kill some of the men of
Israel"
Judges 20:32
just as at first
"just as before." or "just like the first two times."
Judges 20:33
Baal Tamar
This is the name of a city.

Maareh Gibeah
"fields of Gibeah" or "west of Gibeah". This is the name of a place.
Judges 20:34
chosen men
"well-trained soldier"
disaster was close to them
"they would soon be completely defeated"
Judges 20:35
men of Benjamin
"soldiers of Benjamin"
Judges 20:36
The men of Israel had given ground to Benjamin, because they were trusting in the men ... outside Gibeah
From here until the end of verse 41 is background information, explaining how the ambush defeated the Benjamites.
had given ground to Benjamin
"had allowed Benjamin to move forward"
Judges 20:39
would turn from the battle
"would retreat from the fight"
they are defeated before us
"we have defeated them"
Judges 20:41
disaster
great harm, trouble, misery

Chapter 21

Judges 21:1

Now the men of Israel had sworn ... marry a Benjamite."

This background information is about the promise that the Israelites made before the battle with the Benjamites.

Benjamite

This is the name of the descendants of Benjamin. See Judges 3:15.

Judges 21:2

General Information:

At the end of Judges, there is much sin and immorality. The people are doing wrong and fixing their wrongs by doing more evil things. This period of Judges is typified by this final account and summarized by the statement, "everyone did what was right in his own eyes.". (see verse 25)

Judges 21:3

Why, Yahweh, God of Israel, has this happened to Israel, that one of our tribes should be missing today?

"Oh Yahweh, we are so sad that one of the tribes of Israel has been completely destroyed."

Judges 21:5

The people of Israel said, "Which of all the tribes of Israel did not come up in the assembly to Yahweh?"

The people are referring back to the assembly of the Israelites at Mizpah before they attacked the Benjamites.

He would certainly be put to death

"We will certainly kill that person"

Judges 21:6

their brother Benjamin

"the surviving Benjamites"

one tribe has been cut off from Israel

come on them

"happened to them"

Judges 20:42

But the fighting overtook them

"But the soldiers of Israel caught up to them" or "But they were not able to escape the fighting"

Judges 20:43

Nohah

This is the name of a place.

trampled them down

"they completely destroyed them"

Judges 20:44

were distinguished in battle

"had fought bravely in the battle"

Judges 20:45

They turned and fled

"The remaining Benjamites turned and fled"

Gidom

This is the name of a place.

Judges 20:48

turned back against the descendants of Benjamin

These people of Benjamin are not the soldiers who fled, but the ones who were still in the city.

the entire city

"everyone who was in the city"

in their path

"along the way"

"one tribe has been removed"

Judges 21:7

Who will provide wives for those who are left, since we have made an oath to Yahweh that we will not let any of them marry our daughters?

The Israelites wanted to provide wives, but their promise at Mizpah prevented them from doing that.

Judges 21:8

Jabesh Gilead

This is the name of a city.

Judges 21:9

people were set out in an orderly manner

"people that were assembled at Mizpah were accounted for"

none of the inhabitants of Jabesh Gilead were there

"none of the inhabitants of Jabesh Gilead had been present at Mizpah"

Judges 21:10

strike the inhabitants of Jabesh Gilead with the edge of the sword,

including the women and children

The next verse will add an exception to this general instruction.

strike ... with the edge of the sword

"kill ... with their swords"

Judges 21:12

who had not known a man by lying with him

"who had not had sexual relations with a man"

Judges 21:13

they were offering them peace

"they wanted to stop fighting with them"

Judges 21:14

there were not enough women for all of them
There were six hundred Benjamite men, and only four hundred women from Jabesh Gilead.
Judges 21:15
made a division between the tribes of Israel
"had caused the tribes of Israel not to be unified."
Judges 21:16
Benjamites
This refers to the descendants of Benjamin. See Judges 3:15.
the women of Benjamin have been killed
"we killed all the Benjamite women"
Judges 21:17
There must be an inheritance ... is not destroyed from Israel
The Israelites had already given wives to four hundred of the Benjamites, so the tribe would not be completely destroyed.
Judges 21:18
a wife to Benjamin
"a wife to the men of Benjamin"
Judges 21:19
which is north of Bethel, east of the road that goes up from Bethel to Shechem, and south of Lebonah
This is background information to explain where the city of

Chapter 1

Ruth 1:1

It happened in the days when the judges ruled that
"In the days when the judges ruled" or "In the days when the judges ruled, this is what happened."
in the days when the judges ruled
"during the time when judges governed Israel"
in the land
This refers to the land of Israel. Alternate translation: "in the land of Israel"
a certain man
"a man." This is a common way of introducing a character into a story.
Ruth 1:4
took wives
"married women"
from the women of Moab
"who were from the tribe of Moab." The Moabites worshiped other gods.
the name of one ... the name of the other
"the name of one woman ... the name of the other woman"
Ruth 1:6
she arose with her daughters-in-law and returned
"she prepared with her daughters-in-law to return"
her daughters-in-law
the women who married Naomi's sons
she had heard in the country of Moab
"while Naomi was living in Moab she heard"
Yahweh
This is God's name. Some translations say "the LORD."
had provided for his people's needs
God saw their need and provided good harvests for them.
Ruth 1:7
they walked down the road
"they walked along the road"

Shiloh is located.

Lebonah

This is the name of a city.

Judges 21:21

each one of you should grab a wife ... go back to the land of Benjamin
"each one of you should seize one of the girls of Shiloh, taking her back with you to the land of Benjamin to become your wife"

Judges 21:22

Show us favor

"Act kindly toward us"

because we did not get wives for each man during the war

"because we did not get wives for each of them during the war with Jabesh Gilead"

You are innocent ... not give your daughters to them

The men of Shiloh did not voluntarily give their daughters to the Benjamites, so they didn't break their promise.

Judges 21:25

there was no king in Israel

"Israel did not yet have a king"

what was right in his own eyes

"what he considered to be right"

Ruth 1:8

your mother's house

"to the home of each of your mothers"

toward the dead

"to those who died" or "to your husbands, who died"

Ruth 1:9

may Yahweh grant you that you find rest

"may Yahweh cause you to find rest" or "may Yahweh enable to you rest"

you find rest

"Rest" here includes security in marriage.

in the house of another husband

"in the house of a new husband"

they raised their voices and cried

"they cried loudly"

Ruth 1:11

Why will you go with me?

This question can be translated as a statement. Alternate translation: "There is no reason for you to go with me."

Do I still have sons in my womb for you, so that they may become your husbands?

This question can be translated as a statement. Alternate translation: "I do not have sons in my womb who could become your husbands."

Ruth 1:13

would you therefore wait until they were grown? Would you choose not to marry a husband?

These questions can be translated as statements. Alternate translation: "you would not wait until they were grown up. You would marry someone else."

It is exceedingly bitter to me for your sake

The idea of bitterness refers to grief. Alternate translation: "I grieve much for you"

that the hand of Yahweh has gone out against me

The word "hand" refers to Yahweh's power or influence.
Alternate translation: "for Yahweh has caused terrible things to happen to me"

Ruth 1:14

Ruth held on to her

"Ruth clung to her" or "Ruth refused to leave her"

Ruth 1:15

your sister-in-law

"the wife of your husband's brother" or "Orpah"

has gone back to her people and to her gods

"has gone back to her people and will worship the gods she worshiped before"

Ruth 1:16

where you stay

"where you live"

your people will be my people

"I will consider the people of your country as being my own people" or "I will consider your relatives to be my relatives"

Ruth 1:17

May Yahweh punish me, and even more

"May Yahweh punish me and do even worse to me"

if anything but death ever separates us

"if I leave you before one of us dies"

Ruth 1:18

she stopped arguing with her

"Naomi stopped arguing with Ruth"

Ruth 1:19

Chapter 2

Ruth 2:2

the Moabite woman

"the woman from Moab"

glean what remains among the ears of grain

"pick up the grain that the harvesters leave behind"

the ears of grain

The "ears" are the parts of a grain plant that contain the grain.

anyone in whose eyes I will find favor

"anyone who will be kind to me" or "anyone who will give me permission to glean"

my daughter

Ruth was caring for Naomi as if she were her own mother, so Naomi called her "daughter."

Ruth 2:3

She happened to come

Ruth was not aware that the field she went to belonged to Naomi's relative Boaz.

Ruth 2:4

May Yahweh bless you

"May Yahweh give you good things" or "May Yahweh make you happy"

Ruth 2:5

What man does this young woman belong to?

Boaz probably wanted to know who Ruth's husband or parents were.

Ruth 2:7

the house

"the hut" or "the shelter." This was a temporary shelter or garden hut that provided shade from the sun.

It happened that

This phrase marks a new part of the story with new people. Some languages will not need to translate it.

the entire town

"everyone in the town"

Is this Naomi?

The women were probably not sure if this was really Naomi.

Ruth 1:20

Bitter

This is a translation of the meaning of the name. It is also often translated according to its sound as "Mara."

Ruth 1:21

I went out full, but Yahweh has brought me back again empty

"I left here with much, but Yahweh has brought me back without anything"

has testified against me

Another possible meaning is "has judged me guilty."

has afflicted me

"has brought calamity on me" or "has brought tragedy to me"

Ruth 1:22

General Information:

This verse summarizes what happened in verse 19. It does not tell about them doing something new.

at the beginning of the barley harvest

"when the farmers were just beginning to harvest barley"

Ruth 2:8

Are you not listening to me, my daughter?

This question can be translated as a command. Alternate translation: "Listen to me, my daughter."

my daughter

This was a kind way of addressing a younger woman. Ruth was not the actual daughter of Boaz.

Ruth 2:9

Keep your eyes only on the field

"Watch the field"

Have I not instructed the men not to touch you?

This question can be translated as a statement. Alternate translation: "I have given the men strict instructions not to touch you."

not to touch you

Possible meanings are 1) the men were not to harm Ruth or 2) the men were not to stop her from gleaning in his field. the water that the young men have drawn

To draw water means to pull up water from a well or to take it out of a storage vessel.

Ruth 2:10

she fell on her face before Boaz and bowed to the ground

"she bowed before Boaz with her face to the ground"

Ruth 2:11

It has been reported to me

"People have reported to me" or "People have told me"

Ruth 2:12

reward you

"repay you" or "pay you back"

for your deed

for what you have done

under whose wings you have found refuge

Boaz uses the picture of a mother bird gathering her chicks under her wings to protect them, in order to describe God's protection for those who trust in him. Alternate translation: "in whose safe care you have placed yourself"

Ruth 2:13

Let me find favor in your eyes

Here "find favor" means be approved of or be pleasing to someone. Alternate translation: "May I be pleasing to you"

Ruth 2:14

dip your morsel in the wine vinegar

The wine vinegar was a sauce that people would dip pieces of bread in before eating it.

Ruth 2:17

beat out the ears of grain

The ears of grain are the parts that people eat. She separated the edible part of the grain from the hull and stalk, which are thrown away.

about an ephah of barley

An ephah is about 22 liters.

Ruth 2:20

May he be blessed by Yahweh

"May Yahweh bless him"

who has not left off his loyalty

"who has continued to be loyal." Possible meanings are 1) Boaz was loyal to his family or 2) Yahweh was faithful to Naomi's family.

kinsman-redeemers

A kinsman-redeemer was a close male relative who could rescue a childless widow from financial ruin by marrying her and having a child with her. He could also acquire land his relatives had lost due to poverty and buy back and set free relatives who had sold themselves into slavery.

Ruth 2:22

go out with his young female workers

"work with his young female workers"

so that they do not harm you in another field

"so that men in another field do not harm you"

Chapter 3

Ruth 3:1

My daughter

Ruth cared for Naomi as if she were her own mother, so Naomi called her "daughter".

should I not seek a place for you to rest, so that things may go well for you?

This question can be translated as a statement. Alternate translation: "I must look for a place for you to rest so that things may go well for you."

a place for you to rest

Possible meanings are 1) a home for Ruth or 2) a husband who would provide a home for Ruth. Naomi probably had both of these in mind.

Ruth 3:2

Now Boaz ... is he not our kinsman?

This question can be translated as a statement. Alternate translation: "Now Boaz ... is our relative."

winnowing

To winnow means to separate the grains from the chaff by tossing them into the air and letting the wind blow the chaff away.

Ruth 3:3

anoint yourself

This probably refers to rubbing sweet-smelling oil on herself.

Ruth 3:4

uncover his feet

This means to remove the part of the cloak or blanket that covered his feet.

Ruth 3:7

his heart was merry

"he was satisfied" or "he was in a good mood"

she came softly

"she came quietly"

Ruth 3:8

It came about

This phrase is used here to mark an important event in the

story. If your language has a way for doing this, you could consider using it here.

at midnight

"in the middle of the night"

right there a woman was lying at his feet

This sentence expresses Boaz's surprise at seeing a woman there. She was Ruth, but Boaz did not recognize her in the darkness.

Ruth 3:9

your female servant

Ruth spoke with humility to Boaz.

Spread your cloak over your female servant

Ruth was asking Boaz to marry her.

near kinsman

a close relative with special responsibilities toward their extended family

Ruth 3:10

You have made your latest kindness better than the first

"You have shown even more kindness now than you did before"

your latest kindness

Ruth showed kindness to Naomi. Ruth would provide for Naomi by marrying Naomi's relative, Boaz.

you have not gone after any of the young men

"you have not tried to marry any of the young men"

Ruth 3:11

my daughter

This was a kind way of addressing a younger woman. Ruth was not the actual daughter of Boaz.

all the city of my people knows

Bethlehem is a town, or small city, that belonged to the tribe that Boaz belonged to. Alternate translation: "all the people of my city know" or "everyone in town knows"

Ruth 3:12

kinsman nearer than I

"a man who is more closely related to you than I am"

Ruth 3:13

if he will perform for you the duty of a kinsman
"if he will redeem you" or "if he will marry you." A dead man's closest male relative was expected to marry the widow, and their first son would have the dead man's family name.
by the life of Yahweh
"as surely as Yahweh lives." Boaz used this vow to assure Ruth that he would keep his promise.
Ruth 3:14
she lay at his feet
Ruth slept at Boaz's feet. They did not have sexual relations.
Ruth 3:15
shawl

Chapter 4

Ruth 4:1
the gate
"the gate of the city." There was an open area by the gate where people met to discuss community matters.
the near kinsman
This was Elimelek's closest living male relative. Elimelek had died, and Naomi was his widow.
Ruth 4:2
the elders of the city
"the leaders of the city"
Ruth 4:4
to uncover your ears
"to inform you"
redeem it
This meant to buy the land so that it would still belong to their family.
I am after you
"I am the next person in the family to do it"
Ruth 4:5
from the hand of Naomi
"from Naomi"
you must also take Ruth
"you must also marry Ruth"
Ruth ... the widow of a dead man
"Ruth ... the widow of Elimelek's son"
in order to raise up the name of the dead on his inheritance
"so that she may have a son to inherit the property and carry on the name of her dead husband"
Ruth 4:6
I cannot redeem it for myself without destroying my own inheritance
"If I redeem it, I will destroy my own inheritance"
destroying my own inheritance
"putting my own inheritance in danger"
You take my right of redemption for yourself
"You redeem it yourself" or "You yourself redeem it instead of me"
Ruth 4:7
his neighbor
This refers to the person with whom he was making the agreement.
Ruth 4:9
all that was Elimelek's and all that was Kilion's and Mahlon's
This refers to all the land and possessions of Naomi's dead husband and sons.

a piece of cloth worn over the shoulders
Ruth 3:16
How did you do, my daughter?
"What happened, my daughter?"
Ruth 3:17
Do not go empty
"Do not go without bringing something" or "Be sure to take something"
Ruth 3:18
until he has finished this thing
"until he has settled the matter." This refers to the decision about who will buy Naomi's property and marry Ruth.

Ruth 4:10
in order that I might raise up the name of the dead man on his inheritance
"so that I might give her a son who will inherit the dead man's property"
so that his name will not be cut off from among his brothers and from the gate of his place
"so that the dead man will not be forgotten by his brothers' descendants and the people of his town"
Ruth 4:11
All the people who were in the gate
"All the people who were at the gate"
the two who built up the house of Israel
"the two women who bore many children who became the nation of Israel"
Ruth 4:12
May your house be like the house of Perez
"May your family be like the family of Perez." This was a blessing.
whom Tamar bore to Judah
"son of Judah and Tamar"
Ruth 4:13
Boaz took Ruth
"Boaz took Ruth as his wife" or "Boaz married Ruth"
He went to her
This is a polite way of saying that he had sexual relations with her. Alternate translation: "He had sexual relations with her" or "He lay with her"
Ruth 4:14
who has not left you today without a near kinsman
"who has provided you today with a near kinsman"
Ruth 4:15
May he be for you a restorer of life
"May he restore your life" or "May he bring you hope again"
and a nourisher of your old age
"and take care of you when you become old"
Ruth 4:16
laid him in her bosom
"held him close against her chest" or "held him in her arms"
Ruth 4:17
A son has been born to Naomi
"The child is like a son to Naomi" or "Naomi has a son"
Ruth 4:18
the descendants of Perez

Perez was the son of Judah that was mentioned in verse 12.

Chapter 1

1 Samuel 1:1

General Information

This chapter introduces Samuel. It is the beginning of the section in 1 Samuel 1-7 which tells about Samuel, the religious leader of Israel.

Ramathaim

The name of a small village possibly located eight kilometers northwest of Jerusalem.

the Zuphites

The name of a people group that descended from Zuph.

Elkanah ... Jeroham ... Elihu ... Tohu ... Zuph

These are the names of men.

1 Samuel 1:2

Peninnah

This is the name of a woman. Two wives was a common practice but it was against the law of Moses. The men of Israel would have sinned if they married more than one woman. This type of marriage creates problems because of jealousy.

1 Samuel 1:3

This man

"This man" refers to Elkanah.

Yahweh

This is the name of God that he revealed to his people in the Old Testament.

Eli, Hophni and Phinehas

These are the names of men.

1 Samuel 1:5

closed her womb

"prevented her from becoming pregnant"

1 Samuel 1:6

Her rival provoked her severely

The other wife would grieve and shame Hannah.

1 Samuel 1:7

her rival

This is Peninnah, the other wife of Elkanah. Peninnah was trying to get Elkanah to love her best.

1 Samuel 1:8

Hannah, why do you weep? Why do you not eat? Why is your heart sad? Am I not better to you than ten sons?

"Hannah, you should not weep. You should eat, and your heart should be glad because I am better to you than ten sons!" or "You have little reason for sadness. I favor you and that should be enough."

than ten sons

"than any son could be"

1 Samuel 1:9

Hannah rose up after

"Hannah rose up and went to the house of Yahweh to pray after"

Now Eli the priest

The author tells about a new person in the story. This person is the priest Eli.

the temple of Yahweh

The "temple" was actually a tent, but it was where the people worshiped, so it is best to translate as "temple" here.

1 Samuel 1:10

She was deeply distressed

Hannah was deeply troubled or grieved because of not having any children and being ridiculed by Peninnah.

1 Samuel 1:11

the affliction of your servant

"how I am suffering because I cannot become pregnant"

call me to mind

A special plea to God to take action on Hannah's behalf. He knows what is happening; he has not forgotten.

1 Samuel 1:12

Eli watched her

Eli was the chief priest, so he was in the tabernacle of God and in charge of it.

1 Samuel 1:15

I am a woman of a sorrowful spirit

"I am a woman who is deeply sad"

pouring out my soul before Yahweh

"telling Yahweh my deepest emotions."

1 Samuel 1:16

Do not consider your servant to be

"Do not consider me, your servant, to be"

I have been speaking out of the abundance of my great concern and provocation

"I have been speaking because I am very sad, and my rival has greatly provoked me". She is sad and annoyed.

1 Samuel 1:18

Let your servant find

"Let me, your servant, find"

find favor in your eyes

"evaluated me and approve"

ate; her face was

"ate. She was" or "ate. People could see that she was"

1 Samuel 1:19

Elkanah knew Hannah

"Elkanah had sexual relations with Hannah"

1 Samuel 1:20

Hannah conceived

"Hannah became pregnant,"

1 Samuel 1:21

his house

"his family"

1 Samuel 1:22

is weaned

stops drinking milk and starts eating only solid food

he may appear before Yahweh and live there forever

Hannah had promised God that she would allow Samuel to live and work with Eli the priest in the temple

1 Samuel 1:23

nursed her son

"gave her son milk."

1 Samuel 1:24

ephah

An ephah is about 22 liters of dry material. Wine was kept in animal skins.

1 Samuel 1:26

Oh, my master! As you live, my master
"Sir, what I am going to tell you is certainly true". This is a
type of oath meaning "I promise you I am telling the truth."
1 Samuel 1:27
has given me my petition which I asked of him
"has agreed to do what I solemnly requested that he do"

Chapter 2

1 Samuel 2:1

General Information:

This song is about how God protects the weak and
strengthens them. He humbles the rich, provides for the
poor, and defeats his enemies.

My heart rejoices

"I rejoice"

in Yahweh

"because of who Yahweh is" or "because Yahweh is so
great"

My horn is exalted

"I am now strong"

1 Samuel 2:2

there is no rock like our God

This is another way of saying that God is strong and
faithful.

rock

This is large enough to hide behind or to stand on and so be
high above one's enemies.

1 Samuel 2:3

no arrogance

"no arrogant words"

by him acts are weighed

"he weighs people's acts" or "he understands why people
act as they do"

1 Samuel 2:4

The bows of the mighty men are broken

"Mighty bowmen are kept from acting"

The bows of the mighty men are broken

"Yahweh breaks the bows of the mighty men" or "Yahweh
can make even the strongest of people weak"

those who stumble are girded with strength

"he will make those who stumble strong"

are girded

They have put something around their waist to prepare for
work.

1 Samuel 2:5

gives birth to seven

"gives birth to seven children"

1 Samuel 2:6

Yahweh kills ... brings to life ... brings down ... raises up

Yahweh is in control of everything.

1 Samuel 2:8

out of the dust ... from the ash heap

The lowest position in society.

the needy

people who do not have the things that they need

1 Samuel 2:9

guard the feet of his faithful people

"keep his faithful people from making foolish decisions" or

"enable his faithful people to make wise decisions"

1 Samuel 1:28

he is lent to Yahweh

"I am loaning him to Yahweh"

he worshiped Yahweh

"Elkanah and his family"

the wicked will be put to silence in darkness

"Yahweh will put the wicked to silence in darkness"

the wicked will be put to silence

"Yahweh will make them silent"

by strength

"because he is strong"

1 Samuel 2:10

Those who oppose Yahweh will be broken

"Yahweh will break those who oppose him"

broken to pieces

"defeated."

the ends of the earth

"the whole earth"

exalt the horn of his anointed

"he will make the leader he has chosen stronger than his
enemies"

his anointed

"the one he has chosen"

1 Samuel 2:12

General Information:

When people would offer sacrifices, they would first burn
the animal's fat and then boil the meat and eat it.

did not know Yahweh

"did not listen to Yahweh" or "did not obey Yahweh". Eli had
two sons, who were ungodly priests that continually sinned
and did not honor God. Eli corrected them but they did not
listen. A prophet warned Eli that God would stop his family
from being priests and his sons would both die on the same
day. At the same time, Samuel was growing up and serving
God.

1 Samuel 2:13

custom

An action that people regularly do.

1 Samuel 2:14

into the pan, or kettle, or cauldron, or pot

"into whatever the people were cooking the meat in"

pan

a small metal container for boiling and cooking

kettle or cauldron

a large, heavy metal container for boiling and cooking

pot

a clay container for cooking

1 Samuel 2:15

Worse, before

"They even did something worse than that. Before"

they burned

"the man who was sacrificing took his sacrifice to the
priests and the priests burned"

Give meat to roast for the priest

"Give me some meat so I can give it to the priest so he can
roast it"

roast
cook over a fire
boiled
cooked in water
1 Samuel 2:17
despised Yahweh's offering
They did not like and paid no attention to Yahweh's instructions regarding what people would offer to him.
1 Samuel 2:20
because of the request she made of Yahweh
Hannah had asked Yahweh for a baby, promising him that she would give the baby to serve in the temple.
1 Samuel 2:21
before Yahweh
Yahweh could see him and Samuel could learn about Yahweh.
1 Samuel 2:22
they were lying with the women
"they were having sexual relations with the women"
1 Samuel 2:23
Why do you do such things?
"It is terrible that you do such things!"
1 Samuel 2:25
who will speak for him?
"there is certainly no one who can speak for him."
speak for him
"ask Yahweh to have mercy on him"
the voice of their father
"what their father said"
1 Samuel 2:27
man of God
"a man who hears and tells words from God"
Did I not reveal myself ... house of Pharaoh?
"You should know that I revealed myself ... house of Pharaoh."
the house of your father
"the family of Aaron"
1 Samuel 2:28
to go up to my altar, and to burn incense
This refers to making an offering to Yahweh.
to wear an ephod before me
"to do what I had commanded the priests to do"
1 Samuel 2:29
Why, then, do you scorn my sacrifices ... live?

Chapter 3

1 Samuel 3:1
Yahweh's word was rare
"Yahweh did not often speak to people;"
1 Samuel 3:3
The lamp of God
This is the seven-candle lampstand in the holy place of the tabernacle that burned every day and night until it was empty.
the temple of Yahweh
See how you translated this in 1 Samuel 1:9.
1 Samuel 3:6
my son
Eli speaks as if he were Samuel's father to show the need to

"You should not scorn my sacrifices ... where I live."
the place where I live
"the place where my people bring offerings to me"
making yourselves fat with the best of every offering
The best part of the offering was to be burned up as an offering to Yahweh, but the priests were eating it.
1 Samuel 2:30
should walk before me
"live in obedience to me."
Far be it from me to do this
"I will certainly not allow your family to serve me forever"
those who despise me will be lightly esteemed
"I will lightly esteem those who despise me"
1 Samuel 2:31
See
"Listen carefully to what I am about to say" or "What I am about to say is very important"
I will cut off your strength and the strength of your father's house
"I will kill you and all strong, young male descendants in your family"
be any old man
"be any men who grow old"
1 Samuel 2:33
cause your eyes to fail
"cause you to lose your eyesight" or "cause you to go blind"
all the increase of your house
"all the children born into your family"
while men
while they are the strongest they can be
1 Samuel 2:35
I will raise up ... a faithful priest
"I will cause a man to become priest"
for myself
"to serve me"
what is in my heart and in my soul
"what I want him to do and what I tell him to do"
I will build him a sure house
"I will ensure that he always has a descendant who serves as high priest"
1 Samuel 2:36
him
the faithful priest whom God will raise up
so I can eat a piece of bread
"so I can have something to eat"

listen to Eli. God spoke at night to Samuel when he was a small boy, telling him that he would punish Eli's family. People came from all over Israel to find out what God had to say.
1 Samuel 3:7
nor had any message from Yahweh ever been revealed to him
"nor had Yahweh ever revealed any message to him"
1 Samuel 3:9
your servant is
"I am". Eli tells Samuel to speak to Yahweh as if Samuel were another person.
1 Samuel 3:10
Yahweh came and stood

Yahweh actually appeared and stood before Samuel or
Yahweh made his presence known to Samuel.

1 Samuel 3:11

at which the ears of everyone who hears it will tingle

"that will shock everyone who hears it"

tingle

Someone is gently poking with small, sharp objects or
someone has slapped that body part with their hand.

1 Samuel 3:12

from beginning to end

"absolutely everything"

1 Samuel 3:13

brought a curse upon themselves

"did those things which Yahweh had said he would punish
those who did them."

1 Samuel 3:14

the iniquity of his house will never be atoned for by sacrifice or offering

"there is no sacrifice or offering that anyone can offer that
will atone for the iniquity of his house"

the iniquity of his house

"the iniquity that the people in his family have committed"

1 Samuel 3:15

Chapter 4

1 Samuel 4:1

Ebenezer ... Aphek

These are the names of places. This chapter begins a new
section on the Ark and the Philistines. It recounts two
battles between Israel and the Philistines. In both battles,
Israel was badly defeated and, in the second, the Ark was
captured.

1 Samuel 4:2

Israel was defeated by the Philistines, who killed

"the Philistines defeated the Israelites and killed"

1 Samuel 4:3

the people

the soldiers who had been fighting the battle

Why has Yahweh defeated us today before the Philistines? Let us bring

... enemies

The elders wrongly thought they knew how to make sure it
did not happen again, by bringing the ark with them.

1 Samuel 4:4

who sits above the cherubim

"who sits on his throne above the cherubim on the ark of
the covenant"

Phinehas

This Phinehas is not the same as the grandson of Aaron in
Exodus and Numbers.

1 Samuel 4:5

When the ark of the covenant of Yahweh came into the camp

"The people, along with Hophni and Phinehas, picked up
the ark of the covenant of Yahweh and carried it into the
camp. When the people carried the ark into the camp"

1 Samuel 4:6

the ark of Yahweh had come into the camp

"the people had carried the ark of Yahweh into the camp."

1 Samuel 4:7

they said ... They said

"they said to themselves ... They said to each other"

the house of Yahweh

The "house" was actually a tent, but it would be best to
translate "house".

1 Samuel 3:16

my son

See how you translated this in 1 Samuel 1:6.

1 Samuel 3:17

the word he spoke

"the message Yahweh gave"

May God do so to you, and even more

"May God punish you the same way he said he will punish
me, and even more"

1 Samuel 3:19

he let none of his prophetic words fall to the ground

"he made all the things he prophesied happen"

1 Samuel 3:20

All Israel

"All the people in Israel"

from Dan to Beersheba

"from Dan in the very north to Beersheba in the very south"

Samuel was appointed

"Yahweh had appointed"

A god has come

Because 4:8 speaks of "gods," some translations read, "Gods
have come," that is, "It is gods who have come."

1 Samuel 4:8

Who will protect us from the strength of these mighty gods?

"There is no one who can protect us from these mighty
gods."

these mighty gods ... the gods who attacked

Because the word "god" (or "God") in 4:7 is singular, many
translations read "this mighty god ... the god who attacked,".

1 Samuel 4:9

be men

"be strong and fight"

1 Samuel 4:10

Israel was defeated

"they defeated the army of Israel"

his tent

"his home." The Israelites were living in houses in those
days.

1 Samuel 4:11

The ark of God was taken

"The Philistines also took the ark of God". When Eli's sons
took the Ark into the next battle and the Philistines won the
battle, they killed Eli's two sons and captured the Ark.
When Eli heard the Ark was captured, he fell over, broke
his neck, and died. Hearing this news, his daughter-in-law
named her baby "the glory has departed."

1 Samuel 4:12

clothes torn and earth on his head

A way to express deep mourning in Israelite culture.

1 Samuel 4:13

his heart trembled with concern

This means he was very fearful or terribly concerned about
something.

the whole city

"all the people in the city."

1 Samuel 4:14

The man

"The man of Benjamin,"

1 Samuel 4:16

my son

Eli speaks as if he were the man's father to show the man that he is not angry but that the man needs to answer him.

1 Samuel 4:17

Also, there has been ... people. Also, your two sons

"I will now tell you something worse ... I will now tell you something worse" or "Not only has there been ... people, but your two sons"

the ark of God has been taken

"the Philistines have taken the ark of God"

1 Samuel 4:18

When he mentioned

"When the man of Benjamin spoke of"

His neck was broken

"He broke his neck when he fell"

1 Samuel 4:19

the ark of God was captured

"the Philistines had captured the ark of God"

1 Samuel 4:20

take what they said to heart

"pay any attention to what they said."

1 Samuel 4:21

She called

"she named"

Ichabod

The name is actually a phrase that means "no glory."

for the ark of God had been captured

"for the Philistines had captured the ark of God"

1 Samuel 4:22

the ark of God has been captured

"because the Philistines have captured the ark of God"

Chapter 5

1 Samuel 5:1

ark of God

This is the same as the "ark of the covenant of Yahweh" in 1 Samuel 4:3.

1 Samuel 5:2

house of Dagon

The temple of Dagon, the god of the Philistines.

1 Samuel 5:3

behold, Dagon

"they were very surprised to see that Dagon"

Dagon had fallen facedown on the ground

The Philistines placed Dagon in their idol temple, but it fell down because Yahweh had caused the statue to fall on its face during the night. They repeated this for a second night with the same result. The people got sick with bubonic plague. They took it to Gath next (verse eight) and the people of Gath began dying of the plague. They took the Ark to Ekron (verse 10) and the people did not want it there. Finally they sent it back to Israel.

1 Samuel 5:4

The head of Dagon and both of his hands were lying cut off

It was as if Yahweh were a soldier who had defeated his enemy and cut off the enemy's head and hands.

on the threshold

"on the threshold of the doorway of the entrance to the temple"

1 Samuel 5:5

even today

Here "today" means up to the day when the author was writing this book.

the threshold of Dagon

"the threshold of the doorway of the temple of Dagon"

1 Samuel 5:6

Yahweh's hand was heavy upon

"Yahweh severely judged"

tumors

Possible meanings are 1) painful swelling under the skin or 2) hemorrhoids.

both Ashdod and its territories

"both the people of Ashdod and the people in the land surrounding Ashdod"

1 Samuel 5:7

the men of Ashdod realized

"the men of Ashdod understood"

1 Samuel 5:9

Yahweh's hand was against

"Yahweh punished"

both small and great

"from the poorest and weakest men to the richest and most powerful men"

1 Samuel 5:10

cried out

"cried out in fear"

1 Samuel 5:11

the ark of the God of Israel

This is the same as the "ark of the covenant of Yahweh" in 1 Samuel 4:3.

there was a deathly tumult throughout the city

"people all over the city were afraid that they were going to die"

the hand of God was very heavy there

"Yahweh was punishing the people there very severely"

1 Samuel 5:12

The men who did not die

This implies that many men actually died.

the cry of the city went up to the heavens

"the people of the city cried out to their gods"

Chapter 6

1 Samuel 6:1

General Information:

This chapter ends the story of the Ark among the

Philistines. The Philistine leaders asked their priests what they should do with the Ark and they said to send it off with an offering. They put the Ark on a cart drawn by cows and

it went straight toward Israel. When some people peeked into the Ark, God killed them. The people sent the Ark to Kiriath Jearim.

1 Samuel 6:2

the priests and the diviners

The pagan priests and diviners who worshiped Dagon.

Tell us how we should send it

The Philistines wanted to know how to get rid of the ark without angering Yahweh any further.

1 Samuel 6:3

the God of Israel

See how you translated this in 1 Samuel 5:7.

by all means send him a guilt offering

"you must send a guilt offering"

you

The pronoun "you" is plural, referring to all of the Philistines.

why his hand has not been lifted off of you

"why he has not relieved your suffering"

1 Samuel 6:4

tumors

See how you translated this in 1 Samuel 5:6.

mice

more than one mouse

1 Samuel 6:5

models

A model is something that looks like a real thing.

lift his hand from you, from your gods, and from your land

"stop punishing you, your gods and your land"

1 Samuel 6:6

Why should you harden your hearts, as the Egyptians and Pharaoh

hardened their hearts?

"Do not be stubborn like the Egyptians and Pharaoh were!"

harden your hearts

"refuse to obey God"

did not the Egyptians send away the people, and they left?

"remember that the Egyptians sent the Israelites out of Egypt."

1 Samuel 6:7

two nursing cows

"two cows that have calves that are still drinking milk."

1 Samuel 6:8

Send it off and let it go its way

Normally the cows would head back home to their calves.

1 Samuel 6:9

If it goes ... toward Beth Shemesh, then it is Yahweh

It is unlikely the cows would choose to wander to Beth Shemesh when their calves are in the Philistine area.

1 Samuel 6:11

castings of their tumors

"models of their tumors"

1 Samuel 6:12

Chapter 7

1 Samuel 7:1

Kiriath Jearim

This is the name of a place.

Abinadab ... Eleazar

These are the names of men.

lowing as they went

Lowling is the noise cows make with their voices.

they did not turn aside either to the right or to the left

"they stayed on the highway" or "they went straight ahead"

1 Samuel 6:13

people of Beth Shemesh

These were Israelites.

lifted up their eyes

"looked up"

1 Samuel 6:14

A great stone was there

They used this stone as an altar when they offered the cows as sacrifices.

1 Samuel 6:15

The Levites took down the ark of Yahweh

This happened before they chopped the cart into firewood to use in offering the cows to Yahweh.

The Levites took down the ark

According to the law of Moses, only the Levites were permitted to handle the ark.

the box that was with it, where the golden figures were

"the box containing the gold models of the rats and the tumors"

1 Samuel 6:18

fortified cities

These are cities with high walls around them to protect the people inside from attack by their enemies.

The great stone ... remains a witness

"The great stone ... is still there, and people remember what happened on it"

Joshua

This is a man's name.

the Bethshemite

"from Beth Shemesh"

to this day

to the time at which the writer wrote the book

1 Samuel 6:19

they had looked into the ark

The ark was so holy that no one was permitted to look inside it. Only the priests were allowed to even see the ark.

1 Samuel 6:20

Who is able to stand before Yahweh, this holy God?

"There is no one who can resist Yahweh because he is so holy!" or "Is there a priest among us who serves this holy God, Yahweh, and is able to handle this ark?"

To whom will the ark go up from us?

"Where can we send this ark so that Yahweh will not punish us again?"

1 Samuel 6:21

Kiriath Jearim

This was a town in Israel.

1 Samuel 7:3

the entire house of Israel

"all of the Israelite people"

return to Yahweh with your whole heart

"become completely devoted to worshiping and obeying

Yahweh only". Samuel told the people to get rid of all their idols and worship Yahweh alone and the people were obedient. When the Philistines heard the Israelites were all gathered together, the Philistines attacked, but God defeated them. There was a time of peace during which Samuel settled disputes between the people as the judges had done before.

1 Samuel 7:5

all Israel

"all the Israelites."

1 Samuel 7:6

drew water and poured it out before Yahweh

Possible meanings are 1) the people denied themselves water as part of fasting or 2) they got water out of a stream or well and poured it on the ground as an outward sign of being sorry for their sin.

1 Samuel 7:7

the rulers of the Philistines attacked Israel

"the Philistine rulers led their army and attacked Israel"

1 Samuel 7:8

save us from the hand of the Philistines

"save us from the Philistine army" or "keep the Philistine army from harming us"

1 Samuel 7:9

nursing lamb

a lamb that is still drinking its mother's milk.

cried out

"cried out for help"

Yahweh answered him

"Yahweh did what Samuel asked him to do"

1 Samuel 7:10

threw them into confusion

"made them unable to think clearly"

they were routed before Israel

"Yahweh routed them before Israel"

routed

To rout people is to defeat them before they can cause any harm.

1 Samuel 7:11

Beth Kar

This is the name of a place.

1 Samuel 7:12

took a stone and set it

The Israelites and other peoples would place a large stone as a reminder of God's help.

Mizpah ... Shen

These are the names of places.

1 Samuel 7:13

the Philistines were subdued

"Yahweh subdued the Philistines" or "Yahweh kept the Philistines from causing harm"

they did not enter the border of Israel

The Philistines did not enter Israel's border to attack them.

The hand of Yahweh was against the Philistines

"Yahweh used his power against the Philistines"

1 Samuel 7:14

The towns ... from Israel were restored to Israel

"Yahweh restored to the land of Israel the towns ... from Israel"

1 Samuel 7:16

went on a circuit

traveled from place to place in a rough circle.

He decided disputes

Disputes are arguments or disagreements between two or more people.

Chapter 8

1 Samuel 8:1

General Information:

The section including chapters 8-16 begins a new part of the story. When Samuel was old, he appointed his sons to be judges. They were corrupt and took bribes, so the people came and asked Samuel to appoint a king for them. Samuel asked God, who gave them a king, but warned them what a king would be like. Despite Samuel's warning that a king would oppress them, the people still wanted one. This was sinful because they were rejecting God as their king.

1 Samuel 8:3

chased after dishonest gain

"they worked hard to gain money by being dishonest"

perverted justice

"judged in favor of those who did evil"

1 Samuel 8:5

do not walk in your ways

"do not do the things you do" or "do not do what is just the way you do"

Appoint for us a king to judge us like all the nations

"Appoint for us a king like the kings of all the nations so that he can judge us". They wrongly believed that a king, and his sons after him, would rule justly.

1 Samuel 8:6

But it displeased Samuel ... Give us a king to judge us

The people did not just want him to remove his corrupt sons and to appoint honest judges, but they wanted a king.

1 Samuel 8:7

Obey the voice of the people

"Do what the people say"

but they have rejected me

Yahweh knew that the people were rejecting Yahweh as their king.

1 Samuel 8:8

I brought them out of Egypt

This refers to Yahweh freeing the Israelites from slavery in Egypt many years ago.

1 Samuel 8:9

warn them solemnly

"be very serious as you warn them"

by what ordinances the king will reign over them

"how the king who reigns over them will treat them." or "what the king who rules over them will require them to do."

1 Samuel 8:11

These will be the ordinances of the king who will reign over you

"This is how the king who will reign over you will act"

appoint them to his chariots

"have them drive chariots in battle"
be his horsemen
They will ride horses into battle.
1 Samuel 8:13
to be perfumers
"to make good-smelling oils to put on his body"
1 Samuel 8:14
olive orchards
"fields of olive trees,"
1 Samuel 8:15
a tenth ... of your vineyards
They will have to divide the wine into ten equal parts and
give one of those parts to the king's officers and servants.
officers
These are the leaders of the king's army.
1 Samuel 8:17
you will be his slaves

Chapter 9

1 Samuel 9:1
a man of great wealth
He was a nobleman or he was a mighty and brave man.
Kish ... Abiel ... Zeror ... Bekorath ... Aphiah
These are names of the men of Saul's family line.
Benjamite
A Benjamite is someone who belongs to the tribe of Benjamin.
1 Samuel 9:2
From his shoulders upward he was taller than any of the people
The other people in Israel did not even come up to his shoulders.
1 Samuel 9:3
arise and go
"stop what you are doing and go". When the donkeys of
Saul's father strayed away, Saul went looking for them but
he could not find them. He asked Samuel to ask God where
they were and Samuel said the donkeys had been found. He
invited Saul as the guest of honor to a feast and gave him a
place to sleep for the night.
1 Samuel 9:4
the hill country of Ephraim ... the land of Shalisha ... the land of Shaalim
... the land of the Benjamites
These are all areas in Israel.
did not find them ... they were not there ... did not find them
The words "them" and "they" all refer to the donkeys.
1 Samuel 9:5
land of Zuph
This is an area in Israel just north of Jerusalem.
1 Samuel 9:6
man of God
"a man who hears and tells words from God"
which way we should go on our journey
"which way we should go to find the donkeys"
1 Samuel 9:7
what can we bring the man?
Giving a gift is a sign of respect for the man of God.
1 Samuel 9:8
one-fourth of a shekel
"1/4 of a shekel." A shekel is a type of money used in the Old

"you will feel as if you are his slaves"
1 Samuel 8:18
you will cry out
The people will ask Yahweh to rescue them from the king
or the people will ask the king to stop treating them so
badly.
1 Samuel 8:21
he repeated them in the ears of Yahweh
"he repeated them to Yahweh"
1 Samuel 8:22
Obey their voice
"Obey the people"
cause a king to reign over them
"make someone king over them."
go to his own city
"go home"

Testament.
1 Samuel 9:9
Formerly in Israel ... seer
This is cultural information added by the Hebrew author.
For today's prophet was formerly called a seer
"Seer is the old name for what we call a prophet today"
1 Samuel 9:12
the people are sacrificing today
These are likely the first-fruit sacrifices, not the sin
sacrifices, which must be held at the tabernacle.
1 Samuel 9:14
to go up to the high place
A place designated as holy to make sacrifices and offerings
to Yahweh, maybe outside the city wall.
1 Samuel 9:16
you will anoint him to be prince
The term prince is used here instead of king. He is the man
whom God has chosen to be king of Israel.
the land of Benjamin
"the land where people from the tribe of Benjamin live"
from the hand of the Philistines
"from the control of the Philistines"
For I have looked on my people with pity
"My people are suffering and I want to help them"
1 Samuel 9:17
Yahweh told him
"Yahweh told Samuel,"
1 Samuel 9:18
the seer
"the prophet of Yahweh?"
1 Samuel 9:20
Then on whom are all the desires of Israel set? Is it not on you and all
your father's house?
"You should know that it is on you that all the desires of
Israel are set. They are set on you and your father's family."
1 Samuel 9:21
Am I not a Benjamite ... of Israel? Is not my clan ... Benjamin? Why then
have you spoken to me in this manner?
"I am from the tribe of Benjamin, the least important of all
tribes. And my clan is the least important clan in our tribe. I

do not understand why you are saying that the Israelite people want me and my family to do something important."
1 Samuel 9:22
the hall
The writer assumes that the reader knows there was a large building in which people would eat together.
head place
This is the seat of honor.
1 Samuel 9:24
what was on it
Possible meanings are 1) the other food that Saul was to eat along with the meat or 2) other parts of the bull.
Then Samuel said
"Then the cook said". It is possible that the cook is speaking

Chapter 10

1 Samuel 10:1
took a flask of oil, poured it on Saul's head
In Israelite culture, when a prophet poured oil on someone's head, that person received a blessing from Yahweh.
flask
a small container made from baked clay
Has not Yahweh anointed you to be a ruler over his inheritance?
"Yahweh has certainly anointed you to be a ruler over his inheritance." This is the first chapter about King Saul.
1 Samuel 10:2
Zelzah
This is the name of a place.
What should I do about my son?
Saul's father is now concerned about Saul and wants to find him.
1 Samuel 10:3
Tabor
This is the name of a place.
1 Samuel 10:4
take from their hands
"take from them" or "accept"
1 Samuel 10:5
General Information
Samuel told Saul that God had chosen him to be king, and on the way home he would meet some prophets. Saul would then begin prophesying and God would give him the Holy Spirit to help him to know what to do. Samuel told everyone to come to Mizpah where he announced that God had chosen Saul to be their king.
tambourine
This is a musical instrument with a head like a drum that can be hit and shaken.
1 Samuel 10:6
The Spirit of Yahweh will rush upon you
The phrase "rush upon" means that Yahweh's Spirit will make Saul prophesy and act like a different person.
1 Samuel 10:7
do whatever your hand finds to do
"do whatever you think is right to do"
1 Samuel 10:9
God gave him another heart
God enabled Samuel to think differently from the way he

to Saul.
1 Samuel 9:25
on the rooftop
This is a normal place for family and guests to eat, visit, and sleep. It tends to be cooler in the evening and at night.
1 Samuel 9:26
Samuel called to Saul on the rooftop and said
"while Saul was sleeping on the rooftop, Samuel called to him and said"
1 Samuel 9:27
ahead of us"—and he went ahead—"but you must stay
"ahead of us, and when he has gone ahead, you must stay"
that I may announce the message of God to you
"so that I can tell you God's message for you"

had thought before.
1 Samuel 10:10
the Spirit of God rushed upon him
"the Spirit of Yahweh took complete control of him"
1 Samuel 10:11
What has happened to the son of Kish?
"Kish is not an important person, so it cannot be true that Saul has become a prophet!"
1 Samuel 10:12
Then who is their father?
"It does not matter who the parents of these other prophets are. What matters is that, amazingly, Saul is speaking messages from God."
Because of this, it became a saying, "Is Saul also one of the prophets?"
"And that is why, when people cannot believe some report, they think about what happened to Saul and say, 'Is Saul really one of the prophets?'" This became a proverb among the Israelites, that expresses surprise.
1 Samuel 10:14
Then Saul's uncle said to him
"Then the brother of Saul's father said to Saul,"
1 Samuel 10:16
he did not tell him about the matter of the kingdom
"Saul did not tell his uncle that God had appointed him to be the king of Israel."
1 Samuel 10:18
I brought up Israel out of Egypt
"I brought the people of Israel out of Egypt"
the hand of the Egyptians ... the hand of all the kingdoms
"the power of the Egyptians ... the power of all the kingdoms"
1 Samuel 10:19
today
Samuel is speaking of the time since Israel had begun to reject God.
Set a king over us
"Give us a king to rule us"
present yourselves before Yahweh by your tribes and by your clans
"gather together by tribes and clans and come to stand before Yahweh"
1 Samuel 10:20
the tribe of Benjamin was chosen
"Yahweh chose the tribe of Benjamin"

1 Samuel 10:21
the clan of the Matrites was chosen ... Saul son of Kish was chosen
"Yahweh chose the clan of the Matrites ... Yahweh chose Saul son of Kish"
1 Samuel 10:23
he was taller than any of the people from his shoulders upward
See how you translated this in 1 Samuel 9:2.
1 Samuel 10:25
the customs and rules of kingship
"the customs and rules that a king would be required to

follow"
1 Samuel 10:26
whose hearts God had touched
"who wanted to go with Saul because God had changed their thinking"
1 Samuel 10:27
How can this man save us?
"This man has no power to save us!"
despised
strongly disliked or hated

Chapter 11

1 Samuel 11:1
Nahash
This is a man from Ammon, a descendent of Lot, Abraham's nephew.
Jabesh Gilead
This is the name of a place. Nahash, king of the Ammonites, and his army surrounded Jabesh Gilead. When the city's leaders asked for peace terms, Nahash demanded the right to poke out one eye of every man in order to show Israel their weakness. When Saul heard this, he called for all of Israel to help save this city. Israel was victorious and everyone wanted Saul as their king. Israel was not a truly unified country, even though it is often spoken of as one country.
1 Samuel 11:2
I gouge out
"I cut out" or "I pluck out"
bring disgrace on
"bring shame on" or "bring a bad reputation to,"
1 Samuel 11:4
Gibeah
This is the name of a place.
1 Samuel 11:6
the Spirit of God rushed upon him
See how you translated a similar phrase in 1 Samuel 10:6.

1 Samuel 11:7
does not come out after
Saul was calling all the men of Israel to come fight against Nahash and the Ammonites.
Then the terror of Yahweh fell on the people
Yahweh enabled people to fearfully respect Saul as their king. The men rallied together with Saul at Bezek.
1 Samuel 11:8
Bezek
This is the name of a town near Jabesh Gilead.
1 Samuel 11:9
They said to the messengers
"They" refers to Samuel and Saul.
by the time the sun is hot
"before the hottest part of the day"
1 Samuel 11:11
the morning watch
This was before dawn when most people were still asleep.
1 Samuel 11:15
made Saul king before Yahweh
"made Saul king while Yahweh watched,"
There they sacrificed peace offerings before Yahweh
Part of Samuel's service is to offer sacrifices even though he is not from the line of Aaron or Levi.

Chapter 12

1 Samuel 12:1
General Information:
This chapter serves as a type of farewell address, which was a way for leaders to give instructions to their followers before they leave or die. Samuel first established his holiness before calling on the people to repent of their desire to have a king.
1 Samuel 12:2
the king walking before you ... I have walked before you
"the king's life was seen ... My life was seen"
1 Samuel 12:3
Here I am; testify against me before Yahweh and before his anointed one
"I stand in front of you now. I ask you to speak in front of Yahweh and his anointed king if I have done you any wrong"
Whose ox have I taken? Whose donkey have I taken?
"I have never stolen a prized animal from anyone."
Whom have I defrauded?
"I have never cheated or bribed any man."

Testify against me, and I will restore it to you
"If I have done any of these evil things, speak now, and I will pay back what I owe. I will make right any wrong"
1 Samuel 12:4
from any man's hand
This is a polite way of saying he has not stolen, nor has he given or taken bribes.
1 Samuel 12:7
all of the righteous deeds of Yahweh
Samuel is calling their attention to the history of Yahweh's dealing with Israel, which has been filled with goodness and purpose. This gives the readers evidence to trust in Yahweh in their current situation.
1 Samuel 12:8
Jacob ... Moses ... Aaron
These are names of men.
1 Samuel 12:9
into the hand of Sisera ... Philistines ... king of Moab
"into the power of Sisera ... Philistines ... king of Moab"
Sisera

This is the name of a man.
Hazor
This is the name of a place.
he sold them
This is an expression for God giving them over to their enemies to be their slaves.
1 Samuel 12:10
They cried out to Yahweh
"They" refers to the nation of Israel.
have served the Baals and the Ashtoreths
"have worshiped false gods and goddesses"
the hand of our enemies
"the power or control of our enemies"
1 Samuel 12:11
Jerub-Baal
This is sometimes translated as Jerubbaal. This is a name of godly honor and strength to fight the false god.
Yahweh sent ... and gave you victory
Samuel is telling the story of what God did after the people's confession of sin and plea for help.
Jerub-Baal, Bedan, Jephthah, and Samuel
These are the names of some judges that God raised up.
Samuel included himself in this list.
1 Samuel 12:13
whom you have chosen, whom you have asked for
These two phrases emphasize that this is the king whom the people wanted.
1 Samuel 12:14
fear ... serve ... obey ... not rebel
These words are used to emphasize how important this is.
1 Samuel 12:15
Yahweh's hand will be against you, as it was against your ancestors
"Yahweh will punish you, just as he punished your

ancestors"
1 Samuel 12:16
before your eyes
"out in the open where all of the nation of Israel may see"
1 Samuel 12:17
Is it not the wheat harvest today?
"It is harvest time and does not usually rain at this time"
he may send thunder and rain
Samuel is asking Yahweh to punish Israel by sending a rainstorm during the harvest which will ruin the grain.
1 Samuel 12:19
so that we do not die
The nation of Israel had seen Yahweh destroy the nations that had oppressed them. They were concerned that they had become "dedicated for destruction" like those nations.
1 Samuel 12:20
Do not be afraid
"Do not be afraid that God will be angry and destroy you because of this sin"
1 Samuel 12:21
turn away after empty things
"pursue worship of false gods,"
1 Samuel 12:22
For the sake of his great name
"So that people will continue to honor and respect Yahweh"
1 Samuel 12:23
far be it from me that I should sin against Yahweh by ceasing to pray for you
The people are filled with fear because of the rain and thunder that Yahweh sent when Samuel prayed. Some people may believe Samuel would use his prayers to harm them.

Chapter 13

1 Samuel 13:1
General Information:
This chapter is the beginning of a story about Jonathan's victory over the Philistines.
Saul was thirty years old ... over Israel
The text of this verse is uncertain, so modern versions have many different translations.
1 Samuel 13:2
Mikdash
This is the name of a city.
Gibeah of Benjamin
Gibeah is a town.
The rest of the soldiers he sent home
"He sent the rest of the soldiers home". Saul sent most of his army home before Jonathan attacked and defeated a Philistine garrison. This attack made the Philistines very angry, and they brought a huge army into Israel and camped at the top of a hill. Most of Saul's army ran away in fear and hid. Many details give the impression that Israel was unprepared for battle.
1 Samuel 13:3
garrison of the Philistines
"military base of the Philistines"
Geba

The name of the town that the Philistine garrison was stationed in.
1 Samuel 13:4
All Israel heard that Saul had defeated
Saul was taking responsibility for Jonathan's actions or Saul was taking credit for Jonathan's actions.
Israel had become a rotten smell to the Philistines
"the Philistines hated the Israelites"
the soldiers were summoned together to join Saul at Gilgal
"Saul called the soldiers together to join him at Gilgal"
1 Samuel 13:5
troops as numerous as the sand on the seashore
This is an exaggeration that means a group of soldiers so large that it was difficult to count them.
Mikdash
This is the name of a place.
Beth Aven
This is the name of a place.
1 Samuel 13:6
the people
This phrase refers to the nation of Israel.
the people were distressed
"the people worried greatly"
1 Samuel 13:8

the time Samuel had set
 "according to the time Samuel had told them he would come"
 the people were scattering from Saul
 "the people had started to leave Saul"
 1 Samuel 13:9
 Then he offered the burnt offering
 Only the line of Aaron was permitted to perform this sacrifice to God.
 1 Samuel 13:11
 What have you done
 Samuel was giving a rebuke to Saul, who sought to defend his actions even though they were wrong.
 1 Samuel 13:13
 the command of Yahweh your God that he commanded you
 "the command of Yahweh your God that he gave you."
 You have not kept the command of Yahweh
 Saul was to wait for Samuel to come and sacrifice the burnt offering to God. He was not to perform it himself.
 established your rule
 "set up your rule" or "authorized your rule"
 1 Samuel 13:14
 your rule will not continue
 "your rule will end soon"
 a man after his own heart
 "a man who is the kind of person he wants" or "a man who will obey him"
 1 Samuel 13:15
 Samuel arose and went up
 "Samuel left and went up."
 went up from Gilgal
 Gilgal is a city.
 Gibeah of Benjamin
 Gibeah is a town.
 1 Samuel 13:17

Chapter 14

1 Samuel 14:1
 General Information:
 Jonathan begins his second raid on the Philistines' army, completing the story of his victory.
 the young man who was his armor bearer
 A teenage boy who is responsible for caring for his master's weapons of war. Jonathan took his armor bearer to where the Philistines were. They started killing the Philistines, and suddenly the Philistines began fighting each other or running away. The rest of Israel, who had hidden, came and chased the Philistines. Even though Israel had a king, God was still in control of the nation of Israel.
 Philistines' garrison
 This is an outpost staffed by the Philistine army.
 1 Samuel 14:2
 Gibeah
 This is the name of a hill north of Jerusalem.
 under the pomegranate tree
 a tree whose fruit is thick skinned, round, red and has many seeds to eat
 that is in Migron
 "Migron" is the name of a place north of Jerusalem.

Raiders came
 Raiders are normally military people who attack enemy villages for their food and other supplies.
 Ophrah, to the land of Shual
 These are the names of places.
 1 Samuel 13:18
 Beth Horon ... Valley of Zeboyim
 These are the names of places.
 1 Samuel 13:19
 No blacksmith could be found
 "No one could find a blacksmith"
 blacksmith
 This refers to someone who made or sharpened metal tools and weapons.
 1 Samuel 13:20
 sharpen his plow points
 The words "plow points" refer to the point of a metal tool used for digging up the ground for planting crops.
 mattock ... ax ... sickle
 These are common garden tools.
 mattock
 A "mattock" is a broad-bladed axe.
 sickle
 a curved blade for cutting grasses and grain stalks
 1 Samuel 13:21
 two-thirds of a shekel
 The shekel is divided into 3 parts, 2 of 3 parts are given. "2/3 of a shekel"
 straightening the goads
 "taking out the bend and making the ox goad straight again so it could be used"
 1 Samuel 13:22
 there were no swords or spears
 This explains in part why Saul's army was afraid. They did not have any weapons to fight.

1 Samuel 14:3
 son of Ahitub (Ichabod's brother)
 "Ahitub" and "Ichabod" are names of men.
 Phinehas son of Eli
 Phinehas was one of the priests. See 1 Samuel 1:3.
 1 Samuel 14:4
 One rocky cliff was named Bozez
 The cliff was well-known and given the name "Bozez."
 1 Samuel 14:5
 Mikmash ... Geba
 towns north of Jerusalem
 1 Samuel 14:6
 uncircumcised fellows
 a derogatory term that the people of Israel often used to refer to Gentiles. Here it is used to mean the Philistines.
 work on our behalf
 "help us"
 nothing can stop Yahweh from saving
 "Yahweh can win the battle"
 by many or by few people
 "by any number of people"
 1 Samuel 14:7

everything that is in your heart
 "everything that you desire to do"
 1 Samuel 14:9
 will not cross over to them
 "will not go over to the other side of the valley where the Philistines are,"
 1 Samuel 14:10
 has given them into our hand
 "will enable us to defeat them"
 This will be the sign to us
 "This will confirm that the Lord will be with us"
 1 Samuel 14:11
 revealed themselves to the garrison of the Philistines
 "allowed the Philistine soldiers to see them"
 coming out of the holes where they have hidden themselves
 The Philistines implied that the Hebrews had been hiding in holes in the ground like animals.
 1 Samuel 14:12
 we will show you something
 "we will teach you a lesson."
 has given them into the hand of Israel
 "will enable Israel to defeat them"
 1 Samuel 14:13
 Jonathan climbed up on his hands and feet
 "So Jonathan climbed up, using his hands and his feet because it was very steep"
 The Philistines were put to death before Jonathan
 "Jonathan killed the Philistines"
 his armor bearer put some to death behind him
 "Jonathan's armor bearer followed him and also killed Philistine soldiers"
 1 Samuel 14:14
 half an acre
 An acre of land was the area that a farmer could plow in a day.
 1 Samuel 14:15
 There was a panic in the camp, in the field, and among the people
 "The Philistine soldiers in the camp and in the field, and all the people with them, panicked"
 The earth quaked
 "God caused the ground to shake"
 1 Samuel 14:16
 Gibeah
 This was the town where Saul was born.
 was dispersing ... going here and there
 These two phrases emphasize that the soldiers were running away in every direction.
 1 Samuel 14:18
 Bring the ark of God here
 A few versions have "ephod" here instead of "ark of God."
 1 Samuel 14:19
 commotion
 great noise and confusion
 Withdraw your hand
 "Do not bring the sacred chest at this time"
 1 Samuel 14:20
 the people who were with him
 the remnant of the Israelite army that remained with Saul
 Every Philistine's sword was against his fellow countrymen

"The Philistine soldiers were striking each other with their swords"
 1 Samuel 14:22
 the men of Israel who had hidden themselves in the hills
 "the Israelite soldiers who were afraid and had hidden themselves in the hills"
 1 Samuel 14:23
 Beth Aven
 This is a place in Israel. See 1 Samuel 13:5.
 1 Samuel 14:24
 So none of the troops tasted food
 It was understood that no refreshment was permitted under Saul's oath.
 1 Samuel 14:25
 the people entered the forest
 The Philistine soldiers fled through the forests and the Israelite soldiers followed them.
 1 Samuel 14:26
 the honey flowed
 "there was a lot of honey everywhere"
 no one put his hand to his mouth
 "no one ate any"
 1 Samuel 14:27
 bound the people with an oath
 "commanded that the people obey his oath"
 He raised his hand to his mouth
 "He ate some honey"
 his eyes brightened
 "he regained his strength"
 1 Samuel 14:29
 for the land
 "for Israel"
 1 Samuel 14:30
 How much better if the people ... that they found?
 "It would have been much better if the people had eaten freely today of the plunder that they took from their enemies."
 plunder
 This word refers to the things the people had taken from the battle with their enemy.
 Because now the slaughter has not been great
 Because the troops were not able to eat during the battle, they were not able to kill as many of the Philistines.
 1 Samuel 14:31
 Mikmash
 This is the name of a town. See 1 Samuel 13:2.
 Aijalon
 a place in Zebulun in Israel
 The people
 This refers to the Israelites.
 1 Samuel 14:32
 ate them with the blood
 "ate them without draining the blood first as required by the law"
 1 Samuel 14:33
 by eating with the blood
 "by eating meat without draining the blood first as required by the law"
 You have acted unfaithfully

Saul is accusing his whole army of acting unfaithfully though this is a generalization.
 Now, roll a big stone here to me
 The stone would hold the animals up and make it easier to drain the blood from them.
 1 Samuel 14:34
 slaughter them here and eat them
 This would allow Saul to observe if the blood was properly drained.
 1 Samuel 14:35
 Saul built an altar to Yahweh
 It is unclear if Saul built this altar with the large stone.
 1 Samuel 14:36
 let us not leave one of them alive
 "let us kill every one of them"
 Do whatever seems good to you
 Saul had the support of his army to continue the fight.
 Let us approach God here
 "Let us ask God what we should do"
 1 Samuel 14:37
 give them into the hand of Israel
 "enable us to defeat them"
 But God did not answer him that day
 This implies that God was not willing to help Saul.
 1 Samuel 14:38
 learn and see how this sin has happened
 "find who sinned"
 1 Samuel 14:39
 even if it is in Jonathan my son, he will surely die
 "Even if Jonathan my son is the guilty one, he will surely die"
 But none of the men among all the people answered him
 "His men knew who was guilty, but none of them said anything to Saul"
 1 Samuel 14:40
 Then he said to all Israel
 "Then he said to the Israelite soldiers who were there"
 1 Samuel 14:41
 give the Thummim
 "Show us by means of the Thummim". This is a borrowed word from the original language. The Israelites at that time used special stones called the Urim and the Thummim to receive direction from God.
 Jonathan and Saul were taken by lot, but the army was exonerated
 "The lots indicated that either Jonathan or Saul was guilty, but the army was not guilty"
 1 Samuel 14:42
 Then Jonathan was taken by lot
 "Then the lot indicated that Jonathan was guilty"

Chapter 15

1 Samuel 15:1
 the words of Yahweh
 "the message of Yahweh". This is the end of the section on Saul and Samuel (Chapters 8-15).
 1 Samuel 15:3
 completely destroy all that they have ... put to death both man and woman, child and infant, cattle and sheep, camel and donkey
 The second phrase gives specific details about what they

1 Samuel 14:43
 Tell me what you have done
 "Tell me how you have sinned"
 I will die
 "I am willing to die"
 1 Samuel 14:44
 God do so and more also to me, if you do not die, Jonathan
 "May God kill me if I do not kill you, Jonathan"
 1 Samuel 14:45
 Should Jonathan die, who has accomplished this great salvation for Israel? Far from it!
 "Jonathan has just won this great victory for Israel. He should surely not die."
 As Yahweh lives
 The people were expressing their certainty that they would not let anything happen to Jonathan.
 not one hair of his head will fall to the ground
 "we will protect him from any harm"
 1 Samuel 14:47
 Israel
 "the Israelites"
 Moab
 "the Moabites"
 Edom
 "the Edomites"
 Wherever he turned
 "Wherever he sent his army"
 1 Samuel 14:48
 out of the hands
 "out of the control"
 1 Samuel 14:49
 Ishvi ... Malki-Shua
 These are names of men.
 Merab ... Michal
 These are names of women.
 1 Samuel 14:50
 Ahinoam
 This is the name of a woman.
 Ahimaaz ... Abner ... Ner
 These are names of men.
 1 Samuel 14:51
 Kish ... Ner ... Abner ... Abiel
 These are names of men.
 1 Samuel 14:52
 all the days of Saul
 "all of Saul's life"
 he attached him to himself
 "he forced him to join his army."

are to destroy completely.
 Do not spare them
 "Do not allow any of them to live"
 1 Samuel 15:4
 the people
 "the army"
 numbered them
 "counted them"

1 Samuel 15:6

Kenites

a nomad people group that had always been friendly to the nation of Israel.

1 Samuel 15:7

Havilah ... Shur

These are the names of places.

1 Samuel 15:8

he took Agag

"Saul and his army took Agag" or "Saul and his army captured Agag"

he completely destroyed all the people with the edge of the sword

"they killed all of the people with their swords"

1 Samuel 15:9

Saul ... spared Agag

Samuel told Saul that God wanted him to completely destroy the Amalekite people and animals. Saul fought the Amalekites and killed all the people except the king. He destroyed the animals that were not very good but saved the best animals. Saul told Samuel he had obeyed God's command and had saved them for a sacrifice to God.

Because Saul had disobeyed, God had chosen someone else to become king.

as well as the best of the sheep

Saul disobeyed God by keeping the best of the livestock.

1 Samuel 15:10

the word of Yahweh came to Samuel, saying,

"Yahweh spoke this message to Samuel:"

1 Samuel 15:11

I regret

"I am sorry"

he has turned back from following me

"he has stopped following me"

has not performed my commandments

"has not obeyed what I commanded him to do."

Samuel was angry

Samuel was angry with Saul for his disobedience or Samuel was disturbed.

1 Samuel 15:12

Samuel was told

"Someone told Samuel,"

he set up a monument to himself

Saul was full of pride.

down to Gilgal

Gilgal was lower in elevation than Carmel.

1 Samuel 15:13

I have fulfilled the command of Yahweh

It is not clear if Saul understood that he had not fully obeyed God's command.

1 Samuel 15:14

bleating of sheep ... lowing of the cattle

These are the sounds that these animals make.

in my ears ... that I hear

"in my ears" refers to hearing.

1 Samuel 15:15

They have brought ... the people spared

"they" and "the people" both represent Saul's army. Saul is blaming the people rather than himself.

to sacrifice to Yahweh your God

Saul is arguing that animals for sacrifice were an exception to Yahweh's command to destroy everything.

Yahweh your God

Saul here does not describe Samuel's God as his own God.

1 Samuel 15:17

in your own sight

"in your own opinion"

were you not made the head of the tribes of Israel?

"Yahweh made you the ruler of the tribes of Israel!"

1 Samuel 15:19

Why did you not obey the voice of Yahweh?

"You should have obeyed the voice of Yahweh!"

the voice of Yahweh

"the things that Yahweh commanded"

Why did you rush to the plunder and do what was evil in the sight of Yahweh?

"You should not have rushed to the plunder and done what was evil in the sight of Yahweh!"

what was evil in the sight of Yahweh

"what Yahweh considers to be evil"

1 Samuel 15:20

I have indeed obeyed the voice of Yahweh

It is unclear if Saul thought this was true, or if he was simply making excuses for his sin.

the voice of Yahweh

"the things that Yahweh commanded"

Agag

This is the name of the king of the Amalekites.

1 Samuel 15:21

But the people took

This appears to be shifting the blame to the people.

things devoted to destruction

"animals that Yahweh commanded them to destroy"

Gilgal

This is the name of a place.

1 Samuel 15:22

Has Yahweh as much delight in burnt offerings and sacrifices, as in obeying the voice of Yahweh?

"Yahweh does not delight in burnt offerings and sacrifices as much as in obeying his voice!"

the voice of Yahweh

"the things that Yahweh commanded"

Obedience is better than sacrifice

God wanted Saul's complete obedience in the destruction of the Amalekites. Nothing in the land was fit for sacrifice.

better than the fat of rams

"better than to sacrifice the fat of rams as a burnt offering"

1 Samuel 15:23

rebellion is like the sin of divination

"to rebel is as sinful as practicing divination"

stubbornness is like wickedness and idolatry

"being stubborn is as bad as doing wicked things and practicing idolatry"

the word of Yahweh

"Yahweh's message"

rejected you from being king

"decided that you will no longer be king"

1 Samuel 15:24

I have broken Yahweh's commandment

"I have disobeyed what Yahweh commanded"
because I was afraid of the people
"because I was afraid of the soldiers". This is the reason
Saul gives for not obeying God.

obeyed their voice
"did what they asked"

1 Samuel 15:25

return with me

Saul and Samuel were apparently talking in private.

1 Samuel 15:26

for you have rejected the word of Yahweh

Samuel made it clear that Saul understood that he was
disobeying God.

rejected the word of Yahweh

"refused to obey Yahweh's command"

1 Samuel 15:27

Saul took hold of the hem of his robe

"Saul tried to stop him by grabbing the edge of Samuel's
robe"

the hem of his robe

"the edge of his robe"

1 Samuel 15:28

Yahweh has torn the kingdom of Israel

"Just as you tore my robe, Yahweh has torn the kingdom of
Israel"

has given it to a neighbor of yours, one who is better than you

God had already decided who would be the next king after
Saul.

1 Samuel 15:29

the Strength of Israel

"Yahweh, who is the strength of Israel"

will not lie nor change his mind

"will always tell the truth and do what he says"

his mind

"what he has decided to do"

he is not a man, that he should change his mind

"he is God, and will do what he says he will do"

Chapter 16

1 Samuel 16:1

General Information

Chapter 16 establishes God's choice of David to be the next
king. David receives the Holy Spirit to empower and guide
him as the king, while the Holy Spirit leaves Saul because of
his disobedience. Humans judge others by what they look
like, but God judges people by their true inner character.
God rejected David's older brothers in favor of David, who
truly loved and obeyed him.

How long will you mourn for Saul, since I have rejected him from being
king over Israel?

"Stop mourning that I rejected Saul from being king over
Israel."

Fill your horn with oil

The term "horn" was sometimes used to refer to a "flask"
that was used for anointing a king.

1 Samuel 16:2

How can I go?

"I cannot go!" or "I am afraid to go."

Take a heifer with you and say

1 Samuel 15:30

But please honor me now before the elders

Saul may have been more interested in being honored by
the people than in actually worshiping God.

before the elders of my people and before Israel

"before the people of Israel and the elders who lead them"

Turn again with me

"Come back with me" or "Return with me"

1 Samuel 15:31

So Samuel turned again after Saul

"So Samuel finally agreed to do that, and they went
together back to where the people were"

1 Samuel 15:32

Agag came to him confined with chains and said, "Surely death is
bitter."

"Agag came to him confidently, thinking to himself, 'Surely I
am no longer in danger of dying.'"

Agag came to him confined with chains and said

"They brought Agag to him bound by chains and Agag said"

1 Samuel 15:33

As your sword has made women childless, so must your mother be
childless among women

"Since you have killed people, you will also be killed"

made women childless, so must your mother be childless

"killed the sons of other women, so shall I kill your
mother's son"

Then Samuel chopped Agag to pieces

"Then Samuel cut Agag into pieces with his sword"

1 Samuel 15:34

Ramah ... Gibeah

These are the names of places.

went up to his house at Gibeah

Gibeah was higher in elevation than Gilgal where Saul and
Samuel had been talking.

1 Samuel 15:35

Samuel did not see Saul until the day of his death

"Samuel did not see Saul again for as long as he lived,"

"Take a heifer with you to Bethlehem and say to the people
there"

say, 'I have come to sacrifice to Yahweh.'

"say to the people there that you have come to sacrifice to
Yahweh."

1 Samuel 16:4

The elders of the city were trembling as they came to meet him

It seems the elders were trembling because they were
worried that Samuel came to rebuke them.

1 Samuel 16:5

In peace

"Yes, I have come in peace"

to set ... apart

To get a person ready for Yahweh's purposes by making
sure they are ritually clean according to the law of Moses.

1 Samuel 16:6

When they came

Here "they" refers to Jesse and his sons.

he looked at Eliab

Here "he" refers to Samuel.

Eliab

This is the name of Jesse's oldest son.

standing before him

Here "him" refers to Yahweh.

1 Samuel 16:7

Yahweh does not see as man sees

Here "see" means to evaluate something.

For Yahweh does not see ... Yahweh looks

"For I, Yahweh, do not see ... I, Yahweh, look"

on the heart

Here "heart" represents a person's inner being.

1 Samuel 16:8

Abinadab

This is the name of one of Jesse's sons.

made him pass before Samuel

"told him to go to Samuel"

1 Samuel 16:9

Jesse then made Shammah pass by

"Jesse then made Shammah pass before Samuel"

Shammah

This is the name of one of Jesse's sons.

1 Samuel 16:11

There remains yet the youngest

"There is still my youngest son"

we will not sit down

"we will not sit down to eat"

1 Samuel 16:12

this son was ruddy

The word "ruddy" means David was healthy looking.

1 Samuel 16:13

Samuel rose up and went

It is implied that he rose up after they sat down to eat.

The Spirit of Yahweh rushed on David

The phrase "rushed on" means Yahweh's Spirit influenced

David. In this case it means he enabled David to fulfill

whatever Yahweh wanted him to do. See 1 Samuel 10:6.

1 Samuel 16:14

harmful spirit

This may refer to either a "spirit that causes trouble" or an "evil spirit."

1 Samuel 16:15

See now, a harmful spirit

"Please listen carefully: a harmful spirit". See 1 Samuel 9:6.

1 Samuel 16:16

Let our master now command

"We ask that you, our master, command"

command your servants who are before you to search

"command us, your servants who attend to you, to search"

is on you

"troubles you"

1 Samuel 16:18

a strong, courageous man

"a great warrior" or "a very brave man."

one prudent in speech

"one wise in speech"

Yahweh is with him

Here "with him" means Yahweh helps and blesses David.

1 Samuel 16:21

David came to Saul

"went."

entered his service

"began to serve him"

he became his armor bearer

"David became Saul's armor bearer"

1 Samuel 16:22

Let David stand before me

"Let David stay in my service"

he has found favor in my eyes

"he has found favor in my judgment" or "I am pleased with him"

1 Samuel 16:23

was upon Saul

"troubled Saul"

Saul would be refreshed and well

"the music would refresh Saul and make him well"

Chapter 17

1 Samuel 17:1

General Information:

This chapter introduces David as a soldier, a skill that will be important for the rest of his life. Armed only with a sling, David defeats Goliath who is well-armed and physically strong but who did not believe in Yahweh. Trust in God is more powerful than physical might or military training and equipment.

1 Samuel 17:2

the Valley of Elah

This is the name of a place.

1 Samuel 17:4

six cubits and a span

"about 3 meters". A cubit is equal to about 46 centimeters. A span is equal to about 23 centimeters.

1 Samuel 17:5

clothed in scale armor of bronze

"he protected himself by wearing a coat of chainmail"

five thousand shekels

"about 55 kilograms". A shekel is a unit of weight equal to about 11 grams.

1 Samuel 17:6

a javelin of bronze

A small spear that is meant to be thrown.

1 Samuel 17:7

staff of his spear

"the handle of his spear"

loop of cord

"rope rolled up into a circle"

His spear's head

"The point of his spear"

six hundred shekels of iron

"about 7 kilograms"

1 Samuel 17:8

Why have you come out to draw up for battle?

"You are fools if you think you can fight in battle against us!"

Am I not a Philistine, and are you not servants of Saul?

"I am a great Philistine, and you are merely servants of Saul."

1 Samuel 17:10
I defy the ranks of Israel
"I defy the army of Israel."

1 Samuel 17:11
all Israel
This refers to the Israelite soldiers who were there.
they were discouraged and greatly afraid
These words emphasize the intensity of their fear.

1 Samuel 17:12
He had eight sons
"He" refers to Jesse.
Jesse was an old man ... very old among men
The two phrases are combined for emphasis.

1 Samuel 17:13
second to him Abinadab, and the third Shammah
"Abinadab the second born, and Shammah the third born."

1 Samuel 17:14
The three oldest
"The three oldest sons of Jesse"

1 Samuel 17:16
to present himself for battle
"to show that he was ready to fight"

1 Samuel 17:17
ephah
An ephah is equal to about 22 liters.

1 Samuel 17:18
the captain of their thousand
"the captain of your brothers' unit of 1,000 soldiers"
Look to the well-being of your brothers
"Check and find out how your brothers are doing"

1 Samuel 17:19
all the men of Israel
"all the soldiers of Israel"

1 Samuel 17:23
Goliath by name
"whose name was Goliath,"
came out of the ranks of the Philistines
"stepped forward from the Philistines' battle line"

1 Samuel 17:25
Have you seen this man who has come up?
"Look at this man who has come up!"
The king
"Our king"
his daughter
The king's daughter.
to him ... his father's house
The words "him" and "his" refer to the man who kills Goliath.
will make his father's house free from taxation in Israel
"will no longer require his family to pay taxes"

1 Samuel 17:26
takes away the disgrace from Israel
"stops him from disgracing Israel"
Who is this uncircumcised Philistine that he should defy the armies of the living God?
"This uncircumcised Philistine certainly has no power that he should defy the armies of the living God!"

this uncircumcised Philistine
This is an insult and indicates that Goliath does not belong to the living God. The people of Israel often used the term "uncircumcised" to refer to Gentiles. Here it is used to describe the Philistines.

1 Samuel 17:28
Eliab's anger was kindled against David
"Eliab became angry with David"
Why did you come down here?
"You had no good reason to come here"
With whom have you left those few sheep in the wilderness?
"You simply had the responsibility of watching over a few sheep in the wilderness. You could not even carry out that simple responsibility!"
your pride, and the mischief in your heart
These two phrases are combined for emphasis.

1 Samuel 17:29
What have I done now? Was it not just a question?
"I have done nothing wrong. I was only asking a question!"

1 Samuel 17:30
He turned away from him
"He" refers to David and "him" refers to Eliab.

1 Samuel 17:31
When the words that David said were heard
"When the soldiers heard what David said"

1 Samuel 17:32
Let no man's heart fail
"Do not let anyone be terrified" or "Do not let anyone lose their confidence"
your servant will go
"I, your servant, will go"

1 Samuel 17:34
Your servant used to shepherd his father's sheep
"I, your servant, used to keep my father's sheep"
used to shepherd his father's sheep
"used to take care of his father's sheep"

1 Samuel 17:35
chased after him and attacked him
Here "him" refers to the lion or bear.
rescued it out of his mouth
Here "it" refers to the lamb.
he rose up against me
"it attacked me"
caught him by his beard
The "beard" refers to the lion's mane or the hair on the bear's face.

1 Samuel 17:36
will be like one of them
David is saying that he will be able to kill the Philistine just as he was able to kill the lion and bear.

1 Samuel 17:37
from the paw of the lion and from the paw of the bear
"from the attack of the lion and from the attack of the bear"
the hand of this Philistine
"the power of this Philistine"

1 Samuel 17:38
coat of chainmail
a flexible piece of body armor covered with protective scales or small plates.

1 Samuel 17:39
 his sword on his armor
 "Saul's sword on the armor."
 1 Samuel 17:40
 his staff in his hand
 "his" refers to David.
 His sling was in his hand
 A sling is a weapon for throwing stones.
 1 Samuel 17:41
 with his shield bearer in front of him
 "and his shield bearer walked in front of him."
 1 Samuel 17:42
 he despised him
 "he hated him,"
 and ruddy
 "and healthy looking"
 1 Samuel 17:43
 Am I a dog, that you come to me with sticks?
 "You insult me by coming at me with mere sticks as if I
 were just a dog!"
 1 Samuel 17:44
 I will give your flesh to the birds of the heavens and to the wild animals
 of the field
 "I will kill you, and the birds of the heavens and the wild
 animals of the field will eat your body"
 birds of the heavens
 "birds of the sky"
 1 Samuel 17:45
 in the name of Yahweh
 "with the power of Yahweh" or "with the authority of
 Yahweh"
 whom you have defied
 "whom you have provoked" or "whom you have insulted"
 1 Samuel 17:46
 I will give the dead bodies ... to the birds ... and to the wild beasts of the
 earth
 "We Israelites will kill the Philistine army, and the birds of
 the heavens and the wild beasts of the earth will eat them"
 all the earth may know
 "all the people of the earth may know"
 1 Samuel 17:47
 Yahweh does not save with sword or spear
 "Yahweh can save his people without anyone's sword or
 spear"
 sword or spear
 "the weapons people use"
 the battle is Yahweh's

Chapter 18

1 Samuel 18:1

General Information

This is the first chapter of a section explaining why Saul
 wants to kill David. David is successful in battling the
 Philistines, and Saul is happy until the women give David
 more attention than they give him. He fears that David will
 replace him as king. This is potentially confusing because
 the author has already established that David will be the
 next king. It is probably that Saul feared David would kill
 him in order to be the next king sooner, or that he did not

"the victory belongs to Yahweh"

he will give you into our hand

"he will help us defeat you"

1 Samuel 17:50

David defeated ... He hit ... put him to death ... There was no sword in
 David's hand

Verse 50 is a summary of David's amazing victory over
 Goliath.

1 Samuel 17:51

took his sword

"took the Philistine's sword."

1 Samuel 17:52

The dead Philistines lay along the way to Shaaraim

"And they killed the Philistines as they chased them, and
 the bodies of the dead Philistines were on the ground along
 the way to Shaaraim"

1 Samuel 17:53

they plundered their camp

"the Israelites plundered the Philistines' camp."

1 Samuel 17:54

he put his armor in his tent

"he put Goliath's armor in his own tent."

1 Samuel 17:55

When Saul saw David

"When Saul had seen David". This (17:55-56) happened
 before David killed Goliath.

go out against the Philistine

"go to fight against the Philistine"

whose son is this youth

"who is this youth's father"

As you live

This was a way of swearing that what he was about to say
 was true.

1 Samuel 17:56

whose son the boy is

"who the boy's father is."

1 Samuel 17:57

in his hand

"his" refers to David.

1 Samuel 17:58

Whose son are you

"Who is your father"

I am the son of your servant Jesse the Bethlehemite

"My father is your servant Jesse, the Bethlehemite"

your servant Jesse

"your servant" to show that David's father was faithful to
 King Saul.

really believe David would be the next king.

the soul of Jonathan was bound to the soul of David

"Jonathan committed himself to David". Some scholars
 believe Jonathan loved David as a man loves his wife. There
 is no reason to translate this as if Jonathan were a
 homosexual. Instead, treat this as a brotherly type of love.

Jonathan loved him as his own soul

"Jonathan loved David as he loved his own life"

1 Samuel 18:3

Jonathan loved him as his own soul

"Jonathan loved David as he loved his own life". Here "loved" refers to the love between friends, not romantic love.

1 Samuel 18:5

he succeeded

"he prospered"

This was pleasing in the eyes of all the people and also in the sight of Saul's servants

"This pleased all the people and Saul's servants"

1 Samuel 18:6

from all the cities of Israel

"from many of the cities throughout Israel"

with tambourines, with joy, and with musical instruments

"joyfully playing tambourines and other musical instruments"

with tambourines

A "tambourine" is a small handheld drum.

1 Samuel 18:7

his thousands ... his ten thousands

"thousands of enemy soldiers ... ten thousand enemy soldiers"

David his ten thousands

"David has killed his ten thousands"

1 Samuel 18:8

They have ascribed

"They have credited"

What more can he have but the kingship?

"The only thing left for him to have is the kingship."

1 Samuel 18:10

a harmful spirit from God

"a spirit that causes trouble". (See 1 Samuel 16:15)

a harmful spirit from God rushed upon Saul

The harmful spirit influenced Saul, causing him to be troubled and act crazy. See 1 Samuel 10:6.

he prophesied

"a spirit caused him to speak."

1 Samuel 18:12

Yahweh was with him

"Yahweh was with David,"

1 Samuel 18:13

So Saul removed him from his presence

"So Saul removed David from his presence"

a commander of a thousand

"a commander of 1,000 soldiers". See 1 Samuel 17:18.

David went out and came in before the people

"David led his soldiers into battle and led them home from battle"

1 Samuel 18:15

he stood in awe of him

"he feared David"

1 Samuel 18:16

all Israel and Judah loved David

"all the people in Israel and Judah loved David"

went out and came in before them

"led his soldiers into battle and led them home from battle"

1 Samuel 18:17

Let not my hand be on him, but let the hand of the Philistines be on him

"I will not be the one to kill him; I will let the Philistines kill him"

1 Samuel 18:18

Who am I, and who are my relatives, or my father's clan in Israel ... to the king?

"I am nobody and neither my relatives nor my father's family are important enough in Israel ... to the king."

son-in-law to the king

"husband of the king's daughter"

1 Samuel 18:19

when Merab, Saul's daughter, should have been given to David

"when Saul should have given his daughter Merab to David"

she was given to Adriel

"Saul gave her to Adriel"

1 Samuel 18:20

Michal ... loved David

Here "loved" means she had romantic feelings for David.

They told Saul

"they" refers to people who found out about Michal's feelings, not to David and Michal.

1 Samuel 18:21

that the hand of the Philistines may be against him

"so that the Philistines may kill him". Harming someone is spoken of as if it were placing one's hand on that person.

Here, Saul is referring to killing David. See 1 Samuel 18:17.

You will be my son-in-law

"You will be the husband of my daughter"

1 Samuel 18:22

all his servants love you

"all of his servants admire you."

Now then

"For these reasons you should"

1 Samuel 18:23

Is it a small matter to you to be the king's son-in-law, since I am a poor man, and lightly esteemed?

"It is a great matter to be the king's son-in-law, and I am too poor and unimportant for that."

1 Samuel 18:25

The king does not desire any price for the bride except a hundred foreskins

"The king does not desire any price for the bride; he desires only that you bring to him a hundred foreskins"

foreskins

The foreskin is a fold of skin on a man's private part that is removed during circumcision.

to be avenged from the king's enemies

"to get revenge on the king's enemies"

to make David fall by the hand of the Philistines

"to have the Philistines kill David"

1 Samuel 18:27

they gave them in full number to the king

"David and his men gave all of them to the king"

1 Samuel 18:28

Saul saw, and he knew

"Saul recognized"

Michal, Saul's daughter, loved him

Here "loved" means she had romantic feelings for David.

1 Samuel 18:30

behaved more prudently

"had more success."

so that his name was highly regarded
"so that people greatly respected David"

Chapter 19

1 Samuel 19:1

General Information

Jonathan persuades Saul not to kill David, but Saul again becomes jealous and orders his servants to bring David to him to be killed. God uses Michal to save David, who flees to Samuel and they begin prophesying. When Saul sends servants to capture David, they begin prophesying. This causes Saul to go himself and he begins to prophesy.

to all his servants

Here "his" refers to Saul.

took great pleasure in David

Jonathan greatly enjoyed being with David.

1 Samuel 19:4

Do not let the king sin against his servant

"Do not sin against your servant"

1 Samuel 19:5

he took his life in his hand

"he risked his life"

Yahweh brought about great salvation

"Yahweh gave us a great victory"

Why would you sin against innocent blood by killing David for no reason?

"You should not sin against innocent blood and kill David without cause."

sin against innocent blood

"commit the sin of murder"

1 Samuel 19:6

he will not be put to death

"I will not put him to death" or "I will not kill him"

1 Samuel 19:7

he was in his presence

David was in Saul's presence,

1 Samuel 19:9

A harmful spirit from Yahweh

"a spirit that causes trouble". See 1 Samuel 16:14.

1 Samuel 19:10

pin David to the wall with the spear

throw his spear so it would go through David and into the wall,

1 Samuel 19:11

he might kill him

"Saul might kill David"

Michal ... told him

Michal told David

If you do not save your life

"If you do not escape"

you will be killed

"someone will kill you"

1 Samuel 19:12

General Information:

Chapter 20

1 Samuel 20:1

General Information

David tells Jonathan that Saul is still trying to kill David.

Michal uses a household idol to make David's bed look like he is sleeping in it.

1 Samuel 19:13

she put a pillow of goats' hair at its head, and covered it with the clothes

Possible meanings are 1) the head of the idol was lying on the goat's hair pillow and Michal dressed the idol in David's clothes or 2) Michal used David's clothes as a blanket and made the "pillow" of goat's hair look like David's hair.

1 Samuel 19:14

take David

"take David back to Saul"

she said

Here "she" refers to Michal.

1 Samuel 19:15

Bring him up to me in the bed

"If he really is too sick to come to me, bring me the bed with him in it"

1 Samuel 19:16

behold

The word "behold" here shows that the messengers were surprised by what they saw.

1 Samuel 19:17

Why have you deceived me and let my enemy go, so that he has escaped?

"You should not have deceived me and let my enemy go, so that he has escaped."

Let me go. Why should I kill you?

"I will kill you if you do not help me to escape."

1 Samuel 19:19

It was told to Saul

"Someone told Saul"

See

"Listen" or "Pay attention to what I am about to tell you"

1 Samuel 19:20

standing as head over them

"acting as their leader"

1 Samuel 19:21

When Saul was told this

"When someone told Saul this"

1 Samuel 19:22

Ramah ... Seku ... Naioth

These are place names.

1 Samuel 19:24

This is why they ask, "Is Saul also among the prophets?"

"That is the reason that when people see someone doing something that is very unexpected, they say, 'Is Saul also a prophet?'"

they ask

The question became a proverb among the people.

sacrifice. Saul gets angry at Jonathan, telling him he will never be king unless they kill David. Saul throws his spear at Jonathan. Jonathan warns David to run away, but first they both promise to always be friends.

What have I done? What is my iniquity? What is my sin before your father, that he seeks to take my life?

"I have done nothing wrong. I have not committed any iniquity. I have not sinned against your father. He has no reason to kill me."

1 Samuel 20:2

Far from it

"This is certainly not true"

nothing either great or small

"nothing at all"

Why should my father hide this thing from me?

"My father has no reason to hide this thing from me!"

It is not so

"It is not true"

1 Samuel 20:3

I have found favor in your eyes

"I have pleased you" or "you consider me favorably"

he will be grieved

"this will grieve him"

there is but a step between me and death

"I am very close to death"

1 Samuel 20:4

General Information:

David proposes a test to Jonathan against King Saul.

1 Samuel 20:5

Tomorrow is the new moon

On the first of every month the people would celebrate and offer sacrifices to God.

until the third day at evening

"until the evening of the day after tomorrow."

1 Samuel 20:6

asked leave of me

"asked me if I would allow him to leave"

1 Samuel 20:7

he says ... he is ... he has decided

The word "he" refers to Saul.

your servant will have peace

"I, your servant, will have peace"

1 Samuel 20:8

with your servant ... have brought your servant

"with me, your servant ... have brought me, your servant" or "with me ... have brought me"

you have brought your servant into a covenant of Yahweh with you

"Yahweh heard you when you made a solemn agreement with me that you and I will always be good friends"

for why then should you bring me to your father?

"then there would be no reason for you to bring me to your father"

1 Samuel 20:9

Far be it from you!

"This will never happen to you!"

would I not tell you?

"I would certainly tell you."

1 Samuel 20:12

see

"listen" or "pay attention to what I am about to tell you"

if there is good will

"if my father wants to do good things for you"

will I not then send to you and make it known to you?

"then I will certainly send to you and make it known to you"

1 Samuel 20:13

may Yahweh do to Jonathan and more also

"may Yahweh do to me whatever harm my father intends to do to you, and even more than that"

1 Samuel 20:14

will you not show me the covenant faithfulness of Yahweh, that I may not die?

"please show me the covenant faithfulness of Yahweh, that I may not die"

show me the covenant faithfulness of Yahweh

"be faithful to me as Yahweh is faithful"

1 Samuel 20:16

house of David

"David's family"

May Yahweh require an accounting from the hand of the enemies of David

"May Yahweh use David's enemies to punish David if he breaks this promise" or "May Yahweh destroy the enemies of David."

1 Samuel 20:18

You will be missed

"My father will miss you"

1 Samuel 20:19

the stone Ezel

"the stone that people call Ezel"

1 Samuel 20:20

to the side of it

The stone by which David was to hide.

1 Samuel 20:21

my young man ... the young boy

These refer to the same person.

then come

"then you, David, come"

1 Samuel 20:23

see, Yahweh

"we know that Yahweh" or "pay attention because this is important: Yahweh."

Yahweh is between you and me

"Yahweh is a witness between you and me" or "Yahweh will be watching how we treat each other"

1 Samuel 20:25

Jonathan stood up

"Jonathan sat across from him."

1 Samuel 20:26

He is not clean; surely he is not clean

According to the law of Moses, a person who is ceremonially unclean is not to participate in the feast until the priest declares that he is clean. Saul repeats this phrase as if trying to convince himself.

1 Samuel 20:28

asked permission from me to go

"asked me to allow him to go."

1 Samuel 20:29

if I have found favor in your eyes
"I have pleased you" or "you consider me favorably"
the king's table
"your table"
1 Samuel 20:30
Saul's anger burned against Jonathan
"Saul became very angry with Jonathan"
You son of a perverse, rebellious woman!
"You stupid son of a prostitute" or "You stupid traitor"
Do I not know that you have chosen the son of Jesse ... mother's
nakedness?
"I know that you have chosen the son of Jesse ... mother's
nakedness."
to the shame of your mother's nakedness
"to the shame of your mother who gave birth to you"
1 Samuel 20:31
neither you nor your kingdom will be established
"you will not become king and will not establish your
kingdom"
1 Samuel 20:32
For what reason should he be put to death? What has he done?
"You have no good reason to kill him. He has done nothing
wrong."
1 Samuel 20:34
the second day of the month
"the second day of the new moon festival"
he was grieved over David
"he was grieving over David"

Chapter 21

1 Samuel 21:1
Nob
This is the name of a place.
Ahimelek
This is a man's name.
trembling
shaking in fear
1 Samuel 21:2
on a mission
"to do work for him". David visits the chief priest and lies to
him about being on a special mission for the king. He asks
for food, weapons, and prayer. The chief priest gives him
some sacred bread and Goliath's sword and prays for him.
I have directed the young men to a certain place
"I have told the young men to go to another place, and I will
meet them there later"
1 Samuel 21:3
what do you have on hand?
"What food do you have that you can give me?"
1 Samuel 21:4
ordinary bread
bread that the priests have not used in worship
if the young men have kept themselves from women
"Your men may eat it if they have not slept with women
recently"
1 Samuel 21:5
women have been kept from us
"we have kept ourselves from women"
when I set out

had dishonored him
Here "him" refers to David.
1 Samuel 20:35
a young man was with him
"him" refers to Jonathan.
1 Samuel 20:36
he shot an arrow beyond him
"Jonathan shot an arrow beyond the young man."
1 Samuel 20:37
Is not the arrow beyond you?
"You should know that the arrow is beyond you." or "The
arrow is far beyond you."
1 Samuel 20:38
called after the young man, "Hurry"
"called out to the young man, who was running away from
him, 'Hurry,'"
1 Samuel 20:41
the mound
It seems that David had hidden behind a pile of earth or
stones.
lay facedown on the ground, and bowed himself three times.
David bowed before Jonathan, who was still the King's son.
Also, this was the last time they met together.
1 Samuel 20:42
May Yahweh be between you and me
"Yahweh is a witness between you and me" or "Yahweh will
be watching how we treat each other"

"when I begin a journey"
The things belonging to the young men have been set apart
"The young men have set what belongs to them apart"
How much more today will what they have be set apart
"It is especially true today that they will set apart what they
have"
1 Samuel 21:6
there was no bread there except the bread of the presence
"the only bread that was there was the bread of the
presence"
the bread that was set apart
"the bread that the priests had set apart"
which was removed from before Yahweh, in order to put
"which the priests had removed from before Yahweh so
that they could put"
1 Samuel 21:7
detained before Yahweh
"for some work before Yahweh" or "because Yahweh had
detained him there"
Doeg ... shepherds
"Doeg ... herdsmen, and he saw what Ahimelech did". You
may need to say clearly that Doeg saw what David did.
Doeg the Edomite
This is the name of a man from the land of Edom.
1 Samuel 21:8
Now is there not here on hand any spear or sword?
"Do you have a spear or sword that you can give me?"
weapons
a general name for such things as swords, knives, bows and

arrows, and spears

1 Samuel 21:9

Valley of Elah

This is the name of a place in Israel.

1 Samuel 21:11

Is not this David, the king of the land?

"You know that this is David, who is as dangerous as the king of the land". David flees to Gath. The advisers to the king tell him that David is almost the king of Israel. David becomes afraid and pretends to be insane.

Did they not sing to one another about him in dances, 'Saul ... thousands?'

"You know that when the people of the land were dancing, they sang to each other about him, 'Saul ... thousands.'"

1 Samuel 21:12

David took these words to heart

Chapter 22

1 Samuel 22:1

Adullam

This is the name of a town near the city of Gath. There are two stories in this chapter: David gathering a group of followers and Saul having all the priests and their families killed.

heard it

heard that David had gone to hide in the cave.

1 Samuel 22:2

Everyone who was in distress ... everyone who was discontented

"Many people who were distressed ... many people who were unhappy"

captain

military officer who leads soldiers

1 Samuel 22:3

Then David went from there

"Then David went from the cave at Adullam"

Mizpah

This is the name of a city.

go out with you

"come to stay with you," or "stay with you,"

1 Samuel 22:5

go into the land of Judah

"go to your home land of Judah". David hides in the wilderness, and people in trouble come to him. Soon he has a force of 500 men. The prophet then tells him to leave the wilderness.

Hereth

This is the name of a city.

1 Samuel 22:6

David had been discovered, along with the men who were with him

"someone had discovered where David and all the men who were with him were hiding"

the tamarisk tree

"a large shade tree"

1 Samuel 22:7

Will the son of Jesse give every one of you fields and vineyards?

"The son of Jesse will not give you fields or vineyards."

Will the son of Jesse give

"When David becomes king, will he give"

Will he make you all captains of thousands and captains of hundreds

"David thought seriously about what the servants said"

1 Samuel 21:13

in their hands

"in their presence"

1 Samuel 21:14

Why have you brought him to me?

"You should have known not to bring him to me."

1 Samuel 21:15

Do I lack madmen, so that you have brought this fellow to behave like one in my presence?

"There are enough madmen here who waste my time. You should not have brought this fellow to behave like one in my presence."

Will this fellow really come into my house?

"Do not allow this fellow to enter my house."

"He will not make you captains of thousands and captains of hundreds"

Will he make you all captains

"When he becomes king, will he make you all captains"

captains of thousands and captains of hundreds

"captains of 1,000 soldiers and captains of 100 soldiers". See 1 Samuel 17:18.

1 Samuel 22:9

Doeg the Edomite

This is the name of a man. See 1 Samuel 21:7.

Nob ... Ahimelek

This is a place name and the name of a man. See 1 Samuel 21:1.

Ahitub

This is the name of a man.

1 Samuel 22:10

He prayed to Yahweh that he might help him, and he gave him

Ahitub prayed to Yahweh that Yahweh might help David, and Ahitub gave David.

1 Samuel 22:13

in that you have given

"by giving,"

rise up

"rebel" or "fight"

1 Samuel 22:14

Who among all your servants is so faithful as David ... house?

"None of your servants is as faithful as David ... house."

bodyguard

a person or group of people who protect someone

is honored in your house

"whom your family honors"

1 Samuel 22:15

Is today the first time I have prayed to God to help him?

"This is not the first time I have prayed to God to help David."

Far be it from me!

"Absolutely not!"

Do not let the king impute anything to his servant or to all the house of my father. For your servant knows nothing

"Please, King Saul, do not consider me, your servant, or anyone in the house of my father to be guilty. For I know

nothing"

to all the house of my father

"to all my father's family"

1 Samuel 22:16

your father's house

"your father's family"

1 Samuel 22:17

the guard that stood around him

"the soldiers standing nearby to protect him"

Turn and kill

"Go and kill"

their hand also is with David

"they also help David"

would not put out their hand to kill

"did not do anything to kill" or "refused to kill"

1 Samuel 22:18

Doeg the Edomite turned and attacked ... he killed

"Doeg the Edomite and his men turned and attacked ... they

killed"

Doeg the Edomite

This is the name of a man. See 1 Samuel 21:7. Doeg tells Saul that Ahimelech the priest gave David food and a sword and prayed for him. Saul accuses the priests of encouraging David to rebel, which is a serious accusation because the priests are God's representatives and are rebelling against God's king if true. Saul has the priests and all their families killed except those who escape to David.

1 Samuel 22:19

He also put to the sword ... he put to the sword

"They also killed with the sword ... they killed with the sword"

Nob

"the people in the city of Nob"

1 Samuel 22:20

Abiathar

This is a man's name.

Chapter 23

1 Samuel 23:1

fighting against Keilah

"fighting against the people of Keilah". David rescues the town of Keilah from the Philistines who are stealing the harvest. Saul goes to Keilah to capture David, but David flees to the wilderness near Ziph. When David goes deeper into the wilderness, Saul follows but he has to leave to fight the Philistines who have invaded the land. Saul's pursuit of David shows that Saul cares more about killing his enemies than pleasing God.

threshing

separating the grain or seeds, generally from a cereal plant or wheat by some mechanical means

1 Samuel 23:3

How much more then if we go to Keilah against the armies of the Philistines?

"We will be even more fearful if we go to Keilah to fight the armies of the Philistines."

1 Samuel 23:5

went ... fought ... led ... struck ... saved

These words are all singular, though David's men helped him do all these things.

1 Samuel 23:6

Ahimelek

This is the name of a man. See 1 Samuel 21:1.

1 Samuel 23:7

Saul was told

"Someone told Saul"

1 Samuel 23:8

summoned

Saul probably told his officials to gather the soldiers. He did not call with a loud voice to get them to come.

all his forces

"all his soldiers"

1 Samuel 23:10

David said

"David prayed"

your servant has indeed heard

"I have indeed heard"

destroy the city

make the city so no one could live in it and kill all the people who live there

1 Samuel 23:11

as your servant has heard ... tell your servant

"as I have heard ... tell me"

surrender me into his hand

"give me over to Saul"

1 Samuel 23:12

David said

"David prayed"

surrender me and my men into the hand of Saul

"give me and my men over to Saul"

1 Samuel 23:13

had escaped

"had run away from"

1 Samuel 23:14

wilderness of Ziph

This is the name of a deserted area near the city of Ziph.

did not give him into his hand

"did not allow Saul to have power over David" or "did not allow Saul to capture David"

1 Samuel 23:15

seek his life

"try to kill him"

Horesh

This is the name of city near Ziph.

1 Samuel 23:16

strengthened his hand in God

"encouraged him to trust in God"

1 Samuel 23:17

For the hand of Saul my father will not find you

"For Saul my father will not find you"

1 Samuel 23:19

Ziphites

This is the name of the people group from Ziph.

Is not David hiding among us in ... Jeshimon?

"David is hiding among us in ... Jeshimon!"

the hill of Hakilah

This is in the wilderness of Judah.

Jeshimon

"the Judean Wilderness" or "the wasteland.". This is a desert area near the Dead Sea.

1 Samuel 23:20

surrender him into the king's hand

"give David to you so you can do whatever you desire with him"

1 Samuel 23:21

May you be blessed by Yahweh

"I hope that Yahweh blesses you"

you have had compassion on me

"you have been kind to me"

1 Samuel 23:22

Learn and find out

"Know for sure"

who has seen him

"who saw him"

It is told to me

"People tell me"

1 Samuel 23:23

among all the thousands of Judah

"among all the clans of Judah"

1 Samuel 23:24

Then they rose up

They stopped what they had been doing. The reader should not believe that they were sitting or lying.

Then they

"Then the Ziphites"

the wilderness of Maon

This is a deserted area around the city of Maon in southern Judah.

1 Samuel 23:25

David was told of it

"Someone told David that they were coming"

1 Samuel 23:27

Hurry and come

"Come quickly"

1 Samuel 23:28

pursuing David

"chasing David, trying to catch him"

Sela Hammahlekoth

"Rock of Escape." This was a memorial or marker of David's escape from Saul.

Chapter 24

1 Samuel 24:1

he was told

"someone told him". Even though Saul tries again and again to kill David, David does not avenge himself on Saul because God had chosen Saul as king. This is meant to contrast with Saul's treatment of David, the future king. Saul represents the king the people wanted, a selfish man. David is the king God wanted, a godly man.

wilderness of En Gedi

En Gedi is a place in Israel west of the Dead Sea where there is water with dry land all around it.

1 Samuel 24:2

chosen men

men whom he had chosen because of their superior military abilities

1 Samuel 24:3

sheep pens

"sheep corrals"

cover his feet

"relieve himself" or "defecate"

cave

generally a natural hole, often with an opening in the side of a hill or cliff

1 Samuel 24:4

David arose and quietly crept

"David took action; he quietly crept"

crept

approached slowly, carefully or quietly

1 Samuel 24:5

David's heart afflicted him

"David was sad because he had done something wrong"

1 Samuel 24:6

Yahweh's anointed

"the one whom Yahweh has chosen to lead his people"

to put out my hand against him

"to harm him in any way"

1 Samuel 24:9

Why do you listen to the men who say, 'See, David is seeking your harm?'

"You should not listen to the men who say, 'See, David is seeking to harm you.'"

1 Samuel 24:10

your eyes have seen

"you have seen with your own eyes"

put you into my hand

"put you where I could kill you or allow you to live"

1 Samuel 24:11

my father

Saul was not David's real father. David calls him "father" to show that he respects Saul.

there is no evil or treason in my hand

"I have done no evil deed against you, nor have I rebelled against you"

1 Samuel 24:12

my hand must not be against you

"I will not harm you in any way"

1 Samuel 24:13

ancients

"people who lived long ago"

1 Samuel 24:14

After whom has the king of Israel come out? After whom do you pursue?

"Let me tell you who the king of Israel has come out after. Let me tell you who it is that you are pursuing."

After a dead dog

"You are pursuing a person who is as powerless as a dead dog"

After a flea

"You are pursuing a person who is as unimportant as a flea"

1 Samuel 24:15

see to it, and plead my cause
"do what is right, and plead my cause" or "see that my cause is right and fight for me."
from your hand
"so that you have no power over me"
1 Samuel 24:16
my son David
Saul speaks as if David were his son to show David that he loves him.
lifted up his voice and wept
"wept loudly"
1 Samuel 24:18
you have done good to me
Saul acknowledges that David did show that he supported King Saul and was loyal to him.
for you did not kill me when Yahweh had put me at your mercy
Saul acknowledges that David chose to show mercy and demonstrated his loyalty to King Saul as Yahweh's anointed.
1 Samuel 24:19
For if a man finds his enemy, will he let him go safely?
"For if a man finds his enemy, he will not let him go safely."

Chapter 25

1 Samuel 25:1
All Israel gathered together and mourned for him
A large number of the people of Israel were probably there, but some were probably unable to attend.
gathered together
"met together"
buried him in his house at Ramah
in his home town of Ramah or on his family's land in Ramah or in his house in Ramah.
David rose and went down
"David and his men moved on and they went down"
1 Samuel 25:2
There was a man in Maon, whose possessions were in Carmel. The man was very wealthy.
"There was a very wealthy man in Maon whose possessions were in Carmel."
Maon
This is the name of a town.
Carmel
This is the name of a town. This is different from Mount Carmel.
shearing his sheep
"shaving the wool off his sheep"
1 Samuel 25:3
The man's name was Nabal, and the name of his wife was Abigail. The woman was intelligent and beautiful in appearance. But the man was harsh and evil in his dealings. He was a descendant of the house of Caleb.
"Now the man was a descendant of the house of Caleb. His name was Nabal, and the name of his wife was Abigail. She was intelligent and beautiful in appearance. But the man was harsh and evil in his dealings."
Nabal
This is the name of a man.
Abigail
This is the name of a woman.

For if a man finds his enemy, will he let him go safely?
Saul learns that even though David will be king, he will not take the throne by force, but will wait for Yahweh.
1 Samuel 24:20
the kingdom of Israel will be established in your hand
"the kingdom of Israel will prosper as you rule the Israelite people" or "you will have complete rule over the kingdom of Israel"
in your hand
The word "hand" represents power or control.
1 Samuel 24:21
you will not cut off my descendants after me
"you will not kill my sons and their families." It was common for a new king who was not from the previous family line to kill off all the children to prevent any of them from challenging him for the throne.
you will not destroy my name out of my father's house
"you will not destroy my family and descendants"
1 Samuel 24:22
David and his men
"David and his army,"

He was a descendant of the house of Caleb
"He was a descendant of the family of Caleb"
1 Samuel 25:5
greet him in my name
"greet him as I would greet him if I were there."
1 Samuel 25:6
Live in prosperity
"I desire that you possess many good things as long as you live"
Peace to you and peace to your house, and peace be to all that you have
"I desire that peace may come to you, your household and your possessions"
1 Samuel 25:7
you have shearers
"your shearers have sheep to shear." David wants Nabal to understand that his sheep were well because David's men helped guard them.
we did them no harm, and they missed nothing
"we kept them and all their property from harm"
1 Samuel 25:8
let my young men find favor in your eyes
"may you be pleased with my young men"
to your servants
David was expressing respect toward Nabal by calling his men Nabal's servants.
your son David
David spoke as if he were Nabal's son to show that he respected Nabal, who was an older man.
1 Samuel 25:9
David's young men
"David's army"
said all of this to Nabal in David's name
"told Nabal that this message had come from David,"
1 Samuel 25:10
Who is David, and who is the son of Jesse?
"This David, son of Jesse you speak of—I do not know him."

or "I do not know who this David is, so I will not do as he says. I do not know who Jesse is, so I do not care what happens to his son."
 breaking away from
 "running away from"
 1 Samuel 25:11
 my bread
 "bread" is an idiom for any kind of food.
 men who come from I do not know where
 "men when I do not know where they have come from"
 1 Samuel 25:12
 that was said
 "that Nabal had said"
 1 Samuel 25:13
 said to his men
 "said to his army". When David decides to kill all of the men in Nabal's household, Abigail convinces David to leave the revenge to God.
 "Every man strap on his sword." So every man strapped on his sword.
 David also strapped on his sword
 "'Every man, prepare for war.' And every man prepared for war. David also prepared for war"
 stayed by the baggage
 They remained at their base camp to prevent other raiders from stealing their possessions.
 1 Samuel 25:14
 But one of the young men told Abigail, Nabal's wife
 "One of Nabal's servants found out what David and his men were planning to do, so he went to Nabal's wife Abigail"
 1 Samuel 25:15
 We were not harmed
 "We were safe"
 did not miss anything as long as we went with them
 "we did not lose anything when we were with them."
 David's men kept animals and people from stealing.
 1 Samuel 25:16
 They were a wall
 David's men were like a wall around a city that protects the people in the city from their enemies.
 1 Samuel 25:17
 evil is plotted against our master
 "someone is plotting to do evil things to you"
 1 Samuel 25:18
 loaves
 "loaves of bread"
 already prepared
 "that someone had already cooked"
 parched grain
 "grain that someone had cooked"
 clusters of raisins
 "cakes of raisins"
 1 Samuel 25:20
 by the cover of the mountain
 Possible meanings are 1) into a low, narrow stream bed or 2) to where the men were hiding.
 1 Samuel 25:21
 Now David had said, "Surely ... for good.
 David said these things before he said, "Every man strap on his sword" in 1 Samuel 25:13.

nothing was missed of all that belonged to him
 "he still has everything that was his"
 1 Samuel 25:22
 May God do so to the enemies of David ... belong to him
 David said these things before he said, "Every man strap on his sword" in 1 Samuel 25:13.
 May God do so to the enemies of David
 "May God do so to David."
 all who belong
 "all the people who belong to him"
 1 Samuel 25:23
 lay before David facedown and bowed herself to the ground
 Abigail was being humble and showing that she would obey David because he was a powerful leader.
 1 Samuel 25:24
 listen to
 "hear"
 my master ... your servant ... words of your servant
 "David ... me ... my words." Abigail speaks of herself and David as if they are two other people.
 1 Samuel 25:25
 Let not my master regard ... I your servant ... the young men of my master
 "Do not regard ... I ... your young men"
 But I ... did not see ... whom you sent
 "But if I ... had seen ... whom you sent, I would have given them food"
 1 Samuel 25:26
 my master ... my master
 "David ... you"
 bloodshed
 murder
 avenging yourself with your own hand
 "taking vengeance yourself instead of letting Yahweh do it"
 let your enemies ... be like Nabal
 "I hope that Yahweh will punish your enemies ... as he will punish Nabal"
 1 Samuel 25:27
 let this present that your servant has brought to my master be given to the young men
 "please let my master give this present, which your servant has brought to my master, to the young men"
 this present
 "these gifts." The "present" was actually many different things.
 your servant has ... my master ... my master
 "I have ... you ... you"
 1 Samuel 25:28
 the trespass of your servant ... my master ... my master is
 "my trespass ... you ... you are"
 Yahweh will certainly make my master a sure house
 "Yahweh will ensure that my master always has a descendant who serves as king"
 fighting the battles of Yahweh
 "fighting against Yahweh's enemies"
 evil will not be found in you
 "you will never do anything evil"
 1 Samuel 25:29
 pursue

chase and try to catch
the life of my master will be bound in the bundle of the living by
Yahweh your God
"Yahweh your God will keep you alive with those who are
alive"
the life of my master
"your life"
he will sling away the lives of your enemies, as from the pocket of a
sling
"he will kill your enemies as easily as a man slings a stone a
long distance"
a sling
a piece of animal skin with long cords in which a person
can put a stone and throw it a long distance
1 Samuel 25:30
my master
"you"
1 Samuel 25:31
This will not cause grief or a troubled heart to my master—that you
have poured out innocent blood, or because my master attempted to
rescue himself
"Your action will not cause you the grief or the troubled
heart that pouring out blood needlessly or trying to avenge
yourself would cause you."
This will not cause grief or a troubled heart to my master
"Your action will not give you sorrow or guilty feelings" or
"You will not do something that causes you to regret what
you did and to feel guilty"
that you have poured out innocent blood
"that you have killed innocent people"
my master ... my master ... himself ... my master ... your servant
"you ... you ... yourself ... you ... me"
when Yahweh will do good for my master
That is, when Yahweh actually makes him king after Saul's
reign is over.
1 Samuel 25:32
General Information:
David accepts Abigail's counsel and gifts.
May Yahweh ... be blessed, he who
"I praise Yahweh ... who"
1 Samuel 25:33
Your wisdom is blessed and you are blessed, because
"I thank Yahweh because he has blessed you by making you
wise and because"
bloodshed
"murder". The same word appears in 1 Samuel 25:26.
with my own hand
"by my own actions"
1 Samuel 25:34
there would certainly have not been left to Nabal so much as one male
baby
"I would not have left to Nabal even one male baby"
1 Samuel 25:35
received from her hand
"accepted all the gifts that she had brought"
have listened to your voice
"have listened to what you have told me"

1 Samuel 25:36
morning light
dawn.
Nabal's heart was merry within him
Nabal was very happy.
1 Samuel 25:37
the wine had gone out of Nabal
Nabal was no longer drunk and so was no longer feeling
happy.
his heart died within him
Nabal was unable to move because he was no longer
physically healthy, probably because he had suffered a
stroke.
1 Samuel 25:39
May Yahweh be blessed
"I praise Yahweh"
has avenged the scorn I have received from the hand of Nabal
"has defended me after Nabal insulted me"
has kept back his servant from doing wrong
"has kept me from doing evil deeds"
has turned Nabal's evil action back on his own head
"has done to Nabal what Nabal planned to do to me"
on his own head
"on him"
sent and spoke to Abigail, to take her to himself as wife
"sent men to speak to Abigail and tell her that David
wanted to take her to be his wife"
1 Samuel 25:41
She arose, bowed herself
The reader should understand that she was probably
already standing and "arose" refers to deciding to bow
down.
See, your female servant is a servant to wash the feet of the servants of
my master
"See, I will serve you, the servants of my master David, by
washing your feet"
1 Samuel 25:42
hurried and arose, and rode
"quickly did what she needed to do to prepare for the
journey, and then she rode"
five servant girls of hers who followed her
Abigail was riding a donkey, but the servant girls were
walking.
1 Samuel 25:43
Now David had also taken Ahinoam
This event took place before David married Abigail.
Ahinoam
This is the name of a woman.
1 Samuel 25:44
Saul had given Michal
This event took place before David married Abigail.
Michal
This is the name of a woman.
Paltiel ... Laish
These are names of men.
Gallim
This is a town north of Jerusalem.

1 Samuel 26:1
 Is not David hiding ... Jeshimon?
 "David is hiding ... Jeshimon!"
 before Jeshimon
 "from which we can see Jeshimon"
 Jeshimon
 "the Judean Wilderness". This is a desert area near the
 Dead Sea. See 1 Samuel 23:19.
 1 Samuel 26:2
 Then Saul arose and went
 "Then Saul took action and he went"
 chosen men
 men whom he had chosen because of their superior
 military abilities
 1 Samuel 26:3
 before Jeshimon
 "from which they could see Jeshimon"
 1 Samuel 26:5
 David arose and went
 "David took action and he went"
 Abner ... Ner
 These are the names of men.
 1 Samuel 26:6
 Ahimelek ... Abishai
 These are the names of men.
 Zeruiah
 This is the name of woman.
 go down ... to
 David and his men were probably on higher ground than
 Saul.
 If I will go down
 "I want to be the one who goes down"
 1 Samuel 26:8
 God has put your enemy into your hand
 "God has given you complete control over your enemy".
 David has another opportunity to kill Saul but he refuses to
 kill the one God had chosen as king. This contrasts with
 Saul, who tried to find David and kill him.
 pin him to the ground with the spear
 "kill with a spear"
 I will not strike him a second time
 "I will kill him the first time I strike him"
 1 Samuel 26:9
 who can extend his hand against Yahweh's anointed one and be
 guiltless?
 "No one can strike Yahweh's anointed one and be without
 guilt."
 1 Samuel 26:10
 As Yahweh lives
 "as certainly as Yahweh lives," or "as surely as Yahweh
 lives,"
 his day will come to die
 "he will die a natural death"
 1 Samuel 26:11
 extend my hand against
 "do anything to harm"
 let us go
 David includes Abishai, so the word "us" is inclusive.
 1 Samuel 26:14

Do you not answer, Abner?
 "Answer me, Abner!"
 David shouted
 "David spoke as loudly as he could"
 1 Samuel 26:15
 Are not you a courageous man?
 "You are a very brave man."
 Who is like you in Israel?
 "You are the greatest soldier in Israel."
 Why then have you not kept watch over your master the king?
 "Therefore you should have kept watch over your master
 the king!"
 1 Samuel 26:17
 my son
 Saul wants David to trust and respect him as David would
 trust and respect his own father.
 1 Samuel 26:18
 Why does my master pursue his servant?
 "My master has no reason to pursue his servant."
 What have I done?
 "You know that I have done nothing to harm you."
 What evil is in my hand?
 "What have I done wrong?"
 1 Samuel 26:19
 you, let my master the king listen to the words of his servant
 "you my king, listen to my words"
 stirred you up against me
 "caused you to be angry with me"
 may he be pleased with an offering
 "I will give him an offering and hope he will accept it so he
 will no longer cause you to be angry with me"
 for they have today driven me out, that I should not cling to the
 inheritance of Yahweh; they have said to me, 'Go worship other gods.'
 "for they have today driven me out. It is as if they want me
 to stop clinging to the inheritance of Yahweh. It is as if they
 have said to me, 'Go worship other gods.'"
 that I should not cling to the inheritance of Yahweh
 "so that I will no longer trust that Yahweh will give me
 what he has promised me"
 1 Samuel 26:20
 the king of Israel has
 "you have"
 do not let my blood fall to the earth
 "do not kill me."
 the one flea
 "this single flea"
 1 Samuel 26:21
 Return
 "Return to serve me in my palace" or "Return to your
 home."
 my life was precious in your eyes today
 "today you have considered my life to be very valuable"
 played the fool
 "been very foolish"
 1 Samuel 26:23
 Yahweh put you into my hand today
 "Yahweh placed me where I could easily have killed you"
 pay each man
 "give what is proper to each man"

his anointed
"the one he has chosen to be king"
1 Samuel 26:24
so may my life be much valued in the eyes of Yahweh

"so may Yahweh consider my life very valuable as well"
1 Samuel 26:25
May you be blessed
"May Yahweh bless you"

Chapter 27

1 Samuel 27:1
David said in his heart
"David thought to himself". This begins a section about David living with the Philistines.
escape out of his hand
"escape from him". David moves to the Philistine city of Gath. This is a type of exile David creates for himself, caused by his lack of trust in God. This is the same reason his descendants would come to be exiled.
1 Samuel 27:2
David arose and passed over
"David took action; he passed over"
passed over
"passed over the border between Israel and Philistia"
Achish son of Maok
These are the names of men. See 1 Samuel 21:10.
1 Samuel 27:3
Ahinoam
This is the name of a woman. See 1 Samuel 14:50.
Abigail
This is the name of a woman. See 1 Samuel 25:3.
Nabal
This is the name of a man. See 1 Samuel 25:3.
1 Samuel 27:4
Saul was told
"Someone told Saul"
1 Samuel 27:5
If I have found favor in your eyes
"If I have pleased you" or "If you consider me favorably"

let them give me a place
"please give me a place."
one of the cities in the country
"one of the towns outside the city"
Why should your servant live in the royal city with you?
"I am not important enough to live here with you in the royal city."
your servant
David speaks as if he were another person to show that he respected Achish.
1 Samuel 27:6
Ziklag
This is the name of a city in the southwest part of Judah.
1 Samuel 27:8
making raids on
attacking and taking property many times
Girzites
A people group who apparently lived somewhere between Philistia and Egypt.
as you go to Shur
"on the way most people travel to Shur". A region on the northeast border of Egypt.
1 Samuel 27:10
Achish
the king of Gath, which is one of five Philistine city-states.
Jerahmeelites
a clan from the tribe of Judah
Kenites
a people group who lived in the land of Midian

Chapter 28

1 Samuel 28:1
to fight with Israel
"to fight against Israel."
1 Samuel 28:2
That being the case, you will know ... "Then I will make
"Very well, I will go with you so that you will know ... Very well, I will make"
you will know what your servant can do
David probably wanted Achish to think that David would kill many Israelites, but this could also mean that David was planning to kill Philistines instead. Try to translate so that the reader can see both of these possible meanings.
make you
The word "you" refers to David and so is singular.
bodyguard
a person who protects another person
1 Samuel 28:3
Now Samuel ... spiritists
The writer provides background information to prepare the reader for the events that follow.
banned ... from the land
"expelled ... from Israel"

sorcerers and spiritists
"those who talked with the dead and those who talked with spirits." If your language has one word for those who talk with the dead and one word for those who talk with spirits, you should use those words here.
1 Samuel 28:4
gathered all Israel together
"gathered all his armies in Israel together"
Shunem ... Gilboa
These are names of places.
1 Samuel 28:5
he was afraid, and his heart trembled very much
"he was terrified"
1 Samuel 28:6
Urim
The high priest carried the sacred lots called Urim and Thummim in his breastplate, next to his heart.
1 Samuel 28:7
Endor
This is the name of a place. Talking to the dead was against the law of Moses. God or the Holy Spirit left Saul because of his sin and would not help him.

1 Samuel 28:8

Saul disguised himself ... and went ... to the woman by night
Saul disguised himself because the way was through land that the Philistines were living in. He traveled all day and reached the woman after the sun had gone down.

Divine for me by a spirit

Saul was requesting that the woman call on the familiar spirit she used to contact the dead and have that spirit call up the spirit of the dead person Saul would name.

1 Samuel 28:9

sorcerers and spiritists

"those who talked with the dead and those who talked with spirits." See 1 Samuel 28:3.

my life

"me"

1 Samuel 28:13

a god

"a judge". See 1 Samuel 7:15.

1 Samuel 28:17

torn the kingdom out of your hand

"made another person king in your place"

1 Samuel 28:19

Yahweh will give Israel along with you into the hand of the Philistines

"Yahweh will allow the Philistines to do whatever they want to do to you and the people of Israel"

will be with me

"will be dead"

Yahweh will also give the army of Israel into the hand of the Philistines

"Yahweh will allow the Philistines to do whatever they want to do to the army of Israel"

1 Samuel 28:20

he had eaten no food all that day, neither that whole night

Saul had not eaten during the night before he traveled from Gilboa to Endor, nor during the day as he journeyed, nor during the night on which he visited the woman.

1 Samuel 28:21

I have put my life in my hand and have listened

"Someone could kill me because I listened"

1 Samuel 28:22

the voice of your woman servant

"my voice"

1 Samuel 28:23

Saul refused

"Saul would not do what they asked,"

compelled him

"forced him,"

1 Samuel 28:24

fatted calf

a calf that has been grown and fed for a special feast

she ... kneaded it

She mixed flour and oil, working and rolling the mixture thoroughly with her hands.

Chapter 29

1 Samuel 29:2

passed on by hundreds and by thousands

"divided their men into groups; some groups had one hundred soldiers and some groups had one thousand soldiers"

David and his men passed on in the rear guard with Achish

The groups of hundreds and thousands passed on first, then Achish and his helpers, and then David.

1 Samuel 29:3

What are these Hebrews doing here?

"You should not have allowed these Hebrews, our enemies, to be here with us."

Is not this David ... these years, and I have found ... this day?

"You should know that this is David ... these years. I have found ... this day."

1 Samuel 29:4

He will not go down with us into battle

"Do not let his army join with our army against our enemies"

For how else could he make himself acceptable to his master than by taking the heads of our own men?

"The best way for David to make peace with his master

would be by killing our soldiers!"

1 Samuel 29:5

Is this not David of whom they sang one to another in dances, saying,

'Saul ... ten thousands'?

"You should not trust David—he is the one of whom they sang one to another in dances, saying, 'Saul ... ten thousands!'"

1 Samuel 29:6

your going out and your coming in with me in the army is good

"It is good that you go everywhere with me and my army"

1 Samuel 29:8

my master the king

"you, my master and king". It is unclear whether David wanted to go into battle with the Philistines. He would have been fighting against Saul, but he also would have been fighting against Israel's soldiers.

1 Samuel 29:9

nevertheless, the princes

"however, the princes"

1 Samuel 29:10

your master

Achish is speaking of Saul.

Chapter 30

1 Samuel 30:1

Ziklag

Ziklag is a city in the southern part of Judah where David and his men kept their families.

1 Samuel 30:2

they

the Amalekites

both small and great

"both unimportant people and important people"

1 Samuel 30:3

it was burned, and their wives ... daughters were taken captive

"they saw that someone had burned it and taken their wives ... captive"

1 Samuel 30:5

Ahinoam the Jezreelite woman
"Ahinoam from Jezreel"
Nabal the Carmelite
"Nabal the man from Carmel"
Ahinoam ... Abigail
women's names.
1 Samuel 30:6
all the people were bitter in spirit
"all the people were ready to rebel against David"
David strengthened himself in Yahweh, his God
"David took courage because he knew Yahweh his God
would help him"
1 Samuel 30:8
David prayed to Yahweh for direction
"David prayed that Yahweh would tell David what David
should do"
1 Samuel 30:10
kept pursuing
"kept chasing them, trying to catch them"
who were so weak
They were tired from their own raids and now in pursuit of
the Amalekites.
1 Samuel 30:11
an Egyptian in a field
He was left there to die from the raiding party.
1 Samuel 30:13
David said to him
David questioned the Egyptian slave.
1 Samuel 30:15
raiding party
a group of armed warriors who attack people or places
unexpectedly
you will not ... betray me up into the hands of my master
"you will not ... violate the trust I have in you by allowing
my master to control me again"
1 Samuel 30:17
twilight
the time just after the sun goes down until the sky is dark
Not a man escaped except for four hundred young men
"The only ones who escaped were four hundred young
men"
1 Samuel 30:18
recovered ... rescued
"got back ... got back." Your language may have a word for a
person getting his own property back from the person who
stole it that is different from the word for a person getting
his wife back from those who have captured her.

Chapter 31

1 Samuel 31:1
Now the Philistines fought against Israel
The writer has finished telling the story of David that began
in 1 Samuel 30:1, and now he tells about the battle between
the Israelites and the Philistines. This battle starts in 1
Samuel 29:11.
against Israel
"against the people of Israel". This is the end of the section
on Saul, but the book continues in 2 Samuel 1.
Mount Gilboa

rescued his two wives
"saved his two wives from danger"
1 Samuel 30:19
Nothing was missing
"None of the items the Amalekites had stolen were lost"
neither small nor great
See how you translated similar words in 1 Samuel 30:2.
booty
goods that the Amelekites had stolen.
1 Samuel 30:21
the brook Besor
a small stream or creek named Besor.
greeted them
spoke to them in a friendly way
1 Samuel 30:22
we have recovered
"we have gotten back"
1 Samuel 30:24
Who will listen to you in this matter?
"No one will listen to you in this matter."
as the share is for anyone who goes
"as what belongs to anyone who goes"
will share and share alike
"will make sure that all receive the same amount"
anyone who waits by the baggage
the people who supported the warriors by managing and
guarding their supplies
baggage
belongings that the soldiers left behind when they went
into battle
1 Samuel 30:26
Ziklag
This is the name of a town.
1 Samuel 30:27
Bethel ... Jattir
These are names of towns.
1 Samuel 30:28
Aroer ... Siphmoth ... Eshtemoa
These are names of towns.
1 Samuel 30:29
Rakal
This is the name of a town.
Jerahmeelites ... Kenites
These are the names of people groups.
1 Samuel 30:30
Hormah ... Bor Ashan ... Athak
These are names of towns.

This is the name of a mountain.
1 Samuel 31:2
closely pursued Saul and his sons
"chased Saul and three of his sons".
Abinadab, and Malki-Shua
These are names of men.
1 Samuel 31:3
The battle went heavily against Saul
"Saul's army began to lose the battle"
1 Samuel 31:4

armor bearer
The armor bearer carried the large shield and other weapons. He protected the commanding officer during a battle.
these uncircumcised
"these men who have not been circumcised"
would not
"would not do what Saul had told him to do"
took his own sword and fell on it
"killed himself with his own sword". Saul receives his punishment from God.
1 Samuel 31:8
strip the dead
take the armor and weapons off the dead Israelites' bodies
Mount Gilboa
A mountain range overlooking the Valley of Jezreel in northern Israel, south of Nazareth.
1 Samuel 31:9

Chapter 1

2 Samuel 1:1
Ziklag
This is the name of a city in the southern part of Judah.
2 Samuel 1:2
On the third day
"After three days"
with his clothes torn and with dirt on his head
In this culture, tearing one's own clothes and putting dirt on one's head was an act of mourning.
he fell to the ground and bowed down
This was an act of showing submission to David, who was now the king of Israel.
2 Samuel 1:4
Many have fallen and many are dead
Possible meanings are 1) "Many were wounded and many were killed" or 2) "Many were wounded and killed."
2 Samuel 1:6
By chance I happened to be
This statement emphasizes that the man did not plan to meet Saul.
Saul was leaning on his spear
Possible meanings are 1) Saul was weak and using the spear to support himself or 2) Saul was attempting to kill himself by falling on his own spear.
2 Samuel 1:8
I am an Amalekite
These are the same people David just finished attacking in 2 Samuel 1:1.
2 Samuel 1:9
great suffering has taken hold of me
"I am suffering terribly"
life is still in me
"I am still alive"
2 Samuel 1:10
he would not live after he had fallen
"he would die anyway"
2 Samuel 1:11
David tore his clothes ... the men with him did the same
David and his men tore their clothes as a sign of mourning

to carry the news to their idols' temples and to the people
"to speak the news inside the temples and to the people"
1 Samuel 31:10
Ashtoreths
ancient false goddesses and idols, also called "Asherah" or "Astarte"
fastened
attached, probably with a large spike or nail
Beth Shan
the name of a city
1 Samuel 31:11
Jabesh
This is the name of a town. See 1 Samuel 11:1.
what the Philistines had done to Saul
"how the Philistines had dishonored Saul"
1 Samuel 31:13
a tamarisk tree
"a large shade tree". See 1 Samuel 22:6.

for the death of King Saul.
2 Samuel 1:12
for the people of Yahweh, and for the house of Israel
"for the Israelite soldiers"
Yahweh
This is the name of God that he revealed to his people in the Old Testament.
they had fallen by the sword
"they had died in battle" or "enemies had killed them in battle"
2 Samuel 1:13
Where are you from?
The man had already stated that he is an Amalekite in 2 Samuel 1:8. David apparently asks the man to confirm this because of the serious judgment that David was going to pronounce on the man.
2 Samuel 1:14
Why were you not afraid to destroy Yahweh's anointed king with your own hand?
"You should have feared Yahweh and not killed his anointed king with your own hand!"
Yahweh's anointed king
This refers to Saul.
with your own hand
"yourself" or "personally"
2 Samuel 1:15
struck him down
"killed him."
2 Samuel 1:16
Your blood is on your head
"You are responsible for your own death" or "You have caused your own death"
your own mouth has testified against you
"you have testified against yourself"
2 Samuel 1:18
Song of the Bow
This was the title of the song.
the Book of Jashar
"the Book of the Upright"

2 Samuel 1:19

Your glory, Israel, is dead

"Your glory" refers to Saul.

the mighty

The phrase "the mighty" refers to both Saul and Jonathan.

have fallen

The word "fallen" here means "died."

2 Samuel 1:20

Gath ... Ashkelon

Gath and Ashkelon are two of the Philistines' major cities.

The Philistines killed Saul and Jonathan.

the daughters of the uncircumcised

This phrase refers to people who do not follow Yahweh, such as the Philistines.

2 Samuel 1:21

Mountains of Gilboa

David speaks directly to the "Mountains of Gilboa" as if they were listening to his song.

let there not be dew or rain on you

David curses the ground where King Saul died in the battle. This was out of reverence for Saul, who was God's anointed king.

the shield of the mighty was defiled

The "mighty" here refers to Saul. The shield was defiled because it fell on the ground, and because the king's blood was shed on it.

The shield of Saul is no longer anointed with oil

"No one will care for Saul's shield anymore"

2 Samuel 1:22

From the blood of those who have been killed, from the bodies of the mighty, the bow of Jonathan did not turn back, and the sword of Saul did not return empty

Saul and Jonathan are shown here to have been fierce and valiant warriors.

the sword of Saul did not return empty

Saul's sword is spoken of as if it were a living thing that could return on its own. Rather than return empty, it was carrying the blood of Saul's enemies that it killed.

2 Samuel 1:23

in their death they were not separated

"even in death they were together"

2 Samuel 1:25

How the mighty have fallen in the midst of the battle

"The mighty men have died in battle"

Jonathan is killed

"Jonathan has died in battle" or "The enemy has killed Jonathan"

on your high places

David continues to address this part of the song to the mountains of Gilboa as he started in 2 Samuel 1:21.

2 Samuel 1:26

my brother Jonathan

Here "brother" is used in the sense of a very close friend.

Your love to me was wonderful, exceeding the love of women

Here "love" is used in the sense of friendship and loyalty.

Jonathan's loyalty to David was even greater than the loyalty a woman has for her husband and children.

Chapter 2

2 Samuel 2:1

After this

"After David mourned the deaths of Saul and Jonathan in battle"

go up to one of the cities of Judah

"travel to one of the cities of Judah"

2 Samuel 2:2

David went up with his two wives

"David traveled to Hebron with his two wives"

2 Samuel 2:4

anointed David king

In this symbolic act, they poured oil on David's head to show that he was selected to be the king.

the house of Judah

"the tribe of Judah"

Jabesh Gilead

This is the name of a town in the region of Gilead.

2 Samuel 2:6

Now may Yahweh show you steadfast love and faithfulness

"Now may Yahweh show you that he loves you without ceasing and is faithful"

this thing

They buried Saul.

2 Samuel 2:7

let your hands be strong

"be strong"

2 Samuel 2:8

Ner ... Ish-Bosheth

These are the names of men.

Mahanaim

This is the name of a place.

2 Samuel 2:9

Gilead ... Jezreel

These are the names of places.

2 Samuel 2:10

the house of Judah followed David

"the tribe of Judah obeyed David as their king"

house of Judah

Here "house" is used to mean "tribe."

2 Samuel 2:12

Abner ... Ner ... Ish-Bosheth ... Saul

These are the names of men.

2 Samuel 2:13

Zeruiah

This is the name of a man.

2 Samuel 2:16

they fell down together

"they both died"

Helkath Hazzurim

This is a name given to remind people what happened there.

2 Samuel 2:17

The battle was very severe that day

"Then the others started to fight also. It was a very fierce battle that day"

2 Samuel 2:18

Zeruiah ... Joab ... Abishai ... Asahel
 These are the names of men.
 Asahel was swift in his feet like a wild gazelle
 "Asahel could run very fast"
 wild gazelle
 This small, four-legged animal, with two long horns on its head, runs very fast.
 2 Samuel 2:19
 Abner
 This is the name of a man.
 followed him without turning away in any direction
 "followed him wherever he went"
 2 Samuel 2:21
 Turn aside to your right or to your left ... turn aside
 "Stop chasing me ... stop chasing Abner"
 seize one of the young men and take his armor
 "fight with another soldier and take his equipment as plunder"
 2 Samuel 2:22
 Why should I strike you to the ground?
 "I do not wish to kill you"
 How then could I hold up my face to Joab, your brother?
 "I would be too ashamed to look at your brother, Joab"
 2 Samuel 2:23
 turn aside
 This means to "halt" or "stop chasing."
 the blunt end of his spear
 This refers to the handle, which is not sharp or designed to pierce anything.
 2 Samuel 2:24
 hill of Ammah ... Giah
 These are the names of places.
 2 Samuel 2:26
 Abner called
 "Abner shouted" or "Abner yelled"
 Must the sword devour forever?
 "We do not need to keep using our swords to fight and kill each other."

Chapter 3

2 Samuel 3:1
 Now
 This word is used here to mark a stop in the main story.
 Here Samuel gives information about the war between David and the supporters of Saul.
 house
 Here "house" is used to mean "supporters."
 grew stronger and stronger
 This metaphor means the number of people supporting David increased.
 grew weaker and weaker
 This metaphor means the number of people supporting Saul's family decreased.
 2 Samuel 3:2
 Sons were born to David
 "David's wives gave birth to six sons"
 Ahinoam
 This is the name of a woman, a wife of David.
 2 Samuel 3:3

Do you not know it will be bitter in the end?
 "You know very well that there will be a terrible result if this continues!"
 How long will it be before you tell your men to stop pursuing their brothers?
 "Stop this now so that Israelites will not have to kill each other!"
 2 Samuel 2:27
 Just as God lives
 "With God as my witness" or "God will affirm that I mean what I say"
 if you had not said that ... pursued their brothers until the morning
 Joab spoke about what did not happen to show how good it was that Abner said what he said. Because Abner said what he said, Joab would tell his soldiers to stop chasing their brothers.
 2 Samuel 2:28
 blew the ram's horn
 Trumpets were used to signal orders to the armies across great distances.
 did not pursue Israel
 "did not continue to chase the Israelite soldiers"
 2 Samuel 2:29
 Arabah ... Mahanaim
 These are the names of places.
 2 Samuel 2:30
 his people
 "his men" or "his fighting men"
 David's servants
 "David's soldiers." These men served David as soldiers.
 2 Samuel 2:31
 from Benjamin
 This phrase means "from the tribe of Benjamin."
 2 Samuel 2:32
 took up Asahel
 "carried Asahel's body with them"
 the day dawned on them at Hebron
 "they arrived at Hebron by dawn the next morning"

second son ... third
 These two sons were born after the "firstborn" (verse 2). This is the numerical order of David's sons.
 Abigail ... Maakah
 These are women's names. They are the wives of David.
 Kileab ... Nabal ... Talmai
 These are men's names.
 2 Samuel 3:4
 fourth son ... fifth son
 This is the numerical order of David's sons.
 Adonijah ... Shephatiah
 These are the names of David's sons.
 Haggith ... Abital
 These are names of David's wives.
 2 Samuel 3:5
 the sixth
 This is the numerical order of David's sons.
 Ithream
 This is the name of one of David's sons.

Eglah
This is the name of one of David's wives.
2 Samuel 3:6
house of Saul
This refers to Saul's family and supporters who assumed control of his estate after he died.
house of David
This refers to the supporters of David.
Abner made himself strong in the house of Saul
"Abner gained more power over the family and supporters of Saul"
2 Samuel 3:7
Rizpah ... Aiah
These are names of women.
Ish-Bosheth
This is a male name, a son of Saul.
Why have you gone to my father's concubine?
"You did not have the right to go to father's concubine!"
gone to
"had sexual relations with"
2 Samuel 3:8
Am I a dog's head that belongs to Judah?
"Am I a traitor for Judah?" or "I am not a traitor working for David!")
into the hand of David
"to be defeated by David"
But now you accuse me of iniquity concerning this woman?
"You should not think that I have slept with this woman!"
2 Samuel 3:9
May God do so to me ... and more also, if I do not
"I am asking God to punish me if I do not"
2 Samuel 3:10
throne of David
This phrase refers to the authority of David as king.
2 Samuel 3:12
Whose land is this?
"This land rightfully belongs to you!"
my hand is with you
"I will assist you"
2 Samuel 3:13
you cannot see my face unless you first bring Michal
"you cannot see me unless you bring Michal to me first"
Michal
This is the name of a daughter of Saul. She was David's first wife.
2 Samuel 3:14
one hundred Philistine foreskins
This represents the number of men David killed so that Saul would allow him to marry Michal. These men are represented here by their "foreskins." The "foreskin" is the fold of skin that covers the male reproductive organ.
2 Samuel 3:15
took her from her husband
Paltiel was Michal's second husband. Saul gave her to him after David fled from Saul.
Paltiel ... Laish
These are the names of men.
2 Samuel 3:16
Bahurim

This is the name of a village.
2 Samuel 3:18
Now do it
"So now make David your king"
By the hand of my servant David
"I will empower my servant David and"
the hand of the Philistines
"the power of the Philistines"
the hand of all their enemies
"the power of all of their enemies"
2 Samuel 3:19
the people of Benjamin ... the whole house of Benjamin
Both of these statements refer to the descendants of Benjamin, who were one of the tribes of Israel.
2 Samuel 3:20
twenty of his men
The number of men who came with Abner.
2 Samuel 3:21
all Israel
This phrase means "all of the nation of Israel."
So David sent Abner away
They parted as friends. David was not angry with Abner.
2 Samuel 3:22
servants of David
"David's soldiers." These men served David as soldiers.
plunder
These are items taken from the enemy.
Abner was not with David in Hebron
Abner had already left to return home.
2 Samuel 3:23
they told Joab
"someone told Joab"
Ner
This is a man's name. He is the grandfather of Saul.
2 Samuel 3:24
What have you done?
"You should not have done this!"
Why have you sent him away, and he is gone?
"Abner was here and you let him leave!"
2 Samuel 3:25
Do you not know ... everything you are doing?
"Surely you know ... everything you are doing."
2 Samuel 3:26
well of Sirah
"Sirah" is the name of a place where the well was located.
2 Samuel 3:27
the blood of Asahel
"the death of Asahel"
Asahel
This is the name of a male person.
2 Samuel 3:28
the blood of Abner
"the death of Abner" or "the murder of Abner"
2 Samuel 3:29
fall upon the head of Joab and upon all his father's house
"always cause suffering for Joab and for all his father's house"
all his father's house
"all the descendants of Joab's father"

May Joab's house never be without someone
"May Joab's house always have someone"
is killed by the sword
"dies violently"
does not have enough food
"is hungry"
2 Samuel 3:30
Abishai ... Asahel
These are the names of men.
2 Samuel 3:31
Tear your clothes, gird yourselves with sackcloth
These were symbolic actions to demonstrate their grief and sadness.
2 Samuel 3:32
The king wept and cried loudly
The words "wept" and "cried loudly" mean basically the same thing and emphasize how much David mourned for Abner.
2 Samuel 3:33
Should Abner die as a fool dies?
"Abner should not have died in disgrace!"

Chapter 4

2 Samuel 4:1
Ish-Bosheth
This is the name of a man.
his hands became weak
"Ishbosheth became weak" or "Ishbosheth lost all strength"
2 Samuel 4:2
Now Saul's son had two men
This introduces the men Baanah and Rechab into the story.
for Beeroth is also considered part of Benjamin
Here the author begins to provide background information about Beeroth for the reader. The area of Beeroth was part of the land that belonged to the tribe of Benjamin.
2 Samuel 4:3
Gittaim
This is the name of a place.
2 Samuel 4:4
crippled in his feet
This phrase means "unable to walk."
five years old
This was the age of Jonathan's son at the time of his father's death.
the news about Saul and Jonathan
This refers to the news about their death.
nurse
This is a woman or girl who is hired to care for young children.
became lame
This explains how Mephibosheth was injured so he was unable to walk.

Chapter 5

2 Samuel 5:1
we are your flesh and bone
"we are of the same family"
2 Samuel 5:2
You will shepherd my people Israel, and you will become ruler over

2 Samuel 3:34
Your hands were not bound. Your feet were not shackled
"You were in no way a criminal in prison" or "You were completely innocent of doing wrong"
the sons of injustice
"wicked men"
2 Samuel 3:35
All the people came
"Many people came"
May God do so to me, and more also, if
"I am asking God to punish me if"
2 Samuel 3:38
Do you not know that a prince and a great man has fallen this day in Israel?
"It is certainly true that a great prince has died today in Israel!"
2 Samuel 3:39
Zeruiah
This is the name of a man.
are too severe
"are too much like animals" or "are too violent"

Mephibosheth
This is the name of Jonathan's young son, the grandson of Saul.
2 Samuel 4:5
the heat of the day
the middle of the day, the part of the day when it is the hottest
2 Samuel 4:6
sifting wheat
"cleaning chaff from wheat"
2 Samuel 4:8
sought your life
"was trying to kill you."
2 Samuel 4:9
As Yahweh lives
"I swear on the life of Yahweh"
who delivered my life
"who rescued me"
2 Samuel 4:11
How much more ... should I not now require his blood from your hand and completely remove you from the earth?
"You are even more guilty! It is my duty to require his blood from your hand and to remove you from the earth."
2 Samuel 4:12
cut off their hands and feet and hung them up
These were symbolic actions to show contempt for the men.
they took the head of Ish-Bosheth and buried it in the grave
"they honored Ish-Bosheth by burying his head in the grave"

Israel
These two clauses mean basically the same thing and emphasize that Yahweh had chosen David to be king.
You will shepherd my people Israel
"You will care for my people Israel" or "You will rule over

my people Israel"

2 Samuel 5:3

They anointed David king over Israel

To "anoint" is a symbolic act to show that they recognized that God had chosen David as king.

2 Samuel 5:6

You will not come here except to be turned away by the blind and the lame

"If you come here, even the blind and the lame will be able to turn you away"

the blind and the lame

"those people who cannot see and those who cannot walk"

2 Samuel 5:8

David said, "Those who attack the Jebusites

"David said to his soldiers, "Those who want to get rid of the Jebus people"

The 'blind and the lame'

These words could be either 1) a literal reference to people who are truly lame and blind or 2) it speaks about the Jebusites inside the city of Jerusalem as if they were all weak and handicapped.

2 Samuel 5:11

Hiram

This is the name of a man.

carpenters

those who work with wood

masons

those who work with stone or brick

2 Samuel 5:13

more sons and daughters were born to him

"he had more sons and daughters" or "they bore him more sons and daughters"

2 Samuel 5:14

Shammua ... Shobab ... Nathan ... Solomon

These are the names of David's sons.

who were born to him

"that his wives bore for him" or "he had"

2 Samuel 5:15

Chapter 6

2 Samuel 6:1

all the chosen men of Israel

This represents the army of the nation of Israel.

2 Samuel 6:2

from Baalah in Judah to bring up from there the ark of God

"from Baalah in Judah to take to Jerusalem the ark of God"

to bring up from there the ark of God

Jerusalem was higher than almost any other place in Israel, so it was normal for Israelites to speak of going up to Jerusalem and going down from it.

which is called by the name of Yahweh of hosts

Yahweh's name was written on the ark.

who sits enthroned over the cherubim

"who sits on his throne above the cherubim on the ark of the covenant"

2 Samuel 6:3

Abinadab ... Uzzah ... Ahio

These are names of men.

2 Samuel 6:5

Ibhar ... Elishua ... Nepheg ... Japhia

These are the names of David's sons.

2 Samuel 5:16

Elishama ... Eliada ... Eliphelet

These are the names of David's sons.

2 Samuel 5:17

David had been anointed as king over Israel

"Israel had anointed David as king"

they all went out looking for him

"the Philistine army went looking for him"

2 Samuel 5:18

Valley of Rephaim

This is the name of a place.

2 Samuel 5:20

Baal Perazim

This is the name of a place.

Yahweh has burst through my enemies before me like a bursting flood of water

"Yahweh has overwhelmed my enemies like a flood overwhelms the land"

2 Samuel 5:22

the Philistines came up again

They "came up" because the Philistines lived at a lower elevation than David's stronghold.

Valley of Rephaim

This is the name of a place.

2 Samuel 5:23

balsam woods

"Balsam" here is a type of tree, and the "woods" describe many balsam trees growing together.

2 Samuel 5:24

When you hear the sound of marching in the wind blowing through the balsam treetops

"When the wind blowing through the tops of the balsam trees sounds like men marching"

2 Samuel 5:25

Geba ... Gezer

These are the names of places.

all the house of Israel

"all the other Israelites with him"

tambourines

A tambourine is a musical instrument like the head of a drum with pieces of metal around the side that sound when the instrument is shaken or hit.

rattles

musical instruments with many small, hard objects inside a hard shell, making rhythmic noise when shaken

cymbals

two thin, round metal plates that are hit together to make a loud sound

2 Samuel 6:6

Nakon

This is the name of a man.

2 Samuel 6:7

anger of Yahweh burned

Here the "anger of Yahweh" is spoken of as if it were fire. for his sin

It was a sin for Uzzah to touch the ark because Yahweh had commanded that no one should touch the ark.

2 Samuel 6:8

Perez Uzzah

This is the name of a place. Translator may add a footnote that says, "The name 'Perez Uzzah' means 'the punishment of Uzzah.'"

to this day

This means to the time when this was being written, not to the present time in the twenty-first century.

2 Samuel 6:9

How can the ark of Yahweh come to me?

"I am too afraid to bring the ark of Yahweh with me to Jerusalem."

2 Samuel 6:10

Obed-Edom the Gittite

This is the name of a man.

2 Samuel 6:11

blessed him

Here "him" refers to Obed-Edom the Gittite.

2 Samuel 6:12

King David was told

"people told King David"

Obed-Edom's house

"Obed-Edom and his family"

2 Samuel 6:14

David danced before Yahweh with all his might

Dancing here is a form of joyfully worshiping Yahweh.

linen

a cloth made from fibers of the flax plant

2 Samuel 6:16

Michal

Michal was the daughter of King Saul and also David's first wife.

she despised him in her heart

"she looked at him with disdain" or "she sneered at him"

Chapter 7

2 Samuel 7:1

It happened

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

given him rest from all his surrounding enemies

"caused the enemy people groups to stop attacking Israel"

2 Samuel 7:2

I am living in a house of cedar

"I am living in a strong, permanent house"

the ark of God is staying in the middle of a tent

"the ark of God is staying in a temporary place"

2 Samuel 7:3

do what is in your heart

"do what you think you should"

for Yahweh is with you

Here "with you" means God is helping and blessing David.

2 Samuel 7:4

the word of Yahweh came to Nathan, saying:

"Yahweh gave a message to Nathan. He said," or "Yahweh spoke this message to Nathan:"

before Yahweh

"to Yahweh"

2 Samuel 6:18

he blessed the people in the name of Yahweh of hosts

To bless "in the name of Yahweh of hosts" means to bless with Yahweh's power and authority or as his representative.

2 Samuel 6:19

cake of raisins

a baked sweet bread made with dried grapes

2 Samuel 6:20

How honored the king of Israel was today

This is an ironic statement. Michal means the opposite of what she said, and she does not believe David acted honorably. Michal speaks disrespectfully to King David about his dancing attire and behavior.

before the eyes of the slave girls

"in front of the slave girls"

crude fellows

Michal is comparing David to vulgar and foolish men.

2 Samuel 6:21

who chose me above your father

Here "your" refers to Michal.

over the people of Yahweh, over Israel

Here "the people of Yahweh" and "Israel" mean the same thing.

2 Samuel 6:22

I will be humiliated in my own eyes

"I will consider myself humiliated" or "I will consider myself a fool"

But by these slave girls you have spoken about, I will be honored

"But the slave girls of whom you have spoken will honor me"

2 Samuel 6:23

had no children to the day of her death

"was never able to bear any children"

2 Samuel 7:5

Will you build me a house in which to live?

"You will not build a house for me"

build me a house

Here the word "house" means a temple. Later Yahweh will say that he will build a house for David, but there the word "house" means a family. If your language has a word that can express both ideas, use it here.

2 Samuel 7:7

did I ever say anything to anyone from the tribes of Israel whom I appointed to shepherd my people Israel, saying, "Why have you not built me a house of cedar?"

"I never said, 'Why have you not built me a house of cedar.'" or "I never said anything to any of Israel's leaders whom I appointed to shepherd my people Israel. I never said, 'You should have built me a house of cedar.'"

anyone from the tribes of Israel whom I appointed to shepherd my people Israel

The referent of "whom I appointed" is "anyone," not "tribes." Of those from the tribes of Israel whom he had appointed to shepherd, he had told none to build him a

house.

2 Samuel 7:8

tell my servant David, 'This is what Yahweh of hosts says: I took you ... so that you would be ruler over my people Israel.'

"tell my servant David that I took him ... so that he would be ruler over my people Israel"

2 Samuel 7:9

I have been with you wherever you went. I have cut off all your enemies from before you. Now I will make your name great, like the names of the great ones of the earth

"I have been with him wherever he went. I have cut off all his enemies from before him. Now I will make his name great, like the name of the great ones of the earth"

make your name great

Here "name" represents a person's reputation.

2 Samuel 7:10

I will appoint a place

"I will choose a place"

will plant them there

Yahweh causing the people to live in the land permanently and securely is spoken of as if he would plant them in the land.

be troubled no more

"no one will ever trouble them"

2 Samuel 7:11

from the days

"from the time"

I commanded judges

After the people of Israel entered the land of Canaan and before they had kings to rule them, God appointed leaders called "judges" to lead them in times of trouble.

to be over my people Israel

"to rule my people Israel"

Now I will give you rest from all your enemies ... Yahweh declares to you that Yahweh will make you a house

"Now I will give him rest from all his enemies ... Yahweh declares to him that Yahweh will make him a house"

I will give you rest from all your enemies

"I will make all your enemies stop attacking you"

Yahweh will make you a house

Here "house" refers to David's ancestors continuing on as the rulers of Israel. In 2 Samuel 7:4 Yahweh asked David if he would be the one to build a house for Yahweh. There "house" represented a temple. If your language has a word that can express both ideas, use it here and in 7:4.

2 Samuel 7:12

When your days are fulfilled and you lie down with your fathers

These two phrases have similar meanings and are combined for emphasis. They both are polite ways to refer to death and dying.

I will raise up a descendant after you

Yahweh appointing David's descendant is spoken of as if Yahweh would raise or lift him up.

one who will come out from your body

This is an idiom that means the person will be David's descendant.

I will establish his kingdom

"I will make him to be a very powerful king"

2 Samuel 7:13

a house for my name

"a permanent dwelling for me"

I will establish the throne of his kingdom forever

"I will make his rule over Israel to last forever"

2 Samuel 7:14

I will be a father to him, and he will be my son

The prophecy in 7:12-14 refers to Solomon, David's son. But, aspects of the prophecy will be fulfilled by Jesus. So, here it is best to translate the words "father" and "son" with your normal words for a biological father and son.

2 Samuel 7:15

But my covenant faithfulness will not leave him, as I took it from Saul

"I will never stop faithfully loving him as I stopped loving Saul"

from before you

"from before David. David's house ... before him."

2 Samuel 7:16

Your house and kingdom will be confirmed forever before you

"You will live to see me establish your family and their rule over the people of Israel forever"

Your throne will be established forever

"I will cause your descendants to rule over Israel forever"

2 Samuel 7:17

all these words

"all these things." This refers to what Yahweh had said.

he told him about the entire vision

"he told him about everything Yahweh revealed to him"

2 Samuel 7:18

Who am I, Lord Yahweh, and what is my family that you have brought me to this point?

"My family and I are not worthy of this honor, Lord Yahweh."

2 Samuel 7:19

in your sight

"in your judgment"

your servant's family

"my family"

for a great while to come

"and what will happen to them in the future"

your servant

"me"

2 Samuel 7:20

What more can I, David, say to you?

"There is nothing more I can say to you."

2 Samuel 7:21

For your word's sake

"Because of what you promised to do"

to fulfill your own purpose

"to accomplish what you planned to do"

to your servant

"to me"

2 Samuel 7:22

as we have heard with our own ears

"as we ourselves have heard"

as we have heard

Here "we" refers to David and the nation of Israel.

2 Samuel 7:23

What nation is like your people Israel, the one nation on earth whom you, God, went and rescued for yourself?

"There is no nation like your people Israel, the one nation on earth whom you, God, went and rescued for yourself." to make a name for yourself

"to make all people know who you are"

for your land

"for your people"

You drove out nations

Here "nations" represents the people groups that were living in Canaan.

2 Samuel 7:25

So now

Here "now" does not mean "at this moment," but is used to draw attention to the important point that follows.

may the promise that you made concerning your servant and his family be established forever

"may you do what you promised to me and my family, and may your promise never change"

your servant and his family

"me and my family"

2 Samuel 7:26

May your name be forever great

Here "name" represents Yahweh's reputation.

the house of me, David, your servant

"my family"

is established before you

"is secure because of you" or "continues because of you"

2 Samuel 7:27

to your servant that you will build him a house

"to me that you will build me a house"

house

Here "house" represents David's family.

2 Samuel 7:28

your words are trustworthy

"I trust what you say"

2 Samuel 7:29

with your blessing your servant's house will be blessed forever

"you will continue to bless my family forever"

your servant's house

"my house" or "my family"

Chapter 8

2 Samuel 8:1

David defeated

"David and his soldiers attacked"

2 Samuel 8:2

Then he defeated

"Then they defeated"

measured their men with a line ... He measured off two lines to put to death, and one full line to keep alive

Here the "line" is a "rope." David had the soldiers lie down on the ground to be measured and sorted into three groups. The men in two groups were killed, and in the third, they were allowed to live.

2 Samuel 8:3

David then defeated Hadadezer

"David and his army then defeated the army of Hadadezer"

Hadadezer ... Rehob

These are the names of men.

Zobah

This is the name of a region in Aram.

to recover his rule

"to regain control over a region" or "to recapture a region"

2 Samuel 8:4

David hamstringed

This is a practice where the tendons in the backs of the legs are cut so that the horses cannot run.

reserved enough

"set aside enough" or "saved enough"

2 Samuel 8:5

David killed

"David and his soldiers killed"

2 Samuel 8:6

put garrisons in Aram

"ordered large groups of his soldiers to remain in Aram"

2 Samuel 8:7

David took

"David's soldiers took"

2 Samuel 8:8

King David took

"King David's soldiers took"

Tebah and Berothai

These are the names of places.

2 Samuel 8:9

Tou

These are the names of men.

Hamath

This is the name of a place.

David had defeated

"David's army had defeated"

2 Samuel 8:10

Tou ... Hadoram

These are the names of men.

2 Samuel 8:12

and Amalek

"and the Amalekites"

the plundered goods

These are the valuable items that soldiers take from the people they defeated.

2 Samuel 8:13

David's name was well known

"David was very famous"

Valley of Salt

This is the name of a place. Its exact location is unknown.

2 Samuel 8:16

Joab ... Zeruiah

See how you translated these names in 2 Samuel 2:13.

Ahilud was recorder

"Ahilud was the herald"

2 Samuel 8:17

Ahitub ... Ahimelek ... Seraiah

These are names of men.

2 Samuel 8:18

Benaiah ... Jehoiada

These are names of men.

Kerethites ... Pelethites

These are names of people-groups. These people were David's bodyguards.
the priests

Chapter 9

2 Samuel 9:1

for Jonathan's sake

"because of my love for Jonathan"

Jonathan's sake

Jonathan was Saul's son and David's best friend.

2 Samuel 9:2

Ziba

This is the name of a man.

I am your servant

Ziba calls himself "your servant" to show great respect to David.

2 Samuel 9:3

I may show the kindness of God

"I may be kind as I promised God I would be"

who is lame in his feet

"who is unable to walk"

2 Samuel 9:4

Makir ... Ammiel

These are names of men.

Lo Debar

This is the name of a place.

2 Samuel 9:6

Mephibosheth

See how you translated this in 2 Samuel 4:4.

2 Samuel 9:7

Chapter 10

2 Samuel 10:2

Hanun ... Nahash

These are the names of men.

2 Samuel 10:3

Do you really think that ... you?

"You are wrong to think that ... you!"

to spy

to secretly learn information about someone else

Has not David ... overthrow it?

"You need to know that David ... overthrow it."

in order to overthrow it

"in order to conquer us"

the city

Here "the city" refers to Rabbah, the capital city of the Ammonites.

2 Samuel 10:4

shaved off half their beards

This act was meant as an insult to humiliate the men.

2 Samuel 10:5

were deeply ashamed

Here "deeply" means "very."

then return

It is understood that they should return to Jerusalem.

2 Samuel 10:6

they had become a stench to David

"they had become offensive like a bad smell to David"

Beth Rehob ... Zobah ... Maakah ... Tob

They were probably officials who advised David on matters to do with the kingdom and not involved in temple worship.

for Jonathan your father's sake

"because I loved your father, Jonathan"

you will always eat at my table

"you will always eat with me"

2 Samuel 9:8

What is your servant, that you should look with favor on such a dead dog as I am?

"I am like a dead dog. I do not deserve for you to be kind to me."

2 Samuel 9:10

must always eat at my table

"must always eat with me"

2 Samuel 9:11

Your servant will do all that my master the king commands his servant

"I, your servant will do all that you, my king, command me to do"

2 Samuel 9:12

Mika

This is the name of the son of Mephibosheth.

All who lived in the house of Ziba

"All of Ziba's family"

2 Samuel 9:13

he always ate at the king's table

"he always ate with the king at his table"

These are the names of places.

2 Samuel 10:8

to their city gate

Here "the city" refers to Rabbah, the capital city of the Ammonites.

2 Samuel 10:10

The rest of his people he put into the hand of Abishai his brother

"He put Abishai his brother in charge of the rest of the army"

2 Samuel 10:11

for me, then you, Abishai, must rescue me

"for us, then you, Abishai, and your army must rescue us"

2 Samuel 10:14

from Abishai

"from Abishai and his soldiers"

into the city

Here "the city" refers to Rabbah, the capital city of the Ammonites.

went back to Jerusalem

"returned to Jerusalem"

2 Samuel 10:15

When the Arameans saw that they were being defeated by Israel

"when the Arameans realized that the Israelites were defeating them"

2 Samuel 10:16

Hadarezer ... Shobak

These are the names of men.

from beyond the Euphrates River
This means the east side of the Euphrates River.
They came to Helam
Here "came to" can be translated as "went to" or "gathered at"
Helam
This is the name of a place.
2 Samuel 10:17
When David was told this
"When David heard about this"
gathered all Israel together
"assembled all the army of Israel together"

Chapter 11

2 Samuel 11:1
at the time
"at the time of year"
David sent out Joab, his servants, and all the army of Israel
"David sent Joab, his servants, and all the army of Israel to war"
the army of Ammon
"the Ammonite army"
Rabbah
This is the name of a city.
2 Samuel 11:2
So it came about
"So it happened" or "So it came to pass." The author uses this phrase to introduce the next event in the story.
a woman who was bathing
"a woman who was bathing in the courtyard of her house"
2 Samuel 11:3
So David sent
"So David sent a messenger"
he asked people who would know about the woman
"the messenger asked the people who knew her about who she was"
Is not this Bathsheba ... and is she not the wife of Uriah the Hittite?
"This is Bathsheba ... and she is the wife of Uriah the Hittite."
2 Samuel 11:4
took her
"they brought her to him"
she came to him
"she came into the place where he was"
he lay with her
This is a polite way of saying that he had sexual relations with her. You may need to use a different euphemism in your language.
uncleanness
The Israelites considered a woman unclean when she was bleeding from her womb, and she needed to wash herself after the bleeding stopped. The bath she was taking in 1 Samuel 11:2 may have been this ritual bath.
2 Samuel 11:5
she sent and told David; she said, "I am pregnant."
"she sent a messenger to David, and the messenger told David that she was pregnant"
2 Samuel 11:6
Then David sent

against David and fought him
"against David and his soldiers and fought them"
2 Samuel 10:18
David killed
"David and his soldiers killed"
Shobak the commander of their army was wounded and died there
"The Israelites wounded Shobak the commander of the Aramean army, and he died there"
2 Samuel 10:19
saw that they were defeated by Israel
"realized that the Israelites had defeated them"

"Then David sent a messenger"
2 Samuel 11:7
how Joab was, how the army was doing, and how the war was going
"if Joab was well, if other soldiers were well, and how the war was progressing"
2 Samuel 11:8
Go down to your house
"Go to your house"
wash your feet
"rest for the night"
the king sent a gift for Uriah
"the king sent someone to take a gift to Uriah"
2 Samuel 11:9
his master
The word "his" refers to Uriah and the word "master" refers to David.
2 Samuel 11:10
Have you not come from a journey? Why did you not go down to your house?
"After coming from such a long journey, you should have gone down to your house."
2 Samuel 11:11
Israel and Judah
"the armies of Israel and Judah"
How then can I go into my house ... with my wife?
"It would be wrong for me to go into my house ... with my wife while the other soldiers in my army are in danger."
As sure as you are alive, I will not do this
"I solemnly promise that I will not do this"
2 Samuel 11:13
he ate and drank before him
"Uriah ate and drank with David"
2 Samuel 11:14
sent it by the hand of Uriah
"sent Uriah himself to deliver it to him"
2 Samuel 11:15
very front of the most severe battle
"very front of the battle line where the fighting is the worst"
withdraw from him
"command the soldiers to back away from him"
he may be hit and die
"he may be wounded and die"
2 Samuel 11:16
the siege upon the city
"his army surround and attack the city"

2 Samuel 11:17

some of the servants of David fell

"David's servants were killed" or "they killed some of David's servants"

and Uriah the Hittite was also killed there

"including Uriah the Hittite" or "and the men of the city also killed Uriah the Hittite"

2 Samuel 11:18

Joab sent word to David

"Joab sent a messenger to David to give a report"

2 Samuel 11:20

Why did you go so near ... from the wall?

"You should not have gone so near to the city to fight. You should have known that they would shoot from the wall." shoot from the wall

"shoot arrows at you from the top of the city wall"

2 Samuel 11:21

Who killed Abimelek son of Jerub-Besheth?

"Remember how Abimelek son of Jerub-Besheth was killed!"

Abimelek son of Jerub-Besheth

This is the name of a man. His father is also known by the name Gideon.

Did not a woman cast an upper millstone on him from the wall, so that he died at Thebez?

"Remember he died at Thebez when a woman cast an upper millstone on him from the top of the wall." millstone

a heavy stone that would roll, used to crush grain for making bread

from the wall

"from the top of the city wall"

Thebez

This is the name of a city.

Why did you go so near the wall?

"You should not have gone so near the wall!"

2 Samuel 11:23

the gate

"the city gate"

2 Samuel 11:24

their shooters shot

"their shooters shot arrows"

some of the king's servants were killed

"they killed some of the king's servants"

king's servants

"king's soldiers." These men served David as soldiers.

your servant Uriah the Hittite was killed

"they killed your servant Uriah the Hittite"

2 Samuel 11:25

for the sword devours one as well as another

"for one man can be killed by a sword the same as another man" or "for any man can die in battle"

Make your battle even stronger

"Fight even stronger"

2 Samuel 11:26

she lamented deeply

"she lamented very much" or "she lamented greatly"

2 Samuel 11:27

sorrow

a deep feeling of sadness caused by suffering, disappointment or misfortune

David sent and took her home

"David sent a messenger to her to bring her home"

displeased Yahweh

"saddened Yahweh" or "angered Yahweh"

Chapter 12

2 Samuel 12:3

the poor man had nothing except one little ewe lamb ... raised

"the only thing the poor man had was one little ewe lamb ... raised" or "the poor man had a little ewe lamb ... raised, and which he loved more than anything else he owned"

ewe lamb

a female lamb

was like a daughter to him

"he loved it as much as if it were one of his daughters"

2 Samuel 12:4

for his visitor

"for his visitor to eat"

2 Samuel 12:5

David was hot with anger against

"David became furious with" or "David became very angry with"

he raged to Nathan

This means that David spoke angrily to Nathan.

As Yahweh lives

"I declare, as surely as Yahweh lives"

to be put to death

"to be killed" or "to die"

2 Samuel 12:6

He must pay back the lamb four times over

The amount the rich man was required to pay back to the poor man was to be four times what the little lamb cost.

"He must pay the poor man four times the price of the lamb"

pity

to feel sadness and love for someone who is suffering or hurt or not loved

2 Samuel 12:7

out of the hand of Saul

"out of Saul's control" or "from Saul's control"

2 Samuel 12:8

your master's wives into your arms

"your master's wives as your own"

I also gave you the house of Israel and Judah

"I also gave you authority as king over the people of Israel and Judah"

if that had been too little

"if I had not given you enough"

2 Samuel 12:9

So why have you despised ... Yahweh, so as to do what is evil in his sight?

"You should not have despised ... Yahweh and should not have done what is evil in his sight!"

what is evil in his sight

"what he considers to be evil" or "what is evil in Yahweh's judgement"

You have struck down Uriah the Hittite with the sword

"You have arranged for Uriah the Hittite to die in battle"

You killed him with the sword of the army of Ammon

"You arranged for him to die in battle against the army of Ammon"

2 Samuel 12:10

the sword will never leave your house

"some of your descendants will always die in battle"

2 Samuel 12:11

out of your own house

"from among your own family"

Before your own eyes

"While you are watching"

he will lie with your wives

"he will have sexual relations with your wives"

in broad daylight

"openly" or "and everyone will see what is happening"

2 Samuel 12:12

before all Israel

"before all the people of Israel" or "and all the people of Israel will know about it"

2 Samuel 12:13

passed over

"forgiven"

You will not be killed

"You will not die" or "you will not die because of this sin"

2 Samuel 12:14

despised

to strongly dislike or hate someone or something

the child who is born to you

"your child who will be born"

2 Samuel 12:15

Yahweh attacked the child that ... and he was very sick

"Yahweh afflicted the child that ... and he was very sick" or

"Yahweh caused the baby that ... to become very sick"

the child that Uriah's wife bore to David

"David's child, who Uriah's wife gave birth to"

2 Samuel 12:16

implored

to beg or pray with strong desire

went inside

"went inside his room"

2 Samuel 12:17

to raise him up from the floor

"and urged him to get up from the floor"

2 Samuel 12:18

It came about

"It happened"

he did not listen to our voice

"he did not listen to us"

the seventh day

"the seventh day after he was born"

Look

This is used to get people's attention. Alternate translation:

"Listen"

What might he do to himself if we tell him that the boy is dead?!

"We are afraid that he may harm himself if we tell him that

the boy is dead!"

2 Samuel 12:19

were whispering together

"were speaking very quietly to each other"

David realized

"David understood"

2 Samuel 12:20

David arose

"David got up"

2 Samuel 12:22

Who knows whether or not Yahweh will be gracious to me, that the child may live?

"No one knows whether or not Yahweh will be gracious to me so that the child may live."

2 Samuel 12:23

But now he is dead, so why should I fast?

"Now that he is dead it would be of no use to fast any longer."

Can I bring him back again?

"I cannot bring him back to life."

I will go to him

"When I die I will go to where he is"

2 Samuel 12:25

he sent word through Nathan the prophet

"he sent Nathan to tell him"

Jedidiah

This is another name for David's son Solomon, which Yahweh chose for him.

2 Samuel 12:26

Joab fought ... he captured

"Joab and his soldiers fought ... they captured"

Rabbah

"the people of Rabbah"

2 Samuel 12:27

So Joab sent messengers to David and said

"So Joab sent messengers to David to say to him"

have taken the city's water supply

"have taken control of the city's water supply"

I have fought ... I have taken

"My soldiers and I have fought ... my soldier and I have taken"

2 Samuel 12:28

if I take

"if my soldiers and I take"

camp against

"besiege" or "surround"

take it ... take the city

"take control of it ... take control of the city"

it will be named

"people will name it"

2 Samuel 12:29

he fought

"David and his soldiers fought"

2 Samuel 12:30

a talent

"about 33 kilograms"

a precious stone

a rare gemstone such as a diamond, ruby, sapphire, emerald, or opal

The crown was placed on David's own head
"They placed the crown on David's own head"
he brought out
"they brought out"
plunder
valuable things taken from a defeated enemy
large quantities
"large amounts"
2 Samuel 12:31

Chapter 13

2 Samuel 13:1

It came about after this

"It happened after this." This phrase is used to introduce a new event to the story.

2 Samuel 13:2

Amnon was so frustrated that he became sick because of his sister

Tamar

"Amnon was so frustrated with desire for his sister Tamar that he felt sick"

2 Samuel 13:3

Jonadab son of Shimeah, David's brother

These are the names of men. Shimeah was David's brother.
shrewd

crafty or deceptive

2 Samuel 13:4

depressed

in an emotional state of extreme unhappiness

Will you not tell me?

"Will you not tell me why you are depressed?" or "Please, tell me why you are depressed."

2 Samuel 13:5

eat it from her hand

"have her serve it to me herself"

2 Samuel 13:6

I may eat from her hand

"she may serve it to me to eat"

pretended to be sick

This means he gave a false appearance of being ill.

for my sickness in front of me

"in front of me because I am sick"

2 Samuel 13:7

David sent word

"David sent a messenger"

2 Samuel 13:8

dough

a thick mixture of flour and liquid used for baking

kneaded

used her hands to mix the dough

in his sight

"in front of him" or "in his presence"

2 Samuel 13:9

So everyone went out from him

"So everyone left him"

2 Samuel 13:10

that I may eat from your hand

"and serve it to me"

2 Samuel 13:11

lie with me

He brought out the people

"David commanded his soldiers to bring out the people"

saws, iron picks, and axes

These are tools to cut wood or break up the ground.

brick kilns

ovens where bricks are dried and hardened

all the cities of the people of Ammon

"all the people of the cities of Ammon"

"have sexual relations with me"

2 Samuel 13:12

do not force me

"do not force me to have sexual relations with you"

2 Samuel 13:13

How could I be rid of my shame?

"If you do this, I would have to endure shame everywhere I go"

2 Samuel 13:15

The hatred with which he hated her was even greater than the love with which he had loved her

"He hated her even more than he had loved her"

2 Samuel 13:16

Because this great evil of making me leave is even worse

"It would be very evil to make me leave! It would be even worse"

2 Samuel 13:17

bolt the door after her

"lock the door so that she cannot come back in"

2 Samuel 13:19

put ashes on her head and tore her beautifully decorated garment. She put her hands on her head

"put ashes on her head and tore her beautifully decorated garment to show that she was very sad. Then to show her grief, she put her hands on her head"

2 Samuel 13:20

Has Amnon your brother been with you?

"Has Amnon your brother slept with you?"

keep quiet

"do not tell anyone about this"

Do not take this thing to heart

"Do not worry about what has happened"

So Tamar remained alone

This means that she did not marry.

2 Samuel 13:22

said nothing

"did not speak"

2 Samuel 13:23

shearers

These are people who cut the wool from sheep.

Baal Hazor

This is the name of a place.

2 Samuel 13:24

See now, your servant

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

your servant

Absalom is calling himself "your servant" to show respect.
 has sheep shearers
 It was customary for people in Israel to have a party after they had sheared their sheep.
 may the king
 Although he is talking to his father the king, he calls him "the king" instead of "you" to show respect for him.
 2 Samuel 13:26
 please let my brother Amnon go with us
 The oldest son could often represent his father in Israelite culture. Amnon was David's oldest son.
 Why should Amnon go with you?
 David knew that Amnon was not Absalom's friend.
 2 Samuel 13:27
 Absalom pressed David
 "Absalom begged David for Amnon to come"
 all the king's sons
 "the rest of the king's sons"
 2 Samuel 13:28
 Do not be afraid
 "Do not be afraid that you will be blamed for killing the king's son"
 Have I not commanded you?
 "I have commanded you to do this." or "I will be the one guilty for killing him because I have commanded you to do this."
 not commanded you
 "not commanded you to kill him"
 2 Samuel 13:29
 every man
 This refers to the king's sons who left the celebration.
 2 Samuel 13:30
 on the road
 "travelling along the road"
 that the news came to David saying
 "that someone came and reported the news to David saying"
 2 Samuel 13:31

Chapter 14

2 Samuel 14:1
 Zeruiah
 See how you translated this man's name in 2 Samuel 2:13.
 2 Samuel 14:2
 sent word to Tekoa and had a wise woman brought
 "sent someone with a message to Tekoa and had him bring a wise woman back"
 Tekoa
 This is the name of a place.
 the dead
 "someone who has died"
 2 Samuel 14:4
 she lay facedown on the ground
 "she showed her respect to the king by lying facedown on the ground"
 2 Samuel 14:6
 One struck the other
 "One of my sons hit the other son with something"
 2 Samuel 14:7

Then the king arose
 "Then the king stood up"
 tore his clothes, and lay on the floor
 "tore his clothes, and threw himself on the floor grieving"
 with their clothes torn
 "and tore their clothes, mourning with the king"
 2 Samuel 13:32
 Let not my master believe
 "My master, do not believe"
 my master
 Jonadab calls David "my master" to show respect.
 Amnon violated his sister
 This is a polite way of saying that Amnon raped his sister.
 2 Samuel 13:33
 let not my master the king
 "my master the king, do not"
 take this report to heart
 "worry about this report"
 2 Samuel 13:34
 keeping watch
 "who was guarding" or "who was guarding at the city wall"
 raised his eyes
 "looked up"
 2 Samuel 13:36
 raised their voices
 "cried out"
 2 Samuel 13:37
 Talmai ... Ammihud
 These are the names of men.
 for his son
 "for his son Amnon"
 2 Samuel 13:39
 The mind of King David longed
 "King David longed"
 for he was comforted concerning Amnon and his death
 "because he was no longer grieving about Amnon being dead." This refers to three years after Absalom fled to Geshur.

the whole clan
 "my entire family"
 your servant
 To show respect for the king the woman refers to herself as "your servant."
 put him to death
 "kill him"
 they would also destroy the heir
 "if they did this, they would be destroying our family's heir"
 Thus they will put out the burning coal that I have left
 "In this way they will kill the only child I have left"
 neither name nor descendant
 "no son to preserve our family's name"
 on the surface of the earth
 "on the earth." This descriptive phrase emphasizes that the family line would not continue on earth after the husband died. "The surface of the earth" refers to the ground on which people walk.
 2 Samuel 14:8

I will command something to be done for you
 "I will take care of this matter for you"
 2 Samuel 14:9
 may the guilt be on me and on my father's family
 "if anyone blames you for helping our family, may my family be considered guilty instead"
 The king and his throne
 "The king and his descendants" or "The king and his family" are guiltless
 "will be innocent regarding the matter"
 2 Samuel 14:10
 says anything to you
 "threatens you" or "speaks threats to you"
 he will not touch you anymore
 "I will make sure he does not threaten you again"
 2 Samuel 14:11
 Please, may the king call to mind Yahweh your God
 "Please promise in the name of Yahweh your God" the avenger of blood
 "the man who wants to avenge my son's brother's death" destroy anyone further
 "cause anyone else to die." This is in addition to the brother who already died.
 that they will not destroy my son
 "that they will not kill my son" or "that they will not execute my son"
 As Yahweh lives
 "I promise you, as surely as Yahweh lives" or "In Yahweh's name I promise"
 not one hair of your son will fall to the ground
 "your son will be completely safe"
 2 Samuel 14:12
 speak a further word to
 "talk about something else to." The woman is requesting to speak to the king about another topic.
 Speak on
 "You may speak to me"
 2 Samuel 14:13
 Why then have you devised such a thing against the people of God?
 "What you have just said proved that you did wrong."
 the king is like someone who is guilty
 "the king has declared himself guilty"
 his banished son
 "his son whom he banished"
 2 Samuel 14:14
 For we all must die, and we are like water spilled on the ground ... up again
 "We all must die, and after we die we cannot be brought back to life again"
 not to remain outcast
 "to be allowed to return"
 2 Samuel 14:15
 it is because the people have made me afraid
 "I have come because the people have made me afraid"
 2 Samuel 14:16
 from the hand of the man
 "out of the control of the man"
 2 Samuel 14:17
 the word of my master the king

"the message of my master the king"
 for as an angel of God, so is my master ... from evil
 "for the king is like an angel of God because they both know how to tell good from evil"
 2 Samuel 14:18
 Please do not hide from me anything that I will ask you
 "Please tell me the truth about everything I ask you"
 2 Samuel 14:19
 Is not the hand of Joab with you in all this
 "Has not Joab influenced you in all this" or "Did Joab send you here to speak these things"
 As you live
 "As surely as you are alive." Here the woman compares the certainty of what David has said to the certainty that he is alive, to emphasize how true his statement is.
 no one can escape to the right hand ... the king has spoken
 "no one can keep you from knowing the truth" to the right hand or to the left
 "anywhere at all" or "anywhere"
 2 Samuel 14:20
 is wise, like the wisdom of an angel of God
 "you are very wise, like an angel of God"
 2 Samuel 14:21
 So the king said to Joab
 "Then the king summoned Joab and said to him"
 See now, I
 The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. "Please listen carefully:
 this thing
 "what you want me to do"
 2 Samuel 14:22
 Joab lay facedown on the ground
 Joab did this to honor the king and show his gratitude.
 your servant
 To show respect for the king Joab refers to himself as "your servant."
 I have found favor in your eyes
 "you are pleased with me" or "you have approved of me" in that the king
 "because the king"
 the king has performed the request of his servant
 "you have done what I asked you to do"
 2 Samuel 14:24
 but he may not see my face ... the king's face
 "but he may not see me ... the king"
 2 Samuel 14:25
 there was no one praised for his handsomeness more than Absalom
 "people praised Absalom for his handsomeness more than they praised anyone else"
 handsomeness
 good and pleasing appearance, especially of the face
 From the sole of his foot to the top of his head there was no blemish in him
 "There were no blemishes on any part of his body"
 2 Samuel 14:26
 two hundred shekels
 "two and a half kilograms"
 the weight of the king's standard

The king had weights that determined the standard weight of the shekel and other weights and measurements.
2 Samuel 14:27
To Absalom were born three sons and one daughter
"Absalom had three sons and one daughter"
2 Samuel 14:28
the king's face
"the king"
2 Samuel 14:29
Absalom sent word for Joab
"Absalom sent a messenger to Joab asking him"
to send him to the king
"to come to him and to intercede for him so that he could see the king"

Chapter 15

2 Samuel 15:1
It came about
This phrase is used to introduce the next event in the story.
with fifty men to run before him
"with fifty men to run before him to honor him"
2 Samuel 15:2
Your servant
When a man would respond to Absalom's question he would refer to himself as "your servant" to honor Absalom.
2 Samuel 15:3
So Absalom would say to him
"Absalom would ask him what his problem was, and the man would then explain to Absalom why he sought justice. Absalom would then say to him"
to hear your case
"to judge your case" or "to oversee your case"
2 Samuel 15:5
put out his hand and take hold of him and kiss him
"greet him as a friend by embracing him and kissing him"
2 Samuel 15:6
who came to the king for judgment
"who came to the king for him to judge over their disputes"
So Absalom stole the hearts of the men of Israel
"In this way, Absalom convinced the men of Israel to be loyal to him"
2 Samuel 15:7
at the end of four years that Absalom
"four years after Absalom had returned to Jerusalem, he" and pay a vow that I have made to Yahweh in Hebron
"to Hebron and there fulfill a vow that I have made to Yahweh"
2 Samuel 15:8
For your servant
Here Absalom refers to himself this way to honor the king.
2 Samuel 15:9
So Absalom arose
"So Absalom left"
2 Samuel 15:10
throughout all the tribes of Israel
"throughout the land of the tribes of Israel"
the sound of the ram's horn
"a ram's horn being blown"
2 Samuel 15:11

So Absalom sent word a second time
"So Absalom sent a messenger to Joab again with the same request"
2 Samuel 14:32
I sent word
"I sent a messenger"
to the king to say
"to say to the king on my behalf" or "to ask the king for me"
2 Samuel 14:33
bowed low to the ground before the king
"bowed low to the ground to honor the king"
the king kissed Absalom
This implies that the king forgave and restored Absalom.
The full meaning of this can be made clear.

who were invited
"who he had invited"
went in their innocence
"went innocently"
2 Samuel 15:12
he sent for Ahithophel
"he sent a messenger to go get Ahithophel who was"
Ahithophel
This is the name of a man.
Giloh
This is the name of a place.
2 Samuel 15:13
The hearts of the men of Israel are following after
"The men of Israel are loyal to" or "The men of Israel are following after"
2 Samuel 15:14
escape from Absalom ... he will quickly ... and he will bring
"escape from Absalom and his men ... he and his men will quickly ... and they will bring"
attack the city with the edge of the sword
"will attack the people of our city and kill them with their swords"
bring down disaster
This means to cause disaster to happen.
2 Samuel 15:16
to keep the palace
"to care for the palace"
2 Samuel 15:17
at the last house
"at the last house as they were leaving the city"
2 Samuel 15:18
his servants
"his soldiers." These men served David as soldiers.
2 Samuel 15:19
Ittai
This is the name of a man.
Why will you come with us?
"You do not need to go with us."
2 Samuel 15:20
why should I make you wander all over with us?
"I do not want to cause you to wander around with us."
Since you just left yesterday
"Since you have lived here only a short time"

may steadfast love and faithfulness go with you
"may Yahweh love you without ceasing and be faithful to you"
2 Samuel 15:21
As Yahweh lives, and as my master the king lives
"I solemnly promise that as surely as Yahweh and the king live"
your servant
Ittai refers to himself this way to honor the king.
whether that means living or dying
"even if I get killed supporting you"
2 Samuel 15:23
All the country wept with a loud voice
"All the people along the road wept" or "Many of the people wept"
Kidron Valley
This is the name of a place near Jerusalem.
2 Samuel 15:25
I find favor in the eyes of Yahweh
"Yahweh is pleased with me"
where he lives
"where it is kept"
2 Samuel 15:27
Ahimaaz
This is the name of a man.
Are you not a seer?
"You will be able to find out what is happening."
2 Samuel 15:28
See
"Listen"
until word comes from you
"until you send a messenger to me to inform me"
to inform me
"to tell me what is happening in Jerusalem"
2 Samuel 15:30
barefoot

Chapter 16

2 Samuel 16:1
Ziba
This is a man's name.
loaves of bread
"cakes of bread"
clusters of raisins ... bunches of figs
These phrases refer to raisins or figs pressed together.
raisins
dried grapes
a skin of wine
"a wineskin full of wine"
2 Samuel 16:2
faint
tired and weak
2 Samuel 16:3
your master's grandson
"Mephibosheth, your master's grandson"
grandson
the son of one's son or daughter
Look
"Listen"

wearing no shoes or sandals
his head covered
"his head covered in mourning"
2 Samuel 15:31
conspirators
people who join together against someone else
please turn Ahithophel's advice into foolishness
"please let whatever advice Ahithophel gives be foolishness and unsuccessful"
2 Samuel 15:32
at the top of the road
"at the top of the hill"
where God used to be worshiped
"where people once worshiped God"
Hushai
This is the name of a man.
Arkite
This is the name of a people group.
with his coat torn and earth on his head
"He had torn his clothes and put dirt on his head to show that he was very sad"
2 Samuel 15:34
you will confuse Ahithophel's advice for me
"you can serve me by opposing Ahithophel's advice"
2 Samuel 15:35
Will you not have the priests Zadok and Abiathar with you?
"Zadok and Abiathar the priests will be there to help you."
whatever you hear
This is a generalization. It means all of the important and insightful things that he hears, not every single word he hears.
2 Samuel 15:36
Ahimaaz ... Jonathan
These are the names of men.
by their hand
"their sons to tell me"

house of Israel
"the people of Israel"
will restore my father's kingdom to me
"will allow me to rule the kingdom that my grandfather ruled"
2 Samuel 16:4
I bow in humility to you
"I will humbly serve you"
Let me find favor in your eyes
"I want you to be pleased with me" or "I desire you for to be pleased with me"
2 Samuel 16:5
Shimei ... Gera
These are the names of men.
2 Samuel 16:6
the king's servants
"the king's officials"
in spite of the
"even though there were"
people and mighty men
"soldiers and bodyguards"

2 Samuel 16:7
man of blood
"murderer"
2 Samuel 16:8
Yahweh has repaid
"Yahweh has punished"
for the blood you shed within the family of Saul
"for killing many of Saul's family"
in whose place you have reigned
"in whose place you have reigned as king"
into the hand of Absalom
"into the control of Absalom"
2 Samuel 16:9
Why should this dead dog curse my master the king?
"This worthless man must not speak to the king this way."
2 Samuel 16:10
What have I to do with you, sons of Zeruiah?
"I do not want to know what you think!"
Perhaps he is cursing me because
"He may be cursing me because"
Who then could say to him, 'Why are you cursing the king?'
"No one then can ask him, 'Why are you cursing the king?'"
2 Samuel 16:11
wants to take my life
"wants to kill me"
How much more may this Benjamite now desire my ruin?
"Of course this Benjamite desires me to be killed!" or "I am
not surprised this Benjamite desires to kill me!"
Leave him alone and let him curse
"Do not stop him from cursing me"
2 Samuel 16:12
will look at
"will consider"
the misery unleashed on me
Here David speaks of misery as if it were a dangerous
animal that the Benjamite unleashed on him.
2 Samuel 16:13
Shimei went beside him up on the hillside
Shimei was walking parallel to David and his men, though
Shimei was up higher on the hillside.
2 Samuel 16:17

Chapter 17

2 Samuel 17:1
arise and
"begin to"
2 Samuel 17:2
come on
"come to"
will surprise him with fear
"will surprise him and make him afraid"
I will attack only the king
"I will kill only the king"
2 Samuel 17:3
like a bride coming to her husband
"and they will come happily, like a bride is happy when she
comes to her husband" or "and they will come happily"
under you
"under your authority"

loyalty
a strong feeling of support and love
Is this your loyalty to your friend? Why did you not go with him?
"You have been a loyal friend to David; you should have
gone with him."
2 Samuel 16:18
The one whom ... that is the man ... with him
"you are the one whom ... you are the man ... with you"
2 Samuel 16:19
what man should I serve? Should I not serve in the presence of his son?
"I should serve only David's son, so I will serve in his
presence." or "I should serve you, for you are David's son."
2 Samuel 16:21
Go to your father's concubines
"Have sexual relations with your father's concubines" or
"Lie with your father's concubines"
to keep the palace
"to take care of the palace"
become a stench to your father
"become offensive to your father" or "greatly insulted
father"
Then the hands of all who are with you will be strong
"The news of this will strengthen the loyalty of all who
follow you"
2 Samuel 16:22
they spread
"they set up"
in the sight of all Israel
"where the Israelites could see him go into the tent"
2 Samuel 16:23
Now the advice of Ahithophel ... was as if a man heard
"Now people trusted the advice of Ahithophel in those days
in the same way they would have trusted it if had come"
as if a man heard from the mouth of God himself
"as if God had said it with his own mouth" or "as if a man
heard it spoken by God himself"
all of Ahithophel's advice was viewed by both David and Absalom
"both David and Absalom viewed all of Ahithophel's
advice"
was viewed
"was thought of"

2 Samuel 17:8
they are like a bear robbed of her cubs
"they are angry, like a mother bear whose cubs have been
take from her" or "they are very angry"
a bear
a large furry animal that walks on four legs and has sharp
claws and teeth
is a man of war
"has fought in many battles"
2 Samuel 17:9
pit
a deep hole in the ground
or in some other place
"or hidden in some other place"
when some of your men have been killed
"when his soldiers kill some of your men"

A slaughter has taken place among the soldiers who follow Absalom
 "Many of the soldiers who follow Absalom have been slaughtered" or "The enemy soldiers have killed many of the soldiers who follow Absalom"
 2 Samuel 17:10
 whose hearts are like the heart of a lion
 "who are as brave as lions" or "who are very brave"
 2 Samuel 17:11
 that all Israel should be gathered together to you
 "that you should gather together all of the Israelite soldiers"
 from Dan to Beersheba
 "from the whole nation of Israel"
 as numerous as the sands that are by the sea
 "so many that they can barely be counted"
 that you go to battle in person
 "then lead them yourself into battle"
 2 Samuel 17:12
 come on him
 This means to purposefully go to where he is and then to attack.
 we will cover him as the dew falls on the ground
 "we will overwhelm and completely defeat David's army"
 dew
 the fog or misty cloud of water that can fall onto the ground during the night, covering the ground and leaving it wet in the morning
 We will not leave even one of his men ... alive
 "We will kill every one of his men"
 him himself
 "David himself"
 2 Samuel 17:13
 then all Israel
 "then all of our soldiers"
 will bring ropes to that city and we will drag it into the river
 "will destroy the city and drag the stones to the river with ropes"
 until there is no longer even a small stone found there
 "until the city is completely destroyed"
 2 Samuel 17:14
 the rejection of Ahithophel's good advice
 "for the men of Israel to reject Ahithophel's good advice"
 to bring destruction on Absalom
 "to cause a disaster to happen to Absalom"
 2 Samuel 17:15
 Zadok ... Abiathar
 See how you translated these men's names in 2 Samuel 15:24.
 in such and such a way
 This phrase, meaning "like this," refers to what Ahithophel advised Absalom earlier beginning in 2 Samuel 17:1.
 2 Samuel 17:16
 the fords of the wilderness
 A ford is a shallow part of a river where people can walk across. The word "wilderness" here probably refers to the Arabah, the land along both sides of the Jordan River.
 by all means
 "be sure to" or "make sure that you"
 the king will be swallowed up
 "the king will be killed"

2 Samuel 17:17
 When the message came
 "When she brought them a message"
 spring of Rogel
 This is the name of a place.
 2 Samuel 17:18
 So Jonathan and Ahimaaz went away
 "Jonathan and Ahimaaz found out what the young man had done, so they went away"
 Bahurim
 This is the name of a small town.
 they descended
 "they lowered themselves and hid"
 2 Samuel 17:20
 Absalom's servants
 These were probably soldiers, not house servants.
 the woman of the house
 "the man's wife"
 2 Samuel 17:21
 It came about
 "It happened." This phrase marks the next event in the story.
 cross quickly over the water
 "cross quickly over the river"
 has given such and such advice
 "has advised that Absalom send him with an army to attack you now"
 2 Samuel 17:22
 By morning daylight not one of them had failed to cross over the Jordan
 "By morning daylight every one of them had crossed over the Jordan"
 2 Samuel 17:23
 Ahithophel saw
 "Ahithophel knew" or "Ahithophel realized"
 his advice had not been followed
 "Absalom had not followed his advice"
 saddled his donkey
 placed a blanket or small leather seat on the donkey so he could sit on it
 set his house in order
 "prepared for his death"
 So
 "And this is how"
 was buried
 "they buried him"
 2 Samuel 17:25
 Amasa ... Joab ... Jether ... Nahash
 These are the names of men.
 Ishmaelite
 This word means that the person is descended from Ishmael. Some versions say "Israelite" here. See the footnote. You may want to choose the word that is used in the majority language Bible in your area.
 who went to Abigail
 "who had sexual relations with Abigail" or "who lay with Abigail"
 Abigail ... Zeruah
 These are the names of women.
 2 Samuel 17:27

Mahanaim ... Rabbah ... Lo Debar ... Rogelim
These are the names of cities or places.
Shobi ... Nahash ... Makir ... Ammiel ... Barzillai
These are the names of men.

Ammonites ... Gileadites
These are the names of people groups.

2 Samuel 17:28

sleeping mats and blankets

A mat is something soft to sleep on, and a blanket is a cloth covering for warmth.

flour

crushed grain made into powder and used to make bread

roasted

cooked with dry heat

beans

seeds that are cooked and eaten

lentils

a kind of seed that is cooked and eaten

2 Samuel 17:29

curds

milk that has soured and become solid

thirsty

in need of water or some other drink

Chapter 18

2 Samuel 18:1

David counted the soldiers who were with him and appointed

"David commanded for the soldiers who were with him to be counted and he appointed" or "David arranged the soldiers who were with him and appointed"

captains of thousands and captains of hundreds

"captains of large military divisions and captains of smaller military divisions"

captains

A captain is a person who is in authority over a group of soldiers.

2 Samuel 18:2

one-third ... another third

"one-third of the army ... another third of the army." A

"third" is one part out of three equal parts.

Gittite

This refers to a person from Gath, which is a Philistine city.

I will certainly go out with you myself, too

"I myself will go with you to battle" or "I personally will go with you into battle"

2 Samuel 18:3

half of us

The word "half" refers to one out of two equal parts.

you are worth ten thousand of us

"they would rather kill you than to kill 10,000 of us" or "killing you is worth more to them than killing a great number of us"

that you be ready to help us from the city

"that you stay here in the city and send help to us"

2 Samuel 18:5

Deal gently for my sake with the young man, with Absalom

"For my sake, do not harm the young man, Absalom." The phrase "Deal gently" means to be kind to someone and not to harm them.

my sake

"my well-being" or "my account"

2 Samuel 18:6

went out into the countryside against Israel

"went out into the countryside and fought against Israel"

against Israel

"against the Israelite soldiers"

2 Samuel 18:7

The army of Israel was defeated there before the servants of David

"There the servants of David defeated the army of Israel"

servants of David

"David's soldiers." These men served David as soldiers.

a great slaughter

an event where many people are brutally killed

2 Samuel 18:8

more men were consumed by the forest than by the sword

"dangerous things in the forest killed more men than

David's soldiers killed with their swords"

2 Samuel 18:9

Absalom happened to meet some of David's servants

"During the battle, Absalom happened to meet some of David's servants"

his head was caught up in the tree branches

"his hair was caught in the tree branches"

dangling

hanging or swinging loosely

between the ground and the sky

"in the air"

2 Samuel 18:10

Look

"Listen"

2 Samuel 18:11

Why did you not strike him down to the ground?

"You should have struck him down to the ground!" or "You should have killed him immediately!"

ten silver shekels

"ten silver coins" or "110 grams of silver"

belt

This is a special belt that shows people that someone is a great soldier and should be honored.

2 Samuel 18:12

a thousand silver shekels

"1,000 silver coins" or "11 kilograms of silver"

would not have reached out my hand against the king's son

"would not have attacked the king's son"

No one must touch

"No one must harm" or "Do not harm"

2 Samuel 18:13

a falsehood

"doing something that is wrong" or "by disobeying the king"

there is nothing hidden from the king

"there is nothing that the king does not know" or "the king

hears about everything that happens"

2 Samuel 18:14

I will not wait for you

"I will not waste anymore time talking to you"

heart of Absalom
"chest"
2 Samuel 18:15
armor
"armor and weapons"
2 Samuel 18:16
Then Joab blew the ram's horn, and the army returned from pursuing Israel, for Joab held back the army
"Then Joab blew the ram's horn to call back the army, and the army returned from pursuing Israel"
returned from pursuing Israel
"returned from pursuing the Israelite army"
2 Samuel 18:17
They took Absalom and threw him
"They took Absalom's body and threw it"
they buried his body under a very large pile of stones
"they covered his body with a huge pile of stones"
while all Israel fled
"while all the Israelite soldiers ran away"
his own tent
"his own home." The Israelites were living in houses at this time.
2 Samuel 18:18
the King's Valley
This is the name of a place.
to carry along the memory of my name
"to carry on my family name, by which people would remember me"
so it is called Absalom's Monument to this very day
"so people called it Absalom's Monument from that day on"
2 Samuel 18:19
run to the king with the good news
"run to tell the king the good news"
the hand of his enemies
"the control of his enemies"
2 Samuel 18:20
the bearer of news

Chapter 19

2 Samuel 19:1
Look, the king is weeping
"Listen, the king is weeping"
2 Samuel 19:2
So the victory that day was turned into mourning for all the army
"So instead of celebrating victory that day, the whole army mourned"
2 Samuel 19:3
like people who are ashamed sneak away when they run from battle
"in the same way that people who had run away from battle would sneak away because they were ashamed"
2 Samuel 19:4
The king covered his face
"The king showed his grief by covering his face"
2 Samuel 19:5
You have shamed the faces of all your servants today
"You have caused all your soldiers to hide their faces in shame today" or "You have caused all of your servants to be ashamed today"
2 Samuel 19:6

"the one who tells the news"
you will bear no news
"you will not tell the news to the king"
2 Samuel 18:21
tell the king what you have seen
Joab is telling him to go and tell the king about the news of the battle.
2 Samuel 18:24
raised his eyes
"looked out beyond the city"
2 Samuel 18:25
there is news in his mouth
"he has news to tell us"
2 Samuel 18:28
He bowed himself before the king with his face to the ground
"He bowed himself before the king with his face to the ground to honor the king"
Blessed be Yahweh
"Praise Yahweh." Here "bless" means to praise.
the men who lifted up their hand against my master the king
"the men who opposed and fought against my master the king"
2 Samuel 18:29
a great disturbance
This means that people were acting as though things were not right.
2 Samuel 18:31
rose up against
"opposed"
2 Samuel 18:32
The enemies of my master the king, ... should be as that young man is
"I would like all your enemies ... to die the way that young man died"
2 Samuel 18:33
was deeply unnerved
"was very unhappy" or "was trembling with grief"

nothing to you
"are worth very little to you"
if Absalom had lived, and we all had died, then that would have pleased you
Joab imagined how David would have felt if Absalom had lived and if all the men who had fought to help David had died. He said this because he was angry that David was still mourning for Absalom.
2 Samuel 19:7
I swear by Yahweh
"I swear, as surely as Yahweh is alive"
if you do not go, not one man will remain with you
"only if you go will any of your men remain with you" or "if you do not go, all of your men will leave you"
not one man will remain with you
"not one man will remain loyal to you"
2 Samuel 19:8
all the people were told
"many of the men who were there heard others saying"
Look, the king is sitting

"Listen, the king is sitting"
 So Israel fled
 "And every Israelite soldier fled" or "And all of the Israelite soldiers fled"
 his tent
 "his home." The Israelites were living in houses in those days.
 2 Samuel 19:9
 out of the hand of our enemies
 "from under the control of our enemies" or "from our enemies' control"
 out of the hand of the Philistines
 "from under the control of the Philistines" or "from the Philistines' control"
 out of the land because of Absalom
 "out of the country fleeing from Absalom"
 2 Samuel 19:10
 why do you say nothing about bringing the king back?
 "we should be talking about bringing the king back."
 the king
 This refers to David.
 2 Samuel 19:11
 sent to Zadok and to Abiathar
 "sent a messenger to Zadok and to Abiathar"
 Why are you the last to bring the king back ... to bring him back to his palace?
 "You should have been the first to favor the king and bring him back to the palace, not the people of the nation of Israel."
 since the talk of all Israel favors the king, to bring
 "since all Israel speaks favorably about the king and desires to bring" or "since what the people of Israel are saying is in the king's favor, to bring"
 to bring the king back to his palace
 "to restore the king's authority as king"
 2 Samuel 19:12
 You are my brothers, my flesh and bone
 "You are my brothers, and we have the same flesh and bone" or "You are my brothers, my close relatives"
 Why then are you the last to bring back the king?
 "You should have been the first, not the last, to bring back the king."
 2 Samuel 19:13
 my flesh and my bone
 "my relative"
 God do so to me
 "May God kill me"
 2 Samuel 19:14
 he won the hearts
 "he won the loyalty"
 as one man
 "and they were united together" or "they were united in their loyalty to the king"
 They sent to the king
 "They sent a messenger to the king"
 2 Samuel 19:16
 Gera
 This is the name of a man.
 2 Samuel 19:17

in the presence of the king
 "at the place where the king was"
 2 Samuel 19:19
 call to mind
 "remember"
 your servant
 Here Shimei refers to himself this way to humble himself before the king and honor the king.
 not take it to heart
 "not be bothered by it" or "forget about it"
 2 Samuel 19:21
 Should not Shimei be put to death for this, because he cursed Yahweh's anointed?
 "Shimei should be put to death because he cursed Yahweh's anointed."
 Yahweh's anointed
 "the man that Yahweh has anointed as king"
 2 Samuel 19:22
 What have I to do with you ... that you should today be adversaries to me?
 "We have nothing in common with you, you sons of Zeruiah! You have no good reason to become my adversaries today."
 Will any man be put to death today in Israel? For do I not know that today I am king over Israel?
 "No person will be executed today in the nation of Israel, because today I am the one who is king over all of Israel."
 Will any man be put to death
 "Will any man be killed" or "Will I order any man to die"
 For do I not know that today I am king over Israel?
 Possible meanings of this rhetorical question are 1) "I know that I am still king of Israel." or 2) "Today I am the one who is king over Israel!"
 2 Samuel 19:24
 He had not dressed his feet
 "He had not cared for his feet." Mephibosheth's feet were crippled. This phrase means that he had not taken proper care of his feet.
 2 Samuel 19:25
 Why did you not go with me, Mephibosheth?
 "Why did you not go with me when I left Jerusalem, Mephibosheth?"
 2 Samuel 19:27
 my master the king is like an angel of God
 "my master the king is as wise as an angel of God"
 do what is good in your eyes
 "do what you believe to be the right thing to do"
 2 Samuel 19:28
 all my father's house were dead men before my master the king
 "all my father's house deserved for my master the king to order them to be executed"
 my father's house
 "my father's relatives"
 What right therefore have I that I should still cry any more to the king?
 "Therefore, I have no right to ask the king to do anything else for me."
 2 Samuel 19:29
 Why explain anything further?
 "You do not need to explain this any further." or "You

certainly do not need to say any more."

2 Samuel 19:31

the Jordan

the Jordan River

2 Samuel 19:32

had furnished the king with provisions

"had provided what the king needed"

2 Samuel 19:34

How many days are left in the years of my life, that I should go up with the king to Jerusalem?

"I am certainly not going to live many more years. There is no good reason for me to go up with the king to Jerusalem."

2 Samuel 19:35

Can I distinguish between good and bad?

"I cannot distinguish between what is desirable and what is not."

Can your servant taste what I eat or what I drink?

"I cannot enjoy the taste of what I eat and drink."

Can I hear any more the voice of singing men and singing women?

"I cannot hear well the voices of singing men and singing women."

Why then should your servant be a burden to my master the king?

"Your servant should not go with you and be a burden to you."

2 Samuel 19:36

Why should the king repay me with such a reward?

"I do not know why the king would repay me with such a great reward"

2 Samuel 19:37

Kimham

This is the name of a man.

by the grave of my father and my mother

"where my father's and my mother's graves are" or "where my father and my mother are buried"

Let him cross over

"Let him cross over the Jordan"

2 Samuel 19:38

Chapter 20

2 Samuel 20:1

to be at the same place

This refers to the town of Gilgal.

Sheba ... Bikri

These are names of men.

We have no part in David, neither have we any inheritance in the son of Jesse

"The inheritance of David and his father's family does not belong to us" or "We are not a part of David and his father's family"

his tent

"his home."

2 Samuel 20:3

to keep the palace

"to take care of the palace"

in a house under guard

"in a house and put a guard there"

he did not go to them

"he did not have sexual relations with them"

they were shut up

Kimham will go over with me

"Kimham will cross the river with me"

2 Samuel 19:40

crossed over to Gilgal

"crossed over the river to Gilgal"

All the army of Judah brought the king over, and also half the army of Israel

"All the army of Judah and half the army of Israel escorted the king over"

2 Samuel 19:41

Why have our brothers, the men of Judah ... and all David's men with him?

"It is not right that our brothers, the men of Judah, who did not support you as king, had the privilege of bringing you and your family back across the Jordan River."

stolen you away

"taken you away from us"

2 Samuel 19:42

Why then are you angry about this?

"But you have no reason to be upset about this."

Have we eaten anything that the king had to pay for? Has he given us any gifts?

"The king has never paid for our food, and he has never given us any gifts."

2 Samuel 19:43

we have even more right to David than you

"we have more right to serve the king and to be with the king than you do"

Why then did you despise us?

"You should not have despised us!"

Was not our proposal to bring back our king the first to be heard?

"We were the first to suggest that we bring back the king!"

the words of the men of Judah were even more severe than the words of the men of Israel

"the men of Judah spoke even more severely than the men of Israel did"

"they were shut inside the house"

widows

These are women whose husbands have died.

2 Samuel 20:6

do us more harm

"hurt us more"

your master's servants

"my soldiers." These men served David as soldiers.

pursue after

"chase after"

he will find fortified cities

"he and his men will hide in fortified cities" or "he and his men will take refuge in fortified cities"

out of our sight

"from us"

2 Samuel 20:7

Kerethites ... Pelethites

These are the names of people groups who helped to protect King David. See how you translated this man's name in 2 Samuel 8:18.

2 Samuel 20:8
 When they were
 "When Joab and the men of Judah were"
 belt
 a strip of leather or other material used to hold clothing or weapons in place
 sheathed sword
 This means the sword was in its protective covering.
 the sword fell out
 "he allowed the sword to fall on the ground so Amasa would think he was unarmed"
 2 Samuel 20:9
 my cousin
 Amasa was the son of the sister of Joab's mother.
 took Amasa by the beard with his right hand to kiss him
 This was a common way for men to greet one another.
 2 Samuel 20:10
 dagger
 a short sword that is easy to hide and was often used for close-in fighting and assassinations
 bowels spilled
 "intestines spilled"
 2 Samuel 20:11
 he who is for David
 "he who supports David" or "he who is loyal to David"
 2 Samuel 20:12
 Amasa lay wallowing in his blood
 "Amasa lay dead in his blood"
 all the people stood still ... came by him stood still
 "all the people stood still staring at the dead body ... came by him stood still, staring at his dead body"
 he carried Amasa
 "he carried Amasa's body"
 2 Samuel 20:13
 After Amasa was taken off the road
 "After the man took Amasa off the road"
 in pursuit of
 "pursuing"
 2 Samuel 20:14
 Sheba passed through
 "Sheba and his army" or "Sheba and his men"
 Abel Beth Maakah
 The names Both Abel and Beth Maakah refer to the same place and may be combined. It is a city near the tribe of Dan.
 of the Bikrites
 This is the name of a people group.
 2 Samuel 20:15
 They caught up with him
 "Joab and the soldiers caught up with him"
 against the city against the wall
 "against the city wall"
 were wreaking destruction to break down the wall
 "were doing all they could to break down the wall."
 2 Samuel 20:16
 Listen, please listen
 The repetition of "Listen" strengthens the woman's plea.
 2 Samuel 20:17
 Listen to the words of your servant

The woman refers to herself as "your servant." This is a polite way to speak to someone with greater authority.
 2 Samuel 20:18
 that advice would end the matter
 "that advice would solve the problem"
 2 Samuel 20:19
 most peaceful and faithful in Israel
 "most peaceful and faithful cities in Israel"
 city that is a mother in Israel
 "city that everyone in Israel respects like they would their mother" or "city that is very important and that Israel respects"
 Why do you want to swallow up the inheritance of Yahweh?
 "You should not destroy the city that is Yahweh's inheritance!"
 2 Samuel 20:20
 Far be it, far be it from me, that I should
 "Truly, truly, I would never"
 that I should swallow up or destroy
 "that I should swallow up or destroy your city" or "that I should swallow up or destroy the inheritance of Yahweh"
 2 Samuel 20:21
 has lifted up his hand against
 "has opposed" or "is rebelling against"
 Give up him alone
 "Hand this man over to us" or "Give this man to us"
 I will withdraw from the city
 "We will withdraw from the city"
 His head will be thrown
 "We will throw his head"
 2 Samuel 20:22
 Then the woman went to all the people in her wisdom
 "Then the wise woman spoke to all the people"
 his tent
 "his home."
 2 Samuel 20:23
 Joab was over ... Benaiah son of Jehoiada was over
 "Joab had authority over ... Benaiah son of Jehoiada had authority over"
 2 Samuel 20:24
 Adoniram was over
 "Adoniram had authority over"
 Adoniram
 This is the name of a man.
 the men who did forced labor
 "the slave workers"
 2 Samuel 20:25
 Sheva
 This is the name of a man.
 were priests
 They were probably officials who advised David on matters to do with the kingdom and were not involved in temple worship.
 2 Samuel 20:26
 Ira
 This is the name of a man.
 Jairite
 This is the name of a people group.
 David's priest

He was probably an official who advised David on matters to do with the kingdom and was not involved in temple

worship.

Chapter 21

2 Samuel 21:1

sought the face of Yahweh

This means David prayed to Yahweh for an answer about the famine.

because of Saul and his murderous family

Saul had killed many Gibeonites, and Saul's descendants are guilty because of this sin.

2 Samuel 21:2

Now

Here "Now" marks a stop in the main story. This gives background information about the Gibeonites.

2 Samuel 21:3

What should I do for you? How can I make atonement ... promises?

"What can I do to remove this sin, so that you may bless the people of Yahweh, who inherit his goodness and promises?"

2 Samuel 21:4

It is not a matter of silver or gold

"Money will not solve the problem"

2 Samuel 21:5

who schemed against us

"who made plans against us"

2 Samuel 21:6

let seven men from his descendants be handed over to us

"allow your men to give seven of his descendants to us"

we will hang them

"we will execute them by hanging"

in Gibeah of Saul

Saul was from the town of Gibeah.

the one chosen by Yahweh

"the one whom Yahweh chose"

2 Samuel 21:7

Mephibosheth

Mephibosheth was the son of Jonathan.

2 Samuel 21:8

Rizpah ... Aiah

Rizpah was a woman and her father was Aiah.

Armoni and Mephibosheth ... Adriel ... Barzillai

These are names of men. This is not the same

Mephibosheth as the son of Jonathan.

Merab

This is the name of a woman.

Meholathite

This is the name of a people group.

2 Samuel 21:9

He handed them over into the hands of the Gibeonites

"He gave them to the Gibeonites"

They were put to death

"The Gibeonites put them to death"

2 Samuel 21:11

It was told to David

"Someone told David"

2 Samuel 21:12

Jabesh Gilead

Jabesh is a town in the region of Gilead.

the public square

This is an area near the city gate where people did various kinds of business.

Beth Shan

This is the name of a place.

Gilboa

See how you translated the name of this place in 2 Samuel 1:6.

2 Samuel 21:13

who had been hanged

"whom the Gibeonites executed by hanging"

2 Samuel 21:14

Zela

This is the name of a town in Benjamin.

Kish

This is the name of a man.

his father

"Saul's father"

2 Samuel 21:16

Ishbi-Benob

This is the name of a man.

three hundred shekels

"300 shekels." This is about 3.4 kilograms.

2 Samuel 21:17

Abishai son of Zeruiah

Abishai and Zeruiah are names of men. See how you translated these names in 2 Samuel 2:18.

you do not put out the lamp of Israel

The "lamp of Israel" is a metaphor that refers to David's leadership and the idea that if David were to die, the people of Israel would have no clear direction.

2 Samuel 21:18

Gob

This is the name of a town.

Sibbekai ... Saph

These are names of men.

Hushathite ... Rapha

These are names of people groups.

Rapha

This people group was known for its giant warriors.

2 Samuel 21:19

Elhanan son of Jair ... Goliath

These are names of men.

Bethlehemite ... Gittite

These are names of people groups.

whose spear was like a weaver's beam

This means Goliath's spear was larger than a normal spear.

2 Samuel 21:20

twenty-four in number

"24 fingers and toes altogether"

2 Samuel 21:21

Jonathan son of Shimeah

These are names of men. Shimeah was David's brother.

2 Samuel 21:22

they were killed by the hand of David and by the hand of his servants

"David and his servants killed them"

Chapter 22

2 Samuel 22:2

Yahweh is my rock, my fortress

A fortress is built of many large rocks. This means Yahweh has the strength to protect his people from harm.

2 Samuel 22:3

God is my rock ... He is my shield, the horn of my salvation, my stronghold

All of these metaphors are symbols of God's strength and power. They emphasize God's ability to protect and save his people.

2 Samuel 22:5

For the waves of death surrounded me, the rushing waters of destruction overwhelmed me

David compares the wicked men who wanted to kill him to flood waters that are about to drown him.

the rushing waters of destruction

This is a picture of fast-flowing flood waters that destroy everything in their path.

2 Samuel 22:6

The cords of Sheol surrounded me; the snares of death trapped me

David speaks about death and Sheol as if they are people who are trying to trap him as a hunter traps an animal.

2 Samuel 22:7

In my distress

"In my great trouble"

he heard my voice from his temple

David is referring to the heavenly temple where Yahweh dwells. The earthly temple has not yet been built.

his ears

David speaks of Yahweh as if he had ears.

2 Samuel 22:8

Then the earth shook

This is Yahweh's response to David's cry for help from his enemies. David uses the imagery of the earth shaking to emphasize Yahweh's terrible anger.

earth shook ... heavens trembled

David speaks of the two extremes to include everything in creation.

2 Samuel 22:9

his nostrils ... his mouth

David speaks of Yahweh as if he had these human parts.

Coals were kindled by it

"The flame from his mouth set coals on fire" or "He also sent burning coals from his mouth"

were kindled by it

David uses the imagery of fire coming from Yahweh to emphasize Yahweh's terrible anger.

2 Samuel 22:10

He opened the heavens

David describes Yahweh's way of saving David from his enemies as a storm cloud gathering over a place. This emphasizes God's power and his anger.

under his feet

David speaks of God as having feet like humans.

2 Samuel 22:11

He was seen

In the original language the word translated here as "seen" is uncertain. Some other translation have "He flew."

the wings of the wind

This expression speaks of the wind as if it were a bird.

2 Samuel 22:12

rain clouds in the skies

David describes Yahweh's way of saving David from his enemies as a storm cloud gathering over a place. This emphasizes God's power and his anger.

He made darkness a tent around him

"He hid himself in the darkness"

2 Samuel 22:13

From the lightning before him coals of fire fell

Possible meanings are 1) "Out of his bright light he sent burning coals" or 2) "From his brightness he sent lightning"

From the lightning before him

David continues describing Yahweh, whom he compares to a storm, coming to save him from his enemies. This emphasizes God's power and anger towards David's enemies.

2 Samuel 22:14

The Most High shouted.

David describes Yahweh doing these actions a person would do.

2 Samuel 22:15

He shot arrows ... lightning bolts

David compares the lightning from Yahweh's storm to arrows that a soldier would use.

2 Samuel 22:16

the channels of the sea were seen

"People could see the deepest part of the sea"

2 Samuel 22:17

out of the surging water

David compares his enemies to a flood that threatens to drown him.

2 Samuel 22:18

He rescued me from my strong enemy

David's enemies were overwhelming. He praises God for delivering him from all his enemies.

2 Samuel 22:19

They came against me on the day of my distress

"My enemies fought against me when I was in great trouble"

but Yahweh was my support

"but Yahweh supported me" or "but Yahweh helped me"

2 Samuel 22:20

a wide open place

This refers to a place where there was no danger and his enemies could not trap him.

2 Samuel 22:21

to the measure of the cleanness of my hands

"because I obey his commands"

2 Samuel 22:22

I have kept the ways of Yahweh

Here "the ways of Yahweh" refers to how Yahweh wants his people to act. This means David has done what Yahweh commands.

2 Samuel 22:23

have been before me

This means David constantly reads and thinks about God's

decrees.

2 Samuel 22:24

I have kept myself from my iniquity

This refers to choosing not to sin against Yahweh.

2 Samuel 22:27

you are perverse to the twisted

Here "perverse" means to be cunning or crafty, and

"twisted" means to turn away from what is good and right.

This means God is wise in how he deals with wicked people.

2 Samuel 22:28

your eyes are against the proud

This means Yahweh watches the proud person.

you humiliate them

"you destroy their pride" or "you make them no longer proud"

2 Samuel 22:29

you are my lamp, Yahweh. Yahweh lights up my darkness

This means he gives David light and helps him to see when things seem hopeless.

2 Samuel 22:30

I can run over a troop

Here "troop" may refer to a group of soldiers or to a stone wall. Either way it means God enables David to defeat his enemies.

I can leap over a wall

"I can climb over the wall that surrounds their city"

2 Samuel 22:31

The word of Yahweh is pure

"Everything Yahweh says is true"

He is a shield

This emphasizes God's power to protect his people.

2 Samuel 22:32

For who is God except Yahweh, and who is a rock except our God?

"Yahweh alone is God. Our God alone is a rock."

2 Samuel 22:33

he leads the blameless person on his path

Yahweh keeps the blameless person safe and removes anything that may harm him.

2 Samuel 22:34

He makes my feet swift like a deer and places me on the high hills

Yahweh gives David the strength to move quickly and provides secure places for protection and rest.

2 Samuel 22:35

my hands ... and my arms

Both of these refer to David.

to bend a bow of bronze

Only a very strong man could use a bow made from metal.

2 Samuel 22:36

the shield of your salvation

David compares Yahweh's power to save him to a shield that protects a soldier from his enemy.

your favor

God answered David's prayers and granted him blessings and success over his enemies.

2 Samuel 22:37

You have made a wide place for my feet beneath me

Yahweh has put David in a safe place where his enemies cannot trap him. Here he refers to himself by his "feet" to

emphasize his ability to stand securely.

2 Samuel 22:38

pursued my enemies

"chased my enemies"

2 Samuel 22:39

I devoured them and smashed them

"I completely destroyed them like a wild animal devouring its prey"

under my feet

Here "feet" refers to the power and control of victory over his enemies.

2 Samuel 22:40

You girded me with strength for battle

"You gave me strength for battle"

you put under me those who rise up against me

"you helped me defeat those who fought against me"

2 Samuel 22:41

the back of my enemies' necks

Possible meanings are 1) David seeing the backs of the enemy as they run away or 2) David putting his foot on the back of his enemy's neck after he defeats him.

I annihilated

"I completely destroyed"

2 Samuel 22:42

they cried out to Yahweh, but he did not answer them

The time for Yahweh's judgment had come upon them.

2 Samuel 22:43

like dust on the ground ... like mud in the streets

This means that David completely destroyed his enemies.

These two phrases "like dust on the ground" and "like mud on the streets" have a similar meaning and are used for emphasis.

2 Samuel 22:44

from the disputes of my own people

This refers to those among the Israelites who rebelled against King David.

You have kept me as the head of nations

"You placed me as ruler over the nations." Here "nations" refers to other nations besides Israel.

A people that I have not known

"A foreign people"

2 Samuel 22:45

Foreigners were forced to bow to me

"Foreigners bowed down to me"

2 Samuel 22:47

May my rock be praised. May God be exalted

"May everyone praise my rock. May everyone exalt God"

my rock ... the rock

David compares Yahweh to a rock to emphasize his power to protect his people.

2 Samuel 22:48

the one who brings down peoples under me

"the one who puts the people of other nations under my rule"

2 Samuel 22:49

you lifted me up above those who rose up against me

"you saved me from my enemies and gave me honor"

from violent men

"from those who want to harm me"

Chapter 23

2 Samuel 23:1

these are the last words

This refers to what David will say in 2 Samuel 23:2-7.

the man who was highly honored, the one anointed by the God of Jacob

"the man whom the God of Jacob highly honored and anointed"

anointed by the God of Jacob

Anointing was done by pouring oil on a person's head. This was done to choose who would serve God as king or priest.

psalmist

This is a person who writes psalms or songs.

2 Samuel 23:2

by me

by David

and his word was on my tongue

"he gave me a message to speak"

2 Samuel 23:3

The God of Israel spoke, the Rock of Israel ... me

David compares God to a rock to emphasize his power to protect his people.

The one who rules righteously over men, who rules in the fear of God
These two sentences both say that the king will respect God and do what God wants him to do.

2 Samuel 23:4

He will be like the morning light ... sunshine after rain

"He will be a delight to all"

2 Samuel 23:5

ordered and sure

This means God's covenant is properly organized and will not change so David's family can trust it.

2 Samuel 23:6

because they cannot be gathered by one's hands

"because no one can pick them up with his hands without the thorns hurting him"

2 Samuel 23:7

They must be burned up where they lie

"Where thorns are found, that is where they must be burned." This means God will destroy wicked people.

2 Samuel 23:8

Josheb-Basshebeth the Tahkemonite

"Josheb-Basshebeth, a descendant of Tahkemon"

2 Samuel 23:10

The army returned after Eleazar

"The Israeli army returned to the battle field after Eleazar had already won the battle"

only to strip the bodies

"only to take what they wanted from the dead bodies of the enemies"

2 Samuel 23:11

a field of lentils

"a field where someone had planted lentils"

lentils

a flat seed, eaten like beans

the army fled

"the Israelite army ran away"

2 Samuel 23:13

Three of the thirty

These are not the same three soldiers mentioned in 2 Samuel 23:8-12.

the thirty

"the 30" or "the thirty bravest Israelite soldiers." The full meaning of this statement can be made clear.

cave of Adullam

"cave near the town of Adullam." Adullam is near Bethlehem.

2 Samuel 23:14

in his stronghold

"in his protected place"

the Philistines had established at Bethlehem

"some Philistines soldiers were controlling the village of Bethlehem"

2 Samuel 23:16

broke through the army

"fought their way through the enemy army"

2 Samuel 23:17

Should I drink the blood of men who have risked their lives?

"Drinking this water would be like drinking the blood of those men who have risked their lives to bring it to me."

2 Samuel 23:18

Abishai ... Zeruiah

These are the names of men. Translate them as in 2 Samuel 2:18.

captain over the three

This means Abishai was the leader of the three who went and got water for David.

He was renowned along with the three soldiers

"He was almost as famous as the three bravest men"

2 Samuel 23:19

Was he not even more famous than the three?

"He was even more famous than the three."

three most famous soldiers

This refers to Josheb Basshebeth, Eleazar, and Shimeah.

Abishai was not as famous as these soldiers.

2 Samuel 23:20

Kabzeel

This is the name of a city.

Jehoiada

This is the name of a man.

Ariel

This is the name of a man.

2 Samuel 23:22

he was named alongside the three mighty men

"people praise him like they praised Josheb Basshebeth, Eleazar, and Shimeah"

2 Samuel 23:23

He was more highly regarded than the thirty soldiers in general, but he was not regarded quite as highly as the three mighty men

"He was more famous than the other 30 soldiers except for the three best soldiers"

his bodyguard

a group of soldiers in charge of guarding David
2 Samuel 23:39

Chapter 24

2 Samuel 24:1

the anger of Yahweh was kindled against Israel
"the anger of Yahweh started to burn like a fire"
he moved David against them
"he caused David to oppose them"

Go, count Israel and Judah

In the law of Moses, God prohibited the kings of Israel from taking a census of fighting men. The full meaning of this statement can be made explicit.

2 Samuel 24:2

Dan to Beersheba

This phrase uses two place names Dan, in the far north, and Beersheba, in the far south, to represent the entire country.
count all the people ... fit for battle

This means to count all the men except those men who are either too young, too old, or physically unable to fight.

2 Samuel 24:4

the king's word was final against Joab

Joab and the other commanders of King David's army were not able to convince David to not take a census.

the king's word

"what the king had commanded"

2 Samuel 24:5

They crossed

"Joab and the commanders of the army crossed"

Aroer

This was a city on the northern edge of the Arnon River.

Jazer

This is a town in Gad.

2 Samuel 24:6

Tahtim Hodshi

This may refer to the town of Kadesh in the land of the Hittite people.

2 Samuel 24:8

they had gone

"Joab and the commanders had gone"

2 Samuel 24:9

Then Joab reported the total of the census of the fighting men to the king

"Then Joab told the king the total number of men ready for battle"

in Israel

This refers to the northern tribes of Israel.

who drew the sword

This metonym refers to the men who were ready to fight in the army.

of Judah

This refers to the southern tribe of Judah.

2 Samuel 24:10

David's heart afflicted him

"David felt guilty"

Now, Yahweh, take away your servant's guilt

David refers to himself as "your servant." This is a polite way to speak to someone with greater authority.

2 Samuel 24:11

thirty-seven in all
"there were 37 total"

the word of Yahweh came to the prophet Gad, David's seer, saying,
"Yahweh gave a message to the prophet Gad, David's seer.
He said," or "Yahweh spoke this message to the prophet Gad, David's seer:"

David's seer

This means Gad was the official prophet in the royal palace.

2 Samuel 24:14

I am in deep trouble

"I am in terrible trouble"

Let us fall into Yahweh's hands rather than into the hand of man

"Let Yahweh and not people punish us"

2 Samuel 24:15

a fixed time

This is the time God decided he would stop the plague.

2 Samuel 24:16

Yahweh changed his mind because of the harm

"Yahweh felt grieved about the harm"

Now draw back your hand

"Do not harm them any longer"

Araunah

This is the name of a man.

the threshing floor

A threshing floor was a hard, flat surface where edible grain was separated from chaff.

2 Samuel 24:17

I have sinned, and I have acted perversely

"I have sinned terribly"

But these sheep, what have they done?

"These ordinary people have done nothing wrong."

Please let your hand punish me

"Please punish me"

2 Samuel 24:20

bowed to the king with his face to the ground

He was showing deep respect and honor to the king.

2 Samuel 24:21

so that the plague may be removed from the people

"so that Yahweh will remove this plague from the people"

2 Samuel 24:22

what is good in your sight

"what you think is good" or "what is good in your judgement"

threshing sledges

heavy boards used to separate grain from the rest of the wheat plant

2 Samuel 24:24

I will not offer ... anything that costs me nothing

"I will only offer ... something that I have paid for"

fifty shekels

"50 shekels." A shekel is 11 grams.

2 Samuel 24:25

on behalf of the land

"on behalf of the people of Israel"

the plague on Israel was confined

"God confined the plague that had been on Israel" or "God took the plague away from Israel"

Chapter 1

1 Kings 1:1

General Information

1 Kings is a continuation of 2 Samuel. This chapter records the beginning of the reign of Solomon (chapters 1-11) after the death of David. David did not announce who was to succeed him and because of this, there was fighting between David's sons over who should be king. Adonijah invited guests to a banquet and declared himself king. Then those favoring Solomon told David and he declared Solomon the new king.

old and advanced in years

"very old."

1 Kings 1:3

So they searched

"So the king's servants searched"

Abishag

This is a woman's name.

Shunammite

a person from the city of Shunem

the king

"King David"

1 Kings 1:4

the king did not know her

"the king did not have sexual relations with her"

1 Kings 1:5

Adonijah son of Haggith

Haggith was a wife of David.

exalted himself

"began to boast"

horsemen with fifty men to run ahead of him

These are men who drive chariots pulled by horses, going ahead to clear the way and protect the king.

1 Kings 1:6

had never troubled him, saying

"had never wanted to make him angry, so he never even asked him"

Why have you done this or that?

"You should know that what you have done is wrong."

born next after Absalom

David was the father of both Absalom and Adonijah, but they had different mothers. Absalom was born, then Adonijah.

1 Kings 1:7

He conferred with Joab

"Adonijah discussed his plans with Joab"

Joab ... Zeruiah ... Abiathar ... Adonijah

These are names of men.

followed Adonijah and helped him

"supported and helped Adonijah" or "promised to support and help Adonijah"

1 Kings 1:8

Zadok ... Benaiah ... Jehoiada ... Nathan ... Shimei ... Rei

These are names of men.

1 Kings 1:9

fattened calves

"calves that were given plenty of food so that they would be fat" or "young cows that were specially prepared for sacrifice"

stone of Zoheleth

This is a rocky area near Jerusalem.

En Rogel

This was the name of a spring where people got water.

all his brothers ... all the men

This is a generalization.

all his brothers, the king's sons

These phrases refer to the same people.

men of Judah, the king's servants

These phrases refer to the same people.

1 Kings 1:11

Have you not heard ... it?

"You do not seem to have heard ... it."

that Adonijah son of Haggith has become king

"that Haggith's son Adonijah is trying to become king"

Haggith

Adonijah's mother and a wife of David.

1 Kings 1:13

did you not swear to your servant ... throne?

"you swore to your servant ... throne."

to your servant

"to me, your servant"

he will sit on my throne

"he will be king just as I was"

Why then is Adonijah reigning?

"So then, Adonijah should not be reigning."

1 Kings 1:14

confirm your words

"tell him that what you have said is true."

1 Kings 1:15

the king's room

"the room in which the king slept"

Abishag the Shunammite

See how you translated this in 1 Kings 1:3.

1 Kings 1:16

bowed down and showed respect before the king

"bowed close to the ground in front of the king."

What do you desire?

"What can I do for you?"

1 Kings 1:17

you swore to

"you yourself swore to"

your servant

"me, your servant". See 1 Kings 1:13.

Yahweh

This is the name of God that he revealed to his people in the Old Testament.

he will sit on my throne

See how you translated this in 1 Kings 1:13.

1 Kings 1:18

see

"listen" or "pay attention to what I am about to tell you"

1 Kings 1:20

the eyes of all Israel are on you, waiting

"all the people of Israel are waiting expectantly"

1 Kings 1:21

when my master the king lies down with his fathers

"when you sleep with your fathers"

lies down with his fathers

"dies."

I and my son Solomon will be regarded as criminals

"the new king will regard my son Solomon and me as criminals"

1 Kings 1:24

have you said, 'Adonijah will reign after me, and he will sit on my throne?'

"have you said that Adonijah will reign after you, and he will sit on your throne?"

1 Kings 1:25

eating and drinking before him

"eating and drinking with him". The main idea is that the people Nathan named were with Adonijah and they were celebrating together.

1 Kings 1:27

Has my master the king done this without telling us, your servants, who should sit on the throne after him?

"Have you, my master the king, done this without telling us, your servants, who should sit on the throne after you?"

Nathan refers to David in the third person. This is a way of showing respect to the king. It can be stated in second person.

1 Kings 1:28

came into the king's presence

"came before the king" or "came back to the king"

1 Kings 1:29

made an oath

"made a solemn promise,"

1 Kings 1:31

May my master King David live forever

Bathsheba knew David would not live forever; this is a way of saying that he is a good king.

1 Kings 1:32

General Information:

David anoints Solomon king.

1 Kings 1:33

the servants of your master

"my servants". David speaks of himself as if he were speaking of someone else; so Zadok, Nathan, and Benaiah would remember that David is still king.

Gihon

This is the name of a water spring.

1 Kings 1:35

General Information:

King David continues to speak on behalf of Solomon as the one who will become king.

1 Kings 1:36

Let it be so!

They agree and will do what King David said.

May Yahweh, the God of my master the king, confirm

"My master and king, may Yahweh your God confirm"

1 Kings 1:37

has been with my master the king, so

"has been with you, my master the king, so"

make his throne greater than the throne of my master King David

"make the one who sits on the throne greater than my master King David" or "make his kingdom greater than the kingdom of my master King David"

1 Kings 1:38

General Information:

The people of Israel anoint Solomon as king over Israel.

Kerethites ... Pelethites

These are names of people groups.

1 Kings 1:39

took the horn of oil out of the tent

This means the priest took the special animal horn filled with olive oil that was kept in Yahweh's special tent.

took the horn of oil

"took a container of oil"

all the people

This is a generalization.

1 Kings 1:44

Kerethites ... Pelethites

These are names of people groups.

1 Kings 1:46

is sitting on the throne of the kingdom

"is now king" or that Solomon was sitting on the physical throne. See 1 Kings 1:35.

1 Kings 1:49

They stood up

"They began to act quickly"

1 Kings 1:50

Adonijah ... took hold of the horns of the altar

Because Adonijah literally went into the area of the tent to take hold of the physical horns, you should translate this literally.

Adonijah ... rose up, went

"Adonijah ... quickly went"

1 Kings 1:51

is afraid of King Solomon

"is afraid of you, King Solomon"

he will not kill his servant

"he will not kill me"

1 Kings 1:52

not a hair of his will fall to the earth

"I will keep him safe"

wickedness is found in him

"he does what is evil,"

Chapter 2

1 Kings 2:1

General Information:

This chapter has two stories. David's last advice to Solomon and Solomon's punishment of those who supported Adonijah and Shimei, who had cursed David when David was fleeing from Absalom. Exalting oneself can lead to disaster as when Adonijah made himself king.

1 Kings 2:2

I am going the way of all the earth

"I am going to die."

show yourself a man

"show everyone that you are a man" or "live so that everyone can see you are a good man"

1 Kings 2:3

walk in his ways
 "live the way he commands"
 so you may prosper
 "so you may succeed"
 1 Kings 2:4
 may fulfill his word
 "do everything he promised he would do"
 If your descendants ... you will never cease
 Yahweh is talking to David, so the words "you" and "your"
 refer to David.
 to walk before me faithfully
 Yahweh is talking to David, so the word "me" refers to
 Yahweh.
 with all their heart and with all their soul
 "with all their being" or "with all their energy"
 you will never cease to have a man on the throne of Israel
 "one of your descendants will always be the king of Israel"
 1 Kings 2:5
 what Joab ... did to me, and what he did
 "what Joab ... did to me—that is, what he did"
 shed the blood of war in peace
 "killed those men during a time of peace as if he were
 killing them in war" or "took revenge on those men during
 a time of peace because they had killed people in war"
 put the blood of war on the belt around his waist and on the sandals on
 his feet
 Joab was close enough to these men when he killed them
 that their blood spattered on his belt and on his sandals or
 the word "blood" refers to guilty of murder, and the belt
 and the shoes refer to Joab's authority as commander.
 David is saying that because Joab is guilty of murder, he
 should not be commander of the army. It is best to translate
 this literally.
 1 Kings 2:6
 do not let his gray head go down to Sheol in peace
 "make sure Joab dies a violent death before he grows old"
 Sheol
 the grave or the world of the dead
 1 Kings 2:7
 Barzillai
 a man's name
 let them be among those who eat at your table
 "welcome them to eat at your home"
 1 Kings 2:8
 Shimei ... Gera
 men's names
 Benjamite
 descendant of Benjamin
 Bahurim ... Mahanaim
 place names
 1 Kings 2:9
 do not let him go free from punishment
 "be sure to punish him"
 1 Kings 2:10
 lay down with his ancestors
 "died". David dies and Solomon takes his place as the new
 king of Israel.
 David ... and was buried
 "David ... and they buried him"

1 Kings 2:11
 The days that David reigned over Israel were
 "The time that David reigned over Israel was,"
 1 Kings 2:12
 sat on the throne of his father David
 "became king, as his father David had been"
 his rule was firmly established
 "Yahweh firmly established Solomon's rule" or "Yahweh
 caused Solomon to take complete control of the kingdom"
 1 Kings 2:15
 all Israel
 This is a generalization.
 things changed
 "what we expected to happen did not happen"
 the kingdom was given to my brother
 "Yahweh gave the kingdom to my brother"
 1 Kings 2:16
 do not turn away from my face
 "do not refuse to do what I request"
 1 Kings 2:17
 Abishag the Shunammite
 See 1 Kings 1:3.
 1 Kings 2:19
 The king rose
 "The king stood up" from where he was sitting on his
 throne.
 had a throne brought
 "told someone to bring a throne"
 the king's mother
 Bathsheba
 1 Kings 2:20
 you will not turn away from my face ... I will not turn away from your
 face
 "you will not refuse to do what I request ... I will not refuse
 to do what you request"
 1 Kings 2:21
 Let Abishag the Shunammite be given to Adonijah ... as his wife
 "Give Abishag the Shunammite to Adonijah ... as his wife"
 1 Kings 2:22
 Why do you ask ... Adonijah? Why do you not ask the kingdom for him
 also ... Zeruiah?
 "You are wrong to ask ... Adonijah! This is the same as
 asking the kingdom for him also ... Zeruiah!"
 1 Kings 2:23
 May God do so to me, and more also, if Adonijah has not spoken this
 word against his own life
 "God will have every right to execute me—and to do even
 worse things to me—if I do not execute Adonijah because
 he has made this request"
 1 Kings 2:24
 set me on the throne
 "throne" refers to Solomon's authority to rule that was
 given by Yahweh.
 who has made me a house
 Here "house" refers to descendants that Yahweh gave to
 King Solomon, who would continue to reign after him.
 1 Kings 2:26
 suffered in every way my father suffered
 Abiathar had suffered alongside King David before David

became king.
1 Kings 2:27
that he might fulfill
The word "he" refers to King Solomon.
the word of Yahweh
"the things that Yahweh had said"
1 Kings 2:28
The news came to Joab
"Joab heard what Solomon did after he had become king"
the horns of the altar
The horns of the altar symbolized Yahweh's power and protection.
1 Kings 2:29
It was told King Solomon that Joab had fled
"Someone told King Solomon that Joab had fled"
1 Kings 2:31
bury him so that you may take away from me and from my father's house the blood that Joab shed without cause
"bury him and so remove from me and my family the guilt for the murders Joab committed without cause" or "bury him. Do that so Yahweh will not hold me and my father's house guilty because Joab murdered people for no reason"
1 Kings 2:32
May Yahweh return his blood on his own head
"Joab has murdered people, and I want Yahweh to hold him guilty for what he has done"
more righteous and better
These words emphasize that Abner and Amasa were much better men than Joab.
1 Kings 2:33
may their blood return on the head of Joab and on the head of his descendants
"I want Yahweh to hold Joab and his descendants guilty"
to his house, and to his throne
"to David's descendants and to David's kingdom"
1 Kings 2:34

Chapter 3

1 Kings 3:1
General Information:
Solomon marries an Egyptian. This chapter contains two stories. Verses 1-15 is the story of Solomon's dream when God asked him what he wanted and he said he needed wisdom to be a good and fair ruler. Verses 16-28 are the story of a court case showing Solomon's wisdom.
Solomon allied himself by marriage with Pharaoh king of Egypt
Solomon became the son-in-law of Pharaoh king of Egypt so the two kings would work together.
until he had finished building
She was still in the city of David after he had finished building.
the house of Yahweh
"the temple"
1 Kings 3:2
no house had yet been built
"no one had yet built a house"
for the name of Yahweh
"in which people would worship Yahweh"
1 Kings 3:3

He was buried in his own house
"They buried Joab in his own house"
in his own house
"where his family lived". The house refers to the land. The Israelites buried people out of doors in graves or tombs.
1 Kings 2:37
Your blood will be on your own head
"You will be responsible for your own death"
1 Kings 2:39
Achish ... Maakah ... Gath
men's names
Gath
a Philistine city
1 Kings 2:40
Shimei arose
"Shimei quickly"
1 Kings 2:41
Solomon was told
"someone told Solomon"
1 Kings 2:42
Did I not make you swear ... saying, 'Know ... die'?
"You know very well that I made you swear ... saying, 'Know ... die!'"
1 Kings 2:43
Why then have you not kept your oath ... you?
"You have done wrong by breaking your oath ... you."
1 Kings 2:44
will return your wickedness on your own head
"will hold you responsible for all your wickedness"
1 Kings 2:45
the throne of David will be established before Yahweh forever
"throne of David" represents the authority and rule of David and all his descendants forever.
1 Kings 2:46
in Solomon's hand
Solomon's power and authority.

walking in the statutes of David his father
"obeying the laws that David his father had made"
1 Kings 3:4
the great high place
"the most famous place for makings sacrifices"
1 Kings 3:5
Ask! What should I give you?
"Ask me for whatever you want and I will give it to you."
1 Kings 3:6
You have shown great covenant faithfulness to your servant
"You have been very faithful to your covenant with your servant" or "You have greatly and faithfully loved your servant"
because he walked before you in trustworthiness, in righteousness, and in uprightness of heart
"because he was trustworthy and righteous, and his heart was upright"
in uprightness of heart
"he was sincere" or "he spoke the truth and did what was good"
to sit on his throne

"to rule in his place"

today

Solomon is speaking of the years he had already been ruling, not of the time since the sun had last set.

1 Kings 3:7

your servant

"me"

I am only a little child

Solomon is saying that he is like a child who does not know as much as a father.

I do not know how to go out or come in

"I do not know how to be the king" or "I do not know the right way to do things as king"

1 Kings 3:9

For who is able to judge this great people of yours?

"No one is able to judge this great people of yours.". God was very pleased with Solomon's request for wisdom; which was something that he could use to serve other people instead of himself. God promised Solomon wisdom, wealth, and fame.

1 Kings 3:11

the life of your enemies

"the power to kill your enemies"

1 Kings 3:12

now I will do all you asked of me when you gave me your request

"I will do what you asked me to do when you spoke with me"

I give you a wise and an understanding heart

"I make you able to be wise and to understand many things"

1 Kings 3:14

walk in my ways to keep

"live as I want you to live and obey"

lengthen your days

"make you live a long time"

1 Kings 3:15

behold

The word "behold" shows that Solomon saw something interesting.

1 Kings 3:17

General Information:

There are two additional examples of people putting the needs of others in front of their own needs. God is pleased with people wanting to do their job well more than wanting to be blessed. A mother will put the life of her child above every other concern.

1 Kings 3:19

lay on him

"accidentally rolled on top of her baby and smothered him"

1 Kings 3:20

your servant

"I". The woman speaks as if she were speaking of someone else to show respect for Solomon.

1 Kings 3:21

nurse my child

This means to feed her baby milk from her breast.

1 Kings 3:22

before the king

"before Solomon."

1 Kings 3:26

her heart was full of compassion for her son

"she greatly loved her baby"

1 Kings 3:28

all Israel

This is a generalization.

Chapter 4

1 Kings 4:1

General Information:

This chapter names the important people in Solomon's government and shows the extent of his kingdom. This verse starts a list of Solomon's officials that ends in 1 Kings 4:6.

1 Kings 4:2

Azariah ... Zadok

These are names of men.

1 Kings 4:3

Elihoreph ... Ahijah ... Shisha ... Jehoshaphat ... Ahilud

These are names of men.

1 Kings 4:4

Benaiah ... Jehoiada ... Zadok ... Abiathar

These are names of men.

1 Kings 4:5

Azariah ... Nathan ... Zabud

These are names of men.

1 Kings 4:6

Ahishar ... Adoniram ... Abda

These are names of men.

the men who were subjected to forced labor

"the men whom Solomon forced to work for him"

1 Kings 4:7

General Information:

This begins a list of Solomon's 12 officers that ends in 1 Kings 4:19.

1 Kings 4:8

Ben-Hur

"the son of Hur." Note that "Ben" before a name means "son of".

in the hill country

"who was the officer in charge of the hill country

Ephraim

This is the name of a place.

1 Kings 4:9

Ben-Deker

"the son of Deker."

in Makaz

"who was the officer in charge of Makaz"

Makaz ... Shaalbim ... Beth Shemesh ... Elon Bethhanan

These are names of places.

1 Kings 4:10

Ben-Hesed

"the son of Hesed."

in Arubboth

"who was the officer in charge of Arubboth"

Arubboth ... Sokoh ... Hephher

These are names of places.
1 Kings 4:11
Ben-Abinadab
"the son of Abinadab."
in all Napthoth Dor
"who was the officer in charge of all Napthoth Dor"
Napthoth Dor
This is the name of a place.
Taphath
This is the name of a woman.
1 Kings 4:12
Baana ... Ahilud
These are names of men.
in Taanach
"who was the officer in charge of Taanach"
Taanach ... Megiddo ... Beth Shan ... Zarethan ... Jezreel ... Beth Shan to
Abel Meholah ... Jokmeam
These are names of places.
1 Kings 4:13
Ben-Geber ... Jair ... Manasseh
These are names of men.
in Ramoth Gilead
"who was the officer in charge of Ramoth Gilead"
Ramoth Gilead ... Argob ... Bashan
These are names of places.
1 Kings 4:14
Ahinadab ... Iddo
These are men's names.
in Mahanaim
"who was the officer in charge of Mahanaim"
Mahanaim
This is the name of place.
1 Kings 4:15
Ahimaaz
This is the name of a man.
in Naphtali
"who was the officer in charge of Naphtali". This is a tribal
land named after a son of Israel.
Basemath
This is the name of a woman.
1 Kings 4:16
Baana ... Hushai
These are names of men.
in Asher
"who was the officer in charge of Asher". This is a tribal
land named after a son of Israel.
Bealoth
This is the name of a piece of land.
1 Kings 4:17
Jehoshaphat ... Paruah
These are names of men.
in Issachar
"who was the officer in charge of Issachar". This is a tribal
land named after a son of Israel.
1 Kings 4:18
Shimei ... Ela
These are the names of men.
in Benjamin
"who was the officer in charge of Benjamin". This is a tribal

land named for a son of Israel.
1 Kings 4:19
Geber ... Uri ... Sihon ... Og
These are men's names
in the land of Gilead
"who was the officer in charge of the land of Gilead"
Gilead ... Bashan
These are names of places.
the country of Sihon
"the land that in earlier years belonged to Sihon"
Amorites
This is the name of a people group.
in the land
"the land" refers to the land of Judah; the previous officials
presided over different parts of Israel.
1 Kings 4:20
Judah and Israel were as numerous as the sand by the sea
"There were as many people in Judah and Israel as there
are grains of sand by the sea"
1 Kings 4:21
the River
"the Euphrates River,"
1 Kings 4:22
thirty cors
A cor is a unit of dry measure.
1 Kings 4:23
deer, gazelles, roebucks
four-legged animals that run fast
fattened fowl
"birds that people fed so they would become fat"
1 Kings 4:24
Tiphshah
Name of a piece of land.
1 Kings 4:25
Judah and Israel
These words refer to the people of Judah and Israel.
every man under his vine and under his fig tree
"each family had their own garden with grapevines and fig
trees,". This showed that the people lived in safety and
peace.
from Dan to Beersheba
The whole land of Israel from Dan in the north to
Beersheba in the south.
1 Kings 4:27
who came to King Solomon's table
"who ate with King Solomon" or "whom King Solomon
invited to eat with him"
every man in his month
Solomon had assigned 12 officers in 1 Kings 4:7 to bring
him food in different months.
They let nothing be lacking
"They provided everything that Solomon needed"
1 Kings 4:29
God gave Solomon great wisdom and understanding
"God enabled Solomon to be wise and to understand many
things"
wideness of understanding like the sand on the seashore
"Solomon was able to understand many things about a
wide range of subjects"

1 Kings 4:30

Solomon's wisdom exceeded the wisdom of all the people

"Solomon was wiser than all the wise people"

the people of the east

People from countries east of Israel such as Arabia and Mesopotamia.

1 Kings 4:31

Chapter 5

1 Kings 5:1

General Information:

Solomon talks with King Hiram about building the Temple, which took a lot of work and cooperation. King Hiram of Tyre provided lumber in exchange for wheat and olive oil. Solomon had many people cutting rocks for the walls of the temple.

Hiram had always loved David

"Hiram had always been a close friend of King David"

1 Kings 5:3

Yahweh was putting his enemies under the soles of his feet

"Yahweh was helping David to defeat his enemies" or

"Yahweh was enabling David to completely defeat his enemies"

for the name of Yahweh

"in which people would worship Yahweh"

because of the wars that surrounded him

"because of the wars with which his enemies surrounded him" or "because he was fighting enemies on all sides"

1 Kings 5:4

has given me rest on every side

King Solomon and the people are at rest and in a time of peace.

There is neither adversary nor disaster

"We are safe from our enemies and from natural disasters"

1 Kings 5:5

So

"Because of what Yahweh has done for me, this is what I am going to do:"

for the name of Yahweh my God ... for my name

"where Yahweh my God will live ... where I will live"

set on your throne in your place

"make to be the king after you"

1 Kings 5:6

there is no one among us who knows how to cut timber like the Sidonians

"your workers know how to cut timber better than my men"

Sidonians

people of the city of Sidon

1 Kings 5:7

Chapter 6

1 Kings 6:1

General Information:

The narrator describes the temple and its dimensions with the description continuing through 1 Kings 6:38. Solomon built the temple in seven years. The outside walls were made of rock. Solomon shaped the rocks for the wall in the quarry and then assembled them at the temple site. The

Ethan ... Heman ... Kalkol ... Darda ... Mahol

Men's names.

1 Kings 4:33

cedar ... hyssop

"cedar tree ... hyssop bush" or "the greatest of trees ... least important of bushes"

the words of Solomon

"what Solomon said"

May Yahweh be blessed today

"I praise Yahweh today"

1 Kings 5:9

make them into rafts

"tie them together so they will float in groups"

them broken up there

"my workers untie the logs from each other"

You will do what I desire

"You can do what I want"

1 Kings 5:10

fir

"fir" refers to many kinds of trees, including cypress trees.

1 Kings 5:11

twenty thousand cors of wheat

"4,400 cubic meters of wheat". A cor equals about 220 liters.

twenty thousand baths of pure oil

"440 cubic meters of pure oil". A bath equals about 22 liters.

1 Kings 5:13

conscripted labor out of all Israel

"forced men from all over Israel to work". Solomon forces men to build the Temple.

1 Kings 5:14

in shifts

There were three groups that took turns spending one month working in Lebanon and two months at home in Israel.

the men who were subjected to forced labor

"the men whom Solomon was forcing to work for him"

1 Kings 5:15

burdens

heavy things that people have to work hard to carry

stonecutters

men who dig stones out of the ground and cut them to the proper shape

1 Kings 5:17

quarried large precious stones

"dug large, good stones out of the mountain and cut them to be the right shape."

inside was covered with wood. Inside the temple was a room covered by gold, which was the Most Holy Place where the ark was housed under statues of angels. It represented the presence of God.

Solomon began to build

"Solomon commanded his workers to begin building"

480th ... fourth

These are the ordinal forms of 480 and 4.
in the month of Ziv, which is the second month
"Ziv" is the second month of the Hebrew calendar and the last part of April and first part of May on Western calendars.
1 Kings 6:2
sixty cubits long, twenty cubits wide, and thirty cubits high
"27.6 meters long, 9.2 meters wide, and 13.8 meters high". A cubit is 46 centimeters.
1 Kings 6:3
portico
This portico was probably attached to the front part of the wall that surrounded the temple. It was made of columns and a roof that connects with the building's entrance door.
twenty cubits ... ten cubits
"9.2 meters ... 4.6 meters".
1 Kings 6:4
he made windows
"they made windows"
1 Kings 6:5
he built rooms around it
They built rooms on the outside of the outside wall around the main chamber.
1 Kings 6:6
The lowest story ... the middle ... the third
This refers to the rooms in each story of the building.
five cubits ... six cubits ... seven cubits
"about 2.3 meters ... about 2.8 meters ... about 3.2 meters"
he made offsets in the wall of the house
They made ledges all around the main building to support the beams of the small rooms.
1 Kings 6:7
the house
Here "house" refers to God's house, the temple.
stones prepared at the quarry
A quarry is where people cut large stones and shape them with tools so they are smooth, then brought to the temple.
1 Kings 6:8
ground level ... middle level ... third level
"ground floor," "first floor," and "second floor.". Three floors in total.
1 Kings 6:9
Solomon built ... he covered
"Solomon's workers built ... they covered"
beams ... of cedar
A beam is a long heavy piece of wood used to support a building.
planks ... of cedar
A plank is a flat wooden board used for floors and walls.
1 Kings 6:10
He built the side rooms
These are the same rooms referred to in 1 Kings 6:5.
inner chambers
"exterior walls that enclosed the inner chambers"
five cubits
"2.3 meters"
timbers of cedar
"timbers" is a general term, such as beams and planks.
1 Kings 6:11

The word of Yahweh came to Solomon, saying,
"Yahweh gave a message to Solomon. He said," or "Yahweh spoke this message to Solomon:"
1 Kings 6:12
which you are building
"which you are having your workers build"
walk in my statutes
"continually obey all my statutes"
do justice
"carry out all of my laws" or "treat the people whom you are ruling justly."
keep all my commandments and walk in them
"carefully obey all I tell you to do"
I will confirm my promise with you that I had made to David your father
"I will do everything I promised David your father that I would do for you"
1 Kings 6:15
he built ... he covered them ... he covered the floor
"they built ... they covered them ... they covered the floor"
cypress
Cypress is a kind of wood that was used for building the temple.
1 Kings 6:16
He built twenty cubits ... He built this room
"He commanded them to build twenty cubits ... He had them build this room"
He built twenty cubits
"He built a room twenty cubits long". "9.2 meters".
1 Kings 6:17
forty cubits
"18.4 meters"
main hall
"main room"
1 Kings 6:18
gourds
a type of hard, round vegetable; growing on a vine on the ground.
open flowers
"blooming flowers"
1 Kings 6:20
covered the altar with cedar wood
This altar would be used for burning incense.
1 Kings 6:21
Solomon overlaid ... he placed
"They covered ... they placed"
1 Kings 6:22
altar that belonged to the inner room
"altar of incense at the entrance to the inner room"
1 Kings 6:23
olivewood
wood from an olive tree
ten cubits
"4.6 meters"
1 Kings 6:24
five cubits
"2.3 meters"
1 Kings 6:25
wingspan

The distance from the tip of one wing to the tip of the other wing.

1 Kings 6:27

Solomon placed

"They placed"

innermost room

another name for the most holy place

1 Kings 6:29

He carved

"He commanded them to carve"

1 Kings 6:31

lintel

beam across the top of a door frame

indented sections

tooth-like notches on each of five sections

1 Kings 6:32

he made ... he made ... He overlaid ... he spread

"they made ... they made ... They overlaid ... they spread"

1 Kings 6:33

In this way, Solomon also made for the temple entrance doorposts of olive wood having four indented sections

"In the same way, Solomon also made doorposts of olive wood for the temple entrance, with four indented sections"

1 Kings 6:34

The two leaves of the one door

Each door had two sections connected by hinges so they could fold together.

1 Kings 6:36

He built the inner courtyard

"They built the inner courtyard"

1 Kings 6:37

the fourth year

"the fourth year after Solomon became king"

house of Yahweh

"the temple"

in the month of Ziv

See how you translated this in 1 Kings 6:1.

1 Kings 6:38

the eleventh year

"the eleventh year after Solomon became king"

in the month of Bul, which is the eighth month

"Bul" is the eighth month of the Hebrew calendar. It is during the last part of October and the first part of November on Western calendars.

the house was finished in all its parts and conforming to all its specifications

"they finished building every part of the house. They built it exactly the way Solomon had told them to build it"

Solomon took

"It took Solomon's workers"

Chapter 7

1 Kings 7:1

General Information:

This chapter has a description of the palace Solomon built and the materials used in the temple courtyard. It is the last chapter about the building of the temple. Solomon spent 13 years building a palace for himself that was much bigger than the temple. It is significant that the house of Solomon was much larger than the house of God.

Solomon took thirteen years to build his own palace

"It took Solomon's workers thirteen years to build his palace"

palace

"house" or "big house."

1 Kings 7:2

He built

"Solomon commanded them to build".

the Palace of the Forest of Lebanon

"the house called the House of the Lebanon Forest"

one hundred cubits ... fifty cubits ... thirty cubits

"46 meters ... 23 meters ... 13.8 meters". A cubit is 46 centimeters.

beams

A beam is a long piece of strong wood used to support walls and roofs.

1 Kings 7:3

The house was roofed with cedar that rested on beams

"The carpenters built a roof from cedar planks and attached them to beams"

1 Kings 7:5

were made square

"had rectangular frames"

1 Kings 7:6

colonnade

a series of columns, all the same distance apart. The author writes about the structure of the Hall of Pillars.

fifty cubits ... thirty cubits

"23 meters ... 13.8 meters"

portico

Made of columns and a roof that leads to and connects with the building's entrance door. See 1 Kings 6:3.

1 Kings 7:7

the hall of the throne

"the house in which he was going to place his throne" or "a house named The King's Chair House"

It was covered with cedar

"The workers covered the floor with cedar wood"

1 Kings 7:8

Solomon's house in which he was to live, in another courtyard within the palace grounds, was designed in a similar way

"Solomon had someone design the house in which he was to live, in another courtyard within the palace grounds, in almost the same way"

1 Kings 7:9

These buildings were adorned with costly hewn stones

"The workers adorned the buildings with costly, hewn stones"

hewn stones, precisely measured and cut with a saw and smoothed

"hewn stones, that workers had precisely measured and cut with a saw and smoothed"

These stones were used

"The workers used these stones"

1 Kings 7:10

The foundation was constructed

"The workers constructed the foundation"

eight and ten cubits
 "about 3.7 meters and 4.6 meters"
 1 Kings 7:12
 three rows of cut stone and a row of cedar beams
 See how you translated this in 1 Kings 6:36.
 1 Kings 7:13
 brought him from Tyre
 Hiram accepted Solomon's invitation to come to Jerusalem.
 1 Kings 7:14
 the son of a widow ... his father was a man of Tyre
 A widow is a woman whose husband has died, so we know that the father is dead.
 Hiram was filled with wisdom and understanding and skill
 "Yahweh had given Hiram wisdom, understanding, and skill"
 1 Kings 7:15
 eighteen cubits ... twelve cubits
 "about 8.3 meters ... 5.5 meters". Circumference is the distance or measurement around a circular object or area. The bronze objects were made by hollowing out the shape of the object in clay and then pouring in the hot melted liquid bronze and letting it cool. He made two large pillars and a large water reservoir set on the backs of 12 bronze cows; as well as the instruments for use in the sacrifices outside the temple. He made the temple furnishings out of gold.
 1 Kings 7:16
 five cubits
 "2.3 meters"
 two capitals
 decorations on top of each of the two pillars
 polished bronze
 "gleaming bronze". They polished the bronze so that it would reflect sunlight.
 1 Kings 7:17
 Checker latticework and wreaths of chain work
 "Crossed metal strips woven together and metal chains twisted together,"
 1 Kings 7:18
 Hiram made
 "Hiram commanded his workers to make"
 two rows of pomegranates
 A pomegranate is a fruit with a hard, red rind and many juicy seeds inside. Hiram made them out of bronze.
 1 Kings 7:19
 The capitals ... were decorated with lilies, four cubits high
 "Hiram decorated the capitals ... with bronze lilies, four cubits high"
 the tops of the portico
 Translate "portico" as in 1 Kings 7:6.
 four cubits
 "about 1.8 meters"
 1 Kings 7:21
 He raised up
 "They raised up"
 The pillar on the right was named Jakin
 "The name of the pillar on the right side was Jakin"
 the pillar on the left was named Boaz
 "The name of the pillar on the left side was Boaz"

1 Kings 7:22
 The fashioning of the pillars was done
 "Hiram's men fashioned the pillars"
 1 Kings 7:23
 the round sea
 This refers to a particular bronze tank or basin in the temple. It held a lot of water and was called "the sea."
 cast metal
 Hiram melted the bronze and formed it in a mold.
 ten cubits ... five cubits ... thirty cubits
 "4.6 meters ... 2.3 meters ... 13.8 meters"
 from brim to brim
 "from one edge to the other"
 1 Kings 7:24
 when that basin was cast
 "when Hiram cast that basin"
 1 Kings 7:25
 stood on
 "was on top of"
 "The Sea" was set on top of them
 "Hiram's workers set 'The Sea' on top of the bronze oxen"
 hindquarters
 This is the back quarter of the body of an animal with four feet.
 1 Kings 7:26
 the width of a hand
 This is about eight centimeters.
 its brim was forged like the brim of a cup, like a lily blossom
 "Hiram forged the brim to look like the brim of a cup, to curve outward like a lily"
 two thousand baths
 "44 cubic meters" or "44,000 liters". A unit of volume equal to about 22 liters.
 1 Kings 7:27
 four cubits ... three cubits
 "about 1.8 meters ... about 1.4 meters"
 1 Kings 7:28
 The work of the stands was like this
 The author will describe the stands in the words that follow.
 1 Kings 7:29
 on the panels and on the frames were lions, oxen, and cherubim
 There were decorative pieces in the shapes of lions, oxen, and cherubim fastened to the sides of the stands.
 wreaths of hammered work
 "wreaths" refers to spiral-shaped pieces of bronze.
 1 Kings 7:30
 four bronze wheels and axles
 "four bronze wheels and two axles"
 its four corners
 "the four corners of each stand"
 The supports were cast with wreaths
 "Hiram cast the supports with spiral-shaped pieces"
 1 Kings 7:31
 a cubit and a half ... a cubit
 "about 70 centimeters ... about 50 centimeters"
 a crown that rose up
 "crown" refers to the circular piece at the top of the stand's opening that held the basin.

their panels were square
 "the panels of the stands were square."
 1 Kings 7:32
 their housings
 The word "housings" refers to the casings into which the axles were inserted.
 1 Kings 7:33
 The wheels were forged like chariot wheels
 "Hiram made the wheels like small chariot wheels"
 1 Kings 7:34
 There were four handles at the four corners of each stand
 "There was a handle at each of the four corners of each stand,"
 1 Kings 7:35
 half a cubit deep
 "twenty-three centimeters wide"
 on the top of the stand its supports and panels were attached
 "Hiram attached the supports and panels to the top of each stand"
 1 Kings 7:36
 Hiram engraved
 "the workers engraved"
 they were surrounded
 "they" refers to the cherubim, lions, and palm trees.
 they were surrounded by wreaths
 "there were wreaths all around them"
 1 Kings 7:37
 All of them were cast in the same molds
 "They cast all of the stand in the same mold"
 1 Kings 7:38
 forty baths
 "about 880 liters". A bath is a unit of volume equal to about 22 liters.
 four cubits
 "about 1.8 meters"
 1 Kings 7:39

Chapter 8

1 Kings 8:1
 assembled the elders of Israel
 "called together the leaders of Israel,". When the temple was finished, Solomon told all of the people to come to Jerusalem. They took the ark out of the tent and brought it to the temple. Then Solomon prayed that God would hear and answer prayers made to him when they faced towards the temple. This is a very significant event in the history of the Israelites.
 1 Kings 8:2
 All the men of Israel
 To the people whom Solomon called to Jerusalem and who are listed in chapter 8:1 or generally to those who traveled to Jerusalem for the feast, not necessarily to every male person who lived in Israel.
 at the feast
 This is a reference to the Feast of Sukkoth, also known as the Feast of Tabernacles or Feast of Shelters .
 in the month of Ethanim, which is the seventh month
 "Ethanim" is the seventh month of the Hebrew calendar. It is during the last part of September and the first part of

on the east corner, facing toward the south of the temple
 "near the southeast corner of the temple"
 1 Kings 7:41
 the bowl-like capitals
 The capitals were shaped like bowls.
 decorative latticework
 "crossed metal strips woven together"
 1 Kings 7:42
 four hundred pomegranates
 See 1 Kings 7:18.
 1 Kings 7:45
 all the other implements
 "all the other tools"
 1 Kings 7:46
 The king had cast them
 "Solomon had his workers cast them"
 plain of the Jordan
 "flat land near the Jordan River"
 Sukkoth ... Zarethan
 These are names of cities.
 1 Kings 7:47
 the weight of the bronze could not be measured
 "no one could measure the weight of the bronze"
 1 Kings 7:48
 on which the bread of the presence was to be placed
 "on which the priests were to place the bread of the presence"
 1 Kings 7:50
 sockets of gold made for the doors
 The sockets in which the door pegs turned, or the hinges on which the doors hung.
 1 Kings 7:51
 the work that King Solomon directed for the house of Yahweh was finished
 "the workers finished the work that King Solomon had them do for the house of Yahweh"

October on Western calendars.

1 Kings 8:5
 all the assembly of Israel
 This is a generalization.
 sheep and cattle that could not be counted
 "more sheep and cattle than anyone would ever be able to count"
 1 Kings 8:6
 into the inner room of the house, to the most holy place, under
 "into the inner room of the house, that is, to the most holy place, under"
 1 Kings 8:7
 poles by which it was carried
 "poles by which the priests carried it"
 1 Kings 8:8
 their ends were seen ... they could not be seen
 "people could see their ends ... people could not see them"
 this day
 This means the day on which the writer wrote.
 1 Kings 8:9
 There was nothing in the ark except the two tablets ... Egypt

"The only things in the ark were the two tablets ... Egypt"
 1 Kings 8:10
 It came about that
 This phrase is used here to mark an important event in the story.
 1 Kings 8:12
 Yahweh has said ... darkness
 Solomon speaks to Yahweh as if he were speaking to someone else to show that he respects Yahweh.
 1 Kings 8:13
 lofty residence
 beautiful building in which someone very important lives,
 1 Kings 8:14
 all the assembly of Israel
 "all the people of Israel who were gathered there."
 1 Kings 8:15
 May Yahweh, the God of Israel, be praised
 "Praise Yahweh, the God of Israel"
 with his own hands
 "by his own power"
 1 Kings 8:16
 in order for my name to be
 "so that people would worship me". See 1 Kings 3:2.
 1 Kings 8:17
 it was in the heart of David my father
 "David my father desired"
 1 Kings 8:18
 In that it was in your heart
 "Because you desired"
 for my name
 "in which people will worship me"
 for it to be in your heart
 "to desire to do that"
 1 Kings 8:19
 one who will be born from your loins
 "one who will be your own offspring" or "one whom you yourself will father"
 1 Kings 8:20
 has carried out the word that he had said
 "has done exactly what he said he would do"
 I have arisen in the place of David my father
 "I have gained the power that David my father had"
 I sit on the throne of Israel
 "I rule over Israel"
 1 Kings 8:21
 is Yahweh's covenant, which
 "are the tablets on which Yahweh wrote the terms of the covenant that"
 1 Kings 8:22
 all the assembly of Israel
 "all the people of Israel who were gathered there,"
 1 Kings 8:23
 who keeps his covenant faithfulness with your servants
 "who is faithful to your covenant with your servants"
 walk before you with all their heart
 "live wholeheartedly the way that you want them to"
 1 Kings 8:24
 fulfilled it with your hand
 "by your power fulfilled what you said"

1 Kings 8:25
 to sit on the throne of Israel
 "to rule over Israel"
 walk before me ... have walked before me
 "live as I want you to ... have lived as I want you to"
 1 Kings 8:27
 But will God actually live on the earth?
 "But it surely cannot be that God will actually live on the earth!"
 But will God
 "But will you"
 Look
 "The truth is that"
 you—how much less can this temple that I have built
 "you, so this temple that I have built certainly cannot contain you"
 1 Kings 8:28
 respect this prayer of your servant and his humble request
 "respect me, your servant, as I make this request"
 listen to the cry and prayer that your servant prays before you today
 "listen to me, your servant, as I call today for you to help me"
 1 Kings 8:29
 May your eyes be open toward
 "May you watch over"
 night and day
 "all the time"
 My name and my presence
 These two words together emphasize that Yahweh will dwell in the temple.
 that your servant will pray
 "that I, your servant, will pray"
 1 Kings 8:30
 listen to the humble request of your servant and of your people Israel
 "listen to my humble request and the humble request of your people Israel"
 1 Kings 8:31
 is required to swear
 "someone requires him to swear"
 1 Kings 8:32
 upon his own head
 "on him"
 give to him according to his righteousness
 "to give him what he deserves because he is righteous"
 1 Kings 8:33
 your people Israel are defeated by an enemy
 "an enemy defeats your people Israel"
 confess your name
 "confess that they have sinned against you"
 1 Kings 8:35
 the skies are shut up and there is no rain
 "you do not allow rain to fall"
 1 Kings 8:36
 in which they should walk
 "that they should live"
 1 Kings 8:37
 blight or mildew
 These terms refer to the death of crops from either too little or too much rain.

locusts or caterpillars

A "locust" is a type of grasshopper that causes destruction.
"caterpillar" refers to an early growth stage of the locust.

1 Kings 8:38

knowing the plague in his own heart

"knowing the sin in his own heart" or "knowing in his heart
that the plague is the result of his own sin"

1 Kings 8:43

this house I have built is called by your name

"you own this house that I have built"

1 Kings 8:44

Suppose that your people go out ... suppose that they pray

The situations Solomon describes are conditions for what
he requests in the following sentence. The words "suppose
that" can be translated with the word "if," and this sentence
can be connected to his request in verse 45.

1 Kings 8:46

Suppose that they sin ... suppose that you are

The events that Solomon describes in verses 46-48 are
conditions for his requests in verses 49-50.

1 Kings 8:47

where they have been exiled

"where their enemies have taken them as exiles"

captors

people who keep others as prisoners

We have acted perversely and sinned. We have behaved wickedly
These two sentences emphasize how bad the people's
actions were.

acted perversely and sinned

These words emphasize how badly the people sinned.

1 Kings 8:48

with all their heart and with all their soul

"with all their being". See 1 Kings 2:4.

in the land

"while they are living in the land"

toward their land

"toward the land in which they belong." This refers to
Israel.

1 Kings 8:50

Forgive your people who have sinned against you, and all their
transgressions that they have committed against you
Solomon twice requests Yahweh to forgive the people,
emphasizing the earnestness of his request.

1 Kings 8:51

a furnace where iron is forged

"a furnace where people forge iron"

1 Kings 8:52

May your eyes be open

"Please pay attention"

1 Kings 8:56

May Yahweh be praised

"Praise Yahweh"

Not one word has failed out of all Yahweh's good promises

"Yahweh has made every word of his good promises come
true"

1 Kings 8:57

leave us or abandon us

These two phrases emphasize Solomon's desire for Yahweh
to be present with the people.

1 Kings 8:58

incline our hearts to him

"make us want to please him"

live in all his ways

"live as he requires us to live"

1 Kings 8:59

day and night

"all the time"

1 Kings 8:61

let your heart be true

"be wholly devoted"

walk in his statutes

"always obey his statutes"

1 Kings 8:62

all Israel with him

This generalization may refer either to the people whom
Solomon called to Jerusalem and are listed in 1 Kings 8:1, or
to those who traveled to Jerusalem for the feast.

1 Kings 8:64

the bronze altar that was before Yahweh

"the bronze altar that was in Yahweh's presence."

1 Kings 8:66

eighth day

The word "eighth" is the ordinal form of "8."

joyful and glad

The two words are combined for emphasis.

Chapter 9

1 Kings 9:1

General Information:

There are two parts to this chapter. Verses 1-9 are a dream
in which God warned Solomon that he and his descendants
were not to worship idols. If they did this, the temple would
be destroyed. Verses 10-28 are about Solomon's extensive
building and his partnership with Hiram, king of Tyre. It is
necessary for people to stay faithful to God and not worship
idols.

1 Kings 9:3

your prayer and your request

"your request". These words emphasize that Yahweh
recognized that Solomon's request was sincere. See 1 Kings
8:28.

to put my name there forever

"to dwell there and to claim possession of it forever"

My eyes and my heart will be there

"I will protect and care for it"

1 Kings 9:4

if you walk before me as David your father walked

"if you live the way I want you to live, just as David your
father did"

in integrity of heart and in uprightness

These two phrases emphasize how righteous David was.

1 Kings 9:5

the throne of your kingdom

"your reign"

will never fail to be on the throne of Israel

"will always rule over Israel"

1 Kings 9:6

my commandments and my statutes

The words "commandments" and "statutes" emphasize all that Yahweh has commanded.

worship other gods and bow down to them

These two phrases are combined for emphasis.

1 Kings 9:7

set apart to my name

"set apart for myself"

I will cast it out of my sight

"I will put it where I no longer have to see it"

1 Kings 9:8

This temple will become a heap of ruins

"This temple will be destroyed and its remains will be piled into a high mound"

will be shocked and will hiss

"will express amazement and make a sound of disrespect"

1 Kings 9:9

bowed down to them and worshiped them

The phrase "bowed down to them" describes the posture that people used in worship.

1 Kings 9:10

It came about

This phrase is used here to mark the beginning of a new part of the story.

at the end of twenty years

"after 20 years"

Solomon had finished building

It might be best to translate that other people helped Solomon do this.

1 Kings 9:13

What cities are these which you have given me, my brother?

"These cities that you have given me are good for nothing."

Hiram is rebuking Solomon.

which they are still called today

"and people still call them that today"

1 Kings 9:14

120 talents of gold

"about 4,000 kilograms of gold". A talent is a unit of weight equal to about 33 kilograms.

1 Kings 9:15

the account of the forced labor which King Solomon imposed

"the account of Solomon requiring men to work"

the Millo

"the terrace system" or "the landfill."

1 Kings 9:16

Pharaoh king of Egypt had gone up

"The army of Pharaoh, king of Egypt, had gone up"

1 Kings 9:22

Solomon made no forced laborers of the people of Israel

"Solomon did not force the people of Israel to labor."

1 Kings 9:25

altar that was before Yahweh

See how you translated this phrase in 1 Kings 8:64.

So he completed the temple

"So his workers completed the temple"

1 Kings 9:26

a fleet of ships

"a large group of ships"

1 Kings 9:28

420 talents of gold

"about 14,000 kilograms of gold". A talent is a unit of weight equal to about 33 kilograms.

Chapter 10

1 Kings 10:1

General Information

There are two parts mentioned in this chapter: The fame of Solomon's wisdom and the wealth of his kingdom. King Solomon became so famous for his wisdom that the queen of Sheba (modern day Yemen) came all the way to see him and was deeply impressed. God promised him great wealth and he became famously rich.

the report about Solomon concerning the name of Yahweh

"Solomon's fame, which glorified Yahweh" or "Solomon's fame, which Yahweh had given him"

1 Kings 10:2

all that was in her heart

"everything she wanted to know". This is a generalization.

1 Kings 10:5

the seating of his servants

"how his servants were seated around the table"

there was no more breath in her

"she was utterly amazed"

1 Kings 10:6

I heard in my own land

"I heard while I was in my own land"

your words and your wisdom

"your wise sayings"

1 Kings 10:7

my eyes have seen it

"I have seen it for myself"

Not half was told me

"They did not tell me about even half of how wise and wealthy you are"

1 Kings 10:8

who constantly stand before you

"who are always in your presence waiting to serve you"

1 Kings 10:9

May Yahweh your God be praised

"May people praise Yahweh your God"

who placed you on the throne of Israel

"who made you king of Israel"

1 Kings 10:10

120 talents of gold

"about 4,000 kilograms of gold". A talent is a unit of weight equal to about 33 kilograms.

No greater amount of spices ... was ever given to him again

"No one ever again gave to King Solomon more spices than the queen of Sheba gave to him"

1 Kings 10:11

almug wood

a type of wood, possibly one with a pleasant scent.

1 Kings 10:12

The king made

"The king told his people to make"
 or been seen again
 "nor has anyone ever seen such a great quantity again"
 to this day
 To the day that the author was writing this.
 1 Kings 10:13
 everything she wished for, whatever she asked
 These two phrases are combined for emphasis.
 of his royal bounty
 "because as king he had so much"
 1 Kings 10:14
 in one year
 "each year." This refers to every year of Solomon's reign,
 and not to just one time.
 666 talents of gold
 "almost 22,000 kilograms of gold". A talent is equal to about
 33 kilograms.
 1 Kings 10:16
 Six hundred shekels of gold
 "About 6.6 kilograms of gold" or "Six and one half kilograms
 of gold". A shekel is a unit of weight equal to about 11
 grams.
 Six hundred shekels
 "shekels" does not appear here in the Hebrew text, so some
 modern versions assume instead the unit of bekah, which
 was equivalent to a half shekel or a metric equivalent of
 about three kilograms.
 1 Kings 10:17
 He also made
 "The king's men also made"
 Three minas of gold
 "About 1.7 kilograms of gold" or "One and three-quarters
 kilograms of gold". A mina is equal to about 550 grams.
 the Palace of the Forest of Lebanon
 "the house called the House of the Lebanon Forest." See 1
 Kings 7:2.
 1 Kings 10:18
 throne of ivory
 Ivory is the hard, white substance from the tusks or teeth of
 large animals.

Chapter 11

1 Kings 11:1
 Now King Solomon
 This is the end of the story of Solomon. (Chapters 1-11) and
 the narrator starts to tell a new part of the story. God had
 told the people of Israel in Moses's law never to marry
 women from the Gentile nations. This was because their
 religious beliefs would negatively affect Israel. Solomon,
 the wisest man, became a fool; married many women from
 Gentile countries and his wives persuaded him to worship
 foolish idols. God became angry and warned he would take
 away 10 tribes from the kingdom of his son.
 Moabites, Ammonites, Edomites, Sidonians, and Hittites
 These are names of people groups.
 1 Kings 11:2
 turn your heart to their gods
 "persuade you to worship the gods that they worship"
 1 Kings 11:3

1 Kings 10:22
 apes and baboons
 These animals live wild in Africa. Some people consider
 baboons a type of ape.
 1 Kings 10:24
 All the earth
 "People from everywhere"
 sought the presence of Solomon
 "sought an audience with Solomon" or "wanted to visit
 Solomon"
 to hear his wisdom, which God had put in his heart
 "to hear his wisdom, which God had given him" or "to hear
 him speak the wise words that God had enabled him to
 speak"
 1 Kings 10:26
 1,400 chariots and twelve thousand horsemen
 "one thousand four hundred chariots and 12,000
 horsemen"
 1 Kings 10:27
 The king had silver in Jerusalem, as much as the stones on the ground
 "The king had so much silver in Jerusalem, it was like there
 was as much silver as there was stones on the ground"
 1 Kings 10:28
 were imported from Egypt
 "that his merchants had bought from people in Egypt"
 Kue
 This is the name of a region. Some think that Kue was the
 same as Cilicia, in Asia Minor.
 1 Kings 10:29
 Chariots were brought up from Egypt for six hundred shekels of silver
 each, and horses for 150 shekels each
 "His merchants went to Egypt, bought chariots for six
 hundred shekels of silver each and horses for 150 shekels
 each, and brought them to Solomon in Jerusalem"
 six hundred shekels of silver ... 150 shekels
 "about 6.6 kilograms of silver ... about 1.7 kilograms". A
 shekel is a unit of weight equal to about 11 grams
 Many of these were then sold
 "His merchants then sold many of these"

seven hundred wives, princesses
 "seven hundred royal wives"
 1 Kings 11:4
 his heart was not fully surrendered ... as was the heart of David
 "he was not fully devoted ... as was David"
 1 Kings 11:5
 Ashtoreth ... Molech
 These are the names of false gods.
 he followed Molech
 Some version render this as "Milcom."
 1 Kings 11:6
 what was evil in the sight of Yahweh
 "what Yahweh considered to be evil"
 1 Kings 11:7
 Chemosh ... Molech
 These are the names of false gods.
 1 Kings 11:8

sacrificed to their gods at them
 "at them" refer to the shrines that Solomon built.
 1 Kings 11:9
 he had appeared to him twice
 "Yahweh had appeared to Solomon twice"
 1 Kings 11:11
 tear the kingdom from you
 "forcefully take the kingdom from you"
 1 Kings 11:12
 the hand of your son
 "your son's control"
 1 Kings 11:14
 Hadad
 This is the name of a man.
 1 Kings 11:15
 General Information:
 This begins three verses of background material that happened long before.
 1 Kings 11:16
 Joab and all Israel
 "Joab and all of the Israelite army"
 1 Kings 11:18
 Midian ... Paran ... Egypt
 These are the names of places.
 1 Kings 11:19
 Tahpenes
 This is the name of a woman.
 1 Kings 11:20
 Hadad ... Genubath
 These are names of men.
 1 Kings 11:21
 David had lain down with his ancestors
 "David had died"
 1 Kings 11:23
 Rezon ... Eliada ... Hadadezer
 These are names of men.
 Zobah
 This is the name of a location.
 1 Kings 11:24
 Zobah ... Damascus
 These are names of locations.
 when David killed
 "when David's army killed"
 1 Kings 11:25
 Aram
 This is the name of a location.
 all the days of Solomon
 "all the days of Solomon's life"
 Rezon abhorred Israel
 "Rezon hated Israel very much"
 1 Kings 11:26
 Jeroboam ... Nebat
 These are names of men.
 Zeredah
 This is the name of a location.
 a servant of Solomon
 "one of Solomon's officials." He was probably an official in the government, not a household servant.
 Zeruah

This is the name of a woman.
 lifted up his hand against the king
 "rebelled against the king"
 1 Kings 11:27
 Solomon had built up the place located at Millo
 Translate "Millo" as in 1 Kings 9:15.
 1 Kings 11:28
 man of great ability
 "a wealthy and influential man" or "a great warrior."
 he appointed him
 "he made him commander"
 all the labor
 The word "labor" refers to the government work that Solomon commanded the people to do.
 the house of Joseph
 This refers to the descendants of Joseph who were the people groups of Ephraim and Manasseh.
 1 Kings 11:29
 Ahijah
 This is the name of a man.
 Shilonite
 The Shilonites are a people group.
 1 Kings 11:31
 tear the kingdom out
 "forcefully take the kingdom out"
 the hand of Solomon
 "Solomon's control"
 1 Kings 11:32
 Solomon will have
 "Solomon's sons will have" or "Solomon's descendants will have"
 1 Kings 11:33
 Sidonians ... Moab ... Ammon
 These are the names of locations and the people groups that live there.
 what is right in my eyes
 "what I consider to be right"
 1 Kings 11:34
 I will not take
 Here the word "I" refers to Yahweh.
 out of Solomon's hand
 "out of Solomon's control"
 1 Kings 11:35
 I will give it to you
 "you" refers to Jeroboam.
 1 Kings 11:36
 may always have a lamp before me
 "will always have a descendant to rule as an influence and a guide for obeying my covenant with David's family"
 1 Kings 11:37
 I will take you
 "I" refers to Yahweh and the word "you" refers to Jeroboam.
 1 Kings 11:38
 build you a sure house
 "establish for you a lasting kingdom"
 1 Kings 11:40
 Shishak
 This is the name of a man.
 1 Kings 11:41

are they not written in the book of the events of Solomon?
"you can find them in the book of the events of Solomon."
the book of the events of Solomon
This book no longer exists.
1 Kings 11:43

Chapter 12

1 Kings 12:1

all Israel was coming

"all the men of Israel were coming". Here "Israel" represents all the men of Israel capable of fighting. This chapter explains how the united kingdom of Israel was split into the two kingdoms: Israel and Judah.

1 Kings 12:2

It happened that

This phrase marks where the action starts.

Jeroboam ... Nebat

These are the names of men.

1 Kings 12:4

made our yoke heavy

"treated us cruelly" or "forced us to work very hard". God's warning to Solomon came true. God's warning to Solomon came true. In spite of his famous wealth, Solomon had over-taxed his own people and forced them to work for free.

1 Kings 12:6

the old men who had stood before Solomon

"the old men who counseled Solomon"

1 Kings 12:9

Lighten the yoke that your father put on us

"Do not treat us as cruelly as your father did"

1 Kings 12:10

My little finger is thicker than my father's waist

"What I will do to make your burden heavier is much more than what my father put on you". When the people requested that King Rehoboam reduce taxes and forced labor, he said that he would be harsher than his father.

1 Kings 12:11

My father punished you with whips, but I will punish you with scorpions

"My father used whips to force you to work but I will use even crueler punishment"

punish you with scorpions

A whip with sharp metal barbs on the end or a spider-like creature that has a poisonous sting.

1 Kings 12:15

it was a turn of events brought about by Yahweh

"Yahweh caused things to happen like this". This caused the 10 northern tribes to revolt and appoint Jeroboam as their king. These northern tribes are now called the kingdom of Israel. Only Judah and Benjamin stayed with Rehoboam. They are called Judah.

his word that he had spoken by Ahijah ... to Jeroboam

This refers to giving someone a message to tell others.

Ahijah ... Jeroboam ... Nebat

These are the names of men.

Shilonite

This is the name of a people group from the town of Shiloh.

1 Kings 12:16

He lay down with his ancestors

"He died and he was buried with his ancestors"

he was buried

"people buried him"

What share do we have in David?

"We will have no part in the family of David."

We have no inheritance in the son of Jesse

"We will have nothing to do with the descendants of Jesse"

Go to your tents, Israel

"Go to your homes, people of Israel"

Now see to your own house, David

"Now take care of your own kingdom, descendant of David"

1 Kings 12:18

Adoniram

This is the name of a man.

all Israel

"all the people of Israel who were there"

1 Kings 12:19

the house of David

"the kings descended from David"

to this day

"ever since that time." This refers to the time that the writer was actually writing this.

1 Kings 12:20

when all Israel heard

"when all the leaders of Israel heard"

king over all Israel

"king over all of the 10 tribes of Israel". This means the northern ten tribes that rebelled against Rehoboam.

There was no one who followed the family of David, except only the tribe of Judah

"The only people who followed the family of David were the people of the tribe of Judah"

the family of David

"David's descendants"

1 Kings 12:21

all the house of Judah and the tribe of Benjamin

"all the soldiers from the tribes of Judah and Benjamin"

the house of Israel

"the people of the northern tribes of Israel"

1 Kings 12:22

the word of God came ... it said

"God spoke this message ... and he said" or "God spoke these words ... and he said"

Shemaiah

This is the name of a man.

the man of God

"the man who belongs to God" or "the prophet of God"

1 Kings 12:23

all the house of Judah and Benjamin

"all the people from the tribes of Judah and Benjamin"

1 Kings 12:24

your brothers the people of Israel

These words refer to the men of the ten northern tribes and emphasize the family relationship between them and the tribes of Judah and Benjamin.

for this thing has been made to happen by me
"because I have made this thing happen"

1 Kings 12:26

thought in his heart

"thought to himself"

the house of David

"the kings descended from David"

1 Kings 12:27

If these people go up

These words refer to the people of the northern ten tribes of Israel.

the heart of these people

"the allegiance of these people"

turn again to their master, to Rehoboam king of Judah ... return to

Rehoboam king of Judah

These phrases emphasize Jeroboam's fear that the people would turn again to Rehoboam as king.

1 Kings 12:28

brought you up

"brought your ancestors up"

1 Kings 12:31

Jeroboam made houses on high places

"Jeroboam's workers made houses of worship on high places"

made priests

"appointed men to be priests"

1 Kings 12:32

in the eighth month, on the fifteenth day of the month

"on the fifteenth day of the eighth month". This is the eighth month of the Hebrew calendar. The fifteenth day is near the beginning of November on Western calendars.

went up to the altar

"offered sacrifices on the altar"

1 Kings 12:33

went up to the altar

"offered sacrifices on the altar"

in the month he had planned in his own mind

"in the month that he had determined"

Chapter 13

1 Kings 13:1

A man of God came out of Judah by the word of Yahweh to Bethel

"Yahweh sent a man of God from Judah to Bethel". This chapter has two parts: The young prophet's warning to Jeroboam (1-10) and the old prophet's deception (11-34). People should do what God tells them to do and not what other people tell them is God's will for them.

A man of God

"A prophet"

came out of Judah

"came from Judah"

the word of Yahweh

"the message of Yahweh"

1 Kings 13:2

He cried against the altar

"He" refers to the man of God.

cried against the altar

"prophesied loudly toward the altar"

a son named Josiah will be born to the family of David

"a descendant of David will have a son named Josiah"

they will burn

"they" refers to Josiah and the people with him.

1 Kings 13:3

the altar will be split apart, and the ashes on it will be poured out

"Yahweh will split the altar apart and the ashes on it will fall to the ground"

1 Kings 13:4

the hand with which he had reached out against the man dried up

"Yahweh dried up the hand with which he had reached out against the man"

dried up

"withered" or "became paralyzed"

1 Kings 13:5

The altar was also split apart

"Yahweh also split the altar apart"

as described by the sign that the man of God had given by the word of Yahweh

"as the man of God had described by the word of Yahweh as

a sign"

the word of Yahweh

"the message of Yahweh"

1 Kings 13:6

Plead for the favor of Yahweh your God

"Plead that Yahweh your God may favor me"

my hand may be restored to me again

"Yahweh may restore my hand"

the king's hand was restored to him again, and it became as it was before

"Yahweh restored the king's hand and made it as it was before"

1 Kings 13:7

Come home with me and refresh yourself

"Come home with me and eat some food"

1 Kings 13:8

half your possessions

"half of your house,"

1 Kings 13:9

You will eat no bread nor drink water, nor return by the way that you came

"Do not eat bread, drink water, or return by the way that you came."

1 Kings 13:10

left another way

"went a different way,"

1 Kings 13:12

his sons had seen the way

The implied information is that the sons also told their father which way the man of God went.

1 Kings 13:13

Saddle

This refers to placing a seat on the back of an animal so a person can ride on it.

1 Kings 13:14

The old prophet

The prophet who lived in Bethel.

he said to him

"the old prophet said to the man of God"
 He answered
 "The man of God answered"
 1 Kings 13:16
 go in with you
 "go into your house,"
 in this place
 "in Bethel"
 1 Kings 13:17
 it was commanded to me by the word of Yahweh
 "Yahweh commanded me by his word"
 1 Kings 13:18
 an angel spoke to me by the word of Yahweh
 "an angel delivered to me a message from Yahweh"
 1 Kings 13:20
 As they sat at the table
 "As they were eating and drinking at the table"
 the word of Yahweh came to the prophet
 "Yahweh spoke this message to the prophet". See 1 Kings 6:11.
 brought him back
 Here the word "him" refers to the man of God.
 1 Kings 13:21
 came from Judah, saying, "Yahweh
 "came from Judah. He said, 'Yahweh' or 'came from Judah: 'Yahweh'
 he cried to the man of God
 "the prophet spoke loudly to the man of God"
 Because you have been disobedient to the word of Yahweh
 "Because you have not obeyed the word of Yahweh"
 1 Kings 13:24

his body was left on the road
 "left his dead body on the road"
 1 Kings 13:25
 they came and told it
 "they came and told about what they had seen"
 1 Kings 13:30
 they mourned
 "they" refers to the prophet and his sons.
 Woe, my brother!
 "Woe" is an expression of great sorrow.
 1 Kings 13:31
 he had buried him
 "he" refers to the old prophet and the word "him" refers to the man of God.
 Lay my bones beside his bones
 "Lay my dead body beside his bones"
 1 Kings 13:32
 houses on the high places
 "houses of worship on the high places"
 1 Kings 13:34
 This matter became sin to the family of Jeroboam
 "Jeroboam's family sinned by doing this thing"
 This matter
 This phrase refers to Jeroboam's setting up shrines and appointing priests.
 caused his family to be destroyed and to be exterminated
 "because of this God destroyed and exterminated Jeroboam's family"
 to be destroyed and to be exterminated
 "to be completely destroyed"

Chapter 14

1 Kings 14:1
 General Information:
 This chapter has two stories: One is the death of Jeroboam's son (1-18) and the other is the reign of Rehoboam (20-31).
 When the people of Judah began to worship the fertility goddess, Ashtoreth, they had to give all of their wealth to the king of Egypt. Jeroboam's son became sick; so the king sent his wife to the prophet. The prophet was blind, but when Jeroboam's wife arrived he told her, "Come in, wife of Jeroboam." He also told her that her son would die.
 1 Kings 14:2
 disguise yourself
 "change how you appear to others"
 you will not be recognized
 "no one will recognize you"
 1 Kings 14:5
 Look, the wife of Jeroboam
 "pay attention."
 coming to seek advice from you
 "coming to ask you to advise her"
 Say such and such to her
 "Speak in this way to her"
 1 Kings 14:6
 Why do you pretend to be someone you are not?
 "Stop pretending to be someone else; I know who you are."
 I have been sent to you with severe news

"Yahweh told me to give you severe news"
 severe news
 "very bad news"
 1 Kings 14:7
 I raised you
 "I exalted you"
 1 Kings 14:8
 followed me
 "obeyed me"
 with all his heart
 "with all his will" or "with complete commitment"
 what was right in my eyes
 "what I judged to be right"
 1 Kings 14:9
 thrust me behind your back
 "completely rejected me"
 1 Kings 14:10
 the house of Jeroboam
 "the family of Jeroboam"
 I will cut off ... and will completely remove
 These two phrases are repeated for emphasis.
 cut off from you every male child in Israel
 "destroy every one of your male children in Israel"
 1 Kings 14:11
 Anyone who belongs to Jeroboam who dies in the city will be eaten by dogs

"Dogs will eat anyone who belongs to Jeroboam and who dies in the city"
 who belongs to Jeroboam
 "who is part of Jeroboam's family."
 anyone who dies in the field will be eaten by the birds of the heavens
 "the birds of the heavens will eat anyone who dies in the field"
 1 Kings 14:12
 when your feet enter the city
 "when you enter the city"
 1 Kings 14:13
 All Israel
 "The Israelite people"
 go into a grave
 "be buried in a grave"
 out of Jeroboam's house
 "in all of Jeroboam's family"
 was anything good found in the sight of Yahweh, the God of Israel
 "did Yahweh, the God of Israel, find anything he judged to be good"
 1 Kings 14:14
 cut off the family of Jeroboam
 "destroy the descendants of Jeroboam"
 1 Kings 14:15
 Yahweh will attack Israel as a reed is shaken in the water
 "Yahweh will attack the people of Israel as a reed is shaken in the water"
 as a reed is shaken in the water
 "like a river of water shakes a reed"
 he will root up Israel out of this good land
 "he will remove the people of Israel from this good land"
 scatter them
 "disperse them"
 1 Kings 14:17
 Tirzah
 This is the name of the city where king Jeroboam lived.
 1 Kings 14:18
 All Israel buried him and mourned for him
 "A great number of the people of Israel were present when people buried him, and the people of Israel mourned for him"
 just as it was told to them by the word of Yahweh
 "by the message of Yahweh"
 1 Kings 14:19
 see
 "see for yourself"
 they are written in
 "you can find them written in"
 the book of the events of the kings of Israel
 This refers to a book that no longer exists.
 1 Kings 14:20
 lay down with his ancestors
 "died". See 1 Kings 2:10.
 1 Kings 14:21
 in which to put his name
 "in which to dwell"
 Naamah
 This is a woman's name.
 1 Kings 14:22

Judah did
 "The people of Judah did"
 what was evil in the sight of Yahweh
 "what was evil in Yahweh's judgment"
 they provoked him to jealousy
 "they made him jealous"
 their fathers
 "their ancestors"
 1 Kings 14:23
 For they also built
 "they" here refers to the people of Judah.
 built for themselves
 "built for their own use"
 on every high hill and under every green tree
 "on the high hills and under the green trees"
 1 Kings 14:24
 cultic prostitutes
 "religious prostitutes". This probably refers to male prostitutes associated with idol worship.
 the same disgusting practices as the nations that
 "the same disgusting things that the people did whom"
 1 Kings 14:25
 Shishak king of Egypt came up against Jerusalem
 "Shishak king of Egypt, and his army with him, came up against Jerusalem"
 Shishak
 This is the name of a man. See 1 Kings 11:40.
 came up against
 "came to attack"
 1 Kings 14:26
 He took everything away
 "He took away many valuable things"
 He took
 "Shishak and his army took"
 that Solomon had made
 "that Solomon had his workers make"
 1 Kings 14:27
 King Rehoboam made shields
 "King Rehoboam's workers made shields"
 in their place
 "in place of the shields of gold"
 entrusted them into the hands of the commanders
 "made them the responsibility of the commanders"
 who guarded the doors to the king's house
 "who guarded the entrance to the king's house"
 1 Kings 14:28
 the guards would carry them
 "the guards would carry the shields of bronze;"
 1 Kings 14:29
 are they not written in the book of the events of the kings of Judah?
 "they are written in the book of the events of the kings of Judah."
 the book of the events of the kings of Judah
 This refers to a book that no longer exists.
 1 Kings 14:30
 There was constant warfare
 "There were constant battles"
 warfare between Rehoboam and Jeroboam
 "the armies of Rehoboam and Jeroboam fought in battle"

again and again"

1 Kings 14:31

Abijah his son

Chapter 15

1 Kings 15:2

General Information:

Judah had some bad kings and some good kings; while the kings in Israel worshiped the golden calves, so they were all considered to be bad. Judah and Israel continually fought each other.

1 Kings 15:3

He walked in all the sins

"Abijah continued to practice all the sins"

that his father had committed before his time

"that his father, Rehoboam, had committed before Abijah was king"

his heart was not devoted ... as the heart of David

"Abijah was not devoted ... as David"

1 Kings 15:4

gave him a lamp in Jerusalem

"gave David a descendant to rule in Jerusalem"

by raising up his son after him

"by raising up Abijah's son after him"

1 Kings 15:5

what was right in his eyes

"what Yahweh judges to be right"

for all the days of his life

"throughout David's whole life"

he had not turned away from anything that he commanded him, except only in the matter of Uriah the Hittite

"the only time David turned away from anything that God commanded him was in the matter of Uriah the Hittite" or "except when he caused Uriah the Hittite to be killed"

1 Kings 15:6

between Rehoboam and Jeroboam

"between the armies of Rehoboam and Jeroboam"

all the days of Abijah's life

"the whole time that Abijah lived"

1 Kings 15:7

are they not written in the book of the events of the kings of Judah?

"they are written in the book of the events of the kings of Judah." See 1 Kings 14:29.

between Abijah and Jeroboam

"between the armies of Abijah and Jeroboam"

1 Kings 15:8

Abijah lay down with his ancestors

"Abijah died as his ancestors had"

became king in his place

"became king instead of Abijah"

1 Kings 15:9

In the twentieth year of Jeroboam king of Israel

"After Jeroboam had been the king of Israel for almost twenty years"

1 Kings 15:11

what was right in the eyes of Yahweh

"what Yahweh judges to be right"

1 Kings 15:12

the cultic prostitutes

"Abijah the son of Rehoboam"

became king in his place

"became king instead of Rehoboam"

"religious prostitutes" or "the prostitutes who worked for idols"

1 Kings 15:13

Asa cut down the disgusting figure

"Asa caused the disgusting figure to be cut down" or "Asa made them cut down the disgusting figure"

1 Kings 15:14

But the high places were not taken away

"But Asa did not command the people to take away the high places"

Asa's heart was completely devoted

"Asa was completely devoted"

all his days

"throughout his whole life"

1 Kings 15:16

all their days

"the whole time that they reigned over Judah and Israel"

1 Kings 15:17

acted aggressively against Judah

"attacked Judah"

built up Ramah

"captured and fortified Ramah"

1 Kings 15:18

He put it into the hands of his servants

"He entrusted it to his servants"

He said

"Asa told his servants to say to Ben Hadad"

1 Kings 15:19

Let there be a covenant between me and you

"Let us have a covenant with each other" or "Let us make a peace treaty"

Look, I

"As proof that I want a treaty with you, I"

Break your covenant with Baasha king of Israel

"Cancel your covenant with Baasha king of Israel" or

"Break your covenant with Baasha king of Israel, and attack Israel"

1 Kings 15:21

he stopped building up Ramah

"he had his workers stop building up Ramah"

Tirzah

This is the name of a city. See 1 Kings 14:17.

1 Kings 15:22

No one was exempted

"Every one had to obey King Asa's proclamation"

1 Kings 15:24

Asa lay down with his ancestors and was buried with them

"Asa died and was buried with his ancestors"

David his father

"King David, his ancestor"

1 Kings 15:25

Connecting Statement:

The rest of chapter 15 and 16 is about the kings of Israel, which happened while King Asa of Judah was still alive.

the second year of Asa king of Judah
"when Asa had been king of Judah for almost two years"
he reigned over Israel two years
"Nadab reigned over Israel two years"
1 Kings 15:26
what was evil in the sight of Yahweh
"what was evil in Yahweh's judgment"
walked in the way of his father
"did the same things that his father had done"
in his own sin
"he sinned in his own ways"
by which he led Israel to sin
"and by sinning, he influenced Israel to sin"
1 Kings 15:27
conspired against Nadab
"secretly plotted to kill King Nadab"
Gibbethon
This is the name of a city.
Nadab and all Israel
"Nadab and the army of Israel"
were laying siege to Gibbethon
"were surrounding Gibbethon, so that the people of
Gibbethon would surrender to them"
1 Kings 15:28
became king in his place

Chapter 16

1 Kings 16:1
The word of Yahweh came
"Yahweh spoke his message". See 1 Kings 6:11.
1 Kings 16:2
I exalted you out of the dust
"I raised you from a very unimportant position"
you have walked in the way of Jeroboam
"you have sinned as Jeroboam sinned"
1 Kings 16:3
See, I will consume Baasha and his family
"Listen, Baasha. I will completely destroy you and your
family"
1 Kings 16:5
are they not written in the book of the events of the kings of Israel?
"they are written in the book of the events of the kings of
Israel.". See 1 Kings 15:31.
1 Kings 16:6
Baasha lay down with his ancestors and was buried
"Baasha died and was buried as his ancestors had"
Tirzah
This is the name of a city. See 1 Kings 14:17.
became king in his place
"became king instead of Baasha"
1 Kings 16:7
the word of Yahweh came
"Yahweh spoke this message". The prophet Jehu warned
Baasha, king of Israel, that God would destroy his family for
worshipping the idols. But Baasha did not change his ways;
so Zimri murdered Baasha's son and all his relatives.
all the evil that he did in the sight of Yahweh
"all the things that Baasha did that are evil in Yahweh's
judgment"

"became king instead of Nadab"
1 Kings 15:29
Baasha killed all the family of Jeroboam. He left none of Jeroboam's
descendants breathing.
"He left none of Jeroboam's descendants living"
all the family of Jeroboam
Jeroboam was King Nadab's father.
his royal line
"Jeroboam's royal line"
just as Yahweh had spoken by his servant Ahijah the Shilonite
In 1 Kings 14:10 and 11 Yahweh spoke through his prophet
Ahijah and told Jeroboam that he would destroy his family.
Ahijah the Shilonite
"Ahijah, who was from Shiloh"
1 Kings 15:30
for the sins of Jeroboam which he committed and by which he led Israel
to sin
"because Jeroboam sinned and led Israel to sin in the same
ways"
1 Kings 15:34
walked in the way of Jeroboam
"did the same things that Jeroboam had done"
in his sin by which he led Israel to sin
"his" and "he" refer to 1) Baasha or 2) Jeroboam.

so as to provoke him to anger
"so as to make Yahweh very angry"
with the work of his hands
"by the things Baasha had done"
1 Kings 16:9
His servant Zimri
"Elah's servant Zimri"
captain of half his chariots
"captain of half his chariot drivers"
drinking himself drunk
"drinking so much wine that he was getting drunk"
who was over the household
"who was in charge of the things in the Elah's house"
1 Kings 16:10
attacked him, and put him to death
"attacked and killed Elah"
became king in his place
"became king instead of Elah"
1 Kings 16:11
He did not leave alive a single male
"He did not leave even one male alive"
1 Kings 16:12
which he spoke against Baasha by Jehu the prophet
"that Yahweh told Jehu the prophet to speak against
Baasha"
1 Kings 16:13
they had led Israel to sin
"they had influenced Israel to sin"
they had led Israel to sin
"Israel" refers to the ten northern tribes of Israel. Baasha
and Elah had been their king.
they provoked Yahweh, the God of Israel, to anger with their idols

"they made Yahweh, the God of Israel, angry because they worshiped idols"
the God of Israel
"Israel" refers to all of the twelve tribes descended from Jacob.
1 Kings 16:15
the army was camped by Gibbethon
The word "army" refers to the army of the kingdom of Israel.
Gibbethon
This is the name of a city. See 1 Kings 15:27.
1 Kings 16:16
The army camped there heard it said
"The soldiers who camped there heard someone say"
all Israel
"all the army of Israel" or "the army of Israel"
1 Kings 16:18
that the city had been taken
"that Omri and the army had taken the city". Omri killed Zimri. Omri's son Ahab brought in the rain god Baal and his wife, the fertility goddess Ashtoreth, as the official religion of Israel. This was very evil.
1 Kings 16:19
what was evil in the sight of Yahweh
"what was evil in Yahweh's judgment"
walking in the way of Jeroboam
"doing the same things that Jeroboam had done"
1 Kings 16:20
the treason that he carried out
"how he plotted against King Elah" or "how he killed the king of Israel"
1 Kings 16:21
followed Tibni ... followed Omri
"wanted to make Tibni son of Ginath king, and half wanted to make Omri king"
1 Kings 16:22
were stronger than the people who followed Tibni
"overpowered the people who followed Tibni,"
1 Kings 16:24
Shemer
This is the name of a man.
two talents of silver
"about 66 kilograms of silver"
He built a city
"Omri had his people build a city" or "Omri commanded and his workers built a city"
after the name of Shemer
"to honor Shemer"
1 Kings 16:26
walked in all the ways of Jeroboam son of Nebat

Chapter 17

1 Kings 17:1
the Tishbite
A people group from Tishbe, a town in the region of Gilead. This begins the story of Elijah. (1 Kings 17--2 Kings 2).
As Yahweh, the God of Israel lives
This phrase is an oath to emphasize that what he will say is true.

"did all the same things that Jeroboam son of Nebat did" in his sins by which he led Israel to sin
"his" and "he" refer to 1) Baasha or 2) Jeroboam. in his sins
"he sinned as Jeroboam sinned"
to provoke Yahweh ... to be angry with their worthless idols
"to make Yahweh, the God of Israel, angry because they worshiped worthless idols"
their worthless idols
"their idols, which are worthless"
the God of Israel
"Israel" refers to all of the twelve tribes descended from Jacob.
1 Kings 16:28
Omri lay down with his ancestors
"Omri died as his ancestors had"
became king in his place
"became king instead of Omri"
1 Kings 16:31
It was to Ahab a trivial thing to walk in the sins of Jeroboam son of Nebat
"It was as if Ahab thought that walking in the sins of Jeroboam son of Nebat was not enough"
It was to Ahab a trivial thing
"Ahab considered it an insignificant thing" or "Ahab thought that it was not enough"
to walk in the sins of Jeroboam son of Nebat
"to sin as Jeroboam son of Nebat had sinned"
worshiped Baal and bowed down to him
"bowed down to him" describes the posture that people used in worship.
1 Kings 16:33
the God of Israel
"Israel" refers to the nation of Israel, which consisted of twelve tribes.
the kings of Israel
Here the word "Israel" refers to the kingdom of Israel, which consisted of ten tribes.
1 Kings 16:34
at the cost of the life of Abiram, his firstborn son
"and the consequence of his sin was that Abiram, his firstborn son, died"
Segub, his youngest son, lost his life
"Segub, his youngest son, died"
while he was building the gates of the city
"while Hiel was building the gates of the city"
in keeping with the word of Yahweh
"according to the word of Yahweh"
which he spoke by Joshua son of Nun
"which Yahweh caused Joshua son of Nun to speak"

before whom I stand
"whom I serve"
dew
drops of water that form on the plants during the night
1 Kings 17:2
The word of Yahweh came
"Yahweh spoke his message". See 1 Kings 6:11.

1 Kings 17:3

Kerith

This is the name of a very small stream.

1 Kings 17:4

It will happen that

"There". This phrase introduces how Yahweh will take care of Elijah during the drought. Ahab had introduced to Israel the worship of Baal, the god people thought brought rain. Because of this, God caused a drought. Elijah told Ahab that it would not rain or dew until he, Elijah, said so. Elijah had to hide so Ahab would not kill him for bringing the drought.

ravens

large, black birds

1 Kings 17:5

as the word of Yahweh commanded

"as Yahweh commanded"

1 Kings 17:7

in the land

"in that area."

1 Kings 17:8

came to him

Here the word "him" refers to Elijah.

1 Kings 17:9

Zarephath

This is a town.

Look, I

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

1 Kings 17:12

As Yahweh your God lives

This is an oath to emphasize that what she will say is true.

only a handful of meal

"only a little bit of flour"

See, I

"Let me tell you what I am doing: I"

two sticks

This may refer to two sticks or to only a few sticks.

that we may eat it, and die

"that we may eat. Afterwards, we will starve to death"

1 Kings 17:13

afterward make some for you and for your son

There would be enough flour and oil to make more bread.

1 Kings 17:14

Chapter 18

1 Kings 18:1

the word of Yahweh came

"Yahweh spoke his word". See 1 Kings 6:11.

send rain on the land

"cause rain to fall on the land"

1 Kings 18:2

now the famine was severe

Here the writer tells background information about how the famine had affected Samaria.

1 Kings 18:5

save the horses and mules alive ... not lose all the animals

"prevent the horses and mules from dying"

1 Kings 18:6

Yahweh sends rain

"Yahweh causes rain to fall"

1 Kings 17:15

She and Elijah, along with her household, ate for many days

In the original language it says, "And she and he and her household ate for many days." It is unclear who "he" is.

Possible meanings are 1) Elijah, the widow, and her son ate for many days or 2) Elijah, the widow, and everyone living in her house ate for many days.

1 Kings 17:17

the woman's son, the woman who owned the house

"the son of the woman who owned the house"

there was no more breath left in him

"he died"

1 Kings 17:18

man of God

The phrase "man of God" is another title for a prophet.

of my iniquity

"of my sins"

1 Kings 17:19

where he was staying

Here "he" refers to Elijah.

1 Kings 17:20

have you also brought disaster on the widow with whom I am staying, by killing her son?

"why would you cause the widow with whom I am staying to suffer even more by killing her son"

1 Kings 17:21

stretched himself on the child

"lay on top of the child"

1 Kings 17:22

Yahweh listened to the voice of Elijah

"Yahweh answered Elijah's prayer"

the life of the child returned to him, and he revived

"the child came back to life"

1 Kings 17:23

his room

Here "his" refers to Elijah.

See, your son is alive

This alerts us to pay attention to the surprising information that follows.

1 Kings 17:24

the word of Yahweh in your mouth is true

"the message that you spoke from Yahweh is true"

Ahab went one way by himself and Obadiah went another way

"Ahab lead a team in one direction and Obadiah lead a team in the other direction"

1 Kings 18:7

master Elijah

"master" is used as a term of respect.

1 Kings 18:8

Go tell your master, 'Look, Elijah is here.'

Here "master" refers to Ahab.

Look, Elijah

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

1 Kings 18:9

How have I sinned ... for him to kill me?
 "I have not wronged you ... for him to kill me."
 give your servant into the hand of Ahab
 "deliver your servant to Ahab"
 your servant
 Obadiah refers to himself as Elijah's servant in order to honor Elijah.
 1 Kings 18:10
 As Yahweh your God lives
 This oath is used to emphasize that what he is saying is true.
 there is no nation or kingdom where my master has not sent men
 "my master has sent men to every nation and kingdom"
 1 Kings 18:11
 Yet now
 This emphasizes the danger in what Elijah is telling Obadiah to do.
 1 Kings 18:13
 Has it not been told to you ... with bread and water?
 "Surely you have been told about what I did ... with bread and water!"
 my master
 Here "master" is a term of respect used to refer to Elijah.
 1 Kings 18:14
 your master
 Here "master" refers to King Ahab.
 1 Kings 18:15
 As Yahweh of hosts lives
 This oath emphasizes that what he will say is true.
 before whom I stand
 "whom I serve"
 1 Kings 18:16
 told him what Elijah said
 "Obadiah told Ahab what Elijah had told him to say."
 1 Kings 18:17
 Is it you? You are the one who brings trouble to Israel!
 "So here you are. You are the troublemaker of Israel!"
 1 Kings 18:18
 General Information:
 God proved himself to all the people of Israel. Elijah went to meet Ahab and told him to bring the 450 prophets of Baal and all the people to Mount Carmel. The prophets of Baal took one bull, killed it, cut it up, and placed it on wood on an altar without lighting the fire and then they danced and prayed to Baal all morning and half the afternoon. Elijah built his altar, put the bull he had prepared on it, and drenched it with water and prayed. God answered his prayer with fire that burned up the sacrifice, the altar and the water. Then Elijah told the people to seize the prophets of Baal and kill them. Elijah prayed for rain, and it rained very hard.
 1 Kings 18:19
 all Israel
 This generalization refers to the leaders and people who represent the ten tribes of the northern kingdom.
 1 Kings 18:20
 sent word to ... and gathered
 "sent a messenger to summon ... to gather"
 1 Kings 18:21

How long will you keep changing your mind?
 "You have been indecisive for long enough."
 did not answer him a word
 "did not say anything"
 1 Kings 18:24
 call on the name of your god ... call on the name of Yahweh
 "call to your god ... call to Yahweh"
 all the people answered and said, "This is good."
 "all the people said, 'This is a good thing to do.'"
 1 Kings 18:25
 prepare it
 "make it ready to be sacrificed"
 you are many people
 Here the word "you" is plural.
 1 Kings 18:26
 They took the bull
 "The prophets of Baal took the bull"
 the bull that was given to them
 "the bull that someone gave them"
 But there was no voice, nor anyone who answered
 "But Baal did not say or do anything"
 1 Kings 18:27
 Perhaps he is thinking
 "Maybe he is thinking"
 relieving himself
 "in the bathroom". Elijah uses understatement to insult Baal with sarcasm.
 must be awakened
 "you must wake him up"
 1 Kings 18:29
 they were still raving
 "they continued their wild behavior." They called on Baal while dancing, shouting loudly, and cutting themselves with knives.
 of offering of the evening sacrifice
 "to offer the evening sacrifice"
 but there was no voice or anyone to answer; there was no one who paid any attention to their pleadings
 "but Baal did not say or do anything or even pay attention"
 1 Kings 18:32
 in the name of Yahweh
 "with the authority of Yahweh."
 trench
 a small waterway to hold water
 two seahs of seeds
 "about 15 liters of seeds". A seah is a unit of volume equal to about 7.7 liters.
 1 Kings 18:33
 He arranged the wood for a fire
 "He put the wood for a fire on the altar"
 jars
 A jar is a container for water.
 1 Kings 18:36
 Yahweh, the God of Abraham, of Isaac, and of Israel
 God changed Jacob's name to Israel (Genesis 32:28), and God named the nation of Jacob's descendants "Israel."
 let it be known this day
 "make these people know today"
 1 Kings 18:37

turned their heart back again to yourself
"caused them to be loyal to you again"
1 Kings 18:38
the fire of Yahweh fell
"the fire of Yahweh came down"
licked up
The fire is compared to a thirsty person drinking water.
1 Kings 18:41
there is the sound of much rain
"it sounds like it is going to rain a lot."
1 Kings 18:42
bowed himself down on the earth and put his face between his knees
This is a posture used for praying.

Chapter 19

1 Kings 19:1

General Information:

The queen was angry that Elijah had killed her prophets of Baal and promised to kill Elijah. Elijah fled south into the desert south of Judah and traveled on to Mount Horeb (also known as Mount Sinai), the mountain of God. God asked him why he was there and he said he had come because Israel had deserted God, killed his prophets, and wanted to kill him. God sent him home to make Hazael the king of Aram, Jehu the king of Israel, and Elisha as the prophet in his place.

1 Kings 19:2

So may the gods do to me, and more also

"May the gods kill me and do even more bad things"

if I do not make your life like the life of one of those dead prophets

"if I do not kill you like you killed those prophets"

1 Kings 19:3

he arose

"he stood up,"

1 Kings 19:4

he himself went a day's journey

"he walked by himself for a day"

broom tree

A "broom tree" is a plant that grows in the desert.

He requested for himself that he might die

"He prayed that he would die"

It is enough, now, Yahweh

"These troubles are too much for me, Yahweh"

1 Kings 19:6

bread that had been baked on coals

"bread that someone had cooked on hot stones"

1 Kings 19:7

will be too much for you

"will be too difficult for you."

1 Kings 19:8

he traveled in the strength of that food forty days and forty nights

"that food gave him energy to travel for 40 days and 40 nights"

1 Kings 19:9

to a cave there

"there" refers to Mount Horeb. A cave is an opening in a mountainside that leads to natural rooms.

Chapter 20

1 Kings 18:44

as small as a man's hand

A man's hand could cover the cloud from sight.

1 Kings 18:45

It happened

This phrase is used here to mark where a new step in the action starts.

1 Kings 18:46

the hand of Yahweh was on Elijah

"Yahweh gave his power to Elijah"

girded his loins

Elijah wrapped his long robe around his waist so that his legs would be free for running.

the word of Yahweh came to him and said to him, "What

"Yahweh spoke this message to him: 'What' See 1 Kings 6:11.

What are you doing here, Elijah?

"This is not where you should be, Elijah."

1 Kings 19:11

on the mountain before me

"on the mountain in my presence"

1 Kings 19:13

he wrapped his face in his cloak

"he covered his face with his cloak". A cloak is a long robe that covers the whole body.

Then a voice came to him

"Then he heard a voice"

1 Kings 19:16

prophet in your place

"prophet instead of you."

1 Kings 19:17

It will happen

"What will happen is". This introduces what will happen when Elijah does what Yahweh has told him to do.

whoever escapes from the sword of Hazael

"whomever Hazael does not kill with the sword"

1 Kings 19:18

I will leave for myself

"I will save from death"

whose knees have not bent down to Baal, and whose mouths have not kissed him

"who have not bowed down and kissed Baal" or "who have not worshiped Baal"

1 Kings 19:19

Shaphat

This is the name of a man.

he himself was plowing with the twelfth yoke

This indicates that Elisha was plowing with the last yoke, while other men were plowing with the other eleven yokes.

1 Kings 19:20

he said, "Please

"he" refers to Elisha.

1 Kings 19:21

he gave it to the people

Elisha gave the cooked meat to the people of his city.

1 Kings 20:1

Ben-Hadad

God had chosen to defeat Ben-Hadad, king of Aram. So when Ben-Hadad attacked Samaria with a huge army, the tiny army of Israel defeated him. The people of Aram said that Yahweh was the god of the hills, but they could defeat Israel on the plains. So they came again but Israel defeated them again. Then Ben Hadad offered a peace plan and Ahab accepted. But God had wanted him to kill Ben Hadad and was angry at Ahab for making peace with him.

lesser kings

"kings ruling smaller groups of people"

1 Kings 20:4

It is as you say

"I agree with you"

1 Kings 20:6

tomorrow about this time

"tomorrow at the same time of day that it is now"

everything that delights your eyes

"whatever pleases you"

1 Kings 20:7

of the land

"of the people of Israel"

take note and see

"pay close attention to"

I have not refused him

"I have agreed to his demands"

1 Kings 20:10

May the gods do so to me and more also

This is an oath with great emphasis. See 1 Kings 19:2.

if even the ashes of Samaria will be enough for all the people who follow me to have a handful each

Ben-Hadad is threatening that his army will totally destroy everything in Samaria.

1 Kings 20:11

Tell Ben-Hadad, 'No one who is girding on his armor should boast as if he were taking it off.'

"Tell Ben-Hadad, 'Do not boast as if you have already won a battle that you have not yet fought.'"

No one who is girding on his armor should boast as if he were taking it off

"Let him who puts his armor on not boast like him who takes it off". This is a proverb.

1 Kings 20:12

his servants

"his soldiers"

1 Kings 20:13

Then behold

This alerts us to the sudden appearance of a new person in the story.

Have you seen this great army?

"Look at this great army."

Look, I will place it into your hand today

"Look" alerts us to pay attention to the surprising information that follows.

place it into your hand

"give you victory over that army"

1 Kings 20:14

By whom?

"By whom will you do this?"

1 Kings 20:15

Ahab mustered the young officers

"Ahab assembled the young officers"

1 Kings 20:17

Ben-Hadad was informed by scouts that he had sent out

"Scouts that Ben-Hadad had sent out informed him"

1 Kings 20:18

Ben-Hadad said

"Ben-Hadad said to his soldiers"

Whether they have ... take them

Here "they" and "them" refer to the Israelite army.

1 Kings 20:19

So the young officers ... the army followed

"The young Israelite officers ... the Israelite army followed."

1 Kings 20:20

Israel pursued them

"the men of the army of Israel pursued them"

1 Kings 20:21

the king of Israel went out and attacked

"The king of Israel and his soldiers went out and attacked"

1 Kings 20:22

strengthen yourself

"strengthen your forces"

understand and plan

"determine"

at the return of the year

"in the springtime of next year"

1 Kings 20:23

let us fight ... we will be stronger

"us" and "we" refer to the servants, the king, and the army all together.

1 Kings 20:24

Remove all the kings from their positions of authority

"You must remove the thirty-two kings who are leading your troops,"

1 Kings 20:26

Aphek

This is the name of a city.

to fight against Israel

"to fight against the army of Israel"

1 Kings 20:27

The people of Israel were mustered and supplied

"The Israelite army also gathered together, and the commanders gave the arms that they needed for the battle"

like two little flocks of goats

"The Israelite army appeared to be small and weak like two flocks of goats"

1 Kings 20:28

a man of God

"a prophet"

place this great army into your hand

"give you victory over this great army"

1 Kings 20:29

footmen

A "footman" is a soldier who marches on foot.

1 Kings 20:30

The rest fled to Aphek

"The rest of the Aramean soldiers"

1 Kings 20:31

See now, we

"Please listen carefully: we"

put sackcloth around our waists and ropes around our heads

This was a sign of surrender.

1 Kings 20:32

Is he still alive?

"I am surprised that he is still alive!"

He is my brother

"He is like a brother to me"

1 Kings 20:33

Now the men

"Now" does not mean "at this moment," but is used to draw attention to the important point that follows.

for any sign from Ahab

"for any action from Ahab that would show them that Ahab wanted to be merciful"

1 Kings 20:35

one of the sons of the prophets

"a member of the group of prophets,"

the word of Yahweh

"the message of Yahweh"

1 Kings 20:36

you have not obeyed the voice of Yahweh

"you have not obeyed Yahweh"

1 Kings 20:39

Your servant went out

The prophet refers to himself in the third person as a sign of respect to the king.

into the heat of the battle

"to where the battle was most intense"

your life will be given for his life

"you will die in his place"

a talent of silver

"33 kilograms of silver". A talent is a unit of weight equal to about 33 kilograms.

1 Kings 20:40

going here and there

"doing other things"

1 Kings 20:42

let go from your hand

"spared the life of"

your life will take the place of his life, and your people for his people

"you will die in his place, and your people will die in the place of his people"

Chapter 21

1 Kings 21:1

Now some time later

"Now this is what happened later". God hates oppression but is forgiving to people who are sorry for their sins. Ahab wanted Naboth's vineyard to make into a garden for his palace, but Naboth refused to sell it. So the queen, Ahab's wife, told the civic leaders to falsely accuse him and execute him. Elijah told Ahab that he would be killed in Naboth's vineyard and all his family destroyed. Ahab repented and showed he was very sorry for what he did, so God said it would not happen to Ahab himself but to his son.

Naboth the Jezreelite

This is the name of a man from Jezreel.

king of Samaria

"king of Israel". "Samaria" was the capital city of the kingdom of Israel.

1 Kings 21:3

May Yahweh forbid that I should give

"Because Yahweh forbids it, I will never give"

give the inheritance of my ancestors to you

"give to you the land that my ancestors received as an inheritance"

1 Kings 21:5

Why is your heart so sad

"Why are you so sad"

1 Kings 21:7

Do you not still rule the kingdom of Israel?

"You still rule the kingdom of Israel!"

let your heart be happy

"be happy"

1 Kings 21:8

wrote letters in Ahab's name

"wrote letters and signed them with Ahab's name"

the nobles who sat with him

"nobles" refers to wealthy people.

1 Kings 21:9

seat Naboth above the people

"have Naboth sit in a place of honor among the people"

1 Kings 21:10

let them testify against him

"have them accuse him,"

1 Kings 21:11

as was written in the letters

"as she had written in the letters"

1 Kings 21:12

seated Naboth above the people

"had Naboth sit in a place of honor among the people"

1 Kings 21:13

sat before Naboth

"sat in front of Naboth"

they carried him out

"they" refers to the people of the city.

1 Kings 21:14

Naboth has been stoned and is dead

"We have stoned Naboth and he is dead"

1 Kings 21:15

Naboth is not alive, but dead.

"Naboth is dead!"

1 Kings 21:17

the word of Yahweh came

"Yahweh spoke this message". See 1 Kings 6:11.

1 Kings 21:19

Have you killed and also taken possession?

"You have killed Naboth and stolen his vineyard!"

1 Kings 21:20

Have you found me, my enemy?

"You have found me, my enemy!" or "You have discovered

what I have done, my enemy!"
you have sold yourself to do what is evil
"you have dedicated yourself to doing what is evil"
what is evil in the sight of Yahweh
"what Yahweh considers to be evil". See 1 Kings 11:6.
1 Kings 21:21

See
"Listen" or "Pay attention to what I am about to tell you"
completely consume and cut off from Ahab every male child and slave
and free man in Israel
"destroy every one of your male children in Israel, whether
slave or free"
1 Kings 21:22
I will make your family like the family of Jeroboam ... and like the
family of Baasha
Yahweh will destroy Ahab's family like he destroyed the
families of Jeroboam and Baasha.

Chapter 22

1 Kings 22:1

General Information

This is the end of the story of Ahab and a continuation of
the story of Elijah as he had predicted Ahab's death and the
dogs licking his blood. A randomly shot arrow hit him and
he bled to death. They washed his chariot at the pool and
the dogs licked up his blood, just as Elijah had said they
would. At the shrines, the people worshiped Yahweh. But
later, during Hezekiah's reign it was decided that all
sacrifices must be made only at the temple.

1 Kings 22:2

it came about that

This phrase is used here to mark the beginning of a new
part of the story.

1 Kings 22:3

Do you know that Ramoth Gilead is ours, but that we are doing nothing
to take it from the hand of the king of Aram?

"Ramoth Gilead is ours, but we have done nothing yet to
take it from the hand of the king of Aram."

to take it from the hand of the king of Aram

"to take it from the control of the king of Aram"

1 Kings 22:4

I am like you, my people are like your people, and my horses are like
your horses

"I, my soldiers, and my horses are yours to use in any way
you want"

1 Kings 22:6

for the Lord will give it into the hand of the king

"for the Lord will allow the king to capture Ramoth Gilead"

1 Kings 22:8

May the king not say that

"You should not say that". Jehoshaphat refers to Ahab in the
third person to show respect for him.

1 Kings 22:11

made himself horns of iron

"made iron horns for himself"

With these you will push the Arameans until they are consumed

The prophet's actions illustrate the way that Ahab would
defeat the Arameans.

until they are consumed

1 Kings 21:24

Anyone who belongs to Ahab

"Anyone who belongs to Ahab's family"

1 Kings 21:26

Ahab behaved abhorrently by following idols

Possible meanings are: following the idols was in itself
abhorrent behavior or because he followed idols he
engaged in other abhorrent behavior.

removed before the people of Israel

"removed from the presence of the people of Israel". Here

"Israel" refers to all twelve tribes of Israel and not just to
the northern kingdom.

1 Kings 21:29

Do you see how Ahab humbles himself before me?

"I have seen how Ahab humbles himself before me."

in his days ... in his son's day

"during his lifetime ... during his son's lifetime"

"until you destroy them"

1 Kings 22:12

given it into the hand of the king

"allowed the king to capture it"

1 Kings 22:13

See now, the words

"Listen carefully: the words"

the words of the prophets declare good things to the king with one
mouth

"the prophets all declare the same good things to the king"

let your word be like one of them

"let what you say agree with what they have said"

1 Kings 22:15

should we go

The word "we" refers to Ahab, Jehoshaphat, and their
armies but not to Micaiah.

will give it into the hand of the king

"will allow the king to capture it"

1 Kings 22:16

How many times must I require ... in the name of Yahweh?

"Many times I have required ... in the name of Yahweh."

in the name of Yahweh

"as the representative of Yahweh"

1 Kings 22:17

I saw all Israel

"I saw the entire army of Israel"

like sheep who have no shepherd

The people of the army are compared to sheep that have no
one leading them because the king has died.

These have no master

"These people no longer have a leader"

1 Kings 22:18

Did I not tell you ... but only disaster?

"I told you ... but only disaster!"

1 Kings 22:19

all the host of heaven were standing by him

"all the angel army of heaven was standing by him"

1 Kings 22:20

fall at Ramoth Gilead

"die at Ramoth Gilead"

One of them said ... and another one said
"One ... and another" refers to two or more angels in the heavenly host.
1 Kings 22:22
be a lying spirit in the mouth of all his prophets
"cause all his prophets to speak lies"
1 Kings 22:23
see
"pay attention, because what I am about to say is both true and important"
has put a lying spirit in the mouth of all these prophets of yours
"has caused all of your prophets to speak lies"
1 Kings 22:24
Which way did the Spirit of Yahweh take to go from me to speak to you?
"Do not think that Yahweh's Spirit left me to speak to you!"
1 Kings 22:25
Look
"Listen" or "Pay attention to what I am about to tell you"
you will see
"you will know that the Spirit of Yahweh has spoken to me"
1 Kings 22:27
feed him the bread of affliction and the water of affliction
"feed him the bread and water of affliction" or "give him the prisoners' small portions of bread and water."
1 Kings 22:28
If you return safely, then Yahweh has not spoken by me
"If you return safely, then that would mean that Yahweh has not spoken by me"
1 Kings 22:29
Ahab, the king of Israel, and Jehoshaphat, the king of Judah, went up
"Ahab, the king of Israel, and Jehoshaphat, the king of Judah led their armies up"
1 Kings 22:30
disguise
To change the usual appearance so as not to be identified.
1 Kings 22:31
Do not attack unimportant or important soldiers
"Do not attack any of the soldiers"
1 Kings 22:32
It came about that
This phrase is used here to mark an important event in the story.
1 Kings 22:34
drew his bow at random
He took aim to shoot a soldier without knowing it was Ahab or he drew his bow to shoot without a target in mind.
1 Kings 22:35
the king was held up in his chariot
"someone held the king up in his chariot"
1 Kings 22:36
a cry went up

Chapter 1

2 Kings 1:1

Moab rebelled

"The people who lived in Moab rebelled". 2 Kings is a continuation of 1 Kings and the story of Elijah continues.

2 Kings 1:2

the lattice in his upper chamber

"soldiers began to shout"

1 Kings 22:37

was brought to Samaria

"his soldiers brought his body to Samaria"

they buried him

"people buried him"

1 Kings 22:38

just as the word of Yahweh had declared

"just as Yahweh had declared"

1 Kings 22:39

are they not written in the book of the events of the kings of Israel?

"they are written in the book of the events of the kings of Israel.". See 1 Kings 15:31.

1 Kings 22:40

lay down with his ancestors

"died". See 1 Kings 2:10.

1 Kings 22:43

He walked in the ways of Asa, his father

"He did the same things that Asa, his father, had done"

what was right in the eyes of Yahweh

"what Yahweh considered to be right"

the high places were not taken away

"he did not take away the high places"

1 Kings 22:45

are they not written in the book of the events of the kings of Judah?

"they are written in the book of the events of the kings of Judah.". See 1 Kings 14:29.

1 Kings 22:48

the ships were wrecked

"the ships wrecked"

1 Kings 22:50

lay down with his ancestors

"died". See 1 Kings 2:10.

was buried with them

"people buried him"

1 Kings 22:52

what was evil in the sight of Yahweh

"what Yahweh considered to be evil"

walked in the way of his father, in the way of his mother, and in the way of Jeroboam son of Nebat

"did the same things that his father, mother, and Jeroboam son of Nebat had done"

led Israel to sin

Here the word "Israel" refers to the ten northern tribes that made up the kingdom of Israel.

1 Kings 22:53

He served Baal and worshiped him

"served" and "worshiped" mean basically the same thing.

the God of Israel

Here the word "Israel" refers to all of the twelve tribes descended from Jacob.

"the wooden boards around the flat roof of his palace". God is in control of the future. King Ahaziah sent messengers to ask the Philistine god if he would recover from his fall, but this god does not know the future. Because he asked another god instead of Yahweh, Elijah sent the messengers to tell Ahaziah that he would not recover.

2 Kings 1:3

Yahweh

This is the name of God that he revealed to his people in the Old Testament.

the Tishbite

This refers to someone from the city of Tishbe.

Is it because there is no God in Israel that you are going to consult with Baal-Zebub, the god of Ekron?

"You fools! You know there is a God in Israel, but you were acting as though you did not know when you sent men to consult Baal-Zebub, the god of Ekron!"

consult with Baal-Zebub

The word "consult" means to get the opinion of someone.

2 Kings 1:4

Therefore Yahweh says

"Therefore Yahweh says to King Ahaziah"

You will not come down from the bed to where you have gone up

"You will not recover and you will not get up from the bed on which you are lying"

2 Kings 1:6

Is it because there is no God in Israel that you sent men to consult with Baal-Zebub, the god of Ekron?

"You fools! You know there is a God in Israel, but you were acting as though you did not know when you sent men to consult Baal-Zebub, the god of Ekron!". See 2 Kings 3:3.

you will not come down from the bed to which you have gone up

"you will not recover and you will not get up from the bed on which you are lying". See 2 Kings 3:4.

2 Kings 1:8

He wore a garment made of hair

"His clothes were made from animal hair".

2 Kings 1:9

Then the king sent a captain with fifty soldiers to Elijah

"Then the king sent a captain with 50 soldiers to seize

Elijah"

2 Kings 1:10

If I am a man of God, let fire come down from heaven

"Since I am a man of God, let fire come down from the sky" or "If I am a man of God as you have said, let fire come down from heaven"

2 Kings 1:12

fire of God

"fire from God"

2 Kings 1:13

sought his favor

"begged him"

let my life and the life of ... be precious in your sight

"please consider my life and the life of ... as precious to you"

or "consider my life and the life of ... to be of worth to you and do not kill us"

2 Kings 1:14

let my life be precious in your sight

"please allow me to live"

2 Kings 1:16

Is it because there is no God in Israel from whom you can ask for information?

"You must think there is no God in Israel whom you may ask for information!"

2 Kings 1:17

the word of Yahweh that Elijah had spoken

"what Yahweh had told Elijah that Elijah had spoken"

in the second year of Jehoram son of Jehoshaphat king of Judah

"in the second year that Jehoram son of Jehoshaphat was king of Judah"

2 Kings 1:18

are they not written ... Israel?

"someone has written about them in ... Israel."

Chapter 2

2 Kings 2:1

So it came about

"So it happened.". This chapter ends the story of Elijah and begins the story of Elisha, who replaces Elijah as the chief prophet of God.

a whirlwind

a strong wind that spins around and around.

2 Kings 2:2

As Yahweh lives, and as you live

"I solemnly promise you that"

2 Kings 2:3

The sons of the prophets

"A group of men who were prophets"

2 Kings 2:5

Then the sons of the prophets who were at Jericho came to Elisha and said to him

"When Elijah and Elisha came near Jericho, the sons of the prophets who were from there said to Elisha"

2 Kings 2:7

stood opposite them

"stood facing them" or "stood watching them".

2 Kings 2:8

The river divided on both sides so that the two of them walked over on

dry ground

"The water of the Jordan River opened up so there was a dry path for Elijah and Elisha to cross over to the other side"

on both sides

"to the right and the left." This refers to the right and the left of where Elijah struck the water.

2 Kings 2:9

It came about

"it happened"

crossed over

"crossed over the Jordan River"

before I am taken from you

"before Yahweh takes me from you"

a double portion of your spirit

"twice as much of your spiritual power"

2 Kings 2:11

behold

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

a chariot of fire and horses of fire

"a chariot surrounded by fire pulled by horses surrounded by fire"

went up by a whirlwind into heaven
 "was carried into the sky by a whirlwind."
 2 Kings 2:12
 My father, my father
 Elisha is calling Elijah his respected leader.
 tore them into two pieces
 "ripped them in two pieces to show his great sadness"
 2 Kings 2:13
 cloak
 The cloak was the outer clothing of a prophet. It was the sign of his job. When Elisha took Elijah's cloak he was saying he was taking Elijah's place as prophet.
 2 Kings 2:14
 Where is Yahweh, the God of Elijah?
 "Yahweh, the God of Elijah, are you here with me?"
 they divided on both sides and Elisha crossed over
 The river separated and Elisha walked to the other side on dry ground, the same way he did when he was with Elijah.
 2 Kings 2:15
 bowed themselves to the ground before him
 They are showing him deep respect and acknowledging him as their new leader.
 The spirit of Elijah does rest on Elisha
 "The spiritual power Elijah had is now with Elisha"
 2 Kings 2:16
 See now, among your servants there are fifty strong men. Let them go
 "See now, we are 50 strong men and we are now your servants. Let us go"
 2 Kings 2:17
 But when they urged Elisha until he was ashamed
 "They kept asking Elisha until he felt bad for denying their request, so"

Chapter 3

2 Kings 3:1
 in the eighteenth year of Jehoshaphat king of Judah
 "in year 18 that Jehoshaphat was king of Judah".
 Joram son of Ahab
 Sometimes this man is referred to as "Jehoram.", who is not the man mentioned in 2 Kings 1:17.
 2 Kings 3:2
 what was evil in the sight of Yahweh
 "what is evil in Yahweh's judgment"
 but not like his father and his mother
 "but he did not do as much evil as his father and mother had done"
 the sacred stone pillar of Baal
 "the sacred stone pillar for worshiping Baal"
 2 Kings 3:3
 Nebat
 This is the name of a man.
 he did not turn away from them
 "he continued committing those sins"
 2 Kings 3:4
 He had to give to the king of Israel 100,000 lambs and the wool of 100,000 rams
 "Every year he was forced to give 100,000 lambs and the wool from 100,000 rams to the king of Israel, because his kingdom was controlled by the king of Israel"

2 Kings 2:18
 Did I not say to you, 'Do not go'?
 "I told you that you should not go, because you would not find him!"
 2 Kings 2:19
 The men of the city
 "The leaders of the city"
 the situation of this city is pleasant
 "this city is in a good place" or "this city is in a good location"
 as my master can see
 The men refer to Elisha here as "my master" to honor him.
 2 Kings 2:21
 healed these waters
 "made the waters pure"
 there will be no more death or unfruitful land
 "everyone will live and all the land will be fruitful"
 2 Kings 2:22
 the waters were healed
 "the waters have remained pure"
 to this day, ... spoke
 "by the word which Elisha spoke, and have always remained pure since".
 2 Kings 2:23
 went up from there to Bethel
 "went up" is used because Bethel is higher in elevation than Jericho.
 Go up
 "Go away,"
 baldhead
 The young boys were mocking Elisha for not having any hair on his head.

2 Kings 3:6
 to mobilize all Israel for war
 "to mobilize all of the Israelite soldiers for war"
 2 Kings 3:7
 Will you go with me against Moab to battle?
 "Will you and your army go with me to fight against the army of Moab?".
 I will go
 "We will go with you". God is in control of victory and defeat. The armies of Israel, Judah and Edom united to attack Moab from the desert for failure to pay tribute. When they ran out of water, they were in desperate condition. Therefore, they asked Elisha what to do and he said God would give them water and victory.
 I am as you are, my people as your people, my horses as your horses
 "We are ready to do whatever you want us to. My soldiers and my horses are ready to help you"
 2 Kings 3:8
 By way of the wilderness of Edom
 "By going through the wilderness of Edom."
 2 Kings 3:9
 the king of Israel went with the king of Judah and the king of Edom
 "the king of Israel and his army went with the king of Judah and his army and the king of Edom and his army"
 2 Kings 3:10

What is this? Has Yahweh called three kings to give them into the hand of Moab?
"It looks like Yahweh will allow all three of us to be captured by Moab!"
to give them into the hand of Moab
"to give us over to Moab's control" or "so the army of Moab will defeat us"
2 Kings 3:11
Is there not here a prophet of Yahweh, that we may consult Yahweh by him?
"I am sure there is a prophet of Yahweh here! Tell me where one is, so we may consult Yahweh by him."
Shaphat
This is the name of a man.
who poured water on the hands of Elijah
"who was a helper to Elijah"
2 Kings 3:12
The word of Yahweh is with him
"He speaks what Yahweh tells him to say"
went down to him
"went to see Elisha to ask him what they should do"
2 Kings 3:13
What have I to do with you?
"I have nothing to do with you."
to give them into the hand of Moab
"to give them over to the control of Moab"
2 Kings 3:14
As Yahweh of hosts lives, before whom I stand, if I ... look at you
"As surely as Yahweh of hosts lives, before whom I serve, I promise you, if I ... look at you"
if I did not honor the presence of Jehoshaphat king of Judah, I would not pay any attention to you
"it is only because I honor the presence of Jehoshaphat king of Judah that I pay attention to you"
I would not pay any attention to you, or even look at you
"I would not have anything at all to do with you"
2 Kings 3:15
Then it came to pass
"And it happened that"
the hand of Yahweh came upon Elisha
"the power of Yahweh came upon Elisha"
2 Kings 3:17
this river valley will be filled with water
"I will fill this river valley with water"
you will drink
"you will drink the water"
2 Kings 3:18
This is an easy thing in the sight of Yahweh
"Yahweh considers this as an easy thing to do" or "This is an easy thing for Yahweh to do".
2 Kings 3:19

Chapter 4

2 Kings 4:1

the sons of the prophets

"the prophets". This means that they were a group of prophets. See how you translated this in 2 Kings 2:3.

Your servant my husband

"My husband, who was your servant". The story of Elisha

fortified city

A fortified city is well protected by such things as high walls or a easily defensible location.

ruin every good piece of land with rocks

"ruin every good piece of land by covering them with rocks"

2 Kings 3:20

the country was filled with water

"and soon the land became filled with water."

2 Kings 3:21

everyone who was old enough to gird on armor

"all the men who were able to fight"

the kings had come

"the kings and their armies had come"

2 Kings 3:22

it looked as red as blood

"it was red like blood".

2 Kings 3:23

So now, Moab

"soldiers of Moab"

plunder them

"steal their belongings."

2 Kings 3:24

camp of Israel

"the area where the Israelite soldiers had set up their tents"

Israel rose up

"the Israelite soldiers began to act purposefully"

fled before them

"ran away from them"

2 Kings 3:25

Kir Hareseth

This is the capital of Moab.

was left with its rocks in place

"still had its stone walls and buildings in place"

with slings

A "sling" is piece of animal skin with long cords, in which a person can put a stone and throw it a long distance.

2 Kings 3:26

that the battle was lost

"that his army was being defeated"

swordsmen

soldiers who fight with swords

break through

"force their way through."

2 Kings 3:27

offered him as a burnt offering

King Mesha burned his son with fire until he died. He did

this as an offering to Chemosh, the false god of Moab.

So there was great anger against Israel

"So the Moabite soldiers were very angry with Israel"

continues with a group of stories about the miracles he did. Elisha helps a widow financially, and he correctly prophesies that a barren woman would conceive and have a baby by the next year. When that child dies, Elisha miraculously causes him to come back to life. Also, Elisha causes a poisonous food to no longer be harmful, and he

miraculously feeds 100 people with only 20 loaves of bread.
 creditor
 person who lends other people money
 2 Kings 4:2
 Your servant has nothing
 The woman refers to herself as Elisha's servant to show him honor.
 nothing in the house, except a pot of oil
 "nothing of value in the house except a pot of oil"
 2 Kings 4:4
 you must go inside
 "you must go inside your house"
 2 Kings 4:7
 the man of God
 "Elisha, the man of God"
 live with your sons on the rest
 "use the rest of the money for you and your sons for what you need to live"
 2 Kings 4:8
 Shunem
 This is the name of a city.
 she urged him to eat food with her
 "she asked him to come to her house to have a meal"
 passed by
 "traveled through Shunem"
 2 Kings 4:9
 See now, I
 "Please listen carefully: I"
 who is always passing by
 "who travels by regularly"
 2 Kings 4:10
 Let us
 Here "us" refers to the important woman and her husband.
 2 Kings 4:12
 Gehazi
 This is the name of a man.
 Call this Shunammite
 "Call the Shunammite woman." This refers to the woman from Shunem that Elisha was staying with.
 2 Kings 4:13
 You have gone to all this trouble to care for us
 "You have made a great effort to care for us"
 What can be done for you
 "What can we do for you"
 Can we speak for you
 "Can we make a request for you"
 I live among my own people
 "I live surrounded by my family, and because they take care of me, I have no needs"
 2 Kings 4:15
 Call her
 "Ask her to come to see me"
 When he had called her
 "When Gehazi had called her"
 the door
 "the doorway"
 2 Kings 4:16
 a son
 "your son"

my master and man of God
 The woman uses both of these names to refer to Elisha. She refers to herself as Elisha's servant to show him honor.
 2 Kings 4:17
 at the same time in the following year
 "during the same season the next year,"
 2 Kings 4:18
 When the child had grown
 "When the child was older,"
 2 Kings 4:19
 My head, my head.
 "My head hurts! My head hurts!"
 2 Kings 4:20
 the child sat on her knees until noon and then died
 "she held him on her lap until noon and then he died"
 2 Kings 4:21
 on the bed of the man of God
 This was the bed she had prepared for Elisha.
 the man of God
 "Elisha, the man of God"
 2 Kings 4:22
 that I may hurry to the man of God and then come back
 "that I may hurry to the man of God and then come back."
 But she did not tell her husband that their son had died"
 2 Kings 4:23
 It will be all right
 "Everything will be all right if you do as I ask"
 2 Kings 4:24
 she saddled a donkey
 "she had her servant saddle a donkey"
 2 Kings 4:25
 So she went and came to the man of God at Mount Carmel
 "So she traveled toward Mount Carmel where Elisha, the man of God, was"
 So when the man of God saw her in the distance
 "While she was still far off, and Elisha saw her coming,"
 2 Kings 4:27
 the mountain
 "Mount Carmel"
 she caught hold of his feet
 "she dropped down on the ground in front of him and put her hands around his feet"
 Yahweh has hidden the problem from me, and has told me nothing
 Elisha can see that the woman is upset but Yahweh has not revealed to him the cause of her problem.
 2 Kings 4:28
 Did I ask you for a son, my master? Did I not say, 'Do not deceive me'?
 "I did not ask you to give me a son, but I did ask you not to lie to me!"
 2 Kings 4:29
 Gird your loins
 "Get ready to travel"
 2 Kings 4:30
 As Yahweh lives, and as you live
 "I solemnly promise that"
 2 Kings 4:31
 the young man did not speak or hear
 "but the young man did not show any signs of being alive"
 has not awakened

"is still dead"
2 Kings 4:33
So Elisha went in and shut the door on the two of them and
"So Elisha went by himself into the room where the child
lay, closed the door and"
2 Kings 4:35
stretched himself out on the boy
"lay on top of the boy again."
2 Kings 4:37
Then she lay facedown on the ground at his feet and bowed to the
ground
"Then she bowed in front of Elisha with her face to the
ground to show him her gratitude"
2 Kings 4:38
the sons of the prophets
"the group of men who were prophets". See 2 Kings 2:3.
stew
This is usually made of meat and vegetables cooked in a pot
with liquid.
2 Kings 4:39
wild gourds
These vegetables were growing wild, meaning someone
had not planted them.
fill the fold of his robe

Chapter 5

2 Kings 5:1
in his master's view
"in the king's opinion"
because by him Yahweh had given victory to Aram
"because through Naaman, Yahweh had given victory to the
Aramean army"
2 Kings 5:2
The Arameans had gone out
Here the "Arameans" refer to the Aramean soldiers.
in raiding parties
"in small groups attacking."
2 Kings 5:3
The girl said to her mistress
The girl who had been captured by the Aramean soldiers,
spoke to Naaman's wife.
my master
Here "my master" refers to Naaman.
2 Kings 5:5
I will send a letter
"I will send a letter with you"
ten talents of silver, six thousand pieces of gold
"330 kilograms of silver, 6,000 pieces of gold"
took with him ten ... clothes
"took with him ten ... clothes, which were gifts for the king
of Israel"
2 Kings 5:7
he tore his clothes
"he ripped his clothes to show his distress"
Am I God, to kill and to make alive, that this man wants me to cure a
man of his leprosy?
"The king of Aram must think I am some sort of God, with
the power over death and life! He wants me to cure this
man of his leprosy, but I cannot do that."

He lifted the bottom edge of his robe up to his waist to
carry more than with his hands.
but did not know what kind they were
"but did not know if they were good or bad to eat"
2 Kings 4:40
they poured out the stew
"they poured the stew into bowls"
there is death in the pot
"there is something in the pot that will kill us"
2 Kings 4:41
He threw it into the pot
"He added it to the stew in the pot"
Pour it out for the people
"Serve it to the people,"
2 Kings 4:42
Baal Shalishah
This is the name of a city.
from the firstfruits
made from the firstfruits of his grain from the new harvest
fresh ears of grain
"fresh heads of grain."
2 Kings 4:43
What, should I set this before a hundred men?
"That is not enough to feed 100 men!"

It seems he is seeking to start an argument with me
"It seems he is looking for an excuse to start a fight with
me"
2 Kings 5:8
Why have you torn your clothes?
"There is no need to be distressed and tear your clothes."
Elisha talks to the King of Israel about Naaman.
2 Kings 5:10
your flesh will be restored
"your flesh will be well"
you will be clean
This means that he will no longer be unclean. A person who
God considers spiritually unacceptable or defiled is spoken
of as if the person were physically unclean. God considers a
person who has leprosy as being defiled and unclean.
2 Kings 5:11
Look
"Listen"
the name of Yahweh
"Yahweh"
over the place
"over the diseased area of my skin"
2 Kings 5:12
Are not Abanah and Pharpar, the rivers of Damascus, better than all the
waters of Israel?
"The Abanah and the Pharpar Rivers, in my home country
of Aram, are much better than any of the rivers of Israel!
Abanah and Pharpar
These are the names of rivers.
Can I not bathe in them and be clean?
"I should have just bathed in them and been healed!"
went away in a rage
"was very angry as he walked away"

2 Kings 5:13
My father
The servants were showing respect to Naaman.
would you not have done it?
"you surely would have done it!"
How much more, then, when he says to you, 'Dip yourself and be clean'?
"You should be even more willing to obey when he says to you, 'Dip yourself and be clean.'"
2 Kings 5:14
the man of God
"Elisha, the man of God"
His flesh was restored again like the flesh of a little child
"His skin was restored again and was as soft as the flesh of a young child"
he was healed
"his leprosy was gone"
2 Kings 5:15
See now, I
"Please listen carefully: I"
there is no God in all the earth except in Israel
"the only God in all the earth is in Israel"
2 Kings 5:16
As Yahweh lives, before whom I stand, I
"As surely as Yahweh lives, before whom I stand, I promise you that I"
before whom I stand
"whom I serve"
I will receive nothing
"I will not take any gifts"
2 Kings 5:17
If not
"If you will not take the gifts I have brought for you"
let there be given to your servant
"let me have"
two mule loads of earth
"as much soil from Israel as two mules can carry, so that I can build an altar to Yahweh"
your servant
Naaman refers to himself as Elisha's servant to honor him.
will offer neither burnt offering nor sacrifice to any god but Yahweh
"will not offer burnt offering or sacrifice to any god but Yahweh"
2 Kings 5:18
when my king
This is referring to the king of Aram.
he leans on my hand
"he supports himself on my arm." Naaman assists the king because the king is either old or sick.
2 Kings 5:19
Go in peace

Chapter 6
2 Kings 6:1
The sons of the prophets
"The group of prophets". See 2 Kings 2:3.
See now, the place
"Please listen carefully: the place". See 2 Kings 2:16.
2 Kings 6:2
let us go to the Jordan

"Go home and do not worry." or "Leave without fear."
2 Kings 5:20
He had traveled
"Naaman had traveled"
Gehazi
See how you translated this man's name in 2 Kings 4:12.
has spared this Naaman the Aramean
"has let Naaman the Aramean leave too easily"
from his hands
"from him"
As Yahweh lives
"As Yahweh lives, I promise"
2 Kings 5:21
Is everything all right
"all right". See 2 Kings 4:23.
2 Kings 5:22
of the sons of the prophets
"from among the prophets there". See 2 Kings 2:3.
Please give them a talent of silver and two changes of clothes
"Please give me a talent of silver and two changes of clothes to give to them"
a talent of silver
"33 kilograms of silver"
2 Kings 5:23
two talents
"two talents of silver" or "66 kilograms of silver"
laid them on two
"gave them to"
Naaman urged Gehazi
"Naaman urged Gehazi to take the gifts"
2 Kings 5:25
Your servant
Gehazi refers to himself as Elisha's servant.
2 Kings 5:26
Was not my spirit with you when the man turned his chariot to meet you?
"You should have realized that my spirit could see you when Naaman stopped his chariot and talked to you."
Is this a time to accept money ... female servants?
"This is not the time to accept money ... female servants."
2 Kings 5:27
the leprosy of Naaman will be on you and your descendants
"you and your descendants will have leprosy, just as Naaman had leprosy"
So Gehazi went out from his presence
"When Gehazi left the room, he was"
as white as snow
"with skin that was white like snow". Leprosy makes skin white.

"let us go beside the Jordan River"
2 Kings 6:3
your servants
The prophet refers to the sons of the prophets as Elisha's servants to show him honor.
2 Kings 6:5
the ax head fell into the water

"the ax head separated from the handle and fell into the water".
 Oh no
 The man said this to show that he was upset and frustrated.
 it was borrowed
 "I borrowed it"
 2 Kings 6:6
 So the man of God said
 "So Elisha, the man of God, asked"
 He then cut off a stick, threw it in the water, and made the iron float
 God uses Elisha to perform a miracle. Elisha caused an iron ax head to float and he fooled the whole army of Aram that was sent to arrest him. When the king of Aram besieged the capital of Israel, the people became so hungry they started eating their children. Elisha told the king of Israel that there would be plenty of food the next day, but the king's counselor said it was impossible.
 made the iron float
 "caused the ax head to float"
 2 Kings 6:8
 Now the king of Aram was waging war against Israel
 "When the king of Aram was at war with Israel,"
 saying, "My camp will be in such and such a place
 "and told them where his camp would be located"
 2 Kings 6:9
 the man of God
 "Elisha the man of God"
 Be careful not to pass that place, for the Arameans are going down there
 Elisha knew the specific place that the Arameans were going to set up their camp.
 2 Kings 6:10
 More than once or twice, when the king went there, he was on his guard
 "Elisha warned the king of Israel in this way several times and the Israelites were able to stay safe"
 2 Kings 6:11
 Will you not tell me who among us is for the king of Israel?
 "Tell me which of you is revealing our plans to the king of Israel!"
 is for the king of Israel
 "is loyal to the king of Israel"
 2 Kings 6:12
 No
 "It is none of us"
 my master, king
 This refers to the king of Aram.
 the words that you speak in your own bedroom
 "what you say in the privacy of your own bedroom"
 2 Kings 6:13
 I may send men and capture him
 "I may send men to capture him"
 he is in Dothan
 "Elisha is in Dothan"
 Dothan
 This is the name of a city.
 2 Kings 6:15
 the man of God
 "Elisha the man of God"

behold
 "behold" shows that the servant was surprised by what he saw.
 had risen early and gone outside, behold
 "got up early in the morning and went outside, and he saw"
 His servant said to him
 "The servant went back inside and said to Elisha"
 2 Kings 6:16
 those who are with us are more than those who are with them
 "those who are on our side in the battle are more than those who are on their side"
 2 Kings 6:17
 open his eyes that he may see
 "make him able to see"
 he saw. Behold
 "he could see. What he saw was that"
 the mountain was full of horses
 "the mountainside was covered with horses"
 around Elisha
 "around the city where Elisha was"
 2 Kings 6:18
 these people
 This refers to the Aramean soldiers.
 Strike these people blind
 "Cause these people to be blind!"
 2 Kings 6:19
 This is not the way, neither is this the city
 "This is not the way, neither is this the city you are looking for"
 2 Kings 6:20
 It came about that
 "It happened that"
 open the eyes of these men that they may see
 "allow these men to see"
 Yahweh opened their eyes and they saw
 "Yahweh allowed them to see clearly"
 2 Kings 6:21
 when he saw them
 "when he saw the Aramean soldiers"
 My father
 The king is speaking to Elisha and calling him "father" to show respect.
 should I kill them? Should I kill them?
 "Should I order my army to kill these enemy soldiers?"
 2 Kings 6:22
 Would you kill those whom you had taken captive with your sword and bow?
 "You would not kill men whom you had captured in war, so you should not kill these men."
 Put bread and water before them, that they may eat and drink
 "Give them food to eat and water to drink"
 go to their master
 This refers to the king of Aram.
 2 Kings 6:23
 So the king prepared much food for them
 "Then the king ordered his servants to prepare a lot of food for them"
 Those bands
 "Those groups"

did not return for a long time into the land of Israel
"stopped attacking the land of Israel for a long time"
2 Kings 6:24
Ben-Hadad
"son of Hadad". The name of the king of Aram.
attacked Samaria
"they attacked Samaria"
2 Kings 6:25
a donkey's head was sold for
"a donkey's head cost"
the fourth part of a kab
"a fourth part of a liter" or "a quarter of a liter"
dove's dung for
"dove's dung was sold for"
2 Kings 6:26
was passing by on the wall
"walking on top of the city wall"
2 Kings 6:27
He said
"The king of Israel answered the woman,"
If Yahweh does not help you, how can I help you?
"If Yahweh is not helping you, then I cannot help you."
Is there anything coming from the threshing floor or winepress?
"There is nothing coming from the threshing floor or the winepress."
2 Kings 6:29
we boiled
"we cooked"
2 Kings 6:30
heard the words of the woman
"heard the woman tell what she and the other woman had done"
he tore his clothes
"he tore his clothes in grief"

Chapter 7

2 Kings 7:1
a measure of fine flour will be sold for a shekel, and two measures of barley for a shekel
"people will sell a measure of fine flour for a shekel and two measures of barley for a shekel"
a measure of fine flour ... two measures of barley
"7 liters of fine flour ... 14 liters of barley". Here the word "measure" translates the word "seah".
a shekel
"about 11 grams of silver" or "one silver coin"
2 Kings 7:2
the officer on whose hand the king leaned
"the officer who was the king's personal assistant"
even if Yahweh should make windows in heaven
"even if Yahweh were to cause much rain to fall from heaven"
can this thing happen?
"this could never happen!"
you will watch it happen with your own eyes
"you yourself will watch these things happen"
but you will not eat any of it
"but you will not eat any of the flour or barely"
2 Kings 7:3

he had sackcloth underneath, against his skin
"he had sackcloth underneath his outer garment, against his skin"
2 Kings 6:31
May God do so to me, and more also
"May God punish me and kill me"
if the head of Elisha son of Shaphat remains on him today
"if Elisha son of Shaphat is not beheaded today"
2 Kings 6:32
The king sent a man from before him
"The king of Israel sent one of his servants as a messenger"
when the messenger came to Elisha, he said to the elders
"when the messenger had almost arrived, Elisha said to the elders"
See how this son of a murderer has sent to take away my head?
"See, this man who is like a murderer has sent someone to remove my head!"
to take away my head
"to behead me"
Look, when
"Listen to what I want you to do: when"
hold the door shut against him
"hold the door shut so that he cannot come in"
Is not the sound of his master's feet behind him?
"The sound of his master's feet is right behind him."
2 Kings 6:33
the messenger came down to him
"the messenger and the king arrived"
this trouble
"Indeed, this trouble." This refers to the famine in Samaria and the suffering it caused.
Why should I wait for Yahweh any longer?
"Why should I continue to wait for Yahweh to help us?"

Why should we sit here until we die?
"Certainly we should not sit here until we die"
2 Kings 7:6
the Aramean army hear a noise of chariots, and a noise of horses—the noise of another large army
This was not an actual army, but the Lord had made them hear these sounds, so they all ran away leaving all their food.
they said to each other
"the Aramean soldiers said to each other"
the kings of the Hittites and Egyptians
"the armies of the Hittites and the Egyptians"
to come against us
"to fight us"
2 Kings 7:8
plunder
"silver and gold and clothes.". This refers to items that a conquering army takes from a defeated army.
2 Kings 7:9
until the morning light
"until morning, when people can see"
punishment will overtake us
"someone will punish us"

tell the king's household
"tell the king and his people"
2 Kings 7:10
as they were
"as they were when the soldiers were still there"
2 Kings 7:11
then it was told inside the king's household
"then people told it to the king and those in his palace"
2 Kings 7:12
have done to us
"are planning to do to us"
2 Kings 7:13
the horses that remain, which are left in the city
"the horses in the city that are still alive"
see
"see if what these lepers have said is true"
2 Kings 7:15
They went after them to the Jordan
"They followed the path the Aramean army took all the way
to the Jordan River"

Chapter 8

2 Kings 8:1

Now

Here the author starts to tell a new part of the story. Elisha told Hazael that he would be king of Aram, while Jehoram became king of Judah. He was evil so Edom and Libna revolted and chose their own kings.

the woman whose son he had restored to life

The story of this woman and her son is found at 2 Kings 4:8.

he had restored to life

"he had caused to become alive again"

Arise, and go

"Do as I say, and go"

2 Kings 8:2

the man of God

"Elisha, the man of God"

2 Kings 8:3

to the king

This refers to the king of Israel.

to cry to him for her house and for her land

"to beg him to return her house and land to her"

her land

The land that she would farm for food.

2 Kings 8:5

had restored to life the child who was dead

"had caused the child who was dead to become alive again"

to cry to the king for her house and for her land

to beg the king to return her house and land to her"

2 Kings 8:6

about her son

"about what had happened to her son"

all the harvests of her fields

"all the profit from the harvests of her fields"

2 Kings 8:7

Ben-Hadad

"son of Hadad.". This is the name of the king of Aram. See 2 Kings 6:24.

2 Kings 8:8

all the road was full of clothes and equipment

"there were clothes and equipment all along the road"

2 Kings 7:16

So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel

"So people sold a measure of fine flour for a shekel and two measures of barley for a shekel"

just as the word of Yahweh had said

"just as Yahweh had said"

2 Kings 7:18

General Information:

The writer summarizes what happened by repeating the events that he described in 2 Kings 7:1-2.

About this time

"About this time tomorrow"

2 Kings 7:19

you will watch it happen with your own eyes

"you yourself will watch these things happen"

but you will not eat any of it

"but you will not eat any of the flour or barley"

Hazael

This is the name of a man.

Take a gift in your hand

"take many gifts with you"

consult with Yahweh through him, saying

"ask Elisha to ask Yahweh"

Will I revive

"Will I recover"

2 Kings 8:9

carried by forty camels

"which 40 camels carried"

Your son Ben-Hadad king of Aram

"Ben-Hadad the king of Aram who is like a son to you"

2 Kings 8:10

You will surely revive

"You will surely recover"

2 Kings 8:11

until he was ashamed

"until Hazael felt uncomfortable,"

2 Kings 8:12

my master

Hazael refers to Elisha this way to honor him.

Because I know

God has shown Elisha what will take place in the future.

you will do

"you will cause to happen"

You will set ... you will kill

"You soldiers will set ... your soldiers will kill"

dash in pieces their little ones

"crush their little children." This is a brutal description of the soldiers killing children.

kill their young men with the sword

"kill their young men in battle"

rip open their pregnant women

"rip open the stomachs of their pregnant women with swords"

2 Kings 8:13

Who is your servant, that he should do this great thing?
 "I could never do such great things!"
 this great thing
 "this terrible thing."
 He is only a dog
 "I am as powerless as a dog"
 2 Kings 8:14
 came to his master
 The phrase "his master" refers to Ben Hadad.
 2 Kings 8:15
 face so that he died
 "face. Ben-Hadad was unable to breathe through it, and so he died"
 2 Kings 8:16
 General Information:
 Jehoram, son of Jehoshaphat, became the king of Judah.
 In the fifth year of Joram son of Ahab, king of Israel
 "In the fifth year that Jorman son of Ahab was king of Israel" or "In year five of the reign of Joram son of Ahab, king of Israel". This describes the time that Jehoram began to reign over Judah by stating how long Joram had been king of Israel.
 2 Kings 8:18
 Jehoram walked in the ways of the kings of Israel
 "Jehoram was an evil king, just as other kings of Israel who ruled before him had been"
 as the house of Ahab was doing
 "the same as the rest of the family of Ahab was doing"
 for he had Ahab's daughter as his wife
 Jehoram had married king Ahab's daughter.
 what was evil in Yahweh's sight
 "what was evil in Yahweh's judgment"
 2 Kings 8:19
 destroy Judah
 "destroy the people of Judah"
 since he had told David that he would always give him a lamp for his descendants
 "since he had told David that one of his descendants would always rule Judah"
 2 Kings 8:20
 the hand of Judah
 "the control of the king of Judah"
 they set a king over themselves
 "they appointed a king to rule over themselves"
 2 Kings 8:21
 Then Jehoram crossed over
 "Then Jehoram crossed the enemy lines"
 their tents
 "their homes." The Judahites were living in houses in those days.
 2 Kings 8:22
 So Edom has been in rebellion against the rule of Judah to this present day
 "So after that, Edom was no longer controlled by Judah, and

Chapter 9

2 Kings 9:1
 the sons of the prophets
 "the group of the prophets". See 2 Kings 2:3.

it is still like that"
 the rule of Judah
 "the rule of the king of Judah". King Jehoram of Judah dies and his son Ahaziah becomes king.
 to this present day
 to the time that this book was written
 Libnah also revolted at the same time
 "During that same time, Libnah also rebelled against the king of Judah"
 Libnah
 "the people of Libnah". This is a city that was originally part of Judah.
 2 Kings 8:23
 As for the other matters concerning Jehoram, all that he did
 "To read more about the history of Jehoram and what he did,"
 are they not written ... Judah?
 "someone has written about them ... Judah."
 2 Kings 8:24
 Jehoram lay down with his fathers and was buried with them
 "Jehoram died as his ancestors had died, and they buried him with his ancestors"
 Then Ahaziah his son became king in his place
 "Then Ahaziah, Jehoram's son, became king after he died"
 2 Kings 8:25
 In the twelfth year of Joram son of Ahab, king of Israel
 "in the twelfth year that Joram son of Ahab was king of Israel". Ahaziah becomes king of Judah.
 2 Kings 8:26
 Athaliah ... Omri
 Athaliah is the name of a woman. Omri is the name of a man.
 2 Kings 8:27
 Ahaziah walked in the ways of
 "Ahaziah lived the same way as the others in"
 the house of Ahab
 "the family of Ahab"
 what was evil in the sight of Yahweh
 "what was evil in Yahweh's judgment"
 a son-in-law to the house of Ahab
 "the son of Ahab's son-in-law"
 2 Kings 8:28
 Ahaziah went with Joram son of Ahab, to fight against Hazael, king of Aram
 "Ahaziah's army joined the army of King Joram of Israel to fight against the army of King Hazael of Aram"
 2 Kings 8:29
 to be healed
 "to heal"
 against Hazael king of Aram
 "the army of Hazael king of Aram"
 Joram had been wounded
 "the Arameans had wounded Joram"

Gird your loins
 "Get ready to travel"
 in your hand

"with you"
 Ramoth Gilead
 Translate the name of this city as you did in 2 Kings 8:28.
 2 Kings 9:2
 Jehu son of Jehoshaphat son of Nimshi
 Jehoshaphat is Jehu's father and that Nimshi is Jehoshaphat's father. Elisha told a young prophet to go and tell Jehu that God had made him the new king. Jehu killed the kings of both Israel and Judah and Jezebel, the mother of the king.
 conduct him to
 "take him along to"
 an inner chamber
 "a private room"
 2 Kings 9:5
 the captains of the army were sitting
 "Jehu and some other army officers were sitting together"
 To which of us
 The word "us" refers to Jehu and the other army captains.
 2 Kings 9:7
 I may avenge the blood of my servants the prophets and the blood of all the servants of Yahweh
 "so that I may punish them for murdering my servants the prophets and all the servants of Yahweh"
 who were murdered by the hand of Jezebel
 "whose deaths were commanded by Jezebel"
 by the hand of Jezebel
 "by an order from Jezebel"
 2 Kings 9:8
 For the whole family of Ahab will perish, and I will cut off from Ahab every male child
 "For the whole family of Ahab will perish, and I will cause every male in his family to be killed"
 2 Kings 9:9
 I will make the house of Ahab like
 "I will get rid of the house of Ahab like I got rid of"
 the house of
 "the family of"
 Nebat ... Ahijah
 These are the names of men. Translate "Nebath" the same as you did in 2 Kings 3:3.
 2 Kings 9:10
 The dogs will eat Jezebel
 "Dogs will eat the dead body of Jezebel"
 2 Kings 9:11
 the servants of his master
 This refers to the other officers who were serving King Ahab.
 Is everything all right
 "Is everything fine." See how you translated "all right" in 2 Kings 4:23.
 mad fellow
 "crazy man"
 You know the man and the kinds of things he says
 "You know what kinds of things young prophets like him say"
 2 Kings 9:12
 Tell us
 "Tell us what he said."
 He said this and that to me

"He talked about some things"
 2 Kings 9:13
 took off his outer garment and put it under Jehu
 "took off their outer clothes and put them in front of Jehu for him to walk on"
 They blew the ram's horn and said
 "One of them blew the ram's horn and they all said"
 2 Kings 9:14
 Now Joram
 The author tells about how Joram was wounded and went to recover in Jezreel.
 all Israel
 "he and the Israelite army"
 Hazael
 Translate the name of this man as you did in 2 Kings 8:8.
 2 Kings 9:15
 to be healed of
 "to recover from"
 the wounds that the Arameans had given him
 "wounds that Joram got during the battle with the Aramean army"
 against Hazael king of Aram
 "against Hazael king of Aram and his army"
 Jehu said to the servants of Joram
 This refers to the officers who were with Joram at Ramoth Gilead.
 If this is your opinion
 "If you truly want me to be your king"
 in order to go tell this news in Jezreel
 "to warn king Joram and his army in Jezreel"
 2 Kings 9:17
 watchman
 guard
 the company of Jehu as he came at a distance
 "Jehu and his men as they were still far away;"
 2 Kings 9:18
 What have you to do with peace?
 "It is not for you to know if I have come in peace!"
 2 Kings 9:19
 Then he sent out a second man on horseback, who came to them
 "Then king Joram sent a second messenger riding a horse, who went out to meet Jehu and his army"
 2 Kings 9:20
 For the way that the chariot is being driven is the way that Jehu son of Nimshi drives
 "Because the driver of the chariot drives the same way that Jehu son of Nimshi drives"
 2 Kings 9:21
 each in his chariot
 "each in his own chariot"
 Naboth
 This is the name of a man.
 Jezreelite
 This refers to a person from Jezreel.
 2 Kings 9:22
 What peace is there, when the idolatrous acts of prostitution and witchcraft of your mother Jezebel are so many?
 "There can be no peace as long as your mother Jezebel practices and promotes so much idolatry in the form of

prostitution and witchcraft."
2 Kings 9:23
turned his chariot and fled
"turned his chariot around to try to flee"
2 Kings 9:24
with his full strength
"with all of his power"
he sank down in his chariot
"Joram fell down dead in his chariot."
2 Kings 9:25
Bidkar
This is the name of a man.
Pick him up and throw him
"Pick up his dead body and throw it"
Think about how
"Remember"
after Ahab his father
"behind his father Ahab's chariot"
Yahweh placed this prophecy against him
"Yahweh spoke this prophecy against Ahab"
2 Kings 9:26
I will surely make you pay for it
"I will give you what you deserve for the evil you have done"
pick him up and throw him on this field
"take Joram's dead body and throw it into the field of Naboth"
according to the word of Yahweh
"to fulfill the prophecy spoken to us"
2 Kings 9:27
saw this
"saw what happened to Joram"
Beth Haggan ... Gur ... Ibleam ... Megiddo
These are the names of places.
at the ascent of Gur
"on the road leading up to Gur"
2 Kings 9:28
his fathers
"his ancestors"
2 Kings 9:29
in the eleventh year of Joram son of Ahab

"in the eleventh year that Joram son of Ahab was king of Israel"
2 Kings 9:30
painted her eyes, arranged her hair
"put on makeup, made her hair look nice,"
2 Kings 9:31
Are you coming in peace, you Zimri, your master's murderer?
"You are certainly not coming in peace, you Zimri, your master's murderer!"
you Zimri, your master's murderer
"you murdered your master, just like Zimri murdered his master"
2 Kings 9:32
Who is on my side
"Who is loyal to me"
2 Kings 9:33
So they threw Jezebel down
The eunuchs threw Jezebel out of the high window and she died when she hit the ground.
Jehu trampled her underfoot
"Jehu's horses that were pulling his chariot trampled her body under their feet"
2 Kings 9:34
for she is a king's daughter
"because she is a king's daughter and therefore should be buried properly"
2 Kings 9:35
they found no more of her than
"all they found that was left of her body were"
2 Kings 9:36
the Tishbite
Someone from the city of Tishbe. See 2 Kings 1:3.
2 Kings 9:37
the body of Jezebel will be like dung on the surface of the fields ... so that no one will be able to say
"the pieces of Jezebel's body will be scattered like dung in the fields ... so that no one will be able to recognize them and say"
dung
Manure used as fertilizer.

Chapter 10
2 Kings 10:3
set him on his father's throne
"make him king in his father's place"
for your master's royal line
"to defend your master's descendant"
2 Kings 10:4
But they were terrified
"Then they were very afraid"
the two kings
"two kings, Joram and Ahaziah"
could not stand before Jehu
"could not endure against Jehu"
2 Kings 10:5
the man who was over the city
"the mayor of the city" or "the man who was in charge of the city"

Do what is good in your eyes
"Do what you judge to be right"
2 Kings 10:6
on my side
"loyal to me"
to my voice
"to what I say"
you must take the heads of the men of your master's descendants
"kill your master's descendants and cut off their heads".
Jehu killed all of Ahab's descendants and the worshipers of Baal.
who were bringing them up
"who were raising them"
2 Kings 10:8
of the king's sons
"of Ahab's descendants."

2 Kings 10:9
 Jehu went out and stood
 "Jehu went to the city gate and stood before the people"
 You are innocent
 "You are innocent of what happened to Joram and his family"
 but who killed all these?
 "but the men of Samaria are responsible for killing Ahab's 70 descendants"
 2 Kings 10:10
 certainly realize
 "understand"
 no part of Yahweh's word ... will fall to the ground
 "No part of Yahweh's word ... will fail" or "every part of Yahweh's word ... will happen"
 2 Kings 10:11
 So Jehu killed all ... and his priests
 "So Jehu commanded for all ... to be killed"
 all who remained
 "all who were left"
 until no survivor remained to him
 "until all of his people were dead"
 2 Kings 10:12
 Beth Eked of the Shepherds
 This was the name of a place where sheep were sheared.
 2 Kings 10:13
 going down to greet
 "going to visit"
 2 Kings 10:14
 Take them alive
 "Capture them"
 2 Kings 10:15
 Jehonadab son of Rekeb
 This is the name of a man.
 Is your heart with me, as my heart is with yours? ... "It is."
 "Will you be loyal to me, as I will be loyal to you? ... 'I will.'"
 If it is, give me your hand
 "If so, let us shake hands". This confirms their agreement.
 2 Kings 10:16
 see my zeal
 "see how zealous I am"
 2 Kings 10:17
 royal line
 "entire royal family"
 just as was told them before by the word of Yahweh, which he had spoken to Elijah
 "to fulfill the prophecy that Elijah had spoken, which Yahweh gave to him"
 2 Kings 10:18
 gathered all the people together
 "called all the people of the city of Samaria and had them come to where he was"
 serve him much
 "serve him much more than Ahab did"
 2 Kings 10:19
 Whoever does not come will not live
 "We will execute anyone who does not come"
 2 Kings 10:21
 Then Jehu sent

"Then Jehu sent the message"
 so that there was not a man left who did not come
 "so that every worshiper of Baal was there"
 2 Kings 10:22
 who kept the priest's wardrobe
 "who was in charge of the priest's wardrobe" or "who cared for the priest's wardrobe"
 2 Kings 10:23
 he said to the worshipers of Baal
 "Jehu said to the people who were in the temple to worship Baal"
 but the worshipers of Baal alone
 "but that only worshipers of Baal are here."
 2 Kings 10:24
 If any of the men whom I bring into your hands escapes
 "If any of these men that I brought into your control escapes"
 whoever lets that man escape, his life will be taken for the life of the one who escaped
 "we will kill the man who let him escape"
 for the life of the one
 "in exchange for the life of the man"
 2 Kings 10:25
 he said to his bodyguards and to the officers
 "he went back outside of the temple of Baal and said to his bodyguards and to the officers"
 with the edge of the sword
 "with their swords"
 threw them out
 "threw their dead bodies out of the temple"
 2 Kings 10:27
 made it a latrine
 "made it a public toilet"
 which it is to this day
 "and since then it has always been that way"
 2 Kings 10:29
 did not leave the sins of Jeroboam son of Nebat
 "did not stop committing the kinds of sins that Jeroboam son of Nebat had committed"
 Nebat
 See how you translated this man's name in 2 Kings 3:3.
 2 Kings 10:30
 in executing
 "in carrying out"
 what was right in my eyes
 "what I judge to be right"
 the house of Ahab
 "the family of Ahab"
 all that was in my heart
 "all that I desired for you to do" or "all that I wanted you to do"
 sit on the throne
 "be the kings"
 to the fourth generation
 "for four more generations". This refers to his son, grandson, great-grandson, and great-great-grandson.
 2 Kings 10:31
 Jehu took no care to walk in the law of Yahweh
 "Jehu was not careful to live according to the law of

Yahweh"
with all his heart
"in everything that he did"
2 Kings 10:32
began to cut off regions from Israel
"began to cause the territory controlled by Israel to become smaller"
Hazeal defeated
"King Hazeal's Aramean army"
Hazeal
See how you translated this king's name in 2 Kings 8:8.
2 Kings 10:33
from the Jordan eastward
"from the land east of the Jordan"

Chapter 11

2 Kings 11:1
Athaliah
The mother of the king of Judah, Athaliah, killed all the royal children so that she could rule. She was not able to kill the baby Joash because his aunt hid him in the temple. When Joash was seven years old, the chief priest conspired with the army and made Joash king. They killed Athaliah and destroyed the temple of Baal. This chapter is the beginning of the story of the spiritual revival in Judah under Joash, as the people returned to properly worshipping Yahweh.
saw that her son was dead
"became aware that her son was dead"
she arose and killed all the royal children
"she commanded her servants to kill all the members of Ahaziah's family who might become king"
2 Kings 11:2
took Joash son of Ahaziah, and hid him away from among the king's sons who were killed, along with his nurse; she put them into a bedroom. They hid him from Athaliah so that he was not killed.
"took Ahaziah's very young son Joash and hid him and his nursemaid in a bedroom in the temple. So he was not killed"
2 Kings 11:3
He remained with her six years, hidden in the house of Yahweh, while Athaliah reigned over the land
"Joash and Jehosheba hid him in the house of Yahweh for six years while Athaliah ruled the land"
land
"people of Judah"
2 Kings 11:4
In the seventh year
"In year 7 of Athaliah's reign"
Jehoiada
the high priest
the commanders of hundreds
"the commanders of 100 soldiers" or "the commanders of military divisions"
Carites
This is the name of a particular group of the royal guards.
brought them to himself
"had them come to meet with him."
Then he showed them the king's son

Aroer ... Bashan
These are all names of places.
the Arnon
"the Arnon River"
2 Kings 10:35
Jehu lay down with his ancestors, and they buried him in Samaria
"Jehu died and they buried him in Samaria, where they had also buried his ancestors"
Jehoahaz
This is the name of a man.
2 Kings 10:36
The time that Jehu reigned over Israel in Samaria was twenty-eight years
"Jehu reigned over Israel in Samaria for 28 years"

Jehoiada revealed to them that Joash, King Azariah's son, was still alive.
2 Kings 11:7
for the king
"in order to protect King Joash"
2 Kings 11:8
Whoever enters within your ranks
"Anyone who tries to go past you while you are protecting King Joash."
let him be killed
"you must kill him"
You must stay with the king when he goes out, and when he comes in
"You must stay near the king at all times"
2 Kings 11:10
were in the house of Yahweh
"were stored in the temple."
2 Kings 11:11
from the right side of the temple to the left side, near the altar and the temple
"from the right side of the palace to the left side of the palace, near the altar and the temple."
2 Kings 11:12
brought out the king's son Joash
Jehoiada brought king Ahaziah's son out from the temple apartment where he had been in hiding.
gave him the covenant decrees
"presented him with the book of the law"
anointed him
"poured some olive oil on Joash's head"
clapped their hands
A sign of the happiness of the people at the anointing of the new king.
2 Kings 11:13
the noise of the guard
The noise made by all the soldiers.
she came to the people in the house of Yahweh
"she came to where the people had gathered at the temple"
2 Kings 11:14
She looked, and, behold, the king was standing
"When she arrived, she was surprised to see King Joash standing"
by the pillar
"by one of the pillars of the temple"

as the custom was
"which was the usual place for the king to stand"
the trumpeters
"the people who played the trumpets"
Athaliah tore her clothes
She tore her clothes to express that she was very upset and angry.
Treason! Treason!
"You are traitors! You have betrayed me!"
2 Kings 11:15
Bring her out between the ranks
"Lead her away with a row of soldiers on each side of her."
Anyone who follows her
"Anyone who follows to try to rescue her"
2 Kings 11:16
they seized her as she reached the horses' entrance to the king's house
"the guards seized her and took her to the palace, to the place where horses enter the courtyard."
the horses' entrance to the king's house
"where the horses enter the palace grounds"

Chapter 12

2 Kings 12:1
In the seventh year of Jehu
"During year 7 of the reign of Jehu over Israel". This chapter is the end of the story of the revival in Judah under Joash.
Zibiah
This was the name of a woman.
Zibiah, of Beersheba
"Zibiah, from the city of Beersheba"
2 Kings 12:2
what was right in the eyes of Yahweh
"what Yahweh judges to be right"
2 Kings 12:3
But the high places were not taken away
"But the people did not destroy the high places"
2 Kings 12:4
the money that is brought in as sacred offerings into the house of Yahweh
Joash repaired the temple. In many ways, the temple represents the relationship between the people and Yahweh.
2 Kings 12:6
by the twenty-third year of King Joash
"when Joash had been king for twenty three years,"
2 Kings 12:7
give it to those who can make the repairs
"pay workers who will do the repairs"
2 Kings 12:9
on the right side as one comes into the house of Yahweh
"on the right side of the entrance to the temple"
put into it
"put into the chest"
2 Kings 12:10
put the money in bags and then count it
"count the money and put it in bags."
2 Kings 12:11
weighed out

2 Kings 11:17
also between the king and the people
"also made a covenant between the king and the people."
2 Kings 11:18
all the people of the land
"a large number of the people of the land"
the house of Baal
"the temple of Baal"
Mattan
This is the name of a male priest.
2 Kings 11:19
brought down the king from the house of Yahweh and they went into the king's house
"brought the king from the temple to the palace"
2 Kings 11:20
all the people of the land rejoiced
"many people in the land rejoiced"
the city was quiet
"the city was peaceful"

"counted"
into the hands of men
"to men"
who took care of the temple
"who repaired the temple"
2 Kings 12:12
masons
people who build with stone
stonecutters
people who cut stones into the correct size and shape
2 Kings 12:13
did not pay to make for it any
"was not spent to pay for any of the temple's"
silver cups, lamp trimmers, basins, trumpets, or any gold or silver furnishing
Items used by the priests for various temple tasks, such as sacrifices or festivals.
2 Kings 12:15
to be accounted for
To keep a record of how much money was received and spent.
2 Kings 12:16
the money for the guilt offerings and the money for the sin offerings was not brought into the temple of Yahweh
"they did not use the money from the guilt offerings and the sin offerings to pay for the repairs to Yahweh's temple."
2 Kings 12:17
Hazeal king of Aram attacked ... Hazeal then turned to attack
"Hazeal king of Aram and his army attacked ... Then they turned to attack"
Hazeal
This is the name of the king of the country of Syria.
2 Kings 12:18
Jehoshaphat and Jehoram and Ahaziah, his fathers
These men were previous kings of Judah.
set apart
"dedicated"

Then Hazael went away from Jerusalem
"So Hazael stopped attacking Jerusalem and left"
2 Kings 12:19
are they not written in the book of the events of the kings of Judah?
"they are written in the book of the history of the kings of Judah.". See 2 Kings 8:23.
2 Kings 12:20

Chapter 13

2 Kings 13:1
In the twenty-third year of Joash son of Ahaziah king of Judah
"After Joash had been ruling Judah for almost 23 years".
This is the last chapter about Elisha.
reign over Israel in Samaria
"rule over the kingdom of Israel located in Samaria"
he reigned seventeen years
"Jehoahaz was king for 17 years"
2 Kings 13:2
what was evil in the sight of Yahweh
"what was evil in Yahweh's judgment"
followed the sins of Jeroboam
"did the same sins as Jeroboam"
2 Kings 13:3
gave them continually into the hand of Hazael king of Aram and into the hand of Ben-Hadad son of Hazael
"allowed Hazael the king of Aram, and Ben-Hadad, his son, to repeatedly defeat the Israelites in battle"
2 Kings 13:4
implored Yahweh
"prayed to Yahweh"
he saw the oppression of Israel, how the king of Aram was oppressing them
"he saw how severely the king of Aram was oppressing Israel"
2 Kings 13:5
a rescuer
"someone to rescue them"
their tents
"their homes." The Israelites were living in houses at this time.
2 Kings 13:6
they did not depart from the sins of the house of Jeroboam
"Israel did not stop doing the same sins as Jeroboam had done"
house of Jeroboam
"the family of Jeroboam"
2 Kings 13:7
had destroyed them
"had defeated the army of Jehoahaz"
made them like the chaff at threshing time
"had crushed them as workers crush chaff under their feet at harvest time"
2 Kings 13:8
are they not written in the book of the events of the kings of Israel?
"they are written in the book of the events of the kings of Israel.". See 2 Kings 1:18.
2 Kings 13:9
lay down with his ancestors
This is a polite way of saying that he died.

Silla
The location of this place is unknown.
2 Kings 12:21
Jozabad ... Shimeath ... Jehoabad ... Shomer ... Amaziah
These are names of men.
became king in his place
"became the next king of Judah"

Jehoash
"Joash". This is a man's name.
2 Kings 13:10
In the thirty-seventh year of Joash king of Judah
"After Joash had ruled Judah for almost 37 years"
the reign of Jehoash son of Jehoahaz began over Israel in Samaria
"Jehoash son of Jehoahaz began to rule over Israel in Samaria"
2 Kings 13:11
He did not leave behind any of the sins of Jeroboam
"Jehoash kept committing the same sins as Jeroboam"
by which he had made Israel to sin
"by which Jeroboam had caused Israel to sin"
2 Kings 13:12
his might by which he fought against Amaziah king of Judah
"the power that his army showed when they fought against the army of Amaziah king of Judah"
2 Kings 13:13
Jeroboam sat on his throne
"Jeroboam became king after him"
2 Kings 13:14
wept over him
"wept because Elisha was sick". Elisha assures him that he will have three victories over Aram.
My father, my father
Elisha was not the king's literal father. King Joash used this term as a sign of respect.
the chariots of Israel and the horsemen are taking you away
"the chariots of Israel and the horsemen are taking you to heaven". See 2 Kings 2:11-12.
the horsemen
"the drivers of the chariots"
2 Kings 13:17
Open the window eastward
"open the window that faces east"
so he opened it
"So a servant opened it"
he shot
"Joash shot the arrow"
This is Yahweh's arrow of victory, the arrow of victory over Aram
"This arrow is a sign from Yahweh that he will give you victory over Aram"
Aphek
This was a city in the land of Israel.
2 Kings 13:19
But the man of God was angry with him
"But Elisha was angry with King Joash"
until you annihilated it
"until you completely destroyed it,"
2 Kings 13:20

at the beginning of the year
"each year during spring"
2 Kings 13:21
As they were burying a certain man
"As some Israelites were burying a man's body"
they saw a marauding band of Moabites
"they saw a group of Moabite raiders coming toward them
and they were afraid"
As soon as the man touched Elisha's bones
"As soon as the dead man's body touched the bones of
Elisha"
he revived and stood up on his feet
"the dead man came back to life and stood up"
2 Kings 13:23
But Yahweh was gracious to Israel, and had compassion on them and

Chapter 14

2 Kings 14:1
In the second year of Jehoash son of Jehoahaz, king of Israel
"When Jehoash son of Jehoahaz had been king of Israel for
almost two years". The text begins again to alternate
between the kingdoms of Israel and Judah.
Amaziah son of Joash, king of Judah, began to reign
"Amaziah son of Joash, became the king of Judah"
2 Kings 14:2
He was twenty-five years old when he began to reign
"He was 25 years old when he became king"
he reigned twenty-nine years in Jerusalem
"he was the king in Jerusalem for 29 years"
2 Kings 14:3
He did what was right in the eyes of Yahweh, yet not like David his
father
"Amaziah did many things that pleased Yahweh, but he did
not do as many things that pleased Yahweh as King David
had done"
He did everything that Joash, his father, had done
"He did the same good things that his father Joash had
done"
2 Kings 14:4
But the high places were not taken away
"But he did not remove the high places"
sacrificed and burned incense at the high places
"sacrificed and burned incense to pagan gods at the high
places"
2 Kings 14:5
as soon as his rule was well established
"as soon as Amaziah securely established his royal rule and
kingly authority"
he killed the servants
"he made his servants execute the officials"
2 Kings 14:6
General Information:
The narrator tells about what king Amaziah did after his
father King Joash was murdered.
Yet he did not put to death the sons of the murderers
"But he did not tell his servants to execute those officials'
children" King Amaziah did not order his servants to kill
the children of the men who killed his father. If he was
going to have them executed though, he would have

concern for them
"But Yahweh was very kind to the Israelite people. He
helped them"
So Yahweh did not destroy them
"Because of his covenant, Yahweh did not destroy them"
has not driven them away from his presence
"has not rejected them"
2 Kings 13:24
Hazeel ... Ben-Hadad
These are names of kings.
2 Kings 13:25
Jehoash ... Jehoahaz
These are names of kings.
Jehoash attacked him three times
"Jehoash's army attacked Ben-Hadad's army three times"

commanded his servants do it.
the sons of the murderers, according to what was written in the book of
the law of Moses
"the sons of the murderers. He obeyed what was written in
the book of the law of Moses"
Fathers must not be put to death because of their children, neither must
the children be put to death because of their fathers
"People must not kill the fathers for the sins of their
children, and they must not kill the children for the sins of
their parents"
2 Kings 14:7
He killed
"Amaziah's army killed"
Valley of Salt
This is the name of a place that is located south of the Dead
Sea.
he also took Sela in war
"King Amaziah's army captured the city of Sela"
2 Kings 14:8
Then Amaziah sent messengers to Jehoash son of Jehoahaz son of Jehu
king of Israel, saying, "Come, let us meet each other face to face in
battle."
"Then Amaziah sent messengers to King Jehoash of Israel,
saying, 'Come here and let us and our armies fight each
other in battle.'". Amaziah defeated Edom so he wanted to
fight Israel. But Israel defeated him and thoroughly
humiliated him.
2 Kings 14:9
A thistle that was in Lebanon ... trampled down the thistle
This is a word picture and a riddle. A cedar tree is great and
a thistle is small and worthless. Jehoash compares himself
to the cedar and Amaziah to the thistle and warns Amaziah
not to attack.
saying, 'Give your daughter to my son for a wife,'
"asking the cedar to give his daughter to the thistle's son for
a wife"
2 Kings 14:10
You have indeed attacked Edom
"Amaziah, you have definitely defeated Edom"
your heart has lifted you up
"you are very proud of what you have done"
for why should you cause yourself trouble and fall

"for you should not cause trouble for yourself and suffer defeat"

2 Kings 14:11

But Amaziah would not listen

"However, Amaziah would not obey Jehoash's warning"

So Jehoash king of Israel attacked ... Amaziah king of Judah met each other

"So Jehoash and his army went to fight Amaziah and his army and they met each other"

Beth Shemesh

This is a town in Judah near the border of Israel.

2 Kings 14:12

Judah was defeated by Israel

"Israel defeated Judah"

every man fled to his tent

"all the men in the army of Judah ran home." The people of Judah lived in houses at this time.

2 Kings 14:13

He came

"Jehoash and his army came ... Jehoash's soldiers took"

Ephraim Gate ... Corner Gate

There are the names of gates in the wall of Jerusalem.

four hundred cubits

"about 180 meters". A cubit was about 46 centimeters.

2 Kings 14:14

He took

"Jehoash and his army came ... Jehoash's soldiers took"

with hostages also, and returned to Samaria

"and they also took to Samaria some prisoners to make sure that Amaziah would cause them no more trouble"

2 Kings 14:15

are they not written in the book of the events of the kings of Israel?

"they are written in the book of the events of the kings of Israel.". See 2 Kings 1:18.

2 Kings 14:16

Then Jehoash lay down with his ancestors

"Then Jehoash died"

became king in his place

"became king after him"

2 Kings 14:19

They made a conspiracy against Amaziah in Jerusalem

"Some people in Jerusalem plotted against Amaziah"

Lachish

This is a city in southwestern Judah.

but they sent men after him to Lachish

The men who made the conspiracy sent other men to

follow Amaziah to Lachish.

2 Kings 14:20

They brought him back on horses

"They brought Amaziah's body back on horses"

2 Kings 14:21

All the people of Judah took Azariah, who was sixteen years old, and made him king in place of his father Amaziah

"The people of Judah took the 16 year-old Azariah and made him king after his father, Amaziah"

Azariah

This king is better known by the name "Uzziah."

2 Kings 14:22

It was Azariah who rebuilt Elath

"It was Azariah who ordered Elath to be rebuilt" or "It was Azariah who supervised the rebuilding of Elath"

Elath

a city in Judah

2 Kings 14:23

In the fifteenth year of Amaziah

"In year 15 of Amaziah"

2 Kings 14:24

evil in the sight of Yahweh

"evil according to Yahweh"

He did not depart from any of the sins of Jeroboam

"He continued to commit the same sins as Jeroboam"

2 Kings 14:25

He restored the border

"His soldiers conquered again some of the territory that had previously belonged to Israel"

Lebo Hamath

This city was also called Hamath.

the Sea of the Arabah

"the Dead Sea"

2 Kings 14:26

it was very bitter

"it was very difficult"

there was no rescuer for Israel

"there was no one who could rescue Israel"

2 Kings 14:27

blot out

"completely destroy"

the name of Israel

"the Israelite people"

under heaven

"on earth"

Chapter 15

2 Kings 15:1

In the twenty-seventh year of Jeroboam

"In year 27 of the reign of Jeroboam"

Azariah

This king is better known by the name "Uzziah."

2 Kings 15:3

what was right in the eyes of Yahweh

"what was right in Yahweh's judgment"

2 Kings 15:4

the high places were not taken away

"no one destroyed the high places" or "Azariah did not have

anyone destroy the high places"

2 Kings 15:5

to the day of his death

"until the day he died"

Jotham, the king's son, was over the household

"had authority over those in Azariah's palace". Because Azariah was a leper, he had to live in a separate house. So his son, Jotham, took charge over the palace.

2 Kings 15:6

are they not written ... Judah?

"they are written ... Judah.". See 2 Kings 8:23.

2 Kings 15:7

Azariah lay down with his ancestors

"Azariah died as his ancestors had"

became king in his place

"became king instead of Azariah"

2 Kings 15:8

In the thirty-eighth year of Azariah king of Judah

"In year 38 of the reign of Azariah king of Judah"

Zechariah son of Jeroboam

This Jeroboam was the second king of Israel that had that name. He was the son of King Jehoash.

reigned over Israel in Samaria for six months

"lived in Samaria and reigned over Israel for six months"

2 Kings 15:9

what was evil in the sight of Yahweh

"what was evil in Yahweh's judgment". See 2 Kings 3:2.

He did not depart from the sins of Jeroboam son of Nebat

"Zechariah sinned as Jeroboam son of Nebat had sinned"

Jeroboam son of Nebat

This Jeroboam was the first king of the ten northern tribes that made up the kingdom of Israel.

who had caused Israel to sin

"who had caused the people of Israel to sin"

2 Kings 15:10

Shallum ... Jabesh

These are the names of two men.

against Zechariah

"against King Zechariah". Israel assassinated one king after another. The Assyrians began attacking Israel.

Ibleam

This was the name of a city.

2 Kings 15:11

they are written in the book of the events of the kings of Israel

"you can read about them in the book of the events of the kings of Israel"

2 Kings 15:12

This was the word of Yahweh

"What happened to Zechariah fulfilled the word of Yahweh"

Your descendants will sit on the throne of Israel to the fourth generation

"Your descendants will be the kings of Israel for four generations"

2 Kings 15:13

in the thirty-ninth year of Uzziah king of Judah

"in year 39 of the reign of Uzziah king of Judah"

Uzziah

"Azariah."

he reigned only one month in Samaria

"Shallum lived in Samaria and reigned over Israel for only one month"

2 Kings 15:14

Menahem ... Gadi

These are the names of two men.

became king in his place

"became king instead of Shallum"

2 Kings 15:15

the conspiracy that he formed

"how he planned to murder King Zechariah"

2 Kings 15:16

Tiphshah

This is the name of a city. Some versions have "Tappuah," which is the name of another city.

2 Kings 15:17

In the thirty-ninth year of Azariah king of Judah

"In year 39 of the reign of Azariah king of Judah"

2 Kings 15:18

For his whole life

"The whole time that he lived"

who had caused Israel to sin

"who had caused the people of Israel to sin"

2 Kings 15:19

Pul the king of Assyria came against the land

"Pul the king of Assyria came with his army against the land"

Pul the king of Assyria

He was also named Tiglath-Pileser.

came against the land

"came with his army to attack the people of Israel"

one thousand talents of silver

"thirty-three thousand kilograms of silver" or "thirty-three metric tons of silver"

to strengthen the kingdom of Israel in his hand

"to strengthen his rule over the kingdom of Israel"

2 Kings 15:20

exactd this money from Israel

"took this money from Israel"

powerful men

These were important leaders, not strong soldiers.

fifty shekels of silver

"six hundred grams of silver" or "three-fifths of a kilogram of silver"

2 Kings 15:22

Menahem lay down with his ancestors

"Menahem died as his ancestors had"

became king in his place

"became king instead of Menahem"

2 Kings 15:23

In the fiftieth year of Azariah king of Judah

"In year 50 of the reign of Azariah king of Judah"

2 Kings 15:24

He did not leave behind the sins of Jeroboam son of Nebat

"Pekahiah sinned as Jeroboam son of Nebat had sinned"

he had caused Israel to sin

Here the word "Israel" represents the people of the kingdom of Israel.

2 Kings 15:25

Pekah ... Remaliah

These are men's names.

conspired against him

"secretly planned to kill Pekahiah"

Argob ... Arieah

These are men's names.

the citadel of the king's palace

"the fortified part of the king's palace"

became king in his place

"became king instead of Pekahiah"

2 Kings 15:27

In the fifty-second year of Azariah king of Judah

"In year 52 of the reign of Azariah king of Judah"
2 Kings 15:29
In the days of Pekah king of Israel
"During the time that Pekah was king of Israel"
Tiglath-Pileser
In 2 Kings 15:19 this man was called "Pul."
Ijon ... Abel Beth Maakah ... Janoah ... Kedesh ... Hazor ... Gilead ... Galilee
... Naphtali
These are the names of cities or regions.
He carried away the people to Assyria
"He and his army forced the people to go to Assyria
the people
"the people of Israel"
2 Kings 15:30
Hoshea ... Elah
These are men's names.
became king in his place
"became king instead of Pekah"
in the twentieth year of Jotham son of Uzziah
"In year 20 of the reign of Jotham son of Uzziah"
2 Kings 15:32
In the second year of Pekah son of Remaliah, king of Israel
"In year 2 of the reign of Pekah son of Remaliah, king of

Israel"
Jotham son of Uzziah, king of Judah began to reign
"Jotham son of Uzziah, king of Judah became king of Judah"
Uzziah
"Azariah."
2 Kings 15:33
Jerushah
This is a woman's name.
2 Kings 15:35
the high places were not taken away
"no one destroyed the high places"
Jotham built the upper gate
"Jotham had his workers build the upper gate"
2 Kings 15:37
In those days
"While Jotham was king of Judah"
Rezin
This is a man's name.
Pekah ... Remaliah
These are men's names. Pekah was the king of Israel.
2 Kings 15:38
became king in his place
"became king instead of Jotham"

Chapter 16

2 Kings 16:1

In the seventeenth year of Pekah son of Remaliah
"In year 17 of the reign of Pekah son of Remaliah"
Pekah ... Remaliah
These are men's names. Pekah was the king of Israel. See 2
Kings 15:25.
Ahaz
He was a wicked king. Israel and Aram united to fight
against him, so he paid the Assyrian king to attack Aram.
Assyria defeated the people of Aram and took them into
captivity. The people were not to rely on military alliances
with other Gentile nations. This showed a lack of trust in
the power of Yahweh.
2 Kings 16:2
what was right in the eyes of Yahweh his God
"what was right in Yahweh's judgment"
as David his ancestor had done
David had done what is right.
2 Kings 16:3
he walked in the way of the kings of Israel
"King Ahaz acted the same way that the kings of Israel had
acted"
He even made his son pass through the fire
"He even burned his son to death as an offering to his gods"
following the detestable practices of the nations
"copying the disgusting things that the people of other
nations did, the nations"
before the people of Israel
"before the people of Israel who moved into the land"
2 Kings 16:4
the high places, on the hilltops, and under every green tree
These are places where the people of the other nations
worshiped their false gods.
under every green tree

"under many green trees around the country"
2 Kings 16:5
Rezin ... Pekah ... Remaliah
These are men's names. See 2 Kings 15:37.
besieged Ahaz
"surrounded the city with Ahaz in it"
2 Kings 16:6
recovered Elath for Aram
"took back control of the city of Elath for the people of
Aram"
to this day
This means to the time of the writing of this book.
2 Kings 16:7
Tiglath-Pileser
In 2 Kings 15:19 this man was called "Pul." See the
translation of his name in 2 Kings 15:29.
I am your servant and your son
"I will obey you as if I were your servant or your son"
from the hand of the king of Aram and from the hand of the king of
Israel
"from the power of the king of Aram and from the power of
the king of Israel"
who have attacked me
"whose armies have attacked me"
2 Kings 16:9
the king of Assyria went up against Damascus
"the king of Assyria and his army attacked the people of
Damascus"
carried off its people as prisoners to Kir
"made the people his prisoners and forced them to go to
Kir"
Kir
This is the name of a city and refers to the capital city of
Assyria.

2 Kings 16:10
the design for all the workmanship needed
"all the instructions that the workers needed in order to build it"
2 Kings 16:13
He made his burnt offering
"King Ahaz made his burnt offering"
2 Kings 16:15
the king's burnt offering and his grain offering
"the royal burnt offering and royal grain offering"
2 Kings 16:17
the portable stands
"the movable stands"
he also took down the sea
"he also removed the large bowl." The "sea" was a water

bowl made of bronze.
2 Kings 16:18
because of the king of Assyria
"to please the king of Assyria"
2 Kings 16:19
are they not written ... Judah?
"they are written in The Book of the Events of the Kings of Judah." See 2 Kings 8:23.
2 Kings 16:20
Ahaz lay down with his ancestors
"Ahaz died as his ancestors had"
was buried with his ancestors
"people buried him with his ancestors"
became king in his place
"became king instead of Ahaz"

Chapter 17
2 Kings 17:1
Hoshea son of Elah
Hoshea became the king of the northern kingdom of Israel.
This chapter ends the story about the kingdom of Israel and continues with Judah.
Elah
This is the name of a man.
He ruled in Samaria
Samaria was the capital city of Israel.
2 Kings 17:2
evil in the sight of Yahweh
"evil to Yahweh". He did not obey Yahweh's laws as given to Moses.
2 Kings 17:3
Shalmaneser
This is the name of a man.
Hoshea became his servant and brought him tribute
Hoshea did as the King of Assyria commanded and brought money to him. Israel continued to worship idols, so God punished them by allowing Assyria to conquer them and take them away. Assyria brought people from other lands and settled them in what used to be Israel's territory and they worshiped their own gods in addition to Yahweh.
2 Kings 17:4
So
This is the name of the king of Egypt.
shut him up and bound him in prison
"put Hoshea in prison"
2 Kings 17:5
besieged it
put troops around the city in order to force a surrender
2 Kings 17:6
carried Israel away to Assyria
"took the Israelite people to Assyria"
Halah ... Habor River ... Gozan
These are the names of locations.
Medes
This is the name of a people group.
2 Kings 17:7
This captivity
This refers to the capture of the Israelites by the Assyrians.
the hand of

"the control of"
2 Kings 17:8
walking in the customs
"doing the activities"
2 Kings 17:10
on every high hill and under every green tree
"on high hills and under green trees everywhere"
2 Kings 17:11
performed wicked things to provoke Yahweh to anger
"did many sinful things that caused Yahweh to become angry"
2 Kings 17:13
Yahweh had testified ... by every prophet
Yahweh spoke through the prophets.
Turn from your evil ways
"Stop doing the evil things you have been doing"
2 Kings 17:14
they stiffened their necks
"they became very stubborn"
2 Kings 17:15
rejected his statutes
They refused to obey God's Laws.
not to imitate
"not to copy"
2 Kings 17:16
cast metal figures
These are objects made by pouring melted metal into a mold to make a shape.
2 Kings 17:17
used divination and enchantments
"practiced all kinds of magic"
sold themselves to do that which was evil in the sight of Yahweh
"committed themselves to do things that Yahweh said were evil"
2 Kings 17:18
removed them out of his sight
"removed them from his attention"
2 Kings 17:19
Judah
"the people of Judah"
2 Kings 17:20
he afflicted them

"Yahweh punished the Israelites"
gave them into the hand of those who would take the possession as spoil
"handed them over to those who robbed them of their property"
until he had cast them out of his sight
"until they were no longer in his presence"
2 Kings 17:21
He tore Israel
"Yahweh removed the people of Israel"
from the royal line of David
"from the rule of David's descendants"
drove Israel away from following Yahweh
"turned the people of Israel away from following Yahweh"
2 Kings 17:22
they did not depart from them
"the Israelites did not stop committing these sins"
2 Kings 17:23
so Yahweh removed Israel from his sight
"so Yahweh removed the people of Israel from his attention and care"
2 Kings 17:24
Kuthah ... Avva ... Hamath ... Sepharvaim
These are places in the Assyrian empire.
2 Kings 17:25
It happened at the beginning of their residence there that
"When those people first lived there"
2 Kings 17:26
The nations that you have carried away and placed in the cities of Samaria
"The people you have moved from other lands and sent to live in the cities of Samaria"
do not know the practices required by the god of the land
"do not know how to worship the God that the Israelites worshiped in this land."
2 Kings 17:27
Take one of the priests there whom you brought from there

Chapter 18

2 Kings 18:1

General Information:

This begins the story of Hezekiah, one of the great kings of Judah (2 Kings 18–20). He becomes king over Judah in place of his father King Ahaz. Because he was so important, there is more space dedicated to the history of his reign.

Hoshea ... Elah

These are the names of men.

2 Kings 18:2

Zechariah

This is the name of a man.

Abijah

This is the name of a woman.

2 Kings 18:3

He did what was right in the eyes of Yahweh

"King Hezekiah did what was right to Yahweh". Hezekiah trusted and obeyed God. He stopped paying tribute to Assyria so the Assyrians invaded Judah. The people of Judah were told that resistance was useless.

2 Kings 18:4

"Take a priest who came from Samaria back there,"
let him teach them

"let the Samaritan priest teach the people who are living there now"

2 Kings 17:30

Sukthoth Benoth ... Nergal ... Ashima

These are the names of gods, both male and female.

2 Kings 17:31

Nibhaz ... Tartak

These are the names of gods, both male and female.

Avvites ... Sepharvites

These are the names of people groups.

burned their children in the fire

"sacrificed their own children"

2 Kings 17:32

They

The pagan people that the king of Assyria moved into the cities of Samaria.

2 Kings 17:34

they persist in their old customs

"they continue in the same habits as before"

They neither honor Yahweh

The people only appeased Yahweh, but were not aware Yahweh was interested in a relationship with them.

2 Kings 17:36

with great power and with an outstretched arm

"with very great power"

2 Kings 17:37

keep them

"obey them"

2 Kings 17:40

They would not listen

"They did not obey"

2 Kings 17:41

up to this day

"and have continued ever since." The phrase "this day" refers to the time period when the writer lived.

He removed the high places, destroyed the stone pillars, and cut down the Asherah poles

"Hezekiah removed the high places of worship, smashed the memorial stones, and cut down the wooden poles of Asherah"

Nehushtan

"Bronze Serpent Idol."

2 Kings 18:6

he held on to Yahweh

"Hezekiah remained faithful to Yahweh"

2 Kings 18:7

wherever he went he prospered

"wherever Hezekiah went he was successful."

2 Kings 18:8

fortified city

city with a wall all around it.

2 Kings 18:9

Hoshea ... Elah ... Shalmaneser

These are the names of men.

2 Kings 18:11

Halah ... Habor River ... Gozan
 These are the names of places.
 Medes
 This is the name of a people group.
 So the king of Assyria carried Israel away to Assyria
 "So the king of Assyria commanded his army to take the
 Israelites away from their homes, and made them live in
 Assyria"
 2 Kings 18:12
 the voice of Yahweh
 "the command of Yahweh"
 2 Kings 18:14
 Lachish
 This is the name of a city.
 Withdraw from me
 "Take your army out of my territory"
 Whatever you put on me I will bear
 "I will pay you whatever you demand of me"
 talents
 This is a type of weight that was used for money. One talent
 weighted about 33 kilograms.
 2 Kings 18:15
 treasuries
 The place in the palace where money and valuable things
 were stored.
 2 Kings 18:17
 the king of Assyria mobilized his great army, sending Tartan and
 Rabсарis and the chief commander
 Sennacherib sent a group of men from his army to
 Jerusalem to meet with King Hezekiah, including Tartan
 and Rabсарis.
 Tartan ... Rabсарis
 "the Tartan ... the Rabсарis" or "the leader of the soldier ... a
 court official"
 the conduit of the upper pool
 the channel where the water stored in the "upper pool"
 flows into the city of Jerusalem
 stood by it
 "and waited there for King Hezekiah to meet with them"
 2 Kings 18:18
 Eliakim ... Hilkiyah ... Shebna ... Joah ... Asaph
 These are the names of men.
 2 Kings 18:19
 What is the source of your confidence?
 "You have no reason to think that you can defeat me."
 2 Kings 18:20
 you have counsel and strength for war
 The speaker is trying to convince the hearers that Hezekiah
 does not know how to defeat the Assyrians and would not
 have the might to carry out such a plan.
 In whom are you trusting, that you should rebel against me?
 "You cannot trust anyone to help you rebel against me."
 2 Kings 18:21
 Egypt, this walking stick of crushed reed
 "Egypt, which is like a walking stick made from a crushed
 reed". The speaker compares Egypt to a weak walking stick;
 you expect that it will support you but it breaks and cuts
 you.
 2 Kings 18:22

is not he the one whose high places ... Jerusalem?"
 "You need to remember that he is the one whose high
 places ... Jerusalem!"
 2 Kings 18:24
 How could you resist even one captain of the least of my master's
 servants?
 "You could not defeat even one of the least of the king's
 soldiers."
 2 Kings 18:25
 Have I traveled up here without Yahweh to fight against this place and
 destroy it?
 "Yahweh himself told us to come here and destroy this
 land!"
 2 Kings 18:26
 Eliakim ... Hilkiyah ... Shebna ... Joah
 Translate the names of these men as in 2 Kings 18:18.
 in the ears of the people who are on the wall
 "because the people standing on the city wall will hear it
 and be afraid"
 2 Kings 18:27
 Has my master sent me to your master and to you to speak these
 words? Has he not sent me to the men who sit on the wall, who will
 have to eat their own dung and drink their own urine with you?
 "My master sent me not only to you and your master, but
 also to speak to the people in this city, who will suffer with
 you when they have to eat their own dung and drink their
 own urine to survive."
 2 Kings 18:29
 from my power
 "from the power of my army"
 2 Kings 18:30
 this city will not be given into the hand of the king of Assyria
 "Yahweh will never allow the king of Assyria's army to take
 this city"
 2 Kings 18:31
 Make peace with me and come out to me
 "Come out of the city and surrender to me"
 his own vine ... his own fig tree ... his own cistern
 These sources of food and water refer to security and
 plenty.
 2 Kings 18:32
 a land of grain and new wine ... bread and vineyards ... olive trees and
 honey
 These words refer to having good things and plenty in daily
 life.
 2 Kings 18:33
 Has any of the gods ... Assyria?
 "None the gods of the peoples have rescued them ...
 Assyria."
 2 Kings 18:34
 Where are the gods of ... Arpad?
 "I have destroyed the gods of ... Arpad!"
 Hamath ... Arpad ... Sepharvaim ... Hena ... Ivvah ... Samaria
 These are the names of places that represent the people
 living there.
 out of my hand
 "out from my control"
 2 Kings 18:35
 is there any god who has rescued his land from my power?

"No god has rescued his land from my power."
How could Yahweh save Jerusalem from my might?
"There is no way Yahweh can save Jerusalem from my might!"
2 Kings 18:37
Eliakim ... Shebna ... Joah ... Asaph
These are the names of men.

Chapter 19

2 Kings 19:1
house of Yahweh
"temple of Yahweh."
2 Kings 19:2
Eliakim ... Shebna ... Isaiah ... Amoz
These are all names of men.
He sent Eliakim
"Hezekiah sent Eliakim"
all covered with sackcloth
"all wearing sackcloth"
2 Kings 19:3
This day is a day of distress
"This is a time of distress"
the children have come to the time of birth, but there is no strength for them to be born
This describes how the people and their leaders have become so weak and unable to fight the enemy.
2 Kings 19:4
all the words of the chief commander
"everything that the chief commander has said". God caused the Assyrian king to fail in conquering Jerusalem because he mocked God.
lift up your prayer
"pray earnestly"
2 Kings 19:7
I will put a spirit in him, and he will hear a certain report and go back to his own land
"I will control the attitude of the king of Assyria, so when he hears a report, he will want to return to his own country".
I will cause him to fall by the sword
"I will cause him to die by the sword"
2 Kings 19:8
the chief commander
"the official from Assyria in charge under the king"
found the king of Assyria fighting
"discovered that the Assyrian army was fighting"
Libnah ... Lachish
The names of cities in the kingdom of Judah.
2 Kings 19:9
Sennacherib ... Tirhakah
These are the names of men.
had mobilized to fight against him
"had prepared his army to fight against Assyria"
so he sent
"so Sennacherib sent"
a message
This message was written in a letter.
2 Kings 19:10
Do not let your God in whom you trust deceive you, saying

who was over the household
"who managed the king's palace"
the recorder
"the history keeper"
chief commander
"Rabshakeh"

"Do not believe your God in whom you trust. He is lying when he says"
the hand of the king of Assyria
"the control of the government of Assyria"
2 Kings 19:11
See, you have heard
"Notice, you have heard" or "You have certainly heard."
So will you be rescued?
"Your God will not rescue you!"
2 Kings 19:12
Have the gods of the nations rescued them, the nations ... destroyed: Gozan ... Assar?
"The gods of the nations, the nations ... destroyed—Gozan ... Assar—certainly did not rescue them!"
my fathers
"the previous kings of Assyria"
Gozan ... Haran ... Rezeph ... Eden ... Tel Assar
These are all place names.
2 Kings 19:13
Hamath ... Arpad ... Sepharvaim ... Hena ... Ivvah
These are all place names.
2 Kings 19:15
you who sit above the cherubim
"you who sit on your throne above the cherubim on the ark of the covenant". The cherubim are those on the lid of the ark of the covenant. The biblical writers often spoke of the ark of the covenant as if it were Yahweh's footstool upon which he rested his feet as he sat on his throne in heaven.
2 Kings 19:16
Incline your ear, Yahweh, and listen. Open your eyes, Yahweh, and see "Yahweh, please listen to what he is saying". To "incline the ear" is to lean toward the speaker so as to better hear the words. The words "Open your eyes" and "see" mean the same thing and add emphasis to the plea.
2 Kings 19:18
They have put their gods into the fire
"The Assyrian kings have burned up the gods of the other nations"
Assyrians have destroyed them
"Assyrians have destroyed both the nations and the nations' gods."
2 Kings 19:19
I implore you
"I beg of you"
from his power
"from the power of the King of Assyria"
2 Kings 19:21
General Information:
The writer quotes a poem by the prophet Isaiah (see Isaiah 37:22) that contains a prophecy.

The virgin daughter of Zion despises you and mocks you
 "The beautiful people of Jerusalem". "despises you and laughs you to scorn" means that "the people of Jerusalem know that Assyria will fail because they have mocked God."
 The daughter of Jerusalem
 "The people of the city of Jerusalem"
 shakes her head at you
 "scorns you"
 2 Kings 19:22
 Whom have you defied and slandered? Against whom have you exalted your voice and lifted up your eyes in pride? Against the Holy One of Israel!
 "You have defied and slandered me! You have exalted your voice and lifted up your eyes in pride against me, the Holy One of Israel!"
 lifted up your eyes in pride
 "looked at very proudly"
 the Holy One of Israel
 An expression for the God of Israel, Yahweh.
 2 Kings 19:23
 you have defied the Lord
 To "defy" is to openly resist or mock.
 I have gone up ... I will cut down ... I will enter
 The pronoun "I" represents him and his army.
 2 Kings 19:24
 I dried up all the rivers of Egypt under the soles of my feet.
 "And by marching through the streams of Egypt, we dried them all up!". This is a boast that Sennacherib has so many soldiers that their feet dry up the water when they cross a river.
 2 Kings 19:25
 Have you not heard how ... times?
 "Surely you know how ... times."
 impregnable cities
 "cities that cannot be captured"
 2 Kings 19:26
 plants in the field, green grass
 "as frail as plants and grass in the fields"
 the grass on the roof or in the field, burned before it has grown up
 "like grass before it has matured"
 2 Kings 19:27
 raging against me

Chapter 20

2 Kings 20:1

Set your house in order

"Give final instructions to your household and government". This chapter finishes the story of Hezekiah.

2 Kings 20:3

call to mind

"remember"

walked

"lived my life". Hezekiah was dying but when he prayed, God gave him 15 more years of life.

good in your sight

"in your judgment"

2 Kings 20:4

the word of Yahweh came

"Yahweh spoke his word"

"angry shouting about me"

2 Kings 19:28

because your arrogance has reached my ears

"because I have heard your proud words"

I will put my hook in your nose, and my bit in your mouth

"I will lead you like an animal". A "hook" and a "bit" (to control a horse) refer to Yahweh's control of Sennacherib.

I will turn you back the way you came

"I will make you return to your own country the same way you came, without conquering Jerusalem"

2 Kings 19:29

grows wild

"grows without having been planted"

2 Kings 19:30

The remnant of the house of Judah that survives will again take root and bear fruit

"The people who remain in Judah will prosper and have many children"

2 Kings 19:31

The zeal of Yahweh of hosts will do this

"The strong action of Yahweh will make this happen."

2 Kings 19:32

nor shoot an arrow here

"nor do any fighting here"

or build up a siege ramp against it

"and they will not even build up high mounds of earth against the city wall to enable them to attack the city"

2 Kings 19:33

this is Yahweh's declaration

"this is what Yahweh has declared"

2 Kings 19:34

for my own sake and for my servant David's sake

"for the sake of my own reputation and because of what I promised to King David, who served me well."

2 Kings 19:35

It came about

"It happened"

When the men arose

"When the men who were left alive got up"

2 Kings 19:37

Adrammelek ... Sharezer ... Esarhaddon

These are the names of men.

2 Kings 20:5

I have heard your prayer, and I have seen your tears

"I have heard your prayers and seen your tears"

on the third day

"two days from now" The day Isaiah said this was the first day, so "the third day" is the same as "two days from now."

2 Kings 20:6

from the hand of the king of Assyria

"from the control of the king of Assyria"

2 Kings 20:7

lump of figs

"paste made of boiled figs."

They did so and put it on his boil

"Hezekiah's servants did this and put the paste on Hezekiah's sore"

2 Kings 20:9

Will the shadow go forward ten steps, or go back ten steps?

"Do you want Yahweh to make the shadow caused by the sunlight on the stairway to go forward ten steps or to go back ten steps?"

ten steps

A special stairway built for King Ahaz in such a way that the steps marked the hours of daylight as the sun's rays advanced along them; thus telling the time during the day. See "stairway of Ahaz" in 2 Kings 20:11.

2 Kings 20:10

It is an easy thing for the shadow to go forward ten steps

"It is easy to cause the shadow to move forward ten steps, because that is the normal thing for it to do"

2 Kings 20:11

the stairway of Ahaz

"the steps that had been built for King Ahaz"

2 Kings 20:12

Marduk-Baladan ... Baladan

These are the names of the king of Babylon and his son.

2 Kings 20:13

listened to those letters

"carefully considered those letters" or "heard the message from the king of Babylon"

There was nothing in his house, nor in all his kingdom, that Hezekiah did not show them

"Hezekiah showed him absolutely everything valuable in his house and in all his kingdom"

2 Kings 20:14

these men

The men sent to King Hezekiah with a message and gifts from Marduk-Baladan.

2 Kings 20:15

They have seen everything in my house. There is nothing among my valuable things that I have not shown them

"I showed them absolutely every one of my valuable things". Hezekiah repeats the same idea to emphasize his point.

2 Kings 20:16

So Isaiah said to Hezekiah

"So, because Isaiah knew Hezekiah had been foolish to show the men all his valuable things, Isaiah said to him"

the word of Yahweh

"the message of Yahweh"

2 Kings 20:17

Look, the days are about to come when

"Listen to me, someday there will come a time when";

"Look" is used to draw attention to what Isaiah is about to tell Hezekiah.

the days

"Days" refers to an undefined span of time.

2 Kings 20:19

For he thought

"Because Hezekiah thought"

Will there not be peace and stability in my days?

"I can be sure that there will be peace and stability in my days."

2 Kings 20:20

conduit

A tunnel for carrying the water from the pool.

are they not written in the book of the events of the kings of Judah?

"they are written in the book of the history of the kings of Judah.". See 2 Kings 8:23.

Chapter 21

2 Kings 21:1

Hephzibah

The mother of King Manasseh.

2 Kings 21:2

what was evil in the sight of Yahweh

"what was evil in Yahweh's judgment". When Manasseh worshiped idols and did many evil things, God said he would cause Judah to be destroyed by its enemies. God judges sin. See 2 Kings 3:2.

like the disgusting things

"including the disgusting things."

2 Kings 21:3

he rebuilt the high places ... he built altars for Baal, made an Asherah pole

"Manasseh had the high places rebuilt ... he had altars built for Baal, had an Asherah pole made"

2 Kings 21:4

It is in Jerusalem that my name will be forever

"Jerusalem is where I will forever make known who I am"

2 Kings 21:5

He built altars for all the host of heaven in the two courtyards of the house of Yahweh

"He had his workers build altars in the two courtyards of the house of Yahweh so that the people could worship the stars and offer them sacrifices"

2 Kings 21:6

He caused his son to pass through the fire

"He burned his son to death as an offering to his gods"

consulted with

"asked for information from"

much evil in the sight of Yahweh

"many things that were evil in Yahweh's judgment". See 2 Kings 3:2.

2 Kings 21:7

that I will put my name forever

"where I want people to worship me forever"

2 Kings 21:8

the feet of Israel

"the people of Israel"

2 Kings 21:9

even more than the nations that Yahweh had destroyed before the people of Israel

"even more than the people whom Yahweh had destroyed as the people of Israel advanced through the land". This refers to the people living in the land of Canaan before the Israelites had arrived.

2 Kings 21:13

stretch over Jerusalem the measuring line used against Samaria, and the plumb line used against the house of Ahab

"judge Jerusalem using the same measure I used when I

judged Samaria and the house of Ahab". Additionally, "I will wipe Jerusalem clean, as a man wipes a dish, wiping it and turning it upside down" means "God would completely destroy Jerusalem."

against Samaria

"against the people of Israel". Samaria is the capital city.

plumb line

a tool made of a heavy weight and a thin rope used to show if a wall is straight

the house of Ahab

"the family of Ahab"

2 Kings 21:14

I will throw off

"I will abandon"

give them into the hand of their enemies

"let their enemies defeat them and take over their land"

2 Kings 21:16

Moreover, Manasseh

"In addition, Manasseh"

Manasseh shed much innocent blood

"Manasseh ordered his soldiers to kill many innocent people"

he had filled Jerusalem from one end to another with death

"there were very many dead people throughout Jerusalem"

2 Kings 21:17

Chapter 22

2 Kings 22:1

Jedidah

This is the name of a woman.

Adaiah

This is the name of a man.

Bozkath

This is the name of a town in Judah.

2 Kings 22:2

He did what was right in the eyes of Yahweh

"He did what was right according to Yahweh"

He walked in all the way of David his ancestor

"He lived the way David his ancestor had lived"

he did not turn away either to the right or to the left

"he fully obeyed all the laws of Yahweh"

2 Kings 22:3

Shaphan ... Azaliah ... Meshullam

These are men's names.

2 Kings 22:4

Go up to Hilkiah

"Go to Hilkiah". The phrase "Go up" is used because

Yahweh's temple was higher in elevation.

Hilkiah

This is a man's name.

that has been brought into the house of Yahweh, which the temple guards have gathered from the people

"that the temple guards who gathered the money from the people brought into the temple of Yahweh"

2 Kings 22:5

house of Yahweh ... in the temple

Here "house of Yahweh" and "temple" mean the same thing.

Let it be given into the hand of the workmen

"Tell Hilkiah to give the money to the workmen"

are they not written ... Judah?

"they are written ... Judah.". See 2 Kings 8:23.

2 Kings 21:18

lay down with his ancestors and

"died, as his ancestors had, and"

the garden of Uzza

"the garden that had once belonged to a man named Uzza"

2 Kings 21:19

Amon ... Haruz

These are names of men.

Meshullemeth

This is the name of a woman.

2 Kings 21:21

followed in all the way that his father had walked in

"lived completely the way his father had lived"

2 Kings 21:22

He abandoned Yahweh

"He paid no more attention to Yahweh"

2 Kings 21:23

conspired against him

"made plans to work together to harm him"

2 Kings 21:24

the people of the land

"some of the people in Judah"

2 Kings 22:6

Let them give money

"them" refers to the workmen who are in charge of the house of Yahweh in 2 Kings 22:5.

masons

workers who build with stone

2 Kings 22:7

no accounting was required for the money that was given to them

"the workmen who were in charge did not have to report how they used the money that the temple guards gave them"

because they handled it faithfully

"because they used the money honestly"

2 Kings 22:8

Hilkiah

This is the name of a man. See 2 Kings 18:18.

the book of the law

Most likely these laws were written on a scroll; which is made of one long, rolled-up sheet of papyrus or leather.

2 Kings 22:9

given it into the hand of the workmen

"given it to the workmen"

2 Kings 22:11

had heard the words of the book of the law

"had heard the laws that were written in the book" or "had heard the laws that were written in the scroll"

he tore his clothes

A symbolic action that indicates intense grief or sadness.

2 Kings 22:12

Ahikam ... Shaphan ... Akbor ... Micaiah ... Asaiah

These are names of men.

2 Kings 22:13

Go and consult with Yahweh
It is made clear (in Chapter 22:14) that the king means to go to the prophetess of Yahweh to determine Yahweh's will.
consult
to go to someone to ask for advice
the words of this book that has been found
"the laws in this book that Hilkiah has found"
For great is the anger of Yahweh that has been kindled against us
"For Yahweh is very angry with us"
all that was written concerning us
"all the laws that God gave through Moses to the people of Israel"
2 Kings 22:14
Huldah
This is a woman's name.
Shallum ... Tikvah ... Harhas
These are men's names.
keeper of the wardrobe
The person who took care of the clothing that priests wore in the temple or who took care of the king's clothing.
she lived in Jerusalem in the second quarter
"she lived in the new part of Jerusalem". The "second quarter" refers to the new part built on the north side of Jerusalem.
2 Kings 22:15
the man who sent you to me
"the man" refers to King Josiah.

Chapter 23

2 Kings 23:1

General Information:

The story of Josiah ends in this chapter. He destroyed idolatry in Judah and in the deserted areas of Israel. He fought against Egypt and was killed in battle. After his death, Egypt set up and controlled a government in Judah.

2 Kings 23:2

all the men of Judah and all the inhabitants of Jerusalem

"many other people"

from small to great

"from the least important to the most important"

He then read in their hearing

"Then the king read aloud so that they could hear"

that had been found

"that Hilkiah had found". In 2 Kings 22:8 it states that Hilkiah found the book.

2 Kings 23:3

walk after Yahweh

"live obeying Yahweh"

his commandments, his regulations, and his statutes

These words emphasize everything that Yahweh had commanded in the law.

with all his heart and all his soul

"with all his being" or "with all his energy"

that were written in this book

"that this book contained"

stand by the covenant

"obey the terms of the covenant."

2 Kings 23:4

the priests under him

2 Kings 22:16

I will bring disaster to this place and to its inhabitants

"I will cause terrible things to happen to this place and to those who live there"

to this place

"to Jerusalem" or "to Judah". The city of Jerusalem which represents the whole land of Judah.

2 Kings 22:18

About the words that you heard

"About the message that you heard"

2 Kings 22:19

because your heart was tender

"because you repented"

that they would become a desolation and a curse

"that I would make the land desolate and would curse them"

this is Yahweh's declaration

"this is what Yahweh has declared". See 2 Kings 19:33.

2 Kings 22:20

See, I will gather you to your ancestors, and you will be gathered to your grave in peace

"So I will allow you to die and be buried peacefully"

Your eyes will not see

"You will not experience"

the disaster that I will bring upon this place

"the terrible things I will cause to happen in this place"

"the other priests who served him"

for Baal ... for all the host of heaven

"so people could use them to worship Baal ... so people could use them to worship all the stars"

He burned ... and carried

"Josiah had them burn them ... and carry them". It is likely that Hilkiah and the priests who assisted him did these things.

Kidron Valley ... Bethel

names of places

2 Kings 23:5

to Baal, to the sun and the moon, to the planets, and to all the host of heaven

"as a way to worship Baal, the sun and the moon, the planets, and all the stars"

2 Kings 23:7

the houses of the cultic prostitutes in the temple of Yahweh

The houses were in the temple or the prostitutes were in the temple.

in the temple of Yahweh

"by the temple of Yahweh"

wove garments

"made clothes"

2 Kings 23:8

Geba ... Beersheba

names of places

Joshua (the city governor)

"the city leader named Joshua.". This is a different Joshua from the Joshua in the Old Testament Book of Joshua.

2 Kings 23:9

their brothers
 "brothers" refers to their fellow priests who served at the temple.
 2 Kings 23:10
 Topheth ... Ben Hinnom
 place names
 cause his son or his daughter to pass through the fire as a sacrifice to Molech
 "put his son or his daughter in the fire and burn them as an offering to Molech"
 2 Kings 23:11
 the horses
 Real horses or statues of horses.
 had given to the sun
 "had used to worship the sun"
 Nathan-Melek
 a man's name
 2 Kings 23:12
 the kings of Judah had made ... Manasseh had made
 "the kings of Judah had had their workers make ... Manasseh had had his workers make".
 Kidron Valley
 Place name. See 2 Kings 23:4.
 2 Kings 23:13
 The king ruined
 "Josiah had them ruin ... He had them break ... they filled"
 Solomon the king of Israel had built
 "Solomon the king of Israel had had his workers build"
 2 Kings 23:14
 filled those places with the bones of human beings
 "covered the ground with human bones so people could not use it as a shrine anymore"
 2 Kings 23:16
 spoke of these things beforehand
 "had said that these things would happen."
 2 Kings 23:17
 monument
 A marker or statue that honors a person, like a tomb.
 2 Kings 23:18
 So they let his bones alone, along with the bones
 "So they did not touch his bones, or the bones of"
 2 Kings 23:19
 what had been done
 "what Josiah had done"
 2 Kings 23:20
 he burned human bones on them
 "he burned human bones on them so no one would use them again"
 2 Kings 23:21
 Keep the Passover
 "You must celebrate the Passover,"
 2 Kings 23:22
 Such a Passover celebration had never been held from the days of
 "The descendants of Israel had not celebrated the Passover festival in such a great way in the time of"
 ruled Israel
 "the descendants of Israel."
 the days of the kings of Israel or Judah
 "the time when the people of Israel had their own king and

the people of Judah had their own king"
 2 Kings 23:23
 this Passover of Yahweh was celebrated
 "the people of Judah celebrated this Passover of Yahweh"
 2 Kings 23:24
 completely removed
 This translates a word that can mean to burn things, which is probably what Josiah did to the fetishes, idols, and disgusting things. Josiah probably told the sorcerers and spiritists to leave Judah, but he may have executed them by burning them.
 sorcerers and spiritists
 See 2 Kings 21:6.
 fetishes
 things that people wrongly believe have special power
 2 Kings 23:25
 who turned to Yahweh
 "who gave himself completely to Yahweh"
 Nor did any king like Josiah arise after him
 "And since then there has never been a king who was like Josiah."
 2 Kings 23:26
 Nevertheless
 The writer says that even though all of these things that Josiah did were good, Yahweh was still angry with Judah.
 Yahweh did not turn away from the burning of his raging anger, which burned against Judah
 "Yahweh did not stop being furiously angry with Judah"
 had done to provoke him
 "had done to cause him to be angry"
 2 Kings 23:27
 out of my sight
 "from where I am"
 My name will be there
 "People should worship me there"
 2 Kings 23:28
 are they not written ... Judah?
 "you can find them ... Judah." See 2 Kings 8:23.
 2 Kings 23:29
 In his days, Pharaoh Necho, king of Egypt
 "During the time of Josiah, Pharaoh Necho, king of Egypt"
 Necho ... Megiddo
 Necho is the name of a man. Megiddo is the name of a city.
 2 Kings 23:31
 Hamutal
 This is a woman's name.
 Libnah
 This is the name of a place.
 2 Kings 23:32
 what was evil in the sight of Yahweh
 "what was evil in Yahweh's judgment". See 2 Kings 3:2.
 2 Kings 23:33
 Riblah ... Hamath
 These are names of places.
 put him in chains
 "put him in prison"
 imposed a fine on Judah
 "punished the people of Judah by forcing them to give him" one hundred talents ... one talent

"3,300 kilograms ... 33 kilograms". A talent was about 33 kilograms.
2 Kings 23:35
Jehoikim taxed the land
"Jehoikim collected taxes from the people who owned land"
people of the land
"the people who lived in the land of Judah"

2 Kings 23:36
Zebidah
This is a woman's name.
Pedaiah
This is a man's name.
Rumah
This is the name of a place.

Chapter 24

2 Kings 24:1

In Jehoiakim's days

"During the time that Jehoiakim ruled Judah". These last two chapters are the final defeat of Judah and the beginning of their exile to Babylon. The Babylonians conquer Jerusalem and carry away all the craftsmen, soldiers and wealthy. God punished Judah because of their sin. They make Zedekiah the king. He was not truly a king because he lacked absolute authority.

attacked Judah

"Nebuchadnezzar attacked and defeated Judah"

2 Kings 24:2

This was in conformity with the word of Yahweh that had been spoken through his servants the prophets

"This was according to the word of Yahweh that his servants the prophets had spoken"

2 Kings 24:3

It was certainly at the mouth of Yahweh

"It was certainly because of the wrath of Yahweh,"

at the mouth of Yahweh

"as Yahweh had commanded"

remove them out of his sight

"get rid of them"

2 Kings 24:4

innocent blood that he shed

"innocent people whom he killed"

he filled Jerusalem with innocent blood

"he killed many innocent people in Jerusalem"

2 Kings 24:5

are they not written ... Judah?

"they are indeed written ... Judah.". See 2 Kings 8:23.

2 Kings 24:6

lay down with his ancestors

"died and was buried along with his ancestors"

2 Kings 24:7

The king of Egypt did not attack any more out of his land

"The king of Egypt did not come out of his land any more to attack other people groups,"

2 Kings 24:8

Nehushta ... Elnathan

Nehushta is the name of a woman. Elnathan is the name of a man.

2 Kings 24:9

what was evil in the sight of Yahweh

"what was evil in Yahweh's judgment". See 2 Kings 3:2

he did all that his father had done

"he committed the same kinds of sins his father had committed"

2 Kings 24:10

the servants

"the army." They served Nebuchadnezzar as soldiers.

2 Kings 24:12

Jehoiachin the king of Judah went out to the king of Babylon, he, his mother, his servants, his princes, and his officers

"Jehoiachin the king of Judah, with his mother, his servants, his princes, and his officers, went out to where the king of Babylon was, to surrender to him"

The king of Babylon captured him in the eighth year of his own reign

"After the king of Babylon had been king for more than seven years, he captured Jehoiachin"

2 Kings 24:13

Solomon king of Israel had made

Solomon might have had others help him do this.

2 Kings 24:14

He took into exile all Jerusalem

"Nebuchadnezzar took all the important people away from Jerusalem"

the craftsmen and the smiths

"the men who knew how to make and repair things that are made from metal"

No one was left except the poorest people in the land

"Only the poorest people in the land still lived there"

2 Kings 24:15

nobles

The men who were wealthy or were leaders because people thought they were wise.

2 Kings 24:17

Mattaniah

This is a man's name.

2 Kings 24:18

Hamutal

This is a woman's name.

Jeremiah

This is a man's name.

Libnah

This is the name of a place.

Chapter 25

2 Kings 25:1

General Information

This chapter is the final defeat of Judah and the beginning of their exile to Babylon. Zedekiah revolted against the Babylonians; so they came and completely destroyed

Jerusalem, tearing down the city walls. They took the rest of the people to Babylon as slaves, except for the very poorest people.

in the tenth month, and on the tenth day of the month

This is the tenth month of the Hebrew calendar. The tenth

day is near the end of December on Western calendars. This is during the cold season when there may be rain and snow.

came with all his army against Jerusalem

"came with his whole army to fight against the people of Jerusalem"

2 Kings 25:3

the ninth day of the fourth month

The fourth month of the Hebrew calendar. The ninth day is near the end of June on Western calendars. This is during the dry season when there is very little or no rain.

the people of the land

These are the inhabitants of Jerusalem, including refugees from the surrounding villages that fled to Jerusalem when the war started.

2 Kings 25:4

Then the city was broken into

"Then the Babylonian army broke into the city"

by the way of the gate

"by using the gate"

the Chaldeans

Some translations use "Chaldeans" and others use

"Babylonians."

The king went in the direction of

"King Zedekiah also fled and he went toward"

2 Kings 25:5

All his army was scattered away from him

"His whole army ran away from him"

2 Kings 25:6

Riblah

This is the name of a place.

passed sentence on him

"decided what they would do to punish him"

2 Kings 25:7

they slaughtered them before his eyes

"they forced king Zedekiah to watch them kill his sons"

he put out his eyes

"Nebuchadnezzar put out Zedekiah's eyes.". Other people might have helped Nebuchadnezzar do this.

2 Kings 25:8

in the fifth month, on the seventh day of the month

The fifth month of the Hebrew calendar. The seventh day is near the end of July on Western calendars.

Nebuzaradan

This is the name of a man.

2 Kings 25:10

As for all the walls around Jerusalem, all

"This is what happened to all the walls around Jerusalem, all"

who were under

"who were following the orders of"

2 Kings 25:11

As for the rest of the people ... city, those

"This is what happened to the people who remained in the city, those"

deserted to the king

"left the city and gone to be with the king"

2 Kings 25:13

As for the bronze pillars ... Yahweh, the Chaldeans

"This is what happened to the bronze pillars ... Yahweh: the Chaldeans"

the stands

"the moveable bronze stands". The stands with bronze wheels and axles.

the bronze sea

"the large bronze basin"

broke them into pieces

"cut them into pieces"

2 Kings 25:14

shovels

A tool that was used to clean the altar, typically used to move big piles of dirt, sand, or ashes.

with which the priests had served in the temple

"which the priests had used in the temple service"

2 Kings 25:17

eighteen cubits ... three cubits

"about 8.3 meters ... about 1.4 meters". A cubit was 46 centimeters.

a capital of bronze

"an artistic, bronze design" or "a bronze piece with designs"

latticework

This was a design made of crossed strips that looked like a net.

all made of bronze

"completely made of bronze"

2 Kings 25:18

Seraiah

This is the name of a man.

the second priest

"the priest under Seraiah.". These words refer to

Zephaniah.

2 Kings 25:19

took prisoner

"captured and kept from escaping"

officer responsible for drafting men into the army

The officer forced men to become soldiers or the officer wrote down the names of the men who became soldiers.

2 Kings 25:20

Nebuzaradan

This is the name of a man.

Riblah

This is the name of a place.

2 Kings 25:21

put them to death

"killed them." Other people might have helped the king do this.

In this way, Judah went out of its land into exile

"So Judah was taken into exile out of its land"

Judah went out of its land

"the people of Judah went out of their land"

2 Kings 25:22

Gedaliah ... Ahikam ... Shaphan

These are the names of men.

2 Kings 25:23

Ishmael ... Nethaniah ... Johanan ... Kareah ... Seraiah ... Tanhumeth ...

Jaazaniah

These are the names of men.

Netophathite

A descendant of a man named Netophah.
Maakathite
A person who comes from a place called Maakah.
2 Kings 25:25
the seventh month
On the Hebrew calendar. The last part of September and the first part of October on Western calendars.
Elishama
This is the name of a man.
2 Kings 25:26
all the people
"many people"
from the least to the greatest
"from the least important to the most important"
2 Kings 25:27
in the twelfth month, on the twenty-seventh day of the month
On the Hebrew calendar. The twenty-seventh day is near

the beginning of April on Western calendars.
Awel-Marduk
This is a man's name.
2 Kings 25:28
a seat more honorable than that of the other kings
"more honor than the other kings"
2 Kings 25:29
removed Jehoiachin's prison clothes
This represents making him a free man.
at the king's table
"with the king and his officials"
2 Kings 25:30
A regular food allowance was given to him
"The king made sure that he had a regular food allowance"
A regular food allowance
"Money to buy food"

Chapter 1

1 Chronicles 1:1
Adam ... Seth ... Enosh
These are all names of men. Each man was the father or ancestor of the next man in the list. If your language has a specific way to mark this kind of list, you can use it here.
This also applies to verses 2 and 3.
1 Chronicles 1:4
The sons of Noah were Shem, Ham, and Japheth
Some versions, include "The sons of" in order to make it clear that Shem, Ham, and Japheth were brothers to each other and sons of Noah. Otherwise, the reader would assume that each person represented one generation farther away from Noah, their ancestor.
Noah
"Lamech's son Noah"
1 Chronicles 1:7
Kittites ... Rodanites
These are names of people groups.
Rodanites
This name is sometimes spelled "Dodanites."
1 Chronicles 1:10
who began to be a mighty man
Possible meanings are 1) "who became a mighty man" or 2) "who was the first mighty man."
mighty man
or "warrior" or "conqueror"
1 Chronicles 1:11
Ludites ... Anamites ... Lehabites ... Naphtuhites
These are names of people groups.
1 Chronicles 1:12
Pathrusites ... Kasluhites ... Philistines ... Caphtorites
These are names of people groups.
from whom the Philistines came
"the ancestors of the Philistines"
1 Chronicles 1:13
Canaan ... Sidon
These are names of men.
Hittites
This is the name of a people group.
1 Chronicles 1:14

Jebusites ... Amorites ... Girgashites
These and those listed in verses 15 and 16 are names of people groups.
1 Chronicles 1:44
Bela ... Jobab ... Zerah
These are the names of men.
Bozrah
This is the name of a place.
reigned in his place
"succeeded Bela as king" or "became king after him"
1 Chronicles 1:45
Jobab ... Husham
These are names of men.
Husham of the land of the Temanites reigned in his place
"Husham, from the land where Teman's descendants lived, reigned after him"
Temanites
This is the name of a people group.
1 Chronicles 1:46
Husham ... Hadad ... Bedad
These are names of men.
1 Chronicles 1:47
Hadad ... Samlah
These are names of men.
Masrekah
This is the name of a place.
1 Chronicles 1:48
Samalah ... Shaul
These are names of men.
Shaul of Rehoboth on the river reigned in his place
"Shaul reigned in his place. He was from Rehoboth, which is by the Euphrates River" or "Shaul, who was from Rehoboth by the river, became king after him"
Rehoboth
This is the name of a place.
1 Chronicles 1:49
Shaul ... Baal-Hanan ... Akbor
These are the names of men.
1 Chronicles 1:50
Baal-Hanan ... Hadad ... Me-Zahab

These are the names of men.
1 Chronicles 1:51
Hadad ... Timna ... Alvah ... Jetheth
These are names of men.
Edom
This is the name of a place.
1 Chronicles 1:52
Oholibamah ... Elah ... Pinon
These are names of men.

Chapter 2

1 Chronicles 2:3
Yahweh
This is the name of God that he revealed to his people in the Old Testament.
in the sight of Yahweh
"as Yahweh judged"
1 Chronicles 2:4
daughter-in-law
This refers to the wife of his son.
Perez ... Zerah ... Judah
These are the names of men.
bore him Perez and Zerah
"gave birth to his sons Perez and Zerah"
1 Chronicles 2:7
what was devoted to God
what God had said he wanted the people to destroy
1 Chronicles 2:10
Ram ... Amminadab ... Nahshon ... Judah
These are names of men.
1 Chronicles 2:13
the second ... the third
"the second son ... the third son"
1 Chronicles 2:14
the fourth ... the fifth
"the fourth son ... the fifth son"
1 Chronicles 2:15
the sixth ... the seventh
"the sixth son ... the seventh son"
1 Chronicles 2:17
Amasa ... Jether
These are names of men.
Jether the Ishmaelite
"Jether, a descendant of Ishmael"
1 Chronicles 2:19
Caleb ... Hur
These are names of men.
Azubah ... Ephrath
These are names of women.
1 Chronicles 2:20
Hur ... Uri ... Bezalel
These are names of men.
1 Chronicles 2:21
bore him
"gave birth to"
1 Chronicles 2:22
Segub ... Jair
These are names of men.
land of Gilead

1 Chronicles 1:53
Kenaz ... Teman ... Mibzar
These are names of men.
1 Chronicles 1:54
Magdiel ... Iram
These are names of men.
Edom
This is the name of a place.

People gave the land the name of the man.
1 Chronicles 2:23
Geshur ... Aram
These are names of people groups named after ancestors.
Translate "Aram" as in 1 Chronicles 1:17.
Havvoth Jair and Kenath
These are the names of places.
Makir ... Gilead
These are names of men.
1 Chronicles 2:24
Hezron ... Caleb ... Ashhur ... Tekoa
These are names of men.
Caleb went to Ephrathah
"Caleb had sexual relations with Ephrathah" or "Caleb lay with Ephrathah"
1 Chronicles 2:26
Jerahmeel ... Onam
These are names of men.
1 Chronicles 2:29
Abishur ... Ahban ... Molid
These are names of men.
1 Chronicles 2:34
Sheshan ... Jarha
These are names of men.
1 Chronicles 2:35
Sheshan ... Jarha ... Attai
These are names of men.
1 Chronicles 2:42
the father of Hebron
Some modern translations read, "the founder of the clan of Hebron"
1 Chronicles 2:44
the father of Raham, the father of Jorkeam ... the father of Shammai
Some modern translations read, "the founder of the clan of Hebron ... the founder of the clan of Raham, the founder of the clan of Jorkeam ... the founder of the clan of Shammai."
1 Chronicles 2:46
Caleb ... Haran ... Moza ... Gazez
These are names of men.
1 Chronicles 2:50
Hur ... Shobal
These are names of men.
Ephrathah
This is the name of a woman.
father of Kiriath Jearim
"founder of Kiriath Jearim"
1 Chronicles 2:51
father of Bethlehem ... father of Beth Gader

"founder of Bethlehem ... founder of Beth Gader"
1 Chronicles 2:52
Shobal the father of Kiriath Jearim
Shobal is the name of a man, and Kiriath Jearim is the name of a town.
Manahathites
This is the name of a clan.
1 Chronicles 2:54
Salma
This is the name of a man.

Bethlehem
"the people of Bethlehem"
Netophathites ... Atroth Beth Joab ... Manahathites ... Zorites
These are names of clans.
1 Chronicles 2:55
the Kenites who came from Hammath
"the Kenites who descended from Hamath"
Hammath ... Rekab
These are names of men.

Chapter 3
1 Chronicles 3:1
David
David was a son of Jesse, who was a descendant of Judah
Daniel
This man has the same name as an Israelite prophet but is a different person.
1 Chronicles 3:3
Shephatiah ... Ithream
These are the names of men.
1 Chronicles 3:8
Elishama ... Eliada ... Eliphelet
These are names of men.
1 Chronicles 3:12
Azariah
This was another name for Uzziah, the better-known name for this king. Translators may decide to use "Uzziah" everywhere for this king.
1 Chronicles 3:17

Jehoiachin ... Shealtiel
These are names of men.
Jehoiachin
Some versions have "Jeconiah," which is a variation of "Jehoiachin."
the captive
This may be a title that was given to Jehoiachin because he was taken into captivity. However, some versions regard the word as "Assir," the name of one of his sons.
1 Chronicles 3:21
Obadiah
This man has the same name as the prophet Obadiah but is a different person.
further descendants were Arnan, Obadiah, and Shekaniah
Different versions put these people into different relationships with each other because the Hebrew is not very clear about them.

Chapter 4
1 Chronicles 4:3
the sons of Etam
There was a village named Etam. Possible meanings are 1) Etam was a man, and the word "sons" refers to his own sons, or 2) Etam here is the village, and "sons" is a metaphor meaning those who start a village.
Jezreel ... Ishma ... Idbash
These are names of men.
Hazzelepni
This is the name of a woman.
1 Chronicles 4:4
Penuel was the father of Gedor. Ezer was the father of Hushah.
There was a man named Gedor and a city named Gedor.
The name Hushah occurs only in this verse. Possible meanings are 1) the names Gedor and Hushah refer to two men, or 2) the names Gedor and Hushah refer to cities, and "father" is a metaphor meaning someone who starts a city.
Penuel ... Ezer ... Hur ... Ephrathah
These are the names of men.
These were descendants of Hur
The word "These" refers to Peniel and Ezer.
Hur, the firstborn of Ephrathah
Hur was Ephrathah's first son.
Ephrathah, the father of Bethlehem
"Ephrathah, who started the city of Bethlehem."
1 Chronicles 4:5
Ashhur ... Tekoa

See how you translated these men's names in 1 Chronicles 2:24.
Helah ... Naarah
These are the names of women.
1 Chronicles 4:6
bore him
"gave birth to his sons"
Ahuzzam ... Hepher
These are names of men.
Temeni ... Haahashtari
These are understood here as the names of men. However, some versions understand them as the names of clans that were begun by the sons of Ashhur.
1 Chronicles 4:7
Zereth ... Zohar ... Ethnan
These are names of men.
1 Chronicles 4:8
Koz ... Anub ... Hazzobebah ... Aharhel ... Harum
These are the names of men.
1 Chronicles 4:9
Jabez
This is the name of a man.
1 Chronicles 4:10
your hand will be with me
"you will guide me" or "you will make me prosper" or "you will protect me." Alternate translation: "you will be with me"

1 Chronicles 4:11

Kelub ... Shuhah ... Mehir ... Eshton

These are names of men.

1 Chronicles 4:12

Eshton ... Beth Rapha ... Paseah ... Tehinnah

These are names of men.

Tehinnah, the father of Ir Nahash

"Tehinnah, the founder of the city of Nahash"

1 Chronicles 4:14

Meonothai ... Ophrah ... Joab

These are names of men.

craftsmen

people skilled at making or building things

1 Chronicles 4:17

Ezrah ... Jether ... Mered ... Ephraim ... Jalon ... Miriam ... Shammai ... Ishbah

... Eshtemoa

These are the names of men.

1 Chronicles 4:18

These were the sons of Bithiah

The word "these" refers to Miriam, Shammai, and Ishbah.

They were the sons Bithiah bore for her husband Mered.

Jered ... Gedor ... Heber ... Soko ... Jekuthiel ... Zanoah

These are the names of men.

1 Chronicles 4:19

Hodiah ... Naham ... Keilah ... Eshtemoa

These are names of men.

1 Chronicles 4:20

Shimon ... Amnon ... Rinnah ... Ben-Hanan ... Tilon ... Ishi ... Zoheth ...

Ben-Zoheth

These are names of men.

1 Chronicles 4:21

Shelah ... Er ... Laadah

These are names of men.

Lekah ... Mareshah ... Beth Ashbea

These are names of towns.

linen workers

people who made clothing out of a fabric made from crushed reeds

1 Chronicles 4:22

Jokim ... Joash ... Saraph

These are names of men.

Kozeba ... Jashubi Lehem

These are names of towns.

1 Chronicles 4:23

the potters

the people who make containers out of clay

Netaim ... Gederah

These are names of towns.

1 Chronicles 4:24

Nemuel ... Jamin ... Jarib ... Zerah ... Shaul

These are names of men.

1 Chronicles 4:26

Zakkur his grandson

the son of Mishma's son

great-grandson

the son of Mishma's grandson

1 Chronicles 4:33

outlying villages

the villages that were near but outside the main town

1 Chronicles 4:34

Meshobab ... Jamlech ... Joshah ... Amaziah

These are names of men.

1 Chronicles 4:36

Elioenai ... Jaakobah ... Jeshohaiah ... Asaiah ... Adiel ... Jesimiel ...

Benaiah

These are names of men.

1 Chronicles 4:38

their fathers' houses increased greatly

"the number of people in their families increased greatly"

1 Chronicles 4:39

Gedor

This is the name of a town.

pasture for their flocks

an area of land where their flocks could feed on the grass

1 Chronicles 4:40

Hamites

a people group, descendants of Ham

1 Chronicles 4:41

Hamite tents

Or "homes of the Hamites" or "places where the Hamites lived." The Hamites probably did not still live in tents.

Meunites

"descendants of Meun"

1 Chronicles 4:43

the rest of the escaped remnant of Amalekites

"the rest of the remaining Amalekites who had escaped"

to this day

"from then until now." This refers to the day when the author was writing this account.

Chapter 5

1 Chronicles 5:1

but his birthright was given to the sons of Joseph son of Israel

"but Israel gave Reuben's birthright to the sons of Joseph, another of Israel's sons"

Reuben had defiled his father's couch

This is a polite way to speak about Reuben sleeping with his father's secondary wife. The couch is the place where a man and his wife would have slept together.

he is not recorded in the genealogy as having the birthright

"the family history does not list Reuben as the oldest son"

1 Chronicles 5:7

genealogy

a record that shows how people in a family are related to each other

Jeiel ... Zechariah

These are names of men.

1 Chronicles 5:8

Aroer ... Nebo ... Baal Meon

These are the names of cities.

1 Chronicles 5:10

the Hagrites

This is a name of a people group.

lived in the Hagrites' tents

"took over all the Hagrites' land and buildings" or "lived in

all the Hagrite territory"

1 Chronicles 5:11

Salekah

This is the name of a city.

1 Chronicles 5:12

Joel ... Shapham ... Janai ... Shaphat

These are names of men.

1 Chronicles 5:13

Michael ... Meshullam ... Sheba ... Jorai ... Jakan ... Zia ... Eber

These are names of men.

1 Chronicles 5:14

Abihail ... Huri ... Jaroah ... Gilead ... Michael ... Jeshishai ... Jahdo ... Buz

These are names of men.

1 Chronicles 5:16

They lived

"The tribe of Gad lived"

the pasturelands

the areas of land where animals feed on grass

1 Chronicles 5:17

All these were listed by genealogical records

"Genealogical records listed them all" or "The records of their family's ancestry listed them all"

1 Chronicles 5:18

Reubenites

This refers to the people from the tribe of Rueben.

Gadites

This refers to the people from the tribe of Gad.

who carried shield and sword and who drew the bow

"who were all trained to fight well in battles"

1 Chronicles 5:19

Hagrites ... Jetur ... Naphish ... Nodab

These are the names of people groups.

1 Chronicles 5:20

the Israelites cried out to God

"the Israelites cried to God for help"

1 Chronicles 5:21

They captured their animals

"The Israelites captured the Hagrites' animals"

1 Chronicles 5:22

the battle was from God

"God helped them"

1 Chronicles 5:23

The sons of the half tribe

"the families of the half tribe" or "the people of the half tribe"

Baal Hermon ... Senir

These are the names of mountains.

1 Chronicles 5:24

Epher ... Ishi ... Eliel ... Azriel ... Jeremiah ... Hodaviah ... Jahdiel

These are the names of men.

fathers' houses

extended families, people related to each other who usually lived in different houses.

1 Chronicles 5:25

They acted like prostitutes with the gods

"they acted like prostitutes by worshipping the gods"

1 Chronicles 5:26

Pul ... Tiglath-Pileser

These are the names of men.

Halah ... Habor ... Hara

These are names of towns.

to this day

See how you translated this phrase in 1 Chronicles 4:43.

Chapter 6

1 Chronicles 6:10

Solomon built

The reader should understand that Solomon probably hired workers to do the work.

1 Chronicles 6:15

exiled Judah and Jerusalem by the hand of Nebuchadnezzar

"allowed Nebuchadnezzar's army to defeat the armies of Judah and Jerusalem and take the people into captivity"

1 Chronicles 6:16

Gershon ... Kohath ... Merari

Translate the names of these men as in 1 Chronicles 6:1.

1 Chronicles 6:18

Amram ... Izhar ... Hebron ... Uzziel

Translate the names of these men as in 1 Chronicles 6:2.

1 Chronicles 6:20

Libni ... Jahath ... Zimnah

These are names of men.

1 Chronicles 6:25

Elkanah ... Amasai ... Ahimoth

These are names of men.

1 Chronicles 6:28

second-born

the second son

1 Chronicles 6:31

the house of Yahweh

"where people met with Yahweh" This was a tent in David's time.

the ark came to rest there

"the people of Israel placed the ark there"

1 Chronicles 6:32

the tabernacle, the tent of meeting

Possible meanings are 1) that "the tent of meeting" and "the tabernacle" are two names for the same thing or 2) the tabernacle is part of the tent of meeting, "the sanctuary of the tent of meeting"

They fulfilled their duties

"They did their work" or "They did their various kinds of work"

according to the instructions given to them

"according to the instructions that David gave them" or

"according to the instructions they received"

1 Chronicles 6:33

These were those

"These were the musicians"

Kohathites

This is the name of a people group, the descendants of Kohath

going back in time

This means the list is going in order from the most recent to the oldest.

1 Chronicles 6:34

Elkanah

See how you translated this man's name in 1 Chronicles 6:25.

1 Chronicles 6:35

Elkanah ... Amasai

See how you translated these men's names in 1 Chronicles 6:25.

1 Chronicles 6:36

Amasai ... Elkanah

See how you translated these men's names in 1 Chronicles 6:25.

1 Chronicles 6:39

who stood at his right hand

The authority of a person is described by where they stand.

The right side of a person is the place where the person with the most authority stands.

1 Chronicles 6:44

At Heman's left hand

"Standing on Heman's left side"

Heman ... Ethan

See how you translated these men's names in 1 Chronicles 2:6.

Merari

See how you translated the name of this man in 1 Chronicles 6:1.

1 Chronicles 6:48

Their associates, the Levites, were assigned to do

"God had assigned their associates, the Levites, to do" or "It was the duty of their fellow workers, the Levites, to do"

1 Chronicles 6:49

These offerings made atonement for Israel

"They offered these things to make atonement for the sins of the people of Israel"

1 Chronicles 6:50

Aaron's descendants are reckoned as follows

"These were the descendants of Aaron"

1 Chronicles 6:54

These are the locations where Aaron's descendants were assigned to live

"These are the places where God assigned Aaron's descendants to live"

for the descendants of Aaron ... Kohathites

"where the descendants of Aaron ... Kohathites were to live"

Kohathites

This is the name of a people group, the descendants of Kohath. See how you translated this in 1 Chronicles 6:33.

1 Chronicles 6:55

To them they gave Hebron

"They gave Hebron to the Kohathites"

1 Chronicles 6:57

Hebron ... Libnah ... Jattir ... Eshtemoa

These are names of places.

1 Chronicles 6:58

Hilen ... Debir

These are names of places.

1 Chronicles 6:59

Ashan ... Juttah ... Beth Shemesh

These are names of towns.

1 Chronicles 6:60

Geba ... Alemeth ... Anathoth

These are names of towns.

1 Chronicles 6:63

Merari

See how you translated this man's name in 1 Chronicles 6:1.

1 Chronicles 6:65

these towns mentioned by name

The towns mentioned in 1 Chronicles 6:55 and 1 Chronicles 6:60.

1 Chronicles 6:67

Shechem ... Gezer

These are names of towns.

1 Chronicles 6:68

Jokneam ... Beth Horon

These are names of towns.

1 Chronicles 6:69

Aijalon ... Gath Rimmon

These are names of towns.

1 Chronicles 6:70

Aner ... Bileam

These are names of towns.

1 Chronicles 6:71

Gershon

See how you translated this man's name in 1 Chronicles 6:1.

Golan ... Ashtaroth

These are names of towns.

1 Chronicles 6:72

Kedesh ... Daberath

These are names of towns.

1 Chronicles 6:73

Ramoth ... Anem

These are names of towns.

1 Chronicles 6:74

Issachar received from the tribe of Asher

"The tribe of Asher gave Issachar"

Mashal ... Abdon

These are names of towns.

1 Chronicles 6:75

Hukok ... Rehob

These are names of towns.

1 Chronicles 6:76

They received from the tribe of Naphtali

"The tribe of Naphtali gave them"

Kedesh ... Hammon ... Kiriathaim

These are names of towns.

1 Chronicles 6:77

The rest ... descendants received from the tribe of Zebulun

"The tribe of Zebulun gave the rest ... descendants"

Merari's

Translate "Merari" as in 1 Chronicles 6:1.

Jokneam ... Kartah ... Rimmono ... Tabor

These are names of towns.

1 Chronicles 6:78

from the tribe of Reuben, across ... Jericho, they received

"the tribe of Reuben, across ... Jericho, gave them"

Bezer ... Jahzah

These are names of towns.

1 Chronicles 6:79

Kedemoth ... Mephaath
These are names of towns.
1 Chronicles 6:80
The Levites received from the tribe of Gad
"The tribe of Gad gave the Levites"

Ramoth ... Mahanaim
These are names of towns.
1 Chronicles 6:81
Heshbon ... Jazer
These are names of towns.

Chapter 7

1 Chronicles 7:2
in the days of David
"during David's life" or "while David was alive"
1 Chronicles 7:4
Along with them ... they had
Another possible meaning is "Among them ... were."
1 Chronicles 7:12
Ir ... Aher
These are names of men.
Shuppites ... Huppites ... Hushites
These are names of clans of people.
1 Chronicles 7:13
Bilhah
This is the name of a woman.
1 Chronicles 7:14
Asriel
This is the name of a man.
descendant through his Aramean concubine
"descendant, to whom his Aramean concubine gave birth"
Makir ... Gilead
These are names of men. See how you translated "Makir, father of Gilead" in 1 Chronicles 2:21.
1 Chronicles 7:15
Makir ... Zelophehad
These are names of men.
Maakah
This is the name of a woman.

1 Chronicles 7:16
Maakah, wife of Makir
This woman is different from Makir's sister Maakah 1
Chronicles 7:15.
1 Chronicles 7:21
they went to steal their livestock
"the brothers went to steal the livestock from the people of Gath"
1 Chronicles 7:23
He went to his wife
This is a polite way of saying that he had sexual relations with his wife.
She conceived and bore a son
"She became pregnant and gave birth to a son"
1 Chronicles 7:28
Their possessions and residences were Bethel ... villages
"They possessed and resided in Bethel ... villages" or "They owned and lived in Bethel ... villages"
1 Chronicles 7:40
Asher
This is the name of a man.
distinguished men
"important men"
There were twenty-six thousand men listed who were fit for military service recorded in their genealogy
"According to the clan records, there were twenty-six thousand men who were able to serve in the military"

Chapter 8

1 Chronicles 8:6
Ehud
This is the name of a man.
fathers' houses
extended families, people related to each other who usually lived in different houses, also called "clans"
Geba ... Manahath
These are names of towns.
were compelled to move
"needed to move" or "had to move"
1 Chronicles 8:9
By his wife Hodesh, Shaharaim became the father of
"Shaharaim and his wife Hodesh had the following sons:"
1 Chronicles 8:11
Hushim
This is the name of a woman.
1 Chronicles 8:13
Beriah ... Shema
These are names of men.
Aijalon ... Gath
These are names of places.

1 Chronicles 8:29
The father of Gibeon, Jeiel, whose wife's name was Maakah, lived in Gibeon
"Jeiel, the leader of Gibeon, lived in Gibeon. His wife's name was Maakah"
Gibeon
This is the name of a town.
1 Chronicles 8:30
His firstborn
"Jeiel's first son"
1 Chronicles 8:32
Jeiel ... Mikloth ... Shimeah
These are names of men.
1 Chronicles 8:39
Jeush the second, and Eliphelet the third
"Jeush, who was born after Ulam, and Eliphelet, who was born after Jeush"
1 Chronicles 8:40
many sons and grandsons, a total of 150
"a total of one hundred fifty sons and grandsons"

Chapter 9

1 Chronicles 9:1

all Israel was recorded in genealogies

"The Israelites recorded all of themselves in genealogies"

genealogies

family records that name ancestors and descendants

They were recorded in the book ... Israel

"They wrote the names in the book ... Israel"

the book of the kings of Israel

This refers to a book that no longer exists.

they were carried away in exile

"The Babylonians carried them away in exile"

1 Chronicles 9:5

Shelanites

This is the name of a people group descended from Shelah.

Asaiah

This is the name of a man.

1 Chronicles 9:6

Zerah ... Jeuel

These are names of men.

numbered 690

"numbered six hundred ninety people"

1 Chronicles 9:9

heads of fathers' houses for their fathers' houses

"leaders of their extended families." Extended families are people related to each other who usually live in different houses, or "clans."

1 Chronicles 9:11

the house of God

the second temple, which the people built after they returned from Babylon

1 Chronicles 9:13

numbered 1,760

"numbered one thousand and sixty priests" or "numbered seventeen hundred and sixty priests"

1 Chronicles 9:14

among the descendants

"one of the descendants"

1 Chronicles 9:16

General Information:

All of the names here except "Netophathites" are the names of men. The Netophathites were a people group.

1 Chronicles 9:17

The doorkeepers were

"The guards were" or "The gatekeepers were"

Shallum ... Akkub ... Talmon ... Ahiman

These are names of men.

1 Chronicles 9:18

they stood guard at the king's gate on the east side for the camp of Levi's descendants

"Levi's descendants guarded the king's gate on the east side of their camp"

1 Chronicles 9:19

Korahites

descendants of Korah

the door to the tent ... the entrance

These phrases both refer to the entrance of the tent of

meeting, or the tabernacle.

the tent

This is the second temple, which the people built after they returned from Babylon.

1 Chronicles 9:20

in charge of them

"in charge of the Korahites"

1 Chronicles 9:22

numbered 212

"numbered two hundred and twelve"

Their names were recorded in the people's genealogies in their villages

"The records in peoples' villages included the names of these men"

1 Chronicles 9:24

gatekeepers were posted

"men guarded the entrances"

1 Chronicles 9:25

Their brothers

"The guards' brothers"

came in for seven-day rotations, in turn

"would come to help for 7-day periods, taking turns"

1 Chronicles 9:26

entrusted with

"entrusted to guard"

1 Chronicles 9:28

Some of them

"Some of the guards"

they counted the articles when they were brought in and when they were taken out

"they counted the articles that people took out to use, and they counted the articles when people brought them back"

1 Chronicles 9:29

Some of them also were assigned to take care of

"The leaders also assigned some of them to take care of" or

"Some of them also took care of"

1 Chronicles 9:31

Mattithiah ... Shallum

These are names of men.

1 Chronicles 9:33

they were free from work

"they did not have to do other work"

carry out their assigned tasks

"complete the tasks they needed to do"

day and night

This means "at all times" and can be translated using a phrase or word from your language or culture that gives the same meaning.

1 Chronicles 9:35

Gibeon ... Gibeon

"the man Gibeon ... the town of Gibeon"

1 Chronicles 9:43

Rephaiah his son, Eleasah his son, Azel his son

Possible meanings are 1) Rephaiah was Bineah's son, Eleasah was Rephaiah's son, and Azel was Eleasah's son, or 2) Rephaiah, Eleasah, and Azel were all sons of Moza.

1 Chronicles 10:1

Every man of Israel fled from before the Philistines and fell down dead on Mount Gilboa

"The whole army of Israel ran away from the Philistines"

Every man of Israel ... fell down dead

"Every man of Israel ... most of them died"

1 Chronicles 10:2

Abinadab ... Malki-Shua

See how you translated these men's names in 1 Chronicles 8:33.

1 Chronicles 10:4

thrust me through with it

"kill me with it"

these uncircumcised will come

"these people who are uncircumcised will come" or "these uncircumcised people will come"

these uncircumcised

"these people who do not belong to Yahweh" or "these heathen Philistines"

fell on it

"killed himself with it"

1 Chronicles 10:6

and his three sons

"and his 3 sons died"

1 Chronicles 10:7

When all the men of Israel

"When the men of Israel"

they had fled

"the Israelite soldiers had fled"

1 Chronicles 10:8

It came about

This phrase is used here to mark an important event in the

story. If your language has a way for doing this, you could consider using it here.

to strip the dead

"to take everything of value off of the dead bodies"

Saul and his sons fallen

"Saul and his sons dead"

1 Chronicles 10:9

They stripped him

"The Philistines removed everything from Saul's body"

to carry the news to their idols and to the people

They told the people what had happened and praised their idols in prayer.

1 Chronicles 10:10

They put his armor

"The Philistines put Saul's armor"

Dagon

This is the name of a false god.

1 Chronicles 10:11

When all Jabesh Gilead heard of all that the Philistines

"When the people of Jabesh Gilead heard what the soldiers of the Philistine army"

Jabesh Gilead

This is the name of a town in the region of Gilead.

1 Chronicles 10:12

their bones

"their bodies"

1 Chronicles 10:14

did not seek guidance from Yahweh

"did not ask Yahweh to guide him"

turned over the kingdom to David son of Jesse

"made David, son of Jesse, king"

Chapter 11

1 Chronicles 11:1

all Israel gathered together with David

"people from throughout Israel came to be with David" or

"people from every tribe in Israel came to be with David"

we are your flesh and bone

"we are your relatives" or "we have the same ancestors as you"

1 Chronicles 11:2

In the recent past

This is historical information. Saul had been their king before David.

You will shepherd my people Israel

"You will care for my people Israel" or "You will lead my people Israel"

1 Chronicles 11:3

They anointed David king over Israel

To "anoint" is a symbolic act to show that they recognized that God had chosen David as king.

the word of Yahweh that had been declared by Samuel

"the word of Yahweh that Samuel had declared"

1 Chronicles 11:5

David took the stronghold of Zion

"David captured the stronghold of Zion" or "David and the Israelite army captured the stronghold of Zion"

the stronghold of Zion ... the city of David

Both of these names refer to Jerusalem.

1 Chronicles 11:6

Zeruiah

This is the name of a man.

so he was made the chief

"so David made Joab the chief"

1 Chronicles 11:8

He built the city all around ... Joab restored the rest of the city

The word "he" refers to David. The reader should understand that David and Joab were probably in charge of other men who made the fortifications.

the Millo

This likely refers to a terraced structure that consisted of retaining walls with dirt filled in behind them.

1 Chronicles 11:10

These were the leaders David had

"These were the leaders of David's warriors"

who showed themselves strong with him in his kingdom ... to make him king

"who strongly supported David's kingdom ... to make him king"

1 Chronicles 11:11

a Hakmonite

This refers to a person from the clan descended from a man named Hakmon.

on one occasion
"in one battle"
1 Chronicles 11:12
After him
"After Jashobeam"
the Ahohite
The "Ahohites" is the name of a people group.
1 Chronicles 11:13
Pas Dammim
This is the name of a place.
1 Chronicles 11:14
They stood in the middle of the field
"David and Eleazar stood in the middle of the field"
cut down the Philistines
"killed the Philistines"
1 Chronicles 11:15
the cave of Adullam
"the cave near the town of Adullam." Adullam is near
Bethlehem.
the Valley of Rephaim
This is the name of a place.
1 Chronicles 11:17
the well at Bethlehem, the well that is by the gate
These two phrases refer to the same well. The second
specifies which well in Bethlehem.
1 Chronicles 11:18
broke through the army of the Philistines
"fought their way through the army of the Philistines"
he poured it out to Yahweh
This means that he poured out the water as an offering to
Yahweh.
1 Chronicles 11:19

Chapter 12

1 Chronicles 12:1
while he was still banished from the presence of
"during the time when he could not be in the presence of"
1 Chronicles 12:2
could use both the right hand and the left in slinging stones and in
shooting arrows
"could use either their right hands or their left hands to
sling stones and shoot arrows"
slinging stones
The sling was a strip of leather that a person would use to
throw a stone long distances.
1 Chronicles 12:8
whose faces were as fierce as the faces of lions
"who were as fierce in battle as lions hunting prey"
They were as swift as gazelles on the mountains
This compares how swiftly these men were able to run with
how swiftly gazelles are able to run over rugged mountain
terrain.
gazelles
animals similar to deer that can run quickly over hills and
rough ground
1 Chronicles 12:9
Ezer the leader, Obadiah the second, Eliab the third
This begins a list of the men from the tribe of Gad who
joined David, in order of their importance.

Should I drink the blood of these men who have risked their lives?
"I should not drink this water, which would be like
drinking the blood of these men who have risked their lives
to bring it to me."
1 Chronicles 11:20
Abishai
See how you translated this man's name in 1 Chronicles
2:16.
captain over the Three
This means Abishai was the leader of the three men who
went and got water for David.
He had a name along with the Three
"People honored him the same way they honored the
Three"
1 Chronicles 11:21
Of the Three, he was given double honor and became
"People gave him twice as much honor as they gave the
Three and he became" or 2) the Three honored him more
than they honored others. Alternate translation: "The Three
honored him more than they honored others and he
became"
1 Chronicles 11:22
Kabzeel
This is the name of a city.
1 Chronicles 11:23
five cubits
"2.3 meters"
he went down to him
"he attacked him"
1 Chronicles 11:25
his bodyguard
the group of people responsible for protecting David

1 Chronicles 12:10
Mishmannah the fourth, Jeremiah the fifth
This continues a list of the men from the tribe of Gad who
joined David, in order of their importance.
1 Chronicles 12:11
Attai the sixth, Eliel the seventh
This continues the list of the men from the tribe of Gad who
joined David, in order of their importance.
1 Chronicles 12:12
Johanan the eighth, Elzabad the ninth
This continues the list of the men from the tribe of Gad who
joined David, in order of their importance.
1 Chronicles 12:13
Jeremiah the tenth, Makbannai the eleventh
This ends the list of the men from the tribe of Gad who
joined David, in order of their importance.
1 Chronicles 12:14
The least ... the greatest
Possible meanings are "The youngest sons ... the oldest
sons," "The weakest sons ... the strongest sons," or "The
most important sons ... the least important sons"
1 Chronicles 12:15
first month
This is the first month of the Hebrew calendar. It is during
the last part of March and the first part of April on Western

calendars. It is at the beginning of the spring season when the late rains come.
when it overflowed its banks
"when the Jordan overflowed its banks"
1 Chronicles 12:16
men of Benjamin and Judah
"men from the tribes of Benjamin and Judah"
1 Chronicles 12:17
may the God of our ancestors see
"may the God of our ancestors see what you intend to do"
1 Chronicles 12:18
clothed Amasai
Amasai had special powers. Possible images are 1) the Spirit came over or came on or covered Amasai like a garment, thus giving Amasai special powers. Alternate translation: "came over Amasai" or "took control of Amasai"
Or 2) the Spirit covered himself with Amasai and so acted through him.
Amasai
This is the name of a man.
We are yours, David. We are on your side, son of Jesse
"We are devoted to you, David. We support you, son of Jesse"
1 Chronicles 12:19
deserted to
"left their leaders to join"
He will desert to his master Saul
"He will stop fighting with us and fight for his master Saul"
1 Chronicles 12:20
Ziklag
This is the name of a city.
1 Chronicles 12:21
the roving bands
"the groups of robbers." This refers to groups of people who robbed people traveling through the countryside.
1 Chronicles 12:22
Day after day
"Each day"
a great army, like the army of God
Possible meanings are 1) the phrase "like the army of God" means "like an army that God assembled" or 2) the word "God" is used as an idiom that refers to the great size of the army. Alternate translation: "a very large army"

Chapter 13

1 Chronicles 13:1
the commanders of thousands and of hundreds
"the commanders of large military divisions and the commanders of smaller military divisions"
1 Chronicles 13:2
all the assembly of Israel
"all of the Israelites who were assembled there"
if this comes from Yahweh our God
"if this is something that Yahweh our God approves"
Let them be told to come together with us
"Let messengers tell them to join us" or "Let them join us"
1 Chronicles 13:4
in the eyes of all the people they seemed to be what was right
"all the people considered these things to be right"

1 Chronicles 12:23
to turn the kingdom of Saul over to him
"to make David king in place of Saul"
carried out Yahweh's word
"made Yahweh's word true" or "fulfilled Yahweh's word"
1 Chronicles 12:25
From the Simeonites
"From Simeon" or "From the tribe of Simeon"
1 Chronicles 12:27
Jehoiada
This is the name of a man.
1 Chronicles 12:29
From Benjamin, Saul's kinsmen
"From Benjamin, the tribe to which Saul belonged"
kept watch over
"been loyal to"
1 Chronicles 12:30
From the Ephraimites
"From Ephraim" or "From the tribe of Ephraim"
1 Chronicles 12:32
who had understanding of the times
Possible meanings are 1) these men knew the right time to act or 2) these men had a good understanding of current political events within Israel.
1 Chronicles 12:33
ready to give undivided loyalty
"ready to give undivided loyalty to David"
1 Chronicles 12:35
From the Danites
"From Dan" or "From the tribe of Dan"
1 Chronicles 12:37
the Reubenites, Gadites
"Reuben, Gad" or "the tribe of Reuben, the tribe of Gad"
1 Chronicles 12:38
with a whole heart
"with firm intentions" or "determined to make David king"
1 Chronicles 12:39
They were there with David
"These soldiers were there with David"
1 Chronicles 12:40
there was joy in Israel
The people of Israel were very happy.

1 Chronicles 13:5
Lebo Hamath ... Kiriath Jearim
These are the names of places.
1 Chronicles 13:6
Baalath ... Kiriath Jearim
These are the names of places. "Baalath" is another name for Kiriath Jearim.
to bring up from there the ark of God
"to take to Jerusalem the ark of God"
to bring up from there
Jerusalem is higher than almost any other place in Israel, so it was normal for Israelites to speak of going up to Jerusalem and going down from it.
which is called by Yahweh's name

"which bears Yahweh's name"
who sits enthroned over the cherubim
"who sits on his throne above the cherubim on the ark of the covenant"
1 Chronicles 13:7
Abinadab ... Uzzah ... Ahio
These are names of men.
1 Chronicles 13:8
tambourines
hand drums with pieces of metal around the side that sound when the instruments are shaken
cymbals
two thin, round metal plates that are hit together to make a loud sound
1 Chronicles 13:10
the anger of Yahweh burned against Uzzah
"Yahweh was very angry with Uzzah"
before God

"in the presence of God"
1 Chronicles 13:11
Perez Uzzah
This is the name of a place. Translator may add a footnote that says, "The name 'Perez Uzzah' means 'the punishment of Uzzah.'"
1 Chronicles 13:12
How can I bring the ark of God home to me?
"I am too afraid to bring the ark of Yahweh with me to Jerusalem."
1 Chronicles 13:13
Obed-Edom the Gittite
This is the name of a man. A "Gittite" is a person from the city of Gath.
1 Chronicles 13:14
Yahweh blessed his house
"Yahweh blessed his family"

Chapter 14
1 Chronicles 14:1
Hiram
This is the name of a man.
carpenters
people who make things with wood
masons
people make things with stone or brick
They built a house for him
"The carpenters and masons built a house for David"
1 Chronicles 14:2
his kingdom was exalted on high
"Yahweh had exalted David's kingdom on high" or "Yahweh had given great honor to David's kingdom"
for the sake of his people Israel
Here the word "his" refers to Yahweh.
1 Chronicles 14:4
Shammua, Shobab, Nathan
These are names of men. See how you translated these in 1 Chronicles 3:5.
1 Chronicles 14:5
Ibhar, Elishua, Elpelet
These are names of men. These names appear also in 1 Chronicles 3:6, although there "Elpelet" is spelled "Eliphelet."
1 Chronicles 14:6
Nogah, Nepheg, Japhia
These are names of men. These names appear also in 1 Chronicles 3:7.
1 Chronicles 14:7
Elishama, Beeliada, and Eliphelet
These are names of men. These names appear also in 1 Chronicles 3:8, although there "Beeliada" is spelled "Eliada."
1 Chronicles 14:8
went out against them
"led his army out to fight against them"

1 Chronicles 14:10
give them to you
"give you victory over them"
1 Chronicles 14:11
Baal Perazim
This is the name of a place. You may add a footnote that says, "The name 'Baal Perazim' means 'Lord of breaking through.'"
God has burst through my enemies ... like a bursting flood of water
"God has easily defeated my enemies ... like a flood easily bursts through everything"
by my hand
"using my army"
1 Chronicles 14:13
the valley
"the Valley of Rephaim"
1 Chronicles 14:14
circle around behind them and come on them through the balsam woods
"go through the forest of balsam trees and attack them from behind"
1 Chronicles 14:15
When you hear the sound of marching in the wind blowing through the balsam treetops
"When the wind blowing through the tops of the balsam trees sounds like men marching"
1 Chronicles 14:16
Gezer
This is the name of a town.
1 Chronicles 14:17
David's fame went out into all lands
"People in all the lands nearby knew who David was" or
"People in all the lands nearby knew that David was a mighty warrior"

Chapter 15
1 Chronicles 15:1
David built houses for himself ... He prepared

"David had workers build houses for him ... He had them prepare"

1 Chronicles 15:11

Uriel, Asaiah, Joel, Shemaiah, Eliel, and Amminadab

These are names of men. See how you translated them in 1 Chronicles 15:5-6 and 1 Chronicles 15:7-10.

1 Chronicles 15:13

You did not carry it

"You did not carry the ark"

broke out against us

"acted violently toward us" or "attacked us"

we did not seek him

"we did not ask him for instructions"

1 Chronicles 15:15

the rules given by the word of Yahweh

"the rules that the word of Yahweh had given" or "the rules that Yahweh had spoken"

1 Chronicles 15:16

cymbals

two thin, round metal plates that are hit together to make a loud sound.

lift up sounds of joy

"sing and play the instruments loudly and joyfully"

1 Chronicles 15:18

With them were their kinsmen of second rank

"With them were their kinsmen who were in a lower position of power" or "The following relatives would help them"

Mikneiah, Obed-Edom, and Jeiel, the gatekeepers

The word "gatekeepers" refers to people who guard gates or entryways. Here it refers to guarding access to the ark of the covenant and applies to Obed-Edom and Jeiel. Alternate translation: "Mikneiah, and the gatekeepers, Obed-Edom and Jeiel"

1 Chronicles 15:19

The musicians Heman, Asaph, and Ethan were appointed

"The Levites appointed the musicians Heman, Asaph, and Ethan"

1 Chronicles 15:20

Chapter 16

1 Chronicles 16:1

before God

"to God"

1 Chronicles 16:2

When David had finished offering up the burnt offering and the fellowship offerings

David directed the priests, who performed the actual sacrifices.

he blessed the people in the name of Yahweh

To bless "in the name of Yahweh" means to bless with Yahweh's power and authority or as his representative.

1 Chronicles 16:3

He distributed to every man of Israel

David probably had those under his authority distribute the items.

cake of raisins

a baked sweet bread made with dried grapes

1 Chronicles 16:5

Zechariah ... Jaaziel ... Shemiramoth ... Jehiel ... Mattithiah ... Eliab ...

Benaiah ... Obed-Edom ... Jeiel

Alamoth

The meaning of this word is not clear but may refer to a style of music.

1 Chronicles 15:21

Sheminith

The meaning of this word is not clear but may refer to a style of music.

led the way

"led the other musicians" or "led the processional"

1 Chronicles 15:25

the commanders over thousands

"the commanders of large military divisions"

Obed-Edom

This is the name of a man.

1 Chronicles 15:27

David was clothed with a robe of fine linen, as were the Levites who carried the ark, the singers, and Kenaniah, the leader of the song with the singers

"David, the Levites who carried the ark, the singers, and Kenaniah, the leader of the song with the singers all wore fine linen robes"

linen

a cloth made from fibers of the flax plant

Kenaniah

This is the name of a man.

1 Chronicles 15:28

So all Israel brought up the ark

"So a great crowd of Israelites brought up the ark"

1 Chronicles 15:29

as the ark of the covenant of Yahweh came to the city of David

"as the people brought the ark of the covenant of Yahweh to the city of David"

Michal

This is the name of David's wife.

she despised him in her heart

"she despised him" or "she hated him"

These are names of men.

second to him

This means next to him in authority and position.

cymbals

These are two thin, round metal plates that are hit together to make a loud sound.

1 Chronicles 16:6

Benaiah

This is the name of a man.

1 Chronicles 16:8

call on his name

Here "his name" represents Yahweh. Alternate translation:

"call on Yahweh"

the nations

"the people of the nations"

1 Chronicles 16:10

Boast in his holy name

Here "his holy name" represents Yahweh. Alternate

translation: "Boast in who Yahweh is" or "Boast in Yahweh"

let the heart of those who seek Yahweh rejoice

"let the people who seek Yahweh rejoice"
1 Chronicles 16:11
Seek Yahweh and his strength
To "seek Yahweh's strength" means to ask him to strengthen you. Alternate translation: "Seek Yahweh and ask him to give you his strength"
seek his presence continually
"seek to be near him always"
1 Chronicles 16:12
done, his miracles and
"done; recall his miracles and"
decrees from his mouth
"decrees that he has spoken"
1 Chronicles 16:14
His decrees are on all the earth
"His laws are for all the people of the earth"
1 Chronicles 16:15
Keep his covenant ... for a thousand generations
"Keep his covenant in mind forever, the promise that he made for a thousand generations"
Keep his covenant in mind
"Remember his covenant"
1 Chronicles 16:16
He calls to mind
"He remembers"
the covenant that he made with Abraham, and his oath to Isaac
Both "the covenant" and "the oath" refer to the same promise that Yahweh made to his people.
1 Chronicles 16:19
strangers in the land
"foreigners in the land of Canaan"
1 Chronicles 16:21
for their sakes
"for their own well-being"
1 Chronicles 16:22
Do not touch my anointed ones
"Do not harm the people I have anointed"
1 Chronicles 16:23
all the earth
"all you people who live on the earth"
announce his salvation
"announce that he has saved us" or "tell people that he is the one who saves"
1 Chronicles 16:27
in his presence
"all around him" or "where he is"
Strength and joy are in his place
The author speaks as if strength and joy are people who can be in Yahweh's sanctuary.
in his place
"in his temple" or "in his sanctuary"
1 Chronicles 16:28
ascribe to Yahweh glory and strength
"praise Yahweh because he is glorious and strong"
1 Chronicles 16:29
Ascribe to Yahweh the glory his name deserves
"Glorify Yahweh just as his name deserves" or "Proclaim that Yahweh is glorious just as his name deserves"
Bow down to Yahweh

"Bow down to worship Yahweh"
in the splendor of holiness
"because he is gloriously beautiful and holy"
1 Chronicles 16:30
Tremble
shake because of fear
1 Chronicles 16:31
Let the heavens be glad, and let the earth rejoice; let them say
Possible meanings are 1) the heavens and the earth are spoken of as if they have emotions like people. Alternate translation: "Let those who live in the heavens be glad and let those who live on the earth rejoice, and let them say"
let them say among the nations
"let them say to the nations"
1 Chronicles 16:32
that which fills it shout with joy
"the sea creatures shout joyfully"
Let the fields be joyful, and all that is in them
"Let it be as if the fields themselves and all the animals that live in them are rejoicing"
1 Chronicles 16:33
let the trees in the forest shout for joy
This speaks about the trees as if they were people who could shout for joy.
1 Chronicles 16:34
for his covenant faithfulness endures forever
"for he faithfully loves us forever" or "for he is faithful to his covenant forever"
1 Chronicles 16:35
from the other nations
"from the people of other nations" or "from the armies of other nations"
give thanks to your holy name
Here Yahweh is referred to by his "holy name." Alternate translation: "give thanks to you" or "give thanks to Yahweh"
1 Chronicles 16:36
from everlasting to everlasting
"for all eternity"
All the people
"The people" or "Everyone who was there"
1 Chronicles 16:37
his brothers
"his relatives"
as every day's work required
"as was required every day by the law"
1 Chronicles 16:38
Obed-Edom ... Jeduthun ... Hosah
These were names of men.
1 Chronicles 16:39
to serve before the tabernacle
"to serve at the tabernacle"
1 Chronicles 16:41
Heman ... Jeduthun
These were names of men.
1 Chronicles 16:42
cymbals
These are two thin, round metal plates that are hit together to make a loud sound.
guarded the gate

"guarded the tabernacle gate"

Chapter 17

1 Chronicles 17:1

settled

comfortable and happy, without the desire to move or change

I am living in a house of cedar

"I am living in a strong, permanent house"

the ark of the covenant of Yahweh is staying under a tent

"the ark of the covenant of Yahweh is staying in a temporary place"

1 Chronicles 17:2

do what is in your heart

"do what you think you should"

God is with you

Here "with you" means God is helping and blessing David.

1 Chronicles 17:3

the word of God came to Nathan, saying,

"God gave a message to Nathan. He said," or "God spoke this message to Nathan:"

1 Chronicles 17:4

Go and tell David my servant, "This is what Yahweh says: You will not

build me a house in which to live

"Go and tell David my servant that he will not be the one to build a house in which I will live"

build me a house

Here "house" means a temple. In 1 Chronicles 17:10 Yahweh will say that he will build a house for David. There "house" means a family. If your language has a word that can express both ideas, use it here and in 17:10.

1 Chronicles 17:5

that I brought up Israel

"that I brought the Israelites to the promised land from the land of Egypt"

a tent, a tabernacle

Both the words "tent" and "tabernacle" describe the same thing and emphasize that he had lived in a place that was not a permanent building.

1 Chronicles 17:6

did I ever say anything to any of Israel's judges, whom I appointed to shepherd my people, saying, "Why have you not built me a house of cedar?"

"did I ever ask any of Israel's judges, whom I appointed to shepherd my people, why they had not built me a house of cedar?"

1 Chronicles 17:7

tell my servant David

Yahweh is still telling the prophet Nathan what he should tell David.

I took you from the pasture

"I took you from your job as a shepherd"

pasture

an area of land where animals feed on the grass.

1 Chronicles 17:8

I have been with you

Here "with you" means that Yahweh has helped and blessed David.

cut off all your enemies

Yahweh destroying David's enemies is spoken of as if Yahweh cut them off, as one would cut a piece of cloth or cut a branch from a tree.

I will make you a name

"I will make your name to be great and well known"

the great ones

The phrase "great ones" means famous persons.

1 Chronicles 17:9

I will appoint a place

"I will choose a place"

will plant them there

"I will settle them there"

1 Chronicles 17:10

from the days

"from the time"

to be over my people Israel

"to rule my people Israel"

subdue

make a person or animal unable to attack

1 Chronicles 17:11

when your days are fulfilled for you to go to your fathers

The two phrases "when your days are fulfilled" and "go to your fathers" have similar meanings and are combined for emphasis. They both are polite ways to refer to death and dying.

I will raise up your descendant after you

God appointing David's descendant is spoken of as if Yahweh would raise or lift him up.

1 Chronicles 17:12

I will establish his throne forever

"I will make his rule over Israel to last forever"

1 Chronicles 17:13

I will not take my covenant faithfulness away from him, as I took it from Saul

"I will never stop faithfully loving him, as I stopped loving Saul"

1 Chronicles 17:14

I will set him over my house and in my kingdom forever, and his throne will be established forever

These two phrases have similar meanings and emphasize that David's dynasty will last forever.

1 Chronicles 17:15

reported to him

"told him"

all these words

Here "words" represents what Yahweh said.

1 Chronicles 17:16

he said

"David said"

Who am I, Yahweh God, and what is my family, that you have brought me to this point?

"My family and I are not worthy of this honor, Yahweh God."

1 Chronicles 17:17

this was a small thing

Something that is not important is described as being small.

in your sight
"in your judgment"
your servant's family
"my family"
for a great while to come
"and what will happen to them in the future"
your servant
"me"
1 Chronicles 17:18
You have given your servant special recognition
"You have recognized your servant in a special way"
1 Chronicles 17:19
your servant's sake
"my sake" or "my benefit"
to fulfill your own purpose
"to accomplish what you planned to do"
1 Chronicles 17:20
as we have always heard
Here "we" refers to David and the nation of Israel.
1 Chronicles 17:21
you rescued from Egypt
"you rescued from slavery in Egypt"
to make a name for yourself
"to make all people know who you are"
You drove out nations
Here "nations" represents the people groups that were living in Canaan.

Chapter 18

1 Chronicles 18:1
After this
"After God's promise to bless David"
1 Chronicles 18:3
David then defeated Hadadezer
"David and his army then defeated the army of Hadadezer"
Hadadezer
This is the name of a man.
Zobah
This is the name of a country.
1 Chronicles 18:4
hamstrung all the chariot horses
David had his soldiers cut the hamstring muscles on the backs of the horses' thighs so they would no longer be able to run.
reserved
to keep for a special use
1 Chronicles 18:6
garrisons
groups of soldiers assigned to particular areas
Yahweh gave victory to David
"Yahweh caused David to be victorious"
1 Chronicles 18:7
that were on Hadadezer's servants
"that Hadadezer's servants carried"
1 Chronicles 18:8
the bronze basin called "The Sea,"
This a large bronze bowl, about 5 meters across, that was kept in the temple for ceremonial washing.
1 Chronicles 18:9

1 Chronicles 17:23
So now
Here "now" does not mean "at this moment," but is used to draw attention to the important point that follows.
may the promise that you made concerning your servant and his family be established forever
"may you do what you promised to me and my family, and may your promise never change"
your servant and his family
"me and my family"
1 Chronicles 17:24
May your name
Here "name" represents Yahweh's reputation.
the house of me, David, your servant
"my family"
is established before you
"is secure because of you" or "continues because of you"
1 Chronicles 17:25
I, your servant, have found courage
"I, your servant, am encouraged"
1 Chronicles 17:27
You, Yahweh, have blessed it, and it will be blessed forever
These two phrases have about the same meaning and are repeated here for emphasis.
it will be blessed forever
"you will continue to bless it forever"

Tou
This is the name of a man.
Hamath ... Zobah
These are the names of places.
1 Chronicles 18:10
Tou ... Hadoram
These are the names of men.
fought against
"been at war with"
1 Chronicles 18:11
set these objects apart to Yahweh
"decided that these objects would only be used to worship Yahweh"
he carried away from all the nations
"David took from all the nations that he defeated"
1 Chronicles 18:12
Abishai ... Zeruiah
These are names of men.
Valley of Salt
This is the name of a valley between Edom and Judah that was used as a battlefield.
1 Chronicles 18:14
he administered justice and righteousness to all his people
"he did what was just and right for all his people"
1 Chronicles 18:15
recorder
the person who writes down details of special events
1 Chronicles 18:16
Ahitub ... Abiathar ... Shavsha
These are the names of men.

Ahimelek

This spelling represents a correction of the spelling "Abimelek," which some versions follow. The corrected spelling makes this verse agree with 2 Samuel 8:17.

Chapter 19

1 Chronicles 19:2

console

comfort

1 Chronicles 19:3

Do you think that David is honoring your father because he has sent men to comfort you?

"You should not think that David is honoring your father because he has sent men to comfort you."

Do not his servants come to you to explore and examine the land in order to overthrow it?

"Surely his servants come to you to explore the land in order to overthrow it."

1 Chronicles 19:4

So Hanun seized

"So Hanun's men seized"

1 Chronicles 19:5

he sent to meet with them

"David sent some messengers to encourage them"

The king

This refers to David.

then return

"then return to Jerusalem"

1 Chronicles 19:6

saw that they had become a stench to David

"realized that they had become repulsive to David" or

"realized that they had angered David"

talents

approximately 33 kilograms

Naharaim ... Maakah ... Zobah

These are names of cities.

1 Chronicles 19:7

Maakah ... Medeba

These are names of cities.

1 Chronicles 19:8

heard of it

"heard that the Ammonites were coming out for war"

he sent ... mighty men

You may need to make explicit the purpose of sending them

"he sent ... mighty men to fight against them"

1 Chronicles 19:9

at the city gate

this refers to the gate of the Ammonite capital city

the kings who had come

this refers to the Aramean kings that the Ammonites hired to help them fight Israel

by themselves in the field

in the field outside the city, separate from the Ammonites

Chapter 20

1 Chronicles 20:1

kings normally go to war ... Joab led the army into battle

"kings normally send their armies to war ... Joab led David's army into battle"

1 Chronicles 18:17

Kerethites ... Pelethites

These are the names of foreign people groups who became David's bodyguards.

1 Chronicles 19:10

the battle lines

"the enemy soldiers lined up for battle"

1 Chronicles 19:11

put them into battle lines

"arranged his soldiers in lines for battle"

Abishai

This is the name of Joab's brother.

1 Chronicles 19:13

for our people and for the cities of our God

"for the sake of our people and for the cities of our God" or

"to protect our people and the cities of our God"

what is good in his eyes

Here sight represents judgment or evaluation. Alternate

translation: "what he considers to be good"

1 Chronicles 19:16

the Arameans saw

"the Arameans understood"

sent messengers

"sent messengers to request more soldiers"

Shophak ... Hadadezer

These are names of men.

1 Chronicles 19:17

When David was told this

"When David's messengers told him that a larger Aramean army was coming"

he gathered ... He arranged

"David and his officials gathered ... David and his officers arranged"

all Israel

"a very large number of Israelites"

they fought him

Here "him" refers to David's soldiers, in addition to David.

Alternate translation: "the Arameans fought David and his soldiers"

1 Chronicles 19:18

Connecting Statement:

This verse continues to describe a second battle when the

Arameans who fled from Joab in 1 Chronicles 19:15 were

reinforced by other Arameans and attacked Israel again.

killed seven thousand ... forty thousand

"killed 7,000 ... 40,000"

1 Chronicles 19:19

they made peace with David and served him

They made the peace agreement with David as the king, and served the Israelites.

devastated the land

"destroyed the land." This refers to when an army will ruin the land where their enemies grow food.

He went and besieged Rabbah

"Joab and his soldiers surrounded Rabbah"

1 Chronicles 20:2

talent

about 33 kilograms

The crown was set on David's head

Possible meanings are 1) David put the crown on his own head or 2) David's men placed the crown on his head.

he brought out

The word "he" refers to David, but also refers to David's soldiers who helped David do this.

plunder

valuable items taken in war

1 Chronicles 20:3

He brought out

The word "He" refers to David, but also refers to David's soldiers who helped David do this.

forced them to work with saws and iron picks and axes

These terms describe difficult manual labor that the defeated people were forced to do.

David and all the people returned to Jerusalem

"David and his army returned to Jerusalem"

1 Chronicles 20:4

Gezer

This is the name of a city.

Sibbekai ... Sippai

These are names of men.

Hushathite ... Rephaim

These are names of people groups.

the Philistines were subdued

"they subdued the Philistines" or "they defeated the Philistines"

1 Chronicles 20:5

Gob

This is the name of a city.

Bethlehemite ... Gittite

These are names of people groups.

staff

a long and thin pole.

the staff of whose spear was like a weaver's beam

A weaver's beam was a very large piece of wood used to stretch strings as the threads of a rug are weaved together around them. This means the handle of Lahmi's spear was very large.

1 Chronicles 20:6

Rapha

This is the name given to a race of people who were very tall and strong.

1 Chronicles 20:8

they were killed by the hand of David and by the hand of his servants

"David and his servants killed the descendants of the

Rephaim"

servants

"soldiers"

Chapter 21

1 Chronicles 21:1

An adversary arose against Israel

Possible meanings of "adversary" are 1) this refers to Satan who decided to cause trouble for Israel or 2) this refers to an enemy army that began to threaten Israel.

incited David to count Israel

"caused David to do wrong, to count Israel." If your language has a word for getting someone to become angry and do something he knows is wrong, you should use it here.

1 Chronicles 21:2

count the people of Israel ... that I may know their number

It is apparent from 1 Chronicles 21:5 that David wanted to count only the men who were able to fight.

from Beersheba to Dan

The Israelites considered these two cities their most southern and most northern cities. David uses these cities to refer to all of Israel.

1 Chronicles 21:3

a hundred times greater than it is

Joab expresses the desire for an army the size of 100 armies to say he would like the army to have more soldiers and be more powerful.

But my master the king, do they not all serve my master? Why does my master want this? Why bring guilt on Israel?

"But my master the king, they all serve you already. My master should not request this. You will only bring guilt on the people of Israel by trusting your military power."

Why does my master want this?

The word "this" refers to David's plan to count all the men

of Israel.

1 Chronicles 21:4

the king's word was enforced against Joab

"the command of the king prevailed despite Joab's objections"

So Joab left and went throughout all Israel

"So Joab left and went throughout all Israel to count the people"

1 Chronicles 21:5

men who drew the sword

"men who were prepared to serve as soldiers"

470,000 soldiers

"four hundred seventy thousand soldiers"

1 Chronicles 21:6

But Levi and Benjamin were not counted among them

"But Joab did not count the men from the tribes of Levi and Benjamin"

the king's command had disgusted Joab

"Joab was offended by what David had commanded"

1 Chronicles 21:7

by this action

Here "this action" refers to David's plan to count all the men of Israel who are able to fight.

so he attacked Israel

The nature of this attack is not clear. It was apparently enough to cause David to realize that Yahweh was angry with him for counting the people.

1 Chronicles 21:8

take away your servant's guilt

"forgive me"

your servant's guilt
"my guilt"
1 Chronicles 21:12
being caught by their swords
"being killed by them in battle"
destroying throughout all the land
"killing people who live in every part of the land"
I should take to the one who sent me
"I should take to Yahweh who sent me"
1 Chronicles 21:13
Let me fall into the hand of Yahweh rather than into the hand of man
"Let me be punished by Yahweh, rather than be punished by people"
Let me fall
The people of Israel are the ones who would die from the plague, but David is personalizing this judgment as if he himself was being killed.
hand of man
Here "man" is used in the generic sense of "people."
his merciful actions are very great
"Yahweh is very merciful"
1 Chronicles 21:14
on Israel
"On the people of Israel"
1 Chronicles 21:15
changed his mind about the harm
"decided not to destroy Jerusalem"
Enough!
"You have killed enough people!"
draw back your hand
"do not kill attack the people of Jerusalem"
Ornan
This is the name of a man.
1 Chronicles 21:16
standing between earth and heaven
This is symbolic language to indicate that the angel was sent from Yahweh in heaven to judge the people on the earth.
having a drawn sword in his hand raised over Jerusalem
"holding a sword in his hand as if ready to attack Jerusalem"
clothed in sackcloth, lay facedown on the ground
These were symbols of repentance.
1 Chronicles 21:17
Is it not I that commanded that the army be numbered?
"I am the one who commanded that the army be numbered."
But these sheep
David speaks of the people of Israel as if they were sheep, who are known for trusting and following their leader.
what have they done?
"they certainly have done nothing that deserves punishment."

Chapter 22

1 Chronicles 22:1
This is where
"This threshing floor is where"
1 Chronicles 22:2

Let your hand strike me and my clan
"Punish me and my clan"
1 Chronicles 21:18
David should go up
This is a reference to elevation. This threshing floor which became the future site of the temple was the highest point in Jerusalem.
1 Chronicles 21:19
as Gad instructed him to do in the name of Yahweh
"as Gad, speaking for Yahweh, instructed David to do"
1 Chronicles 21:20
hid themselves
"hid themselves because they were afraid of the angel"
1 Chronicles 21:21
with his face to the ground
"bowed very low to the ground"
1 Chronicles 21:22
full price
"I will pay the full price for what this threshing floor is worth"
1 Chronicles 21:23
Take it as your own
"Take it as a gift"
what is good in your sight
"whatever you decide to do with it"
threshing sledges
These are wooden sleds with rocks or metal fitted underneath, dragged by oxen over the grain on the threshing floor to separate the grain from its stalks.
1 Chronicles 21:25
shekels
a unit of weight equal to about 11 grams
for the place
"to buy the threshing floor"
1 Chronicles 21:26
He called on Yahweh
"He prayed for help to Yahweh"
who answered him with fire from heaven on the altar for burnt offerings
"who answered him by sending fire from heaven to the altar where David would offer the burnt offerings"
1 Chronicles 21:27
the angel put his sword back into its sheath
"the angel put his sword in its sheath to show that he would stop killing the people"
sheath
cover for a sword or knife
1 Chronicles 21:30
to ask for God's direction
"to ask God to tell him what he should do"
afraid of the sword of the angel of Yahweh
"afraid he would be killed by the angel of Yahweh"

stonecutters
persons who gathered large stones and cut them to the correct size so builders could use the rocks in walls and buildings

1 Chronicles 22:3
braces
items that connect two things together. "clamps" or "hinges"
1 Chronicles 22:4
more cedar trees than could be counted
"so many cedar trees that no one could count them"
1 Chronicles 22:5
the house that is to be built for Yahweh
"the house that he will build for Yahweh"
so that it will be famous and glorious in all other lands
"so that people in every other land will know about it and think that it is glorious"
prepare for its building
"prepare to build it"
1 Chronicles 22:6
he called
"David called"
commanded him to build
"commanded him to oversee the building of"
1 Chronicles 22:7
it was my intention
"I intended"
to build a house myself
"that I would be the one to build the temple"
for the name of Yahweh my God
"in order to honor Yahweh my God"
1 Chronicles 22:8
shed much blood
"killed many people"
for my name
"to honor me"
you have shed ... in my sight
"I have seen that you have shed much blood on the earth"
1 Chronicles 22:9
be a peaceful man
"live at peace with everyone"
give him rest from all his enemies
"cause there to be peace between him and all his enemies"
For his name will be Solomon
"His name will be Solomon, which sounds like the word for peace"
in his days
"while he rules"
1 Chronicles 22:10
a house for my name
"a temple to honor me"
He will be my son, and I will be his Father
God will treat Solomon as if he were God's own son.
I will establish the throne of his kingdom over Israel forever
"I will make his descendants rule over Israel forever"

Chapter 23

1 Chronicles 23:3
The Levites who were thirty years old and older were counted
"Some of David's men counted the Levites who were 30 years old and older"
1 Chronicles 23:4
officers and judges
These Levites listened to legal arguments and administered

1 Chronicles 22:11
May you build
"May you direct people to build"
1 Chronicles 22:12
when he places you in charge over Israel
"when he makes you king of Israel"
1 Chronicles 22:14
Now, see, with great
"Listen! With great"
with great pains I have prepared
"I have worked hard to prepare"
talents
about 33 kilograms
You must add more to all this
"You will need to increase that amount"
1 Chronicles 22:15
stonecutters, masons
These are both workers who cut stone and prepare it for builders to use in walls and buildings.
carpenters
persons who work with wood
skillful craftsmen without number of every kind
"a very large number of every kind of skillful craftsmen"
1 Chronicles 22:16
may Yahweh be with you
"May Yahweh will help Solomon be successful in the project"
1 Chronicles 22:18
Yahweh your God is with you
"Yahweh will help Israel to prosper"
your ... you
Here these pronouns are plural.
has given you peace on every side
"has caused all the nations who live around Israel to live peacefully with you"
He has given the region's inhabitants into my hand
"He has given me power over everyone who lives around us"
The region is subdued before Yahweh and his people
"The other nations no longer attack Yahweh and his people"
1 Chronicles 22:19
seek Yahweh your God
Seeking Yahweh represents either 1) asking God for help or 2) thinking about God and obeying him.
with all your heart and your soul
"with your whole being"
Get up and build the holy place
"Get up and direct the workers as they build the holy place"
the house built for Yahweh's name
"the temple you will build to honor Yahweh"

justice according to the law of Moses.

1 Chronicles 23:5
gatekeepers
These Levites guarded the temple entrance so no person who was ceremonially unclean entered.
1 Chronicles 23:6
that corresponded to

"based on" or "according to the descendants of"

1 Chronicles 23:11

the oldest ... the second

"the oldest son ... the second son"

1 Chronicles 23:13

Aaron was chosen to set apart the most holy things

"Yahweh chose Aaron to dedicate the most holy things"

to give blessings in his name forever

"to bless the people as representatives of God forever"

1 Chronicles 23:14

his descendants were counted with the tribe of Levi

"the people considered Moses's sons to be part of the Levite clan"

1 Chronicles 23:19

the oldest ... the second ... the third ... the fourth

"the oldest son ... the second son ... the third son ... the fourth son"

1 Chronicles 23:20

the oldest ... the second

"the oldest son ... the second son"

1 Chronicles 23:24

These were Levi's descendants corresponding to their clans. They were the leaders, counted and listed by name in the census, of the clans

"These were the names of Levi's descendants and their families, whom David's men counted and listed. They were the leaders of the clans"

1 Chronicles 23:25

has given rest

Here "rest" refers to peace with surrounding nations.

He makes his home in Jerusalem forever

Possible meanings are 1) Yahweh will be present in Jerusalem forever or 2) Yahweh's temple will be present in Jerusalem forever.

1 Chronicles 23:27

For by David's last words the Levites were counted

"For David's last command was for his men to count the Levites"

1 Chronicles 23:29

bread of the presence

See how you translated this in 1 Chronicles 9:32.

flour

grain that is ground into a powder

1 Chronicles 23:30

They also stood

"The Levites also stood at the temple"

1 Chronicles 23:31

whenever burnt offerings were offered to Yahweh

"whenever the priests offered burnt offerings to Yahweh"

new moon festivals

These holidays marked the beginning of each new month.

A fixed number, assigned by decree, always had to be present before Yahweh

"A specific number of the Levites were always assigned to be present at the temple to make offerings to Yahweh"

1 Chronicles 23:32

They were in charge of

"The Levites were responsible for"

Chapter 24

1 Chronicles 24:1

Nadab, Abihu, Eleazar and Ithamar

Translate the names of these men as in 1 Chronicles 6:3.

1 Chronicles 24:3

Ahimelek

This is the name of a man.

divided them into groups

"divided the descendants of Eleazar and Ithamar into groups"

1 Chronicles 24:4

they divided

"David, Zadok, and Ahimelech divided"

heads of clans

"leaders of the clans"

These divisions were eight in number, corresponding to their clans

"There were eight divisions based on the clans of Ithamar's descendants"

1 Chronicles 24:5

They divided them impartially by lot

"They divided them by lot so that the divisions would be fair"

1 Chronicles 24:6

Nethanel

See how you translated this man's name in 1 Chronicles 15:24.

1 Chronicles 24:7

The first lot ... the second

"Lot number 1 ... lot number 2." This shows the order in

which the families were chosen by lots. If this is unnatural in your language you may use "The initial" for "The first" and "the next" for all of the following ones.

Jehoiarib ... Jedaiah

See how you translated the names of these men in 1 Chronicles 9:10.

the second

"the second lot" or "lot number 2"

1 Chronicles 24:8

the third ... the fourth

"the third lot ... the fourth lot"

Harim ... Seorim

These are names of men.

1 Chronicles 24:9

the fifth ... the sixth

"the fifth lot ... the sixth lot"

Malkijah ... Mijamin

These are names of men.

1 Chronicles 24:10

the seventh ... the eighth

"the seventh lot ... the eighth lot"

Hakkoz ... Abijah

These are names of men.

1 Chronicles 24:11

the ninth ... the tenth

"the ninth lot ... the tenth lot"

Jeshua ... Shekaniah

These are names of men.

1 Chronicles 24:12
the eleventh ... the twelfth
"the eleventh lot ... the twelfth lot" or "lot number 11 ... lot number 12"
Eliashib ... Jakim
These are names of men.
1 Chronicles 24:13
the thirteenth ... the fourteenth
"the thirteenth lot ... the fourteenth lot"
Huppah ... Jeshebeab
These are names of men.
1 Chronicles 24:14
the fifteenth ... the sixteenth
"the fifteenth lot ... the sixteenth lot"
Bilgah ... Immer
These are names of men.
1 Chronicles 24:15
the seventeenth ... the eighteenth
"the seventeenth lot ... the eighteenth lot"
Hezir ... Happizzeez
These are names of men.
1 Chronicles 24:16
the nineteenth ... the twentieth
"the nineteenth lot ... the twentieth lot"
Pethahiah ... Jehezkel
These are names of men.
1 Chronicles 24:17
the twenty-first ... the twenty-second
"the twenty-first lot ... the twenty-second lot"
Jakim ... Gamul
These are names of men.
1 Chronicles 24:18
the twenty-third ... the twenty-fourth

"the twenty-third lot ... the twenty-fourth lot"
Delaiah ... Maaziah
These are names of men.
1 Chronicles 24:19
following the ordinance given to them by Aaron their ancestor
"following the rules that Aaron their ancestor gave them"
1 Chronicles 24:23
the second ... the third ... the fourth
"the second son ... the third son ... the fourth son"
1 Chronicles 24:26
from the son of Jaaziah: Beno
It seems Jaaziah is another son of Merari. And, Beno is the son of Jaaziah. Beno is mentioned in both verses 26 and 27 because he is a leader in his family. However, some Bibles translate "Beno" as "his son" rather than as a proper name. Those Bibles read like this: "and from his sons, Jaaziah, his son."
1 Chronicles 24:27
from Jaaziah: Beno, Shoham
It seems Jaaziah is another son of Merari. And, Beno is the son of Jaaziah. Beno is mentioned in both verses 26 and 27 because he is a leader in his family. However, some Bibles translate "Beno" as "his son" rather than as a proper name. Those Bibles read like this: "from Jaaziah, his son: Shoham."
1 Chronicles 24:28
Mahli ... Eleazar
Translate the names of these men as in 1 Chronicles 23:21.
1 Chronicles 24:29
From Kish: The son of Kish
"These are the sons who were descended from Kish"
1 Chronicles 24:30
Mushi
Translate the name of this man as in 1 Chronicles 23:21.

Chapter 25

1 Chronicles 25:1
Heman ... Jeduthun
Translate the names of these men the same as you did in 1 Chronicles 16:41.
cymbals
This refers to two thin, round metal plates that are hit together to make a loud sound.
this service
"the work done at the tabernacle"
1 Chronicles 25:2
under the direction of
"under the supervision of"
1 Chronicles 25:5
to lift up his horn
"to honor Heman"
1 Chronicles 25:6
were under the direction of their fathers
"were supervised by their fathers"
1 Chronicles 25:9
The first lot ... the second
"Lot number 1 ... lot number 2." This shows the order in which the families were chosen by lots. If this is unnatural in your language you may use "The initial" for "The first" and "the next" for all of the following ones.

The first lot fell to Joseph's family
"The first lot fell to Joseph's family, twelve persons in number"
Gedaliah
See how you translated this man's name in 1 Chronicles 25:3.
1 Chronicles 25:10
the third
"the third lot" or "lot number 3"
Zakkur
See how you translated the name of this man in 1 Chronicles 25:2.
1 Chronicles 25:11
the fourth
"the fourth lot" or "lot number 4"
Izri
This name of this man is spelled Zeri in 1 Chronicles 25:3.
1 Chronicles 25:12
the fifth
"the fifth lot" or "lot number 5"
Nethaniah
See how you translated the name of this man in 1 Chronicles 25:2.
1 Chronicles 25:13

the sixth
"the sixth lot" or "lot number 6"
Bukkiah
See how you translated the name of this man in 1
Chronicles 25:4.
1 Chronicles 25:14
the seventh
"the seventh lot" or "lot number 7"
1 Chronicles 25:15
the eighth
"the eighth lot" or "lot number 8"
Jeshaiah
See how you translated this man's name in 1 Chronicles
25:3.
1 Chronicles 25:16
the ninth
"the ninth lot" or "lot number 9"
Mattaniah
See how you translated the name of this man in 1
Chronicles 25:4.
1 Chronicles 25:17
the tenth
"the tenth lot" or "lot number 10"
Shimei
See how you translated the name of this man in 1
Chronicles 25:3.
1 Chronicles 25:18
the eleventh
"the eleventh lot" or "lot number 11"
1 Chronicles 25:19
the twelfth
"the twelfth lot" or "lot number 12"
Hashabiah
See how you translated the name of this man in 1
Chronicles 25:3.
1 Chronicles 25:20
the thirteenth
"the thirteenth lot" or "lot number 13")
Shubael
See how you translated this man's name in 1 Chronicles
25:4.
1 Chronicles 25:21
the fourteenth
"the fourteenth lot" or "lot number 14"
Mattithiah
See how you translated this man's name in 1 Chronicles
25:3.
1 Chronicles 25:22
the fifteenth
"the fifteenth lot" or "lot number 15"
Jerimoth
See how you translated the name of this man in 1
Chronicles 25:4.
1 Chronicles 25:23

Chapter 26

1 Chronicles 26:1
divisions
groups

the sixteenth
"the sixteenth lot" or "lot number 16"
Hananiah
See how you translated the name of this man in 1
Chronicles 25:4.
1 Chronicles 25:24
the seventeenth
"the seventeenth lot" or "lot number 17"
Jashbekashah
See how you translated the name of this man in 1
Chronicles 25:4.
1 Chronicles 25:25
the eighteenth
"the eighteenth lot" or "lot number 18"
Hanani
Translate the name of this man as you did in 1 Chronicles
25:4.
1 Chronicles 25:26
the nineteenth
"the nineteenth lot" or "lot number 19"
Mallothi
Translate the name of this man as you did in 1 Chronicles
25:4.
1 Chronicles 25:27
the twentieth
"the twentieth lot" or "lot number 20"
Eliathah
Translate the name of this man as you did in 1 Chronicles
25:4.
1 Chronicles 25:28
the twenty-first
"the twenty-first lot" or "lot number 21"
Hothir
Translate the name of this man as you did in 1 Chronicles
25:4.
1 Chronicles 25:29
the twenty-second
"the twenty-second lot" or "lot number 2"
Giddalti
Translate the name of this man the same as you did in 1
Chronicles 25:4.
1 Chronicles 25:30
the twenty-third
"the twenty-third lot" or "lot number 23"
Mahazioth
Translate the name of this man the same as you did in 1
Chronicles 25:4.
1 Chronicles 25:31
the twenty-fourth
"the twenty-fourth lot" or "lot number 24"
Romamti-Ezer
Translate the name of this man the same as you did in 1
Chronicles 25:4.

Korahites
See how you translated the name of this people group in 1
Chronicles 19:19.

Meshelemiah
 See how you translated the name of this man in 1 Chronicles 9:21.

Kore
 See how you translated the name of this man in 1 Chronicles 9:19.

Asaph
 This is an alternative spelling to "Ebiasaph" in 1 Chronicles 9:19.

1 Chronicles 26:2
 Meshelemiah ... Zechariah
 See how you translated the names of these men in 1 Chronicles 9:21.
 the second ... the third ... the fourth
 This shows the order in which the sons were born. If it is more natural in your language, you may say "the next" for each son. The word "son" may be supplied here.

1 Chronicles 26:4
 Obed-Edom
 See how you translated this man's name in 1 Chronicles 16:38.

1 Chronicles 26:7
 Shemaiah
 Translate this name of this man the same as you did in 1 Chronicles 26:4.

1 Chronicles 26:9
 Meshelemiah
 Translate the name of this man as you did in 1 Chronicles 26:1.

1 Chronicles 26:12
 divisions
 groups
 1 Chronicles 26:13
 threw lots
 "cast lots"
 both young and old
 "all of them, including the young men and the old men" or
 "men of all ages"

1 Chronicles 26:14
 Zechariah
 See how you translated this man's name in 1 Chronicles 26:2.

a prudent advisor
 This is a person who shows good judgment in making decisions.

1 Chronicles 26:15
 To Obed-Edom was assigned the south gate, and his sons were assigned the storehouses
 "Obed-Edom was responsible for guarding the south gate, and his sons guarded the storehouses"

1 Chronicles 26:16
 Shuppim and Hosah were assigned
 "Shuppim and Hosah were responsible for guarding"

Hosah
 See how you translated this man's name in 1 Chronicles 26:10.

1 Chronicles 26:17
 the east ... the north ... the south
 "the east gate ... the north gate ... the south gate"

four a day
 "four men each day" or "four Levites each day"

two pairs
 "2 pairs of men" or "2 sets of 2 men each"

1 Chronicles 26:18
 At the pillar to the west there were four stationed
 "Four Levites guarded the pillar to the west"

four stationed at the road and two at the pillar
 "four Levites stationed at the road and two Levites stationed as guards of the pillar"

1 Chronicles 26:21
 Ladan ... Gershon
 Translate the names of these men the same as you did in 1 Chronicles 23:7.
 descendants of the Gershonites through Ladan, who were heads of families belonging to Ladan the Gershonite
 "who were leaders of the families of Ladan the Gershonite"

Gershonite
 A descendant of Gershon.

Jehieli
 This is the name of a man. This is the same person as in 1 Chronicles 23:8, but there his name is spelled "Jehiel."

1 Chronicles 26:22
 Jehieli
 This is the name of a man. This is the same person as in 1 Chronicles 23:8, but there his name is spelled "Jehiel."

Zetham ... Joel
 Translate the names of these men the same as you did in 1 Chronicles 23:8.

1 Chronicles 26:23
 Amram ... Izhar ... Hebron ... Uzziel
 Translate the names of these men the same as you did in 1 Chronicles 23:12.

1 Chronicles 26:24
 Shubael
 Translate the name of this man as you did in 1 Chronicles 23:16.

Gershom
 Translate the name of this man as you did in 1 Chronicles 23:15.

1 Chronicles 26:25
 Eliezer
 Translate the name of this man as you did in 1 Chronicles 23:15.
 His relatives from the clan of Eliezer
 "His relatives who did the work with him from the clan of Eliezer"

Rehabiah
 Translate the name of this man as you did in 1 Chronicles 23:17.

1 Chronicles 26:26
 were over
 "were in charge of"

commanders over thousands and hundreds
 "the commanders over large military divisions and the commanders over smaller military divisions"

1 Chronicles 26:27
 plunder
 things an army takes from its enemies after a victory

1 Chronicles 26:28

Everything that was set apart

"Everything that the leaders set apart"

1 Chronicles 26:29

Izhar

Translate the name of this man the same as you did in 1 Chronicles 23:12.

civil affairs of Israel

"daily business of the people of Israel." This refers to the regular business of the people of Israel, not connected to the military or to the temple.

1 Chronicles 26:30

Hebron

Translate the name of this man the same as you did in 1 Chronicles 23:12.

Hashabiah

This is the name of a man.

Yahweh's work and the king's work

"work done for Yahweh and the king."

1 Chronicles 26:31

Hebron

See how you translated this man's name in 1 Chronicles 23:12.

Jeriah

See how you translated this man's name in 1 Chronicles 23:19.

In the fortieth year of the reign of David

"When David had been king for forty years"

Jazer

This is the name of a city.

Chapter 27

1 Chronicles 27:1

This is the list

"These are the names"

commanders of thousands and hundreds

"the commanders of large military divisions and the commanders of smaller military divisions"

in various ways

"in different ways" or "in many ways"

Each military division served month by month throughout the year

This means that each division took turns serving periods of a month at a time.

Each military division

"Each group"

throughout the year

"all year long"

1 Chronicles 27:2

Over the division

"In charge of the division"

first month

This is the first month of the Hebrew calendar. It is during the last part of March and the first part of April on Western calendars.

1 Chronicles 27:3

Perez

This is the name of a man.

1 Chronicles 27:4

Over the division

"In charge of the division"

the second month

This is the second month of the Hebrew calendar. It is during the last part of April and the first part of May on Western calendars.

Dodai ... Mikloth

These are names of men.

Ahoah

See how you translated this man's name in 1 Chronicles 8:4.

In his division

"In his group of soldiers"

1 Chronicles 27:5

the third month

This is the third month of the Hebrew calendar. It is during the last part of May and the first part of June on Western

calendars.

Jehoiada

See how you translated this man's name in 1 Chronicles 11:22.

1 Chronicles 27:6

"in charge of the 30 men"

1 Chronicles 27:7

the fourth month

This is the fourth month of the Hebrew calendar. It is during the last part of June and the first part of July on Western calendars.

his division

"his military group"

1 Chronicles 27:8

Shamhuth ... Izrah

These are the names of men.

the fifth month

This is the fifth month of the Hebrew calendar. It is during the last part of July and the first part of August on Western calendars.

1 Chronicles 27:9

the sixth month

This is the sixth month of the Hebrew calendar. It is during the last part of August and the first part of September on Western calendars.

Ira ... Ikkesh

Translate the names of these men the same as you did in 1 Chronicles 11:28.

1 Chronicles 27:10

the seventh month

This is the seventh month of the Hebrew calendar. It is during the last part of September and the first part of October on Western calendars.

Helez the Pelonite

See how you translated the name of this man and the name of his clan in 1 Chronicles 11:27.

1 Chronicles 27:11

the eighth month

This is the eighth month of the Hebrew calendar. It is during the last part of October and the first part of November on Western calendars.

Sibbekai the Hushathite

See how you translated the name of this man and the name of his clan in 1 Chronicles 11:29.

Zerah

See how you translated this man's name in 1 Chronicles 2:4.
1 Chronicles 27:12

the ninth month

This is the ninth month of the Hebrew calendar. It is during the last part November and the first part December on Western calendars.

Abiezer the Anathothite

See how you translated the name of this man and the name of his clan 1 Chronicles 11:28.

1 Chronicles 27:13

the tenth month

This is the tenth month of the Hebrew calendar. It is during the last part of December and the first part of January on Western calendars.

Maharai

See how you translated the name of this man in 1 Chronicles 11:30.

Zerah

See how you translated the name of this man in 1 Chronicles 2:4.

1 Chronicles 27:14

the eleventh month

This is the eleventh month of the Hebrew calendar. It is during the last part of January and the first part of February on Western calendars.

1 Chronicles 27:15

the twelfth month

This is the twelfth and last month of the Hebrew calendar. It is during the last part of February and the first part of March on Western calendars.

Heldai ... Othniel

These are names of men.

1 Chronicles 27:17

Zadok

See how you translated the name of this man in 1 Chronicles 6:8.

1 Chronicles 27:18

Elihu

See how you translated the name of this man in 1 Chronicles 12:20.

Michael

See how you translated the name of this man in 1 Chronicles 7:3.

1 Chronicles 27:23

to increase Israel like the stars of heaven

"to increase the number of people in Israel to be as many as the stars in the heavens"

1 Chronicles 27:24

Zeruiah

See how you translated this woman's name in 1 Chronicles 2:16.

Wrath fell on Israel

"God punished the people of Israel"

This number was not written down

"No one wrote this number down"

1 Chronicles 27:25

in charge of

"responsible for guarding"

was over

"was in charge of"

fortified towers

"strong towers"

1 Chronicles 27:26

plowed the land

This means to dig into or break up the dirt before planting.

1 Chronicles 27:27

Zabdi

This is the name of a man.

Ramathite

This is the name of a person from the city of Ramah.

Shiphmite

This is the name of a person from the city of Shepham.

wine cellars

These are the parts of a building that are below the ground and used to store wine.

1 Chronicles 27:28

sycamore

This is a type of tree.

Baal-Hanan

This is the name of a man.

1 Chronicles 27:29

Shitrai ... Shaphat ... Adlai

These are names of men.

that were pastured

"that ate grass in the fields"

1 Chronicles 27:30

Obil ... Jehdeiah ... Jaziz

These are names of men.

Ishmaelite

Translate the name of this clan as you did in 1 Chronicles 2:17.

Hagrite

Translate the name of this people group as you did in 1 Chronicles 5:10.

1 Chronicles 27:31

Jaziz

This is the name of a man.

Hagrite

Translate the name of this people group as you did in 1 Chronicles 5:10.

All these officials

"All of these men"

1 Chronicles 27:33

Ahithophel ... Hushai

These are names of men.

Arkite

This is the name of a tribe or clan.

1 Chronicles 27:34

Ahithophel ... Jehoiada

These are names of men.

1 Chronicles 28:1

assembled

called together

scheduled work

Work that needs to be repeated, for example every day or every month.

the commanders of thousands and of hundreds

"the commanders of large military divisions and the commanders of smaller military divisions"

the managers over

"the managers in charge of"

property and possessions

These two words share similar meanings and refer to all of the items and lands that the king owned.

1 Chronicles 28:2

rose to his feet

"stood up"

the ark of the covenant of Yahweh; a footstool for our God

The "ark of the covenant" is spoke of as Yahweh's footstool to picture God on his throne, with his feet resting on his footstool, which represents all that is in submission to him.

1 Chronicles 28:3

a temple for my name

"a temple for me"

have shed blood

"have killed people"

1 Chronicles 28:4

chose me ... to be king over Israel forever

"chose me and my descendants ... to be kings over Israel forever"

all Israel

"the whole land of Israel" or "all the Israelites"

1 Chronicles 28:5

to sit on the throne of

"to rule over" or "to be the king of"

the kingdom of Yahweh, over Israel

"Israel, which is Yahweh's kingdom"

1 Chronicles 28:6

He said to me

"God said to me"

my house

The word "house" refers to the temple of Yahweh.

I have chosen him to be my son, and I will be his Father

"I have chosen to treat him like a son, and I will be like a father to him"

1 Chronicles 28:7

as you are this day

"as you are committed this day"

1 Chronicles 28:8

Now then, in the sight of all Israel ... all of you must

Here David is giving a command to all of the people of

Israel. Alternate translation: "Now then, in the sight of all Israel, this assembly for Yahweh, and in the presence of our God, I command all of you to"

in the sight of

"in the hearing of"

keep and try to carry out

"carefully obey"

your descendants after you forever

"your children and your descendants, who will take your place after you die"

1 Chronicles 28:9

the God of your father

"my God"

with your whole heart

"with complete devotion" or "completely"

searches all hearts and understands every motivation of everyone's thoughts

"Yahweh knows the thoughts and motives of every person"

all hearts

"searches everyone's emotions and desires"

If you seek him, he will be found by you

"If you seek him, you will find him" or "If you try to get Yahweh to pay attention to you, he will do so"

1 Chronicles 28:10

Realize that

"Be aware that" or "Be sure you remember that"

Be strong and do it

The word "strong" here refers to willpower and strength of character.

1 Chronicles 28:11

temple portico

"temple porch" or "temple entrance." This refers to the columns that supported the roof at the entrance of the temple.

1 Chronicles 28:12

treasuries

storerooms for valuable things

1 Chronicles 28:13

regulations

These were specific rules about how the priests and Levites should work in the temple.

divisions of the priests and Levites

"groups of the priests and Levites." This refers to the groups in which the priests and other temple workers were organized to fulfill their duties.

1 Chronicles 28:15

according to the use of each lampstand in the service

"determined by what each lampstand would be used for in the service in the temple." There would be silver lampstands of different weights for different purposes.

1 Chronicles 28:16

for every table

"the weight of the gold for every other table"

1 Chronicles 28:19

I have put all this in writing

"I wrote all of this down"

gave me to understand regarding the design

"helped me to understand the details for his temple"

1 Chronicles 28:20

strong and brave

These two words basically mean the same thing and emphasize that Solomon must be courageous.

Do not be afraid or dismayed

"Be courageous" or "Be confident"

is with you

"will help you"

He will not leave you nor abandon you

"He will always be with you"

1 Chronicles 28:21

See, here are the divisions

Chapter 29

1 Chronicles 29:1

whom alone God has chosen

"the one whom God has chosen"

1 Chronicles 29:2

gold for the things to be made of gold ... to be made of wood

"gold so the craftsmen may make the gold things, silver so they may make the silver things, bronze so they may make the bronze things, iron so they may make the iron things, and wood so they may make the wooden things"

onyx stones

These are stones with black and white lines that are used to make jewelry.

stones to be set

"stones for the craftsmen to set" or "stones for mounting"

inlaid work

This refers to the beautiful and decorative designs or patterns formed by the stones.

1 Chronicles 29:4

three thousand talents

"about 100,000 kilograms" or "about 100 metric tons"

gold from Ophir

This was the best quality and most valuable gold.

seven thousand talents

"about 230,000 kilograms" or "230 metric tons"

1 Chronicles 29:5

give himself to him

"give himself to God"

1 Chronicles 29:6

Then freewill offerings were made by the leaders ... and by the officials over the king's work.

"Then the leaders ... and the officials in charge of the king's work made freewill offerings"

the commanders of thousands and hundreds

"the commanders of large military divisions and the commanders of smaller military divisions"

1 Chronicles 29:7

five thousand talents ... and 100,000 talents of iron

"165 metric tons and 84 kilograms of gold, 330 metric tons of silver, 600 metric tons of bronze, and 3,300 metric tons of iron"

1 Chronicles 29:8

treasury

This is a place where money and valuable objects are kept. Jehiel

See how you translated these men's names in 1 Chronicles 23:8.

Gershon

This was the firstborn son of Levi. See how you translated these men's names in 1 Chronicles 23:7.

1 Chronicles 29:9

wholeheartedly

willingly and without any doubt or hesitation

1 Chronicles 29:10

May you be praised

"Here are the divisions." David uses the word "see" here to refer back to the listings of the divisions of the Levites and their duties for the temple.

"May people praise you"

Israel our ancestor

Here "Israel" refers to the man Jacob. Alternate translation:

"Jacob our ancestor"

1 Chronicles 29:12

In your hand is power and might

"You determine who has power and might"

power and might

The words "power" and "might" mean the same thing and emphasize the greatness of Yahweh's power.

1 Chronicles 29:13

your glorious name

"you who are glorious" or "you because you are glorious"

1 Chronicles 29:14

But who am I, and who are my people, that we should have the ability to offer so willingly these things?

"My people and I should definitely offer these things to you willingly!"

1 Chronicles 29:15

we are sojourners and tenants before you

"For our lives are short and we are like foreigners and tenants who live on your land"

Our days on the earth are like a shadow

"Our time here on earth is like a shadow that disappears quickly"

1 Chronicles 29:17

you examine the heart

"you examine people's thoughts"

in the uprightness of my heart

"because I want to be honest and honorable in everything I do for you"

1 Chronicles 29:18

Direct their hearts toward you

"Direct them to be loyal to you" or "Keep them loyal to you"

1 Chronicles 29:19

a whole heart

"firm intentions"

1 Chronicles 29:20

Now bless Yahweh

"Now praise Yahweh"

bowed down and showed honor to Yahweh and to the king

"lay down on the ground to show respect to Yahweh and the king"

1 Chronicles 29:21

they made sacrifices to Yahweh and offered burnt offerings to him

The people offered animals to be sacrificed to Yahweh by the priests. Most of the people did not actually kill and sacrifice the animals themselves.

1 Chronicles 29:22

before Yahweh

"in honor of Yahweh"

a second time

This means that they anointed him and declared him as king.

anointed him with Yahweh's authority to be ruler
"anointed him to rule over Israel on Yahweh's behalf"
1 Chronicles 29:23
Then Solomon sat on Yahweh's throne as king in place of David his father
"So Solomon sat on the throne, in place of his father David, as king over Yahweh's people"
1 Chronicles 29:24
gave allegiance to King Solomon
"told King Solomon that they would be faithful to him"
1 Chronicles 29:28
at a good old age
"as an old man"

Chapter 1

2 Chronicles 1:1
was strengthened in his rule
"gained complete control over his kingdom". This chapter begins a section about King Solomon's reign (2 Chronicles 1-9), who asks God for wisdom to rule God's people. God is pleased with this request because it is used to serve others. Therefore, God also gives Solomon tremendous wealth and a long life.
Yahweh
This is the name of God that he revealed to his people in the Old Testament.
God was with him
"God helped him"
2 Chronicles 1:2
spoke to all Israel, to the commanders ... heads of the fathers' house
"spoke to the commanders ... heads of the father's house". Here "all of Israel" represent all of Israel.
the commanders of thousands and of hundreds
"the commanders of large military divisions and the commanders of smaller military divisions"
to every prince
"to every leader". Here "prince" means leaders in general, not necessarily the sons of the king.
the heads of the fathers' houses
"the leaders of the families in Israel"
2 Chronicles 1:4
Kiriath Jearim
A little town about 9 miles west of Jerusalem.
pitched a tent
"set up a tent"
2 Chronicles 1:5
Bezalel son of Uri son of Hur
These are names of men.
2 Chronicles 1:6
went up there
"went up to the high place at Gibeon"
2 Chronicles 1:7
Ask! What should I give you?
"Ask for whatever you want from me."
2 Chronicles 1:8
You have shown great covenant faithfulness to David
"You have been very faithful to David"
2 Chronicles 1:9
let your promise to David my father be carried out

1 Chronicles 29:29
written in the chronicles of Samuel the seer, ... and in the chronicles of Gad the seer
These are written accounts that no longer exist.
1 Chronicles 29:30
Recorded there are the deeds
"There men wrote down the things that happened while David was king"
the events that affected him, Israel, and all the kingdoms of the other lands
"all the things that happened to him and to the people of Israel and in the kingdoms of other countries while he was ruling Israel"

"please do what you promised to David my father that you would do"
a people as numerous as the dust of the earth
"countless people"
2 Chronicles 1:10
give me wisdom and knowledge
"cause me to be wise and to know many things"
who can judge your people, who are so many in number?
"no one can judge all of your countless people without your help."
2 Chronicles 1:11
Because this was in your heart
"Because this was your desire"
nor for the life of those who hate you
"nor to be able to kill your enemies"
2 Chronicles 1:12
I will now give you wisdom and knowledge
"I will now cause you to be wise and to know many things"
2 Chronicles 1:13
So Solomon came to Jerusalem
"So Solomon and the people with him went to Jerusalem"
from before the tent of meeting
"from the tent of meeting"
2 Chronicles 1:14
in the chariot cities
A reference to cities which stored his chariots.
2 Chronicles 1:15
The king made silver and gold as common in Jerusalem as the stones
"The king had so much silver in Jerusalem, it was like there was as much silver as there was stones on the ground"
the sycamore trees
A tree that grows fruit that looks like figs.
2 Chronicles 1:16
As for the importation of horses from Egypt and Kue for Solomon
"As for the horses Solomon imported from Egypt and Kue"
Kue
The name of a region. Some think that Kue was the same as Cilicia, in Asia Minor.
2 Chronicles 1:17
six hundred shekels of silver ... 150 shekels
"about 6.6 kilograms of silver ... about 1.7 kilograms". A unit of weight equal to about 11 grams
exported
to send something out of one country into another

Chapter 2

2 Chronicles 2:1

Now

This chapter begins a section on building the temple. It is repeatedly referred to as the "house of God" because Yahweh will dwell in the temple. (2 Chronicles 2 to 4).

commanded the building of a house for Yahweh's name

"commanded his people to build a house where Yahweh may live" or "commanded his people to build a house where they could worship Yahweh"

of a palace for his kingdom

"of a royal palace for his kingdom"

2 Chronicles 2:2

to carry loads

"to carry loads of materials"

2 Chronicles 2:3

Hiram

This is the name of a man.

2 Chronicles 2:4

I am about to build

"I am about to command my people to build"

the bread of the presence

A reference to the 12 loaves of bread that were placed in front of the altar.

new moons

The time of a festival coinciding with the movement of the moon.

This is forever, for Israel

"These are the things Yahweh has commanded Israel to do forever"

2 Chronicles 2:5

God is greater

A reference to God being more important and more powerful than other gods.

2 Chronicles 2:6

who is able to build God a house, since the entire universe and even heaven itself cannot contain him? Who am I to build him a house, except to burn sacrifices before him?

"no one is able to build a house for God because not even

the universe or heaven is big enough to contain him. I am not worthy to build a house for him, except as a place to offer sacrifices to him."

2 Chronicles 2:10

twenty thousand cors

A cor is 220 liters. Twenty thousand cors equals 4,400 cubic meters.

ground wheat

"wheat flour"

twenty thousand baths

A bath is 22 liters. Twenty thousand baths equals 440 cubic meters.

2 Chronicles 2:12

gifted with prudence and understanding

"who is very intelligent and understands many things"

2 Chronicles 2:13

gifted with understanding

"who understand many things" or "who is very wise"

Huram-Abi

This is the name of a man.

2 Chronicles 2:14

fine linen

"high quality cloth"

He is the son of a woman of the daughters of Dan

"His mother is from the tribe of Dan"

2 Chronicles 2:15

of which my master has spoken, let him send these things to his servants

"of which you, my master, have spoken, please send these things to us, your servants". Hiram is showing respect.

2 Chronicles 2:16

you will carry it up to Jerusalem

"you will command your people to take the wood to Jerusalem"

2 Chronicles 2:17

They were found to be 153,600

"There were one hundred and fifty-three thousand six hundred foreigners"

Chapter 3

2 Chronicles 3:1

Then Solomon began to build ... He prepared

"Then Solomon's workers began to build ... They prepared"

Mount Moriah

This is the name of a mountain. The location of the temple was significant. Many events in history occurred there.

Ornan the Jebusite

"Ornan" is the name of a man. "Jebusite" is the name of a people group.

2 Chronicles 3:2

the second day of the second month

"day 2 of month 2." The second month of the Hebrew calendar. This is near the middle of April on Western calendars.

2 Chronicles 3:3

Now

The narrator begins to explain the dimensions and the design of the temple.

sixty cubits ... twenty cubits

"27.6 meters long ... 9.2 meters". A cubit is 46 centimeters

2 Chronicles 3:4

portico

This portico was probably attached to the front part of the wall that surrounded the temple and was made of columns and a roof that leads to and connects with the building's entrance door.

twenty cubits

"9.2 meters"

Solomon overlaid

"Solomon's workers overlaid"

2 Chronicles 3:5

the main hall

This is a reference to a large room, not a hallway.

2 Chronicles 3:6

precious stones

Stones that were beautiful, highly valued, and used for

decorations.

Parvaim

This is probably the name of a region.

2 Chronicles 3:7

beams

A beam is a long heavy piece of wood used to support a building.

2 Chronicles 3:8

six hundred talents

"about 20 metric tons". A talent is 33 kilograms.

2 Chronicles 3:9

fifty shekels

"about a half a kilogram". A shekel is 11 grams.

2 Chronicles 3:11

twenty cubits ... five cubits

"9.2 meters ... 2.3 meters"

2 Chronicles 3:14

Chapter 4

2 Chronicles 4:1

he made

"Solomon's workers made"

twenty cubits ... ten cubits

"20 cubits ... 10 cubits" or "9.2 meters ... 4.6 meters". A cubit is 46 centimeters.

2 Chronicles 4:2

ten cubits ... five cubits ... thirty cubits

"4.6 meters ... 2.3 meters ... 13.8 meters"

the round sea of cast metal

A tank or basin that would hold water. This is metal that was melted then formed in a mold.

from brim to brim

"from one edge to the other"

in circumference

Circumference is the distance or measurement around a circular object or area.

2 Chronicles 4:3

each cubit

"every 46 centimeters"

ten to each cubit

"ten per cubit"

when the sea itself was cast

"when the workers cast the sea itself"

2 Chronicles 4:4

The Sea

This refers to the tank or basin that held water for sacrifices.

was set upon twelve oxen

"was on top of twelve oxen"

twelve oxen

"twelve bronze oxen"

hindquarters

This is the back quarter of the body of an animal with four feet.

2 Chronicles 4:5

thick as the width of a hand

This is about 8 centimeters.

its brim was forged like the brim of a cup, like a lily blossom

"Solomon's workers forged the brim to look like the brim of

blue, purple, and crimson wool

Translate these words as you did in 2 Chronicles 2:7.

fine linen

"high quality cloth"

2 Chronicles 3:15

thirty-five cubits ... five cubits

"16.1 meters ... 2.3 meters". A cubit is 46 centimeters.

the capitals

decorations on top of the pillars

2 Chronicles 3:17

on the right hand ... on the left

"on the right side ... on the left side"

Jakin

Possibly a name to describe God as "The One who establishes."

Boaz

"In him is strength."

a cup, to curve outward like a lily"

three thousand baths

"66 cubic meters". A bath is a unit of volume equal to about 22 liters.

2 Chronicles 4:6

He made ... he put

"Solomon's workers made ... they put"

items used in performing the burnt offering were to be washed in them

"people were to wash the items used in performing the burnt offering in them"

2 Chronicles 4:7

that were made from the instructions for their design

"according to the instructions for their design"

on the right hand ... on the left

"on the right side ... on the left side"

2 Chronicles 4:8

basins

Shallow bowls used for washing.

2 Chronicles 4:9

the great court

"the large court"

2 Chronicles 4:10

on the east side of the temple, facing toward the south

"next to the southeast corner of the temple"

2 Chronicles 4:11

Huram

See how you translated this name in 2 Chronicles 2:13.

the sprinkling bowls

bowls that held blood that was used in the house of God for sprinkling the altar

Huram finished the work that he did

"Huram and the other workers finished the work that they did"

2 Chronicles 4:12

bowl-like capitals

"bowl-shaped tops" or "bowl-shaped upper parts". The upper part of a pillar is called a capital. See 2 Chronicles 3:15.

decorative latticework

"carvings that resembled chains"

2 Chronicles 4:13

the four hundred pomegranates

Translate "pomegranates" as you did in 2 Chronicles 3:16.

2 Chronicles 4:15

one sea and the twelve bulls

This is a large decorative washing container. Translate as you did in 2 Chronicles 4:2-3.

2 Chronicles 4:16

Huram-Abi made

"Huram-Abi and his craftsmen made". Huram is also called Huram-Abi.

other implements

"other tools"

polished bronze

Bronze that the workmen polished so that it would reflect light.

2 Chronicles 4:17

The king had cast them

"The king commanded his workers to cast them"

Zarethan

This is the name of a city.

2 Chronicles 4:18

the weight of the bronze could not be known

"no one even tried to weigh the bronze"

2 Chronicles 4:19

all the furnishings

This refers to all of the bowls and tools that were used in the house of God.

the tables on which the bread of the presence was to be placed

"the tables on which the priests were to place the bread of the presence"

the bread of the presence

A reference to the 12 loaves of bread that were placed in front of the altar. See 2 Chronicles 2:4.

2 Chronicles 4:21

the flowers, the lamps

The "flowers" and "lamps" were part of the lampstands.

the tongs

A tool made from two sticks of wood or metal connected at one end and used for picking up objects.

2 Chronicles 4:22

Also the lamp trimmers ... were all made of pure gold

"The workers also made the lamp trimmers ... out of pure gold"

lamp trimmers

These would have been used to trim the wicks of the lamps.

its inner doors ... were made of gold

"the workers made its inner doors ... out of gold"

Chapter 5

2 Chronicles 5:1

When all the work that Solomon did for the house of Yahweh was completed, Solomon brought

"When Solomon's workers completed all of the work for the house of Yahweh, they brought". Everything from the tent was moved into the new temple and was done in a special way.

treasuries

storerooms, rooms where things are kept or stored

2 Chronicles 5:2

assembled the elders of Israel

"called together the leaders of Israel"

all the heads of the tribes

"all the leaders of the tribes"

2 Chronicles 5:3

All the men of Israel

This may refer either 1) to the people whom Solomon called to Jerusalem and who are listed in 5:2 or 2) to those who traveled to Jerusalem for the feast, not necessarily to every male person who lived in Israel.

at the feast, which was in the seventh month

This is the Festival of Shelters which is on the fifteenth day of the seventh month of the Hebrew calendar, near the beginning of October on Western calendars.

2 Chronicles 5:5

furnishings

See how you translated this in 2 Chronicles 4:19.

2 Chronicles 5:6

all the assembly of Israel

Here "all" is a generalization meaning very many Israelites.

sacrificing sheep and cattle that could not be counted

"sacrificing more sheep and cattle than anyone could count"

2 Chronicles 5:8

poles by which it was carried

"poles by which the priests carried it"

2 Chronicles 5:9

their ends were seen ... they could not be seen

"people could see their ends ... people could not see them"

to this day

This means the day on which the writer wrote.

2 Chronicles 5:10

There was nothing in the ark except the two tablets ... Egypt

"The only things in the ark were the two tablets ... Egypt"

2 Chronicles 5:12

Asaph, Heman, Jeduthun

These are names of men.

sons and brothers

"sons and other relatives"

cymbals

Two thin, round metal plates that are hit together to make a loud sound.

2 Chronicles 5:13

making one sound to be heard for praising and thanking Yahweh

"making one sound as they praised and thanked Yahweh"

raised their voices

"sang loudly"

for his covenant loyalty endures forever

"for he is faithful forever"

Then the house, the house of Yahweh, was filled with a cloud

"Then a cloud filled the house of Yahweh"

Chapter 6

2 Chronicles 6:1

Yahweh has said that he

"Yahweh, you have said that you". Solomon dedicated the temple with a prayer asking God to honor the temple. It was common to dedicate something important to God when it was completed.

in thick darkness

"in great darkness"

2 Chronicles 6:2

I have built you a lofty residence

"I and your people have built you a lofty residence"

a lofty residence

a magnificent house, appropriate for someone who is very important

2 Chronicles 6:3

while all the assembly of Israel was standing

"while the people of Israel there were standing"

2 Chronicles 6:4

May Yahweh, the God of Israel, be praised

"Praise Yahweh, the God of Israel"

David my father

King Solomon actually was one of King David's sons.

has fulfilled it

"has ensured that he fulfilled his promises"

with his own hands

"by his own power"

2 Chronicles 6:5

in order for my name to be there

"for people to worship me there". His name being there represents people recognizing his greatness and worshipping him.

to be prince over my people Israel

"to rule my people Israel"

2 Chronicles 6:6

so that my name might be there

"so that people might worship me there". This represents people recognizing his greatness and worshipping him.

to be over my people Israel

"to rule my people Israel"

2 Chronicles 6:7

it was in the heart of David my father

"David my father desired"

for the name of Yahweh

"for Yahweh's reputation"

2 Chronicles 6:8

it was in your heart ... for it to be in your heart

"you desired ... to desire to do that"

In that it was in your heart

"Because it was in your heart"

2 Chronicles 6:9

one who will come from your loins

"one who will be your own offspring."

2 Chronicles 6:10

has carried out the word that he had said

"has done exactly what he said he would do"

I have arisen in the place of David my father

"I have gained the power that David my father had"

I sit on the throne of Israel

"I rule over Israel"

2 Chronicles 6:11

in which is Yahweh's covenant, which

"in which are the tablets on which Yahweh wrote the terms of the covenant that"

2 Chronicles 6:12

in the presence of all the assembly of Israel

"in front of the people of Israel who had gathered there"

spread out his hands

"raised his hands." This shows that he was praying.

2 Chronicles 6:13

five cubits long, five cubits wide, and three cubits high

"two and one-third meters long, two and one-third meters wide, and one and one-half meters high"

2 Chronicles 6:14

on the earth, who keeps covenant and steadfast love with your servants

"on the earth. You keep your promise to love your servants"

walk before you with all their heart

"live wholeheartedly the way that you want them to"

2 Chronicles 6:15

you who have kept with your servant David my father, what you promised him

"you who have done what you promised your servant David my father"

you spoke with your mouth

"you yourself spoke"

and have fulfilled it with your hand

"and, by your power, have fulfilled what you said"

as it is today

This refers to the day when Solomon was saying this prayer.

2 Chronicles 6:16

carry out what you have promised

"please do what you have promised"

You will not fail to have a man

"you will always have a descendant"

a man in my sight to sit on the throne of Israel

The phrase "in my sight" implies that God would choose the man and the man would want to obey God.

to sit on the throne of Israel

"to rule over Israel"

to walk in my law, as you have walked before me

"to be faithful to my law as you have been faithful to me"

2 Chronicles 6:17

let your word be confirmed, which you have spoken to your servant David

"I want you to make come true the word that you have spoken to your servant David"

let your word be confirmed

"confirm your promise"

2 Chronicles 6:18

But will God actually live with mankind on the earth?

"But it surely cannot be that God will actually live on the earth!"

you—how much less can this temple that I have built

"you, so this temple that I have built certainly cannot contain you"

this temple that I have built

"this temple that your people have built under my leadership"

2 Chronicles 6:19

respect this prayer of your servant and his plea
"respect me, your servant, as I make this plea"
listen to the cry and prayer that your servant prays before you
"listen to me, your servant, as I call for you to help me"

2 Chronicles 6:20

May your eyes be open toward this temple
"Please watch over this temple"

day and night
"all the time"

where you promised to put your name
"where you promised to be"
the prayer your servant prays toward this place
"the prayer that I, your servant, pray toward this place"

2 Chronicles 6:21

So listen to the pleas of your servant and of your people Israel
"So listen to my pleas and the pleas of your people Israel"
when you listen, forgive
"when you hear our prayers, please forgive our sins"

2 Chronicles 6:22

is required to swear an oath
"someone requires him to swear an oath"
this house

This refers to the temple.

2 Chronicles 6:23

bringing what he has done upon his own head
"punishing him as he deserves"
upon his own head
"on him"

give to him according to his righteousness
"give him what he deserves because he is innocent"

2 Chronicles 6:24

When your people Israel are defeated by an enemy
"When an enemy defeats your people Israel"
because they have sinned against you
"because your people Israel have sinned against you"
if they turn back to you
"if they submit to you again"

confess your name
"confess that they have sinned against you"

seek favor before you
"ask you to forgive them"

2 Chronicles 6:25

please listen from the heavens
"please honor their prayer" or "please answer their prayer"
bring them back to the land that you gave to them and to their
ancestors
"bring them back to their own land"

2 Chronicles 6:26

When the skies are shut up and there is no rain
"When you do not allow rain to fall from the skies"
turn from their sin
"stop committing their sins"

2 Chronicles 6:27

the good way in which they should walk
"the good way that they should live"
your land, which you have given to your people as an inheritance
"your land, which you have given to your people to own
forever"

2 Chronicles 6:28

blight or mildew
These are agricultural terms referring to the death of crops
from either too little or too much rain.

locusts or caterpillars

A "locust" is a type of grasshopper that causes destruction
by eating crops.

2 Chronicles 6:29

prayers and pleas
These words emphasize that the person is sincere as he
makes his pleas.

knowing the plague and sorrow in his own heart
"knowing the sin and sorrow in his own heart"

he spreads out his hands toward this temple

A way of showing that they were praying to the God of the
temple. See 2 Chronicles 6:12.

2 Chronicles 6:30

for all his ways
"for what he has done"

2 Chronicles 6:31

so that they may walk in your ways
"so that they may live as you want them to"

2 Chronicles 6:32

who—because of your great name, your mighty hand, and your
outstretched arm—comes

"who hears about your great name, your mighty hand, and
your outstretched arm—if he comes"

your great name
"your greatness"

your mighty hand, and your outstretched arm

These two phrases refer to God's power.

prays toward this house

Praying toward Yahweh's temple shows that one is praying
to Yahweh.

2 Chronicles 6:33

as do your own people Israel
"as your own people Israel know your name and fear you"
this house I have built is called by your name
"you own this house that I have built"

2 Chronicles 6:34

Suppose that your people go out ... suppose that they pray
Solomon speaks about events that could happen in the
future and can be connected to his request in verse 35.

they pray to you toward this city ... and toward the house

Praying toward Jerusalem and the temple shows that they
are praying to Yahweh.

2 Chronicles 6:35

to their prayer, their request
"to what they request when they pray to you"

help their cause

This refers to helping them fight against their enemies.

2 Chronicles 6:36

Suppose they sin ... suppose that you are angry

The situations he describes in verses 36-38 are conditions
for what he requests verse 39.

so that the enemy carries them away

"so that the enemy forces them to leave"

2 Chronicles 6:37

where they have been exiled

"where their enemies have taken them as exiles"
seek favor from you
"beg you to be merciful to them"
We have acted perversely and sinned. We have behaved wickedly
These two sentences emphasize how bad the people's actions were.
2 Chronicles 6:38
they return to you with all their heart and with all their soul
"they submit to you again completely"
where they took them as captives
"where their enemies took them as captives"
that they pray toward their land
"that they pray facing their land"
toward the city that you chose
This refers to Jerusalem.
2 Chronicles 6:40
let your eyes be open
"please pay attention to us"
let your ears be attentive to the prayer

Chapter 7

2 Chronicles 7:1
the house
"the temple"
2 Chronicles 7:3
they bowed down with their faces to the ground on the stone pavement
"they lay down on the ground with their faces touching the stone pavement". This is a position of humility and worship.
his covenant loyalty endures forever
"God will always be loyal to us because of his covenant"
2 Chronicles 7:4
all the people
This refers either to the people whom Solomon called to Jerusalem and are listed in 2 Chronicles 5:2 or to those who traveled to Jerusalem for the feast, not necessarily to every person who lived in Israel.
2 Chronicles 7:6
each standing where they serve
"each standing in their appointed place"
the Levites also with instruments of music of Yahweh
"the Levites also stood with instruments of music of Yahweh"
2 Chronicles 7:7
the bronze altar that he had made
"the bronze altar that he had commanded someone to make"
was not able to hold the burnt offerings, the grain offerings, and the fat
"was not able to hold the large amount of burnt offerings, grain offerings, and fat"
2 Chronicles 7:8
from Lebo Hamath to the brook of Egypt
"from Lebo Hamath in the north to the brook of Egypt in the south". People from every part of Israel were at the festival.
2 Chronicles 7:9
a solemn assembly
This was a special religious gathering.
they kept the dedication of the altar

"please listen to the prayer"
to the prayer that is made in this place
"to the prayer that we make in this place"
2 Chronicles 6:41
arise, Yahweh God, to your resting place
"arise, Yahweh God, and come to your resting place"
the ark of your strength
"the ark, which is a symbol of your power"
Let your priests ... be clothed with salvation
"Let your priests ... know that you have saved them"
2 Chronicles 6:42
do not turn the face of your anointed away from you
"do not reject your anointed one"
your anointed
"the one you anointed"
Keep in mind your acts of covenant loyalty for David, your servant
"Remember what you have done for David, your servant, because of your covenant loyalty"

"celebrated the dedication."
2 Chronicles 7:10
the twenty-third day of the seventh month
The seventh month of the Hebrew calendar and near the middle of October on Western calendars.
to their tents
"to their homes". This refers to people's homes, which were houses, not tents.
with glad and joyful hearts
"with very glad hearts"
because of the goodness that Yahweh had shown
"because Yahweh had shown wonderful goodness"
Israel, his people
"Israel, God's people." This emphasizes God's faithfulness to Israel.
2 Chronicles 7:11
Solomon finished the house of Yahweh and the king's house
"the workers whom Solomon commanded finished the house of Yahweh and Solomon's own house"
the king's house
"the royal palace,". Where Solomon himself lived.
Everything that came into Solomon's heart to make
"Everything that Solomon desired to make"
he successfully carried out
"he caused to be done successfully"
2 Chronicles 7:12
by night
"at night". God appeared again to Solomon in a dream and said the temple was acceptable and he honored it with his presence. He would remain as long as Israel obeyed him. If they worshiped other gods and idols he would let their enemies destroy the temple.
a house of sacrifice
"the house where people will offer sacrifices to me"
2 Chronicles 7:13
Suppose that I shut up the heavens so that there is no rain
"Suppose that I do not allow the rain to fall from the skies".
See how you translated this in 2 Chronicles 6:26.

devour the land
This represents the plants and crops on the land.
if I send plague among my people
"if I cause my people to have diseases"
2 Chronicles 7:14
who are called by my name
"who belong to me"
seek my face
"beg me to forgive them"
turn from their wicked ways
"stop their wicked behavior"
heal their land
"make their land good again"
2 Chronicles 7:15
my eyes will be open
"I will pay attention to you"
my ears attentive to the prayers
"I will listen to the prayers"
the prayers that are made in this place
"to the prayers that you make in this place"
2 Chronicles 7:16
that my name may be there forever
"that I may be there forever"
My eyes and my heart will be there every day
"I will watch and protect it forever". This implies that he
will protect his temple.
2 Chronicles 7:17
As for you
Here "you" refers to King Solomon.
if you walk before me as David your father walked
"If you obey me as David your father did"
David your father
Solomon was one of David's sons.
keeping my statutes and my decrees
"obeying my statutes and my decrees"

Chapter 8

2 Chronicles 8:1
It came about
This phrase marks the beginning of a new part of the story.
Solomon achieved many victories when he was king and
Israel is at its height of power.
Solomon had built the house of Yahweh and his own house
"Solomon caused the house of Yahweh and his own house
to be built".
2 Chronicles 8:2
Hiram
"Hiram, the king of Tyre" or "King Hiram". See how you
translated his name in 2 Chronicles 2:11.
Solomon rebuilt the towns that Hiram had given to him
"Solomon commanded and the people rebuilt the towns
that Hiram had given to him"
2 Chronicles 8:3
Solomon attacked Hamath Zobah
"Solomon's army attacked the town of Hamath Zolbah"
2 Chronicles 8:4
He built Tadmor in the wilderness
"Solomon caused the town of Tadmor in the wilderness to
be rebuilt". Tadmor was north of Israel, in modern-day

2 Chronicles 7:18
I will establish the throne of your kingdom
"I will make descendants of yours rule over your kingdom".
A descendant of yours will never fail to be ruler in Israel
"One of your descendants will always be ruler in Israel"
2 Chronicles 7:19
But if you turn away
"But if you stop worshiping me"
you turn away
To all the people of Israel, or to Solomon and his
descendants.
2 Chronicles 7:20
I will uproot them from out of my ground that I have given them
"I will make them leave the land I have given them"
that I have set apart for my name
"that I have set apart for myself"
I will cast away from before me
"I will reject it"
I will make it a proverb and a joke among all the peoples
"because of what I do to it, all the nations will mock and
ridicule it"
2 Chronicles 7:21
will be appalled
"will be amazed"
will hiss
This shows that they are appalled by what happened to the
temple
2 Chronicles 7:22
they abandoned Yahweh
"they were unfaithful to Yahweh"
who had brought their ancestors out of the land of Egypt
This phrase tells why they should have worshiped God.
they laid hold of other gods
"they chose to be loyal to other gods"

Syria.
storage cities
"supply cities." These are cities where the government
stored food or supplies.
2 Chronicles 8:5
Beth Horon the Upper and Beth Horon the Lower
"Beth Horon of the Hill and Beth Horon of the Valley".
These were two cities in Judah.
2 Chronicles 8:6
Baalath
This was a city in Israel.
all the lands under his rule
"all the lands that he ruled"
2 Chronicles 8:8
their descendants who were left after them in the land
"after those people died, their descendants who remained
in the land"
which they are to this day
"and their descendants are still forced laborers even now"
to this day
This refers to the time when the book of 2 Chronicles was
written. See 2 Chronicles 5:9.

2 Chronicles 8:11

the daughter of Pharaoh

"his wife, the daughter of Paharaoh"

to the house that he had built for her

"the house that he had his workers build for her"

David king of Israel

David was Solomon's father and had been king before Solomon.

because wherever the ark of Yahweh has come is holy

"because the ark of Yahweh was brought into that house, and wherever the ark of Yahweh has come is holy"

2 Chronicles 8:12

his altar that he had built

"on Yahweh's altar that Solomon had his workers build"

the portico

"the entrance to the temple." This was a covered porch supported by columns, attached to the front of the temple.

2 Chronicles 8:13

following the directions

"obeying the directions"

the directions found in the commandment of Moses

"what Moses had commanded them"

the set festivals three times every year

"the three festivals that they were to celebrate every year"

the Festival of Shelters

"the Festival of Tents." Each year when they harvested their crops, they stayed in temporary shelters in their gardens.

2 Chronicles 8:14

Chapter 9

2 Chronicles 9:1

She came with a very long caravan

"a very large group of servants". Solomon was famous because of his wisdom and tremendous wealth.

all that was in her heart

"everything she wanted to know"

2 Chronicles 9:2

there was no question that he did not answer

"he answered every question"

2 Chronicles 9:3

When the queen of Sheba saw Solomon's wisdom and the palace that he had built

"When the queen of Sheba realized how wise Solomon was, and when she saw the palace that he had built"

the palace that he had built

"the palace that Solomon had his workers build"

2 Chronicles 9:4

the seating of his servants

Where his servants lived or how his servants sat around the table.

his cupbearers

"his wine servers." These were servants who tasted the king's wine to make sure that there was no poison in it.

there was no more breath in her

"she was completely amazed"

2 Chronicles 9:5

I heard in my own land

"I heard while I was in my own land"

your words and your wisdom

In keeping with the decrees of his father David

"According to the decrees of his father David"

He also appointed the gatekeepers by their divisions to every gate

"He also appointed groups of gatekeepers to each gate" gatekeepers

These were Levites who guarded the gates.

2 Chronicles 8:15

These people did not deviate from the commands

"These people carefully obeyed the commands"

2 Chronicles 8:16

All the work ordered by Solomon was completed

"They completed all the work that Solomon had ordered"

from the day the foundation of the house of Yahweh was laid

"from the day they built the foundation of the house of Yahweh"

until it was finished

"until they finished building the temple"

2 Chronicles 8:17

Ezion Geber and then to Elath on the coast

"the towns of Ezion Geber and Elath, on the coast of the Sea of Reeds". These are towns along the Sea of Reeds, which had ports where ships could stop.

2 Chronicles 8:18

Ophir

This is the name of a place. Its location is not known.

450 talents of gold

"about sixteen thousand kilograms of gold" or "about fifteen metric tons of gold"

"your wise words"

2 Chronicles 9:6

now my eyes have seen it

"now I have seen it for myself"

Not half was told me about the greatness of your wisdom and wealth

"They did not tell me about even half of the greatness of your wisdom and wealth"

2 Chronicles 9:7

How blessed are your men

"Your people are greatly blessed"

how blessed are your servants who constantly stand before you

"your servants who constantly stand before you are greatly blessed"

they hear your wisdom

"they hear the wise things that you say"

2 Chronicles 9:8

who has taken pleasure in you, who placed you on his throne

"because he is pleased with you and placed you on his throne"

who placed you on his throne, to be king for Yahweh your God

"who gave you authority to rule as he does, to represent Yahweh your God as king"

in order to establish them forever

"in order to help them forever" or "in order to make them a nation forever"

for you to do justice and righteousness

"for you to rule fairly and righteously"

2 Chronicles 9:9

120 talents

"about four thousand kilograms of gold" or "about four metric tons of gold". A unit of weight equal to about 33 kilograms.

2 Chronicles 9:10

Hiram

"Hiram, the king of Tyre" or "King Hiram". See how you translated his name in 2 Chronicles 2:11.

Ophir

This is the name of a place. Its location is not known. See 2 Chronicles 8:18.

algum wood

Algum is a kind of tree that grows in Lebanon. King Hiram sent this to Solomon. See 2 Chronicles 2:8.

2 Chronicles 9:11

the king made steps ... well as harps and lutes

"the king had his workers make the steps .. as well as harps and lyres"

No wood like this had been seen before in the land of Judah

"No one had seen wood like this before in the land of Judah"

2 Chronicles 9:13

in one year

Each year or a particular year.

666 talents of gold

"about twenty-two thousand kilograms of gold" or "about twenty-two metric tons of gold"

2 Chronicles 9:15

beaten gold

"gold that people had beaten into thin sheets"

Six hundred shekels of gold went into each one

"They made each shield out of six hundred shekels of gold"

Six hundred shekels of gold

"Six and one half kilograms of gold". A shekel is a unit of weight equal to about 11 grams. The word "shekels" does not appear here in the Hebrew text. Some modern versions assume instead the unit called bekah, which was equivalent to only a half shekel.

2 Chronicles 9:16

Three minas of gold went into each shield

"They made each shield out of three minas of gold"

Three minas of gold

"One and three-quarters kilograms of gold". A mina is about 600 grams.

the king put them

"King Solomon's workers put them"

the House of the Forest of Lebanon

"the Hall of the Forest of Lebanon" or this was the name of his whole palace. The palace was built of trees from Lebanon.

2 Chronicles 9:17

the king made a great throne

"the king had his workers make a great throne"

a great throne of ivory

"a great throne decorated with ivory"

ivory

Ivory is the hard, white substance from the tusks or teeth of animals, like the elephant, walrus, or hippopotamus.

2 Chronicles 9:18

two lions

"two statues of lions"

2 Chronicles 9:20

silver was not considered valuable in Solomon's days

"people did not value silver so much". Silver was so common that if a king wanted to show his wealth, he would use gold.

in Solomon's days

"when Solomon ruled"

2 Chronicles 9:21

a fleet of ships of Tarshish

"a group of ships that travel on the ocean"

along with the servants of Hiram

"along with Hiram's fleet of ships"

apes and baboons

"animals from far away". It is not certain whether "apes" refers to apes, baboons, or monkeys or whether "baboons" refers to baboons or peacocks.

2 Chronicles 9:23

All the kings of the earth

"Kings from around the world"

sought the presence of Solomon

"wanted to visit Solomon" or "came to visit Solomon"

to hear his wisdom, which God had put in his heart

"to hear him speak the wise words that God had enabled him to speak"

2 Chronicles 9:24

year after year

"every year"

2 Chronicles 9:25

stalls

This is a small enclosure where horses are kept.

2 Chronicles 9:27

as much as the stones on the ground

To emphasize that there was such a great amount of silver.

2 Chronicles 9:28

They brought horses for Solomon from Egypt and from all the lands

"Horses were brought to Solomon from Egypt and from many other places"

2 Chronicles 9:29

first and last

"from the beginning to the end of his reign"

are they not written ... (which also had information about Jeroboam son of Nebat)?

"they are written ... (which also had information about Jeroboam son of Nebat.)" or "people have written about them ... (which also had information about Jeroboam son of Nebat)."

The History of Nathan the Prophet ... The Prophecy of Ahijah the

Shilonite ... The Visions of Iddo the Seer

These are the names of writings that existed when 2

Chronicles was written, but they do not exist now.

Ahijah the Shilonite

This is a prophet from Shiloh who predicted that the nation of Israel would be divided into two kingdoms.

2 Chronicles 9:31

He lay down with his ancestors

"He died"

Chapter 10

2 Chronicles 10:1

all Israel was coming

"the men of Israel were coming". This begins a section on King Rehoboam. (2 Chronicles 10-12)

2 Chronicles 10:3

they sent and called him

"the men of Israel sent for Jeroboam"

Jeroboam and all Israel came

"Jeroboam and all Israel came to Rehoboam"

2 Chronicles 10:4

made our yoke difficult

"treated us cruelly" or "forced us to work very hard". The people asked Solomon's son, Rehoboam, to reduce the heavy taxes and the forced labor Solomon had demanded but Rehoboam refused. He did not follow the advice of the men who had been councilors of his father Solomon. So the ten northern tribes broke off and made Jeroboam their king. They were called "Israel" and Rehoboam's kingdom was called Judah. This will cause confusion between the two.

make your father's hard work easier, and lighten the heavy yoke that he put on us

"make the hard work that your father gave us easier, and do not treat us as harshly as he did"

2 Chronicles 10:6

the old men who had stood before Solomon

"the old men who counseled Solomon"

to bring an answer to these people

"to answer these people"

2 Chronicles 10:8

Rehoboam ignored the advice

"Rehoboam did not follow the advice"

who had grown up with him, who stood before him

"who were his long-time friends, and who advised him."

2 Chronicles 10:10

My little finger is thicker than my father's waist

"I rule much more harshly than my father ever did"

2 Chronicles 10:11

I will add to your yoke

"I will force you to work harder"

I will punish you with scorpions

"I will punish you much more harshly"

2 Chronicles 10:14

made your yoke heavy, but I will add to it

"treated you cruelly, but I will be more cruel"

Chapter 11

2 Chronicles 11:1

the house of Judah and Benjamin

"all the soldiers from the tribes of Judah and Benjamin".

This refers to the tribes of Judah and Benjamin.

chosen men who were soldiers

"of the best soldiers"

2 Chronicles 11:2

the word of Yahweh came ... saying

"Yahweh spoke this message ... and he said"

the man of God

"the man who belongs to God"

2 Chronicles 10:15

So the king did not listen to the people

"So the king did not do what the people had asked him to do"

it was a turn in events brought about by God

"God caused things to happen like this"

that Yahweh might carry out his word ... Nebat

"that Yahweh might do according to the message that he told Ahijah the Shilonite to tell Jeroboam son of Nebat"

his word that Ahijah the Shilonite had spoken to Jeroboam son of Nebat

This refers to the message that God gave Ahijah to tell Jeroboam.

Ahijah the Shilonite ... Jeroboam son of Nebat

See how you translated these names in 2 Chronicles 9:29.

2 Chronicles 10:16

the king did not listen to them

"the king did not do what they had asked him to do"

What share do we have in David? We have no inheritance in the son of Jesse

"We have no share in David. We will not have anything to do with the descendants of the son of Jesse". The people imply that since they do not belong to David's family, they are not obligated to support David's grandson, King Rehoboam.

We have no inheritance in the son of Jesse

"We will not receive any inheritance from the son of Jesse"

Each of you should go back to his tent

"Go to your homes, people of Israel"

Now see to your own house, David

"Now take care of your own kingdom, descendant of David"

2 Chronicles 10:18

Adoniram

Adoniram is the name of a man. In the Hebrew text, his name was written as Adoram.

who was over the forced laborers

"who was in charge of the forced laborers"

stoned him to death with stones

"killed Adoniram by stoning him"

2 Chronicles 10:19

against the house of David

"against the kings descended from David"

to this day

"even now". This refers to the time when the author wrote this book. See how you translated this in 2 Chronicles 5:9.

2 Chronicles 11:3

all Israel in Judah and Benjamin

"all of the Israelites in the tribes of Judah and Benjamin"

2 Chronicles 11:4

your brothers

A reference to the ten northern tribes. Yahweh emphasizes the family relationship between all of the tribes.

2 Chronicles 11:5

Rehoboam lived in Jerusalem and built cities

"Rehoboam lived in Jerusalem and had his workers build cities"

2 Chronicles 11:10

Zorah, Aijalon

These are the names of cities. Rehoboam felt it necessary to strengthen Judah's military defenses. Without the help of the northern tribes, Judah did not really have much power to defend itself from outside attacks.

2 Chronicles 11:11

He fortified the fortresses

"He strengthened the defenses of the fortified cities"

2 Chronicles 11:12

made them very strong

"made the cities very strong."

Judah and Benjamin belonged to him

Rehoboam was in control of the tribes of Judah and Benjamin.

2 Chronicles 11:13

The priests and the Levites ... went over to him from within their borders

"The priests and Levites ... traveled from within their borders to join Rehoboam."

2 Chronicles 11:14

pasturelands

lands used for animals

Jeroboam and his sons had driven them away

"Jeroboam and his sons had forced them to leave"

act as the priests of Yahweh

"do their duties as priests of Yahweh"

2 Chronicles 11:15

the goat and calf idols he had made

"the goat idols and calf idols that he had his craftsmen

make"

2 Chronicles 11:16

People from all the tribes of Israel came after them

"People ... came to Jerusalem after the Levites". When the author speaks about Israel, he is now referring almost exclusively to the northern kingdom of Israel and not the united nation of Israel.

those who set their hearts to seek Yahweh

"those who had determined to seek Yahweh"

to seek Yahweh

"to worship Yahweh"

2 Chronicles 11:17

made Rehoboam son of Solomon strong

"supported Rehoboam son of Solomon as king"

they walked for three years in the way of David and Solomon

"they followed the example of David and Solomon for three years"

2 Chronicles 11:20

Rehoboam took Maakah

"Rehoboam married Maakah"

Abijah, Attai, Ziza, and Shelomith

These are the names of men.

2 Chronicles 11:22

he had the thought of making him king

"he had thought of making Abijah king."

2 Chronicles 11:23

he scattered all his sons throughout all the land of Judah and Benjamin to every fortified city

"he sent all his sons throughout all the land to every fortified city of Judah and Benjamin,"

Chapter 12

2 Chronicles 12:1

when Rehoboam's reign was established

"when Rehoboam had established his reign"

all Israel with him

"all the Israelite people whom he ruled also abandoned the law of Yahweh". The safety of Israel and Judah was dependent upon the people worshiping Yahweh and not upon their military power. Because Rehoboam deserted the worship of God, God allowed the king of Egypt to take all of the wealth Solomon had stored up.

2 Chronicles 12:2

in the fifth year of King Rehoboam

"in the fifth year that Rehoboam was king"

Shishak, king of Egypt, came up against Jerusalem

"Shishak, king of Egypt, and his army with him, came to attack Jerusalem"

2 Chronicles 12:3

Soldiers without number

"Many soldiers"

Libyans, Sukkites, and Cushites

These are people from Libya, Sukki, and Ethiopia. The location of Sukki is uncertain, but it may be a region in Libya.

2 Chronicles 12:5

Shemaiah

See how you translated this word in 2 Chronicles 11:2.

so I have also given you over into Shishak's hand

"so I have enabled Shishak to defeat you"

2 Chronicles 12:7

they had humbled themselves

"the princes of Israel and the king had humbled themselves"

the word of Yahweh came ... saying

"Yahweh spoke this message ... and he said"

I will deliver them to some extent

Yahweh will permit Shishak to attack Jerusalem, but he will deliver them from total destruction or that Yahweh will deliver the people of Jerusalem before Shishak can completely destroy the city.

my anger will not pour out on Jerusalem

"I will not express my anger against Jerusalem"

by means of Shishak's hand

"by means of Shishak"

2 Chronicles 12:9

came up against

"came to attack". See how you translated this in 2 Chronicles 12:2.

the house of Yahweh

"the temple of Yahweh"

the shields of gold that Solomon had made

"the shields of gold that Solomon had his craftsmen make"

2 Chronicles 12:10

in their place

"in place of the shields of gold"

entrusted them into the hands of the commanders
"made them the responsibility of the commanders"
who guarded the doors to the king's house
"who guarded the entrance to the king's house"
2 Chronicles 12:11
the guards would carry them
"the guards would carry the shields"
2 Chronicles 12:12
Yahweh's anger turned away from him, so as not to destroy him completely
"Yahweh was no longer angry with him and so did not destroy him completely"
besides, there was
"in addition, there was"
2 Chronicles 12:13
so that he might put his name there
"so that he might dwell there" or "so that it might belong to him"
2 Chronicles 12:14

Chapter 13

2 Chronicles 13:1
In the eighteenth year of King Jeroboam
"In the eighteenth year that Jeroboam was king"
2 Chronicles 13:2
Macaiah, the daughter of Uriel of Gibeah
"Uriel" is the name of a man.
There was war between Abijah and Jeroboam
"There was war between the army of Abijah and the army of Jeroboam"
2 Chronicles 13:3
400,000 chosen men ... 800,000 chosen men
"400,000 skilled men ... 800,000 skilled men"
2 Chronicles 13:5
Do you not know ... by a covenant of salt?
"You know very well ... by a covenant of salt."
a covenant of salt
This phrase seems to mean "a permanent covenant."
2 Chronicles 13:7
base fellows
"wicked men,"
2 Chronicles 13:8
the kingdom of Yahweh
This is a reference to a united Israel as it existed in the time of David and Solomon.
that is held within the hand of the descendants of David
"which only the descendants of David have the authority to rule". Abijah is claiming only the descendants of David can rule Yahweh's kingdom.
the golden calves that Jeroboam made
"the golden calves that Jeroboam had his craftsmen make"
2 Chronicles 13:9
But did you not drive out ... as the people of other lands do?
"But you drive out ... as the people of other lands do."
a priest of what are not gods
"a priest of idols that are not really gods"
2 Chronicles 13:10
as for us
This refers to the people of the southern kingdom of Judah.

he did not fix his heart to seek Yahweh
"he was not committed to worship Yahweh"
2 Chronicles 12:15
first and last
"everything that he did"
are they not written ... Jeroboam?
"they are written ... Jeroboam."
Shemaiah ... Iddo
These are the names of men.
the constant wars between Rehoboam and Jeroboam
"the wars in which Rehoboam's army and Jeroboam's army constantly engaged"
2 Chronicles 12:16
Rehoboam lay down with his ancestors
"Rehoboam died"
was buried in the city of David
"people buried him in the city of David"
became king in his place
"became king instead of Rehoboam"

who are at their work
"who are working"
2 Chronicles 13:11
the bread of the presence
This refers to twelve loaves of bread that the priests placed on a golden table in the tabernacle as a sacrifice to God.
they also tend the lampstand
"they also take care of the lampstand"
for them to burn every evening
"and light the lamps every evening"
2 Chronicles 13:12
God is with us at our head
"God is with us as our leader"
do not fight against Yahweh
Abijah speaks of the army of Israel fighting against the army of Judah as if they were fighting against Yahweh himself.
2 Chronicles 13:14
When Judah looked back
"When the soldiers of Judah looked back"
the fighting was both in front of them and behind them
"the army of Israel was fighting them from the front and from the back"
2 Chronicles 13:15
God struck Jeroboam and all Israel before Abijah and Judah
"God enabled Abijah and the army of Judah to defeat Jeroboam and all Israel". Trusting in God, King Abijah of Judah was able to overcome the army of Israel even though it was twice as big as his army.
all Israel
"the entire army of Israel"
2 Chronicles 13:16
fled before Judah
"fled before the army of Judah"
God gave them into the hand of Judah
"God enabled Judah to defeat the people of Israel"
2 Chronicles 13:17
killed them with great slaughter

"slaughtered many of their soldiers"
2 Chronicles 13:18
the people of Israel were subdued
"the army of Judah subdued the people of Israel"
2 Chronicles 13:19
Abijah pursued
"Abijah chased after"
Jeshanah ... Ephron
These are the names of cities.
2 Chronicles 13:20

Chapter 14
2 Chronicles 14:1
Abijah lay down with his ancestors
"Abijah died"
they buried him
"people buried him"
became king in his place
"became king instead of Abijah". This chapter begins the section about King Asa. (2 Chronicles 14-16).
In his days
"During his reign"
the land was quiet ten years
"there was peace in the land for ten years"
2 Chronicles 14:2
what was good and right in the eyes of Yahweh his God
"what Yahweh judged to be good and right"
2 Chronicles 14:3
He broke down the stone pillars and cut down the Asherah poles
"He had his people break down the stone pillars and cut down the Asherah poles"
2 Chronicles 14:4
He commanded Judah to seek Yahweh
"He commanded the people of Judah to worship Yahweh"
2 Chronicles 14:5
The kingdom had rest under him
"The kingdom had peace while he was king"
2 Chronicles 14:7
Asa said to Judah
"Asa said to the people of Judah"
peace on every side
"peace all around." Judah was at peace with all of the surrounding nations.
So they built

Chapter 15
2 Chronicles 15:1
The Spirit of God came on Azariah
"The Spirit of God gave Azariah the ability to prophesy"
2 Chronicles 15:2
he will be found by you
"you will find him"
2 Chronicles 15:3
Israel was without the true God
"The people of Israel did not worship the true God"
without a teaching priest
"without a priest who taught them"
2 Chronicles 15:4
he was found by them

Yahweh struck him, and he died
"Yahweh caused Jeroboam to become ill, and he died"
2 Chronicles 13:21
he took fourteen wives for himself
"he married fourteen women"
2 Chronicles 13:22
his behavior, and words
"his behavior, and the things that he said"
are written in the history of the prophet Iddo
"are in the history that the prophet Iddo wrote"

"So they built the cities"
2 Chronicles 14:9
Zerah
This is the name of a man.
Mareshah
This is the name of a place.
2 Chronicles 14:10
Asa went out to meet him
"Asa led his army out to meet him in battle". Trusting in Yahweh, Asa was able to defeat the army of Nubia. Trust in Yahweh is more important than military might.
2 Chronicles 14:11
in your name
"by your authority"
do not let man defeat you
"do not let man defeat your people". Since they are fighting in Yahweh's name, Asa speaks as if Zerah were to defeat Yahweh himself.
2 Chronicles 14:12
Yahweh struck the Cushites before Asa and Judah
"God enabled Asa and the army of Judah to defeat the Cushites"
2 Chronicles 14:13
So many Cushites fell that they could not recover
"So many Cushites died that there were none who remained alive."
for they were completely destroyed before Yahweh and his army
"for Yahweh's army completely destroyed them"
2 Chronicles 14:14
for terror of Yahweh had come on the inhabitants
"for Yahweh had caused the inhabitants to be terrified"

"they found him"
2 Chronicles 15:5
for him who went out or for him who came in
"for the person who traveled anywhere"
for there were great disturbances on all the inhabitants of the lands
"for all the inhabitants of the lands experienced great troubles"
2 Chronicles 15:6
They were broken in pieces, nation against nation, and city against city
"Nations and cities destroyed each other, as the people of one nation fought against the people of another nation, and the people of one city fought against the people of another city"

2 Chronicles 15:7

do not let your hands be weak

"do not become weak as you work"

for your work will be rewarded

"for Yahweh will reward your work"

2 Chronicles 15:8

When Asa heard these words, the prophecy of Oded the prophet

"the prophecy of Azariah, the son of Oded the prophet."

This shows agreement with 2 Chronicles 15:1.

drove away the disgusting figures

"got rid of the disgusting idols"

2 Chronicles 15:9

He gathered all Judah and Benjamin

"He gathered together people from all over Judah and Benjamin"

For they came from Israel

"For people from of Ephraim, Manasseh, and Simeon came from Israel"

2 Chronicles 15:10

So they gathered together

"They" refers to the tribes of Judah and Israel that were with Asa.

the third month

The third month of the Hebrew calendar, which is the last part of May and the first part of June on Western calendars.

2 Chronicles 15:11

some of the plunder that they had brought

This refers to the plunder that they had taken from the villages around Gerar in 2 Chronicles 14:14.

2 Chronicles 15:12

with all their heart and with all their soul

"with all their beings". The people promise to serve the

Lord. This is something they will ultimately fail to do. The phrase "seek Yahweh" means "wanting to believe and obey Yahweh."

2 Chronicles 15:13

be put to death

"should die"

whether the person was small or great

"whether the person was important or not"

2 Chronicles 15:15

All Judah rejoiced

"People all over Judah rejoiced"

with all their heart

"with complete devotion"

2 Chronicles 15:16

Maakah, his grandmother

This woman had been the wife of Rehoboam and the mother of Asa's father Abijah. She had no official duties.

a disgusting figure

This phrase refers to an idol.

He cut down the disgusting figure, crushed it ... and burned it

"He made his workers cut down the disgusting figure, crush it ... and burn it"

2 Chronicles 15:17

But the high places were not taken out of Israel

"But Asa did not command the people to take the high places out of Israel"

Asa's heart was completely devoted all his days

"Asa was completely devoted the whole time that he lived"

2 Chronicles 15:18

the house of God

"the temple of God"

Chapter 16

2 Chronicles 16:1

built up Ramah

"captured and fortified Ramah"

so that he might not allow anyone to

"so that no one could"

2 Chronicles 16:2

Then Asa brought the silver ... of the king's house, and sent it

"Then Asa told his workers to take the silver ... of the king's house, and to take it"

He said

"Asa told his servants to say to Ben-Hadad"

2 Chronicles 16:3

Let there be a covenant between me and you ... between my father and your father

"Let us have a covenant with each other ... with my father and your father". Asa asked the king of Aram to help him instead of trusting God to help him. This was sinful because he disobeyed Yahweh.

Look, I have sent

"As proof that I want a treaty with you, I have sent"

Break your covenant with Baasha, king of Israel

"Break your covenant with Baasha, king of Israel, and attack Israel". Asa wanted Ben Hadad to attack Israel. Ben Hadad could only do that if he broke his covenant.

leave me alone

"not attack me"

2 Chronicles 16:4

sent the commanders of his armies against the cities

"sent his armies to attack the cities"

2 Chronicles 16:5

he stopped building up Ramah and let his work cease

"he commanded his army to stop fortifying Ramah and doing other work there"

2 Chronicles 16:6

took all Judah

"took all the men of Judah"

timbers

Timbers are large pieces of wood used to build houses or walls.

Baasha had been

"Baasha's workers had been"

Then King Asa used

"Then King Asa had his workers use"

Geba

This is the name of a city.

2 Chronicles 16:7

Hanani

This is the name of a man.

out of your hand

"from your control"

2 Chronicles 16:8

Were not the Cushites and the Libyans a huge army, with very many chariots and horsemen?

"The Cushites and the Libyans were a huge army, with very many chariots and horsemen."

Libyans

These are people from Libya.

he gave you victory

"he gave your army victory"

2 Chronicles 16:9

the eyes of Yahweh run everywhere throughout the whole earth

"Yahweh sees what is happening all over the earth"

so that he might show himself strong on behalf of

"and Yahweh protects with his strength"

those whose hearts are perfect toward him

"those who are completely devoted to following him"

2 Chronicles 16:11

from first to last

Chapter 17

2 Chronicles 17:1

in his place

"after his father". This begins the story of King Jehoshaphat who trusted and obeyed God. God made him strong.

strengthened himself against Israel

"prepared the army to be able to battle Israel"

2 Chronicles 17:2

He placed forces

"He places soldiers"

garrisons

Military encampments set up to protect the people.

2 Chronicles 17:3

Yahweh was with Jehoshaphat

"God helped him"

walked in the earlier ways of his father

"lived righteously as his father David had done in his earlier years". For most of David's life he lived righteously and followed Yahweh closely.

did not seek the Baals

He did not worship the Baal idols in order to seek help from them.

2 Chronicles 17:4

not according to the practices of Israel

"and did not follow the evil practices that were common in Israel"

2 Chronicles 17:5

Yahweh established the rule in his hand

"Yahweh enabled him to completely control his kingdom"

honor in abundance

"the people greatly honored him"

2 Chronicles 17:6

Chapter 18

2 Chronicles 18:1

Now Jehoshaphat had great riches and honor; he allied himself with Ahab

This marks background information, which happened before Ahab went down to Samaria.

he allied himself with Ahab

"from the first thing that he did to the last thing that he did"

the book of the kings of Judah and Israel

This is a book that no longer exists.

2 Chronicles 16:12

Asa was afflicted with a disease in his feet

"Asa had a disease in his feet"

2 Chronicles 16:13

Asa lay down with his ancestors, dying in

"Asa died during"

2 Chronicles 16:14

which he had dug out for himself

"which his workers had dug out for him"

bier

A bier is a table on which a dead body is placed at a funeral.

sweet odors and various kinds of spices prepared by skilled perfumers

"sweet smelling plants prepared by people skilled in this custom"

His heart

"He". This represents his will and desires.

2 Chronicles 17:7

Ben-Hail, Obadiah, Zechariah, Nethanel, and Micaiah

These are names of men.

2 Chronicles 17:8

Shemaiah ... and Tob-Adonijah ... and Jehoram

These are names of men.

2 Chronicles 17:10

Terror of Yahweh fell on all the kingdoms of the lands

"The people in all the kingdoms surrounding Judah became very afraid of what Yahweh might do to punish them"

against Jehoshaphat

"against Jehoshaphat's army"

2 Chronicles 17:11

7,700 rams, and 7,700 goats

This is a description of the flocks that the Arabians brought Jehoshaphat.

2 Chronicles 17:12

He built fortresses and storage cities

"His workers built fortresses and storage cities"

2 Chronicles 17:14

These were their divisions listed by the name of their fathers' houses

"The divisions by the name of their fathers' houses were as follows"

the commanders of thousands

"the commanders of 1,000 soldiers"

2 Chronicles 17:19

besides those

"in addition to"

"he aligned himself with Ahab"

2 Chronicles 18:2

Ahab killed many sheep and cattle for him and the people

"Ahab commanded his workers to slaughter many sheep and cattle for a feast for Jehoshaphat and the people"

2 Chronicles 18:3

Will you go with me to Ramoth Gilead
 "Will you and your army go with my army to attack the city of Ramoth in the region of Gilead". Ahab is requesting for Jehoshaphat to join him with his army to make war against Ramoth Gilead.
 I am like you, and my people are like your people
 "I offer myself and my soldiers to you to use in any way you want". Jehoshaphat is stating his allegiance to Ahab.
 2 Chronicles 18:4
 king of Israel
 King Ahab.
 2 Chronicles 18:5
 should I not
 "should we not"
 will give it into the hand of the king
 "will enable your army to defeat them"
 2 Chronicles 18:10
 Kenaanah
 This is the name of a man.
 horns of iron
 This is a reference to the horns of a bull but they made of metal.
 you will push the Arameans until they are consumed
 "With horns like these, your army will keep attacking the army of Aram like a bull attacks another animal, until you completely destroy them"
 2 Chronicles 18:11
 has given it into the hand of the king
 "has allowed the king to capture it"
 2 Chronicles 18:12
 Look
 "Listen" or "Pay attention to what I am about to tell you"
 the words of the prophets with one mouth are favorable to the king
 "the prophets all declare that good things will happen to the king"
 your words
 "what you say"
 2 Chronicles 18:13
 As Yahweh lives
 "I solemnly swear"
 2 Chronicles 18:14
 or not
 "or should we not go"
 should we go
 "we" refers to Ahab, Jehoshaphat, and their armies but not to Micaiah.
 2 Chronicles 18:15
 How many times must I require ... in the name of Yahweh?
 "Many times I have required ... in the name of Yahweh."
 in the name of Yahweh
 "as the representative of Yahweh"
 2 Chronicles 18:16
 I saw all Israel
 "I saw the entire army of Israel"
 like sheep who have no shepherd
 "These people no longer have a leader". The people are compared to sheep with no shepherd; the king, who has died.
 2 Chronicles 18:17

Did I not tell you ... but only disaster?
 "I told you ... but only disaster!"
 2 Chronicles 18:18
 all the host of heaven
 "all the angel army of heaven" or "all the multitude of heaven"
 on his right hand and on his left
 "by his right side and by his left side"
 2 Chronicles 18:19
 entice
 To attract someone by offering something appealing.
 fall at Ramoth Gilead
 "die at Ramoth Gilead"
 One said this and another that
 This refers to two or more angels in the heavenly host who were responding to Yahweh's question in the previous verse and indicates there was more than one opinion.
 2 Chronicles 18:21
 become a lying spirit in the mouth of all his prophets
 "cause all his prophets to speak lies"
 2 Chronicles 18:22
 Now see, Yahweh
 "Now pay attention, because what I am about to say is both true and important: Yahweh"
 2 Chronicles 18:23
 Which way did the Spirit of Yahweh take to go from me to speak to you?
 "Do not think that Yahweh's Spirit left me to speak to you!"
 2 Chronicles 18:24
 you will know that
 "you will know that the Spirit of Yahweh has spoken to me"
 2 Chronicles 18:25
 king of Israel
 This refers to Ahab.
 Amon
 This is the name of a man.
 2 Chronicles 18:27
 If you return safely, then Yahweh has not spoken by me
 "If you return safely, then that would mean that Yahweh has not spoken by me". Micaiah knew that the king would not return safely because Yahweh had already told him that. So he said this to emphasize that.
 2 Chronicles 18:28
 Ahab, the king of Israel, and Jehoshaphat, the king of Judah, went up against
 "Ahab, the king of Israel, and Jehoshaphat, the king of Judah led their armies up against"
 went up against
 "fought against"
 2 Chronicles 18:29
 disguise
 To change the usual appearance so as not to be identified.
 2 Chronicles 18:30
 Fight with neither small nor great
 "Do not attack any of the soldiers". This means the unimportant and important soldiers.
 2 Chronicles 18:31
 That is the king of Israel
 Jehoshaphat was wrongly identified as the king of Israel because Ahab had insisted that he wear kingly robes.

God turned them away from him
"God caused them to stop pursuing him"
It came about that
This phrase marks an important event in the story.
2 Chronicles 18:33
drew his bow at random
He took aim to shoot a soldier without knowing that it was
Ahab or he drew his bow without any specific target in

mind.
between the joints of his armor
This is where two pieces of armor meet and is susceptible
to arrows and swords.
2 Chronicles 18:34
the king of Israel was held up in his chariot
"someone held the king of Israel up in his chariot"

Chapter 19
2 Chronicles 19:2
Hanani, the seer
"Hanani" is the name of a man. See 2 Chronicles 16:7.
Should you be helping the wicked? Should you be loving those who hate
Yahweh?
"You should not help the wicked people! You should not
love those who hate Yahweh!"
anger from Yahweh is on you
"Yahweh is angry with you"
2 Chronicles 19:3
there is some good to be found in you
"you have done some good things"
you have taken the Asherah poles out of the land
"you have had your people take the Asherah poles out of
the land"
Asherah poles
See how you translated this in 2 Chronicles 14:3.
fixed your heart
"firmly decided"
seek God
"do what pleases God"
2 Chronicles 19:4
from Beersheba to the hill country of Ephraim
"of all the land of Judah"
brought them back to Yahweh
"convinced them to return to Yahweh"
their fathers
"their ancestors"
2 Chronicles 19:5
fortified cities
cities with walls around them for protection.
city by city
"for every city". Jehoshaphat appointed many Levites to be
judges and told them to be very fair. .
2 Chronicles 19:6
He said to the judges
"Jehoshaphat said to the judges"
he is with you

Yahweh was aware of what the judges decided or Yahweh
would help and guide them in their decisions.
2 Chronicles 19:7
let the fear of Yahweh be upon you
"you should remember to fear Yahweh when you judge"
there is no iniquity with Yahweh our God, nor is there any favoritism or
bribe taking
"Yahweh our God will not sin or favor one person over
another in judgment or be bribed"
2 Chronicles 19:8
heads of the families
"leaders of the families"
for carrying out judgment for Yahweh
"for judging the people for Yahweh"
for the sake of disputes
"for settling disputes"
2 Chronicles 19:9
You must serve in reverence for Yahweh
"You must serve while respecting Yahweh"
with your whole heart
"with your whole being"
2 Chronicles 19:10
Whenever any dispute comes to you from your brothers who live in
their cities
"Whenever your fellow Israelites, who live in their cities
bring you a dispute"
bloodshed
"murder"
anger will come toward you and toward your brothers
"God will be angry with you and your brothers"
2 Chronicles 19:11
See, Amariah
"Pay attention, because what I am about to say is both true
and important: Amariah"
is over you
"is in charge of you"
of all the matters of the king
"of all my royal matters"

Chapter 20
2 Chronicles 20:1
Meunites
This was a people group from the region of Meun which
was near Edom, east of the Jordan River.
came against Jehoshaphat to do battle
"came to fight against Jehoshaphat and his army"
2 Chronicles 20:2
See, they are in Hazezon Tamar
"They are already in Hazezon Tamar". An enormous army

came against Jehoshaphat but God promised that he would
defeat them without Judah having to fight. Then the enemy
fought among themselves and when the army of Judah
arrived there were dead bodies.
Hazezon Tamar
This is the name of a place. It is another name for Engedi.
2 Chronicles 20:3
set himself to seek
"devoted himself to seek"

to seek Yahweh
 "to seek Yahweh's advice"
 He proclaimed a fast
 "He proclaimed that all the people should fast"
 2 Chronicles 20:4
 Judah gathered
 "The people of Judah gathered"
 2 Chronicles 20:5
 of Judah and Jerusalem
 "of the people from Judah and Jerusalem"
 2 Chronicles 20:6
 are you not God in heaven? Are you not the ruler over all the kingdoms
 of the nations?
 "you are indeed God in heaven and the ruler over all the
 kings of the earth."
 Power and might are in your hand
 "You have great power and might"
 2 Chronicles 20:7
 Our God, did you not drive out the inhabitants of this land ... to the
 descendants of Abraham?
 "It was you who drove out those who lived in this land for
 the sake of your people Israel and who gave it permanently
 to the descendants of Abraham."
 2 Chronicles 20:8
 for your name
 "to honor you"
 2 Chronicles 20:9
 the sword
 "war"
 before this house
 This refers to the temple.
 your name is in this house
 "your presence is here in this house"
 2 Chronicles 20:10
 Mount Seir
 This was a place where the Edomites lived.
 2 Chronicles 20:11
 See how they are rewarding us; they are coming to drive us out of your
 land
 "This is how they 'repay' us for the mercy we showed to
 them; they are coming to drive us out of your land"
 2 Chronicles 20:12
 will you not judge them?
 "please judge them."
 our eyes are on you
 "we are looking to you for help"
 2 Chronicles 20:14
 the Spirit of Yahweh came on
 The spirit of God influenced Jahaziel and enabled him to
 prophesy. See 2 Chronicles 15:1.
 Jahaziel ... Asaph
 These are the names of men.
 2 Chronicles 20:15
 all Judah and you inhabitants of Jerusalem
 "all you who live in Judah and Jerusalem"
 for the battle does not belong to you, but to God
 God is in control of the battle and of what happens.
 2 Chronicles 20:16
 go down against

"go to battle against"
 pass of Ziz
 This is a narrow valley between two mountains southeast
 of Jerusalem.
 2 Chronicles 20:17
 the rescue of Yahweh with you
 "Yahweh rescue you"
 Judah and Jerusalem
 "people of Judah and Jerusalem"
 2 Chronicles 20:18
 bowed his head with his face to the ground ... fell down before Yahweh
 Acts of worship that express humility and submission to
 God.
 All Judah
 "All the people of Judah"
 2 Chronicles 20:19
 Kohathites and Korahites
 The names of people groups descending from Kohath and
 Korah.
 with a very loud voice
 "with very loud voices"
 2 Chronicles 20:20
 Tekoa
 Translate this city name the same as in 2 Chronicles 11:6.
 you will be supported
 "he will support you"
 Trust in his prophets, and you will succeed
 "If you trust in Yahweh's prophets, then you will succeed"
 2 Chronicles 20:21
 his covenant faithfulness endures forever
 "he is always faithful to his covenant with us". See 2
 Chronicles 7:3.
 2 Chronicles 20:22
 Yahweh set men
 "Yahweh set some enemy soldiers"
 They were defeated
 "They defeated them"
 2 Chronicles 20:23
 to completely kill them and destroy them
 "to completely annihilate them"
 When they had finished with
 "When they had finished killing"
 2 Chronicles 20:24
 they were dead, fallen to the ground
 "they were all dead on the ground"
 2 Chronicles 20:26
 Valley of Berakah
 This is the name of a place.
 to this day
 The day on which the writer wrote. See 2 Chronicles 5:9.
 2 Chronicles 20:27
 every man of Judah and Jerusalem
 "every soldier of Judah and Jerusalem"
 Jehoshaphat in their lead
 "with Jehoshaphat leading them."
 rejoice over their enemies
 "rejoice over their enemies' defeat"
 2 Chronicles 20:29
 The terror of God was on all the kingdoms of the nations

"All the kingdoms in the nearby nations greatly feared God"
2 Chronicles 20:30
Jehoshaphat's kingdom was quiet
"Jehoshaphat's kingdom was at peace"
2 Chronicles 20:31
Azubah, the daughter of Shilhi
"Azubah" was the name of Jehoshaphat's mother. Shilhi was the name of Azubah's father.
2 Chronicles 20:32
He walked in the ways of Asa, his father; he did not turn away from them
"He did things that were pleasing to Yahweh, like his father Asa had done, and he did not stop doing those things"
he did what was right in the eyes of Yahweh
"he did what Yahweh judged to be right". See 2 Chronicles 14:2.
2 Chronicles 20:33
the high places were not taken away
"he did not get rid of the high places"
The people still had not directed their hearts to the God
"The people were still not devoted to the God"
2 Chronicles 20:34
first and last
"from the beginning of his reign until he died"

Chapter 21

2 Chronicles 21:1
lay down with his ancestors
"died"
city of David
This is the city of Jerusalem.
2 Chronicles 21:2
Jehoshaphat, king of Israel
The writer wanted to make the point that the southern kingdom was, in its obedience to God, the true Israel.
2 Chronicles 21:3
large gifts
"gifts of large amounts"
he gave the kingdom to Jehoram
"he made Jehoram king"
2 Chronicles 21:4
risen up over his father's kingdom
"taken complete control over his father's kingdom"
he killed all his brothers with the sword
"he caused all of his younger brothers to be killed". Edom and Libna successfully revolted against Jehoshaphat, the Arabs plundered him and he died of an intestinal disease.
2 Chronicles 21:6
walked in the ways
"followed the example". See 2 Chronicles 20:32.
the house of Ahab was doing
"the descendants of Ahab were doing"
he had Ahab's daughter as his wife
"he had married a daughter of Ahab"
in the sight of Yahweh
"as Yahweh judged"
2 Chronicles 21:7
the house of David
"the people of Judah". See 2 Chronicles 10:19.

behold, they are written in the history ... Israel
"anyone can look in the history ... Israel and see that they are written there"
they are written in ... which is recorded in
"they are in ... which is in"
Hanani
Translate this man's name as you did in 2 Chronicles 16:7.
the book of the kings of Israel
This is a book that no longer exists. See 2 Chronicles 16:11.
2 Chronicles 20:36
Tarshish
This is the name of a city.
They built the ships
"Their workers built the ships"
Ezion Geber
Translate this place name as you did in 2 Chronicles 8:17.
2 Chronicles 20:37
Eliezer ... Dodavahu
These are names of men.
your works
"the things you have made"
The ships were wrecked so that
"The ships wrecked so that no one was able to sail them"

he had promised that he would always give a lamp to him and his descendants
"he had promised that David and his descendants would rule Israel forever"
2 Chronicles 21:8
In Jehoram's days
"While Jehoram was king"
set a king to reign over themselves
"chose a king to rule over them"
2 Chronicles 21:9
crossed over
"crossed the border into Edom"
It was night when he rose up ... surrounded him and his chariot commanders
"The Edomites surrounded him and his chariot commanders, but Jehoram and his army fought against them and escaped during the night"
2 Chronicles 21:10
to this present day
The time when the book of 2 Chronicles was written. See 2 Chronicles 5:9.
Libnah
This was a town in Judah.
2 Chronicles 21:11
Jehoram had also built high places
"Jehoram and the people had also built high places"
he made the inhabitants ... to live like prostitutes
"he caused the people of Jerusalem to leave Yahweh and serve other gods, as prostitutes serve men"
he led Judah astray
"he caused Judah to no longer follow Yahweh"
2 Chronicles 21:12
A letter from the prophet Elijah came to Jehoram

"The prophet Elijah sent a letter to Jehoram"
 walked in the ways
 "followed the example". See 2 Chronicles 20:32.
 2 Chronicles 21:13
 the house of Ahab
 "the descendants of Ahab". See 2 Chronicles 21:6.
 2 Chronicles 21:14
 strike your people ... your possessions with a heavy blow
 "cause horrible things to happen to your people ... your
 possessions"
 2 Chronicles 21:15
 You yourself
 This emphasizes a personal judgment on Jehoram.
 until the disease causes your intestines to come out
 "until this disease causes your death". His intestines will
 literally fall out or intestinal problems that will result in
 death.
 2 Chronicles 21:16
 stirred up against Jehoram the spirit of the Philistines and of the
 Arabians
 "provoked against Jehoram the Philistines and the
 Arabians"
 against Jehoram
 "against Jehoram and the people of Judah"

Chapter 22

2 Chronicles 22:1
 for the marauding band ... had killed all his older sons
 See 2 Chronicles 21:16-17. Ahaziah was called "Jehoahaz". It
 is possible he changed his name when he became king.
 all his older sons
 "all Jehoram's older sons"
 2 Chronicles 22:2
 Athaliah
 This is the beginning of the story of Queen Athaliah. The
 author compares Athaliah's evil deeds to Ahab's evil lives.
 2 Chronicles 22:3
 He also walked in the ways
 "He also followed the example"
 the house of Ahab
 "the descendants of Ahab". See how you translated this in 2
 Chronicles 21:6.
 2 Chronicles 22:4
 in the sight of Yahweh
 "as Yahweh judged"
 they were his advisors
 "descendants of Ahab advised him"
 to his destruction
 "and this caused his destruction"
 2 Chronicles 22:5
 He also followed their advice; he went
 "He also followed their advice and went"
 to fight against Hazael, king of Aram
 "to fight against Hazael, king of Aram, and his army"
 2 Chronicles 22:6
 of the wounds that they had given him
 "from the wounds that he received at the battle,"
 went down to Jezreel
 Jezreel was lower in elevation than Jerusalem.

the spirit of the Philistines and of the Arabians who were near the
 Cushites
 "the spirit of the Philistines and the spirit of the Arabians
 who were near the Cushites".
 2 Chronicles 21:17
 No son was left to him except Jehoahaz, his youngest son
 "The only son they left to him was Jehoahaz, his youngest
 son"
 Jehoahaz, his youngest son
 This same son is called "Ahaziah" in 2 Chronicles 22:1.
 2 Chronicles 21:18
 Yahweh struck him in his intestines with an incurable disease
 "Yahweh caused him to suffer from an incurable disease in
 his intestines"
 2 Chronicles 21:19
 in due time
 "when the time was right"
 made no fire in his honor as they had done for his ancestors
 "did not make a bonfire to honor him as they normally did
 to honor kings when they died". This expressed contempt.
 2 Chronicles 21:20
 when he departed no one mourned him
 "no one was sad that he died."

2 Chronicles 22:7

Now the destruction of Ahaziah was brought about by God
 "God caused Ahaziah to die"
 visit to Joram ... went with Jehoram
 "Joram" and "Jehoram" are the same person.
 Nimshi
 This is the name of a man.
 2 Chronicles 22:8
 carrying out God's judgment on the house of Ahab
 "killing all the descendants of Ahab as God had
 commanded"
 the sons of Ahaziah's brothers
 Ahaziah's nephews or the sons of Ahaziah's relatives .
 2 Chronicles 22:9
 they caught him ... killed him
 "they caught Ahaziah ... killed Ahaziah"
 they buried him ... "He is a son of Jehoshaphat, who sought Yahweh with
 all his heart."
 "He deserves to be buried, because he was a descendant of
 Jehoshaphat, who tried hard to please Yahweh."
 the house of Ahaziah had no more power to rule
 All the adult descendants of Ahaziah were dead, there was
 no one left to rule Judah.
 2 Chronicles 22:10
 she arose and killed all the royal children
 "she commanded her servants to kill all the royal sons".
 Verse 11 confirms that the sons were killed.
 the house of Judah
 "the kingdom of Judah"
 2 Chronicles 22:11
 a daughter of the king ... a daughter of King Jehoram
 Here "the king" refers to Jehoram, the father of Ahaziah.
 his nurse

This refers to a person who cares for a child, not to a medical person.
into a bedroom
Verse 12 makes it clear this was located in the temple.

Chapter 23

2 Chronicles 23:1

General Information:

Throughout chapter 23, Joash is referred to as "the king".
This begins his story.

Jehoiada

The chief priest who served in the temple and was faithful to God. He was an advisor to Joash.

showed his strength

"decided to act". He decided to reveal that Joash was alive and ready to be king.

the commanders of hundreds

"the commanders of 100 soldiers"

entered into a covenant

"made an agreement"

Jeroham ... Jehohanan ... Obed ... Adaiah ... Zikri

These are men's names.

2 Chronicles 23:2

the heads of the families

"leaders of the families"

2 Chronicles 23:3

the king's son

"Joash, the son of the king"

2 Chronicles 23:4

A third

"One-third"

will be guards at the doors

"will be guards at the temple doors"

2 Chronicles 23:5

the Foundation Gate

This may also be called the "Middle Gate" or the "Sur Gate.", apparently an inner gate that was near the king's palace.

All the people

"All the other people who are present"

2 Chronicles 23:6

Allow no one to come into the house of Yahweh, ... the priests ... serving

"Do not allow anyone to come into the house of Yahweh are the priests ... serving"

But all the other people must obey the commands of Yahweh

"All the others must remain in the courtyard, obeying what Yahweh has commanded"

2 Chronicles 23:7

The Levites must surround the king on all sides

"The Levites must surround the king on all sides in order to protect him"

all sides, every man with his weapons in his hand

"all sides, and every temple guard should have his weapons and be ready to fight"

Whoever comes into the house, let him be killed

"You must kill anyone except the temple guards and the priests who come into the temple"

when he comes in and when he goes out

"at all times"

2 Chronicles 23:8

Jehosheba had access because she was married to Jehoiada.

2 Chronicles 22:12

He was with them

"Joash was with Jehosheba and Jehoiada,"

served ... which Jehoiada the priest commanded

"did exactly what Jehoiada the priest commanded"

Each one took his men ... any of their divisions

The priests and guards served in divisions, with each group working for two weeks. This refers to the point in time when two divisions were present. Thus there were twice as many men as usual.

were to leave off serving on the Sabbath

"were finishing their work on that Sabbath day"

2 Chronicles 23:10

with his weapon in his hand

See how you translated a similar phrase in 2 Chronicles 23:7.

2 Chronicles 23:11

put the crown on him

This is a symbolic act to show that they are making him king.

gave him the covenant decrees

"presented to him the covenant decrees that he should obey". It is unclear if these decrees were a portion of the law of Moses, or a separate set of rules for kings to obey.

anointed him

This was a symbolic act to show that he was chosen by God to be the king.

Long live the king

"May the king live a long life"

2 Chronicles 23:13

standing by his pillar at the entrance

The relationship between the king and this pillar is unclear. It might have been his place of authority.

All the people of the land

"A very large number of the people of the land"

Treason! Treason!

"You are committing treason!". Athaliah had made herself ruler in 2 Chronicles 22:10 and was angry Joash became king.

2 Chronicles 23:14

Jehoiada

Translate this man's name as in 2 Chronicles 22:11.

who were over the army

"who were leaders in the army"

Bring her out between the ranks

"Remove her from the people in the temple courtyard"

anyone who follows her, let him be killed with the sword

"Use your sword to kill anyone who comes to help her"

For the priest had said

"For Jehoiada the priest had said"

2 Chronicles 23:15

as she went into the entrance of the Horse Gate of the king's house

"and took her to the Horse Gate near the entrance of the royal palace"

2 Chronicles 23:17

all the people went to the house of Baal

"a very large group of the people went to the temple of Baal"
Mattan
This is the name of a man.
2 Chronicles 23:18
under the hand of the priests
"under the direction of the priests"
2 Chronicles 23:19
so that no one that was unclean ... should enter
"so that no one that was unacceptable to God in any way should enter"

Chapter 24

2 Chronicles 24:1
began to reign
"became king of Judah"
2 Chronicles 24:2
what was right in the eyes of Yahweh
"what Yahweh judged to be right"
all the days of Jehoiada, the priest
"as long as Jehoiada, the priest, was alive."
2 Chronicles 24:3
Jehoiada took for him two wives
"Jehoiada chose two wives for Joash,"
2 Chronicles 24:4
decided to restore
Joash decided to repair the temple. The Levites collected money from people and gave it to the workmen to repair the temple. This was a sign of worship towards Yahweh.
2 Chronicles 24:5
right away
"immediately"
The Levites did nothing at first
"But the Levites did not do it immediately"
2 Chronicles 24:6
Why have you not required ... covenant decrees?
"You have neglected your duty. I told you to require the Levites ... covenant decrees, but you have not done it."
for the tent of the covenant decrees
This is a reminder that the tax had been collected since the time of Moses and the "tent of meeting."
2 Chronicles 24:7
holy things
The items used for worship in the temple.
to the Baals
"to people to use for the worship of idols of Baal"
2 Chronicles 24:9
they made a proclamation
"they announced"
2 Chronicles 24:10
All the leaders and all the people
Some people probably did not respond this way.
2 Chronicles 24:11
It happened that whenever
This phrase introduces a new, recurring action.
take it and carry it back to its place
"take the chest and carry it back to its place"
2 Chronicles 24:12
stonemasons and carpenters

2 Chronicles 23:20
all the people of the land
"a very large group of the people of Israel"
He brought down the king from the house of Yahweh
"He brought the king down from the temple to the palace".
The temple was built on the highest hill in Jerusalem.
the throne of the kingdom
"the royal throne"
2 Chronicles 23:21
the city was quiet
"the people of the city were at peace"

"men who built with stone and men who built with wood"
those who worked in iron and bronze
"men who made things from iron and bronze."
2 Chronicles 24:13
went forward in their hands
"made progress under their supervision"
2 Chronicles 24:14
the rest of the money
The money that was collected in the chest but not needed for repairs.
furnishings
"utensils" and "spoons" listed later in the verse.
for all the days of Jehoiada
"for as long as Jehoiada lived"
2 Chronicles 24:15
grew old and was full of days
"became very old and lived a long time"
2 Chronicles 24:16
among the kings
"among the graves of the kings"
because he had done good ... the house of God
"because he had done good things in Judah for God and for God's temple"
2 Chronicles 24:17
did honor to the king
"gave honor to King Joash"
Then the king listened to them
"Then they persuaded the king to do what they wanted"
2 Chronicles 24:18
God's anger came on Judah and Jerusalem
"God became very angry with the people of Judah and Jerusalem". Joash remained loyal to Yahweh as long as the chief priest lived, but when he died Joash started following other gods. The chief priest's son warned Joash that he would have trouble and was killed. The army of Aram defeated and plundered him and his servants murdered him.
for this guilt of theirs
"because they were guilty of sin"
2 Chronicles 24:19
Yet he sent
This indicates a contrast between God's anger and his sending the prophets to give them a chance to repent.
to himself, Yahweh
That Yahweh was the one to whom they should turn.
they refused to listen

"the people refused to obey"

2 Chronicles 24:20

clothed Zechariah

"took control of Zechariah" or the Spirit covered Zechariah and so acted through him.

Zechariah son of Jehoiada

This is not the same man as Zechariah son of Berechiah who wrote the Book of Zechariah.

Why do you transgress the commandments ... cannot prosper?

"You are transgressing the commandments of Yahweh, so that is why you cannot prosper."

2 Chronicles 24:22

did not remember the kindness ... had done to him

"did not pay attention to the way that Jehoiada, Zechariah's father, had been kind to him"

call you to account

"make you pay for the wrong you have done"

2 Chronicles 24:23

sent all the plunder from them

"sent all the plunder from Judah and Jerusalem"

2 Chronicles 24:24

victory over a very great army

"victory over the much larger army of Judah"

In this way the Arameans ... on Joash

"In this way God used the Arameans to judge Joash"

2 Chronicles 24:25

Joash had been severely wounded

"they had severely wounded Joash"

the blood of the sons of Jehoiada

"because he had murdered the sons of Jehoiada"

They killed him in his bed

"The servants killed Joash in his bed"

2 Chronicles 24:26

Shimeath, ... Shimrith, a Moabite woman

"Shimeath, from the country of Ammon ... Shimrith, from the country of Moab."

2 Chronicles 24:27

the accounts about his sons

"the record of what his sons did"

the important prophecies that were spoken about him

"the important things the prophets spoke about him"

the commentary on the book of the kings

This is a book which no longer exists.

Chapter 25

2 Chronicles 25:2

what was right in the eyes of Yahweh

"what Yahweh judged to be right". See how you translated a similar phrase in 2 Chronicles 14:2.

but not with a whole heart

"but not completely"

2 Chronicles 25:3

he killed the servants

When Amaziah trusted God he was successful against Edom. But when he started worshiping the idols of Edom he was badly defeated.

2 Chronicles 25:4

the book of Moses

This refers to the book of Deuteronomy, which Moses wrote.

The fathers must not be put to death for their ... not be put to death for their fathers

"People must not kill the fathers for the sins of their children, and they must not kill the children for the sins of their fathers"

2 Chronicles 25:5

gathered Judah together

"gathered the people of Judah together"

registered them ... numbered them

He had someone write their names on an official list.

by their ancestors' houses

"by their ancestors' families". See how you translated a similar phrase in 2 Chronicles 14:2.

all of Judah and Benjamin

"all the people of Judah and Benjamin"

twenty years old and upward

"20 years old and older"

found them to be

"learned that there were"

chosen men

"skilled warriors"

2 Chronicles 25:6

one hundred talents of silver

"about 3,300 kilograms of silver"

2 Chronicles 25:7

a man of God

"a prophet of God"

Israel ... the people of Ephraim

The names for the same people group.

2 Chronicles 25:8

throw you down before the enemy ... throw down

"enable your enemy to defeat you ... defeat"

2 Chronicles 25:9

about the one hundred talents

"about thirty-three hundred kilograms of silver"

2 Chronicles 25:10

the army that had come to him from Ephraim

"the army of Israel" (verse 9).

So their anger was greatly kindled

"So their anger began to burn within them like a fire"

in fierce anger

"very angry"

2 Chronicles 25:11

took courage

"became brave"

Valley of Salt

This is an area near the Dead Sea.

2 Chronicles 25:12

so that they were all broken in pieces

"so that they were all completely destroyed"

2 Chronicles 25:13

the men of the army which Amaziah sent back

"the men of the army of Israel which Amaziah sent back to Israel"

Beth Horon

This was a village near Jerusalem in Ephraim.
 struck down
 "killed"
 took much plunder
 "took away a great amount of valuable things"
 2 Chronicles 25:14
 the slaughter of the Edomites
 "slaughtering the Edomites"
 the gods of the people of Seir
 "the gods that the people of Seir worshiped"
 bowed down ... burned incense
 These are symbolic acts of worship.
 the gods
 The popular opinion of the day that the gods determined
 who won battles.
 2 Chronicles 25:15
 Yahweh's anger was kindled against Amaziah
 "Yahweh's anger grew like a fire against Amaziah"
 Why have you sought after ... own people from your hand?
 "You have worshiped the gods of a people that did not even
 save their own people from your power, King Amaziah."
 2 Chronicles 25:16
 Have we made you an advisor to the king? Stop! Why should you be
 killed?
 "We certainly did not appoint you to be one of my advisors.
 So stop talking! If you say anything more, I will tell my
 soldiers to kill you!"
 2 Chronicles 25:17
 meet each other face to face
 "meet each other in person"
 2 Chronicles 25:18
 A thistle that was in Lebanon ... trampled down the thistle
 This is in the form of a parable. The point is that Amaziah
 was foolish to challenge Jehoash.
 thistle
 This is a small, worthless plant with small, sharp thorns.
 cedar
 a very large type of tree
 Judah
 "the people of Judah"
 2 Chronicles 25:19
 your heart has lifted you up
 "you have become proud"
 why should you cause yourself trouble and fall, both you and Judah
 with you?
 "you should not cause yourself trouble and fall, both you
 and Judah with you."
 fall

Chapter 26

2 Chronicles 26:1
 All the people of Judah took Uzziah, ... king in place of his father
 Amaziah
 "The people of Judah took the 16 year-old Uzziah and made
 him king after his father, Amaziah"
 2 Chronicles 26:2
 It was he who rebuilt Elath
 "It was he who supervised the rebuilding of Elath"
 Elath

"die."
 2 Chronicles 25:20
 this event was from God
 "God wanted this event to happen"
 into the hand of their enemies
 "into the power of their enemies"
 2 Chronicles 25:21
 Beth Shemesh, which belongs to Judah
 The city of Beth Shemesh was located in Judah.
 2 Chronicles 25:22
 Judah was struck down before Israel
 "The soldiers of Israel defeated the soldiers of Judah"
 every man
 "the surviving soldiers of Judah"
 to his tent
 "to his home"
 2 Chronicles 25:23
 four hundred cubits in distance
 "a length of 180 meters". A cubit is 46 centimeters.
 2 Chronicles 25:24
 with Obed-Edom
 "under the care of the descendants of Obed-Edom"
 the king's house
 "the royal palace"
 2 Chronicles 25:26
 As for the other matters ... are they not the kings of Judah and Israel?
 "All of the matters concerning Amaziah, behold, are written
 in the book of the kings of Judah and Israel."
 the other matters concerning Amaziah, first and last
 "all the matters concerning Amaziah"
 the book of the kings of Judah and Israel
 This refers to a book that no longer exists.
 2 Chronicles 25:27
 turned away from following Yahweh
 "stopped obeying Yahweh"
 they began to make a conspiracy ... they sent
 The text does not state to whom "they" refers.
 make a conspiracy against him
 "plot against him"
 Lachish
 a city in Judah
 2 Chronicles 25:28
 brought him back
 "brought back his body"
 city of Judah
 Another name for Jerusalem, which was also called the city
 of David.

a city in Judah
 restored it to Judah
 "returned it to Judah." His army captured the city so that
 now it belonged to Judah again.
 lay down with his ancestors
 "died."
 2 Chronicles 26:4
 what was right in the eyes of Yahweh
 "what Yahweh judges to be right". See a similar phrase in 2

Chronicles 14:2.
 2 Chronicles 26:5
 He set himself to seek God
 "He was determined to obey God". Seeking God represents
 choosing to know, worship, and obey him.
 in the days of Zechariah
 "when Zechariah was priest"
 As long as he sought Yahweh
 "During the whole time that he sought Yahweh"
 2 Chronicles 26:6
 Uzziah went out and fought against the Philistines
 "Uzziah led his army out to fight against the Philistines"
 He broke down ... he built cities
 "Uzziah and his army broke down ... they built cities"
 Jabneh
 This was a town in northern Judah.
 the country of Ashdod
 "near Ashdod"
 2 Chronicles 26:7
 God helped him
 "God helped them"
 Gurbaal
 This was a town in Arabia.
 Meunites
 This is likely people who moved to that area from the
 kingdom of Maon near Mount Seir.
 2 Chronicles 26:8
 his fame spread, even to the entrance of Egypt
 "people who lived even as far away as the border of Egypt
 learned about the things he was doing"
 2 Chronicles 26:9
 Uzziah built towers
 "Uzziah's workers built towers"
 2 Chronicles 26:10
 He built watchtowers ... and dug many cisterns
 "He had his workers build watchtowers ... and dig many
 cisterns"
 the soil
 "farming"
 2 Chronicles 26:12
 the leaders of the families who led the mighty warriors
 "the family leaders who led the mighty warriors"
 2 Chronicles 26:13
 Under their hand was an army
 "They commanded an army"
 2 Chronicles 26:14
 body armor
 This is a covering for the body made of metal links or
 chains.
 2 Chronicles 26:15
 he built machines ... by skillful men
 "his workers built machines that were designed by skillful
 men"
 the battlements
 These were the corners of the city walls where soldiers
 could fight from.
 he was greatly helped

"God greatly helped him"
 2 Chronicles 26:16
 his heart was lifted up
 "he became proud"
 2 Chronicles 26:17
 with him eighty priests of Yahweh, who were brave men
 "with him went eighty priests of Yahweh, who were brave
 men"
 2 Chronicles 26:18
 It is not for you ... incense to Yahweh
 "Uzziah, you do not have the right to burn incense to
 Yahweh"
 who are consecrated to burn incense
 "whom God has chosen to burn incense"
 2 Chronicles 26:19
 censer
 This is a special pan or bowl used for burning incense.
 Uzziah was powerful when he followed Yahweh. When he
 entered the temple to burn incense like a priest, God made
 him a leper and he could not properly worship Yahweh
 because he was unclean.
 2 Chronicles 26:20
 behold, he had become leprous
 "behold" shows that the priests were surprised by what
 they saw.
 They quickly drove him out of there
 "They quickly forced him out of there"
 Yahweh had struck him
 "Yahweh had made him ill"
 2 Chronicles 26:21
 to the day of his death
 "until he died"
 lived in a separate house
 He lived away from other houses and other people.
 he was cut off from the house of Yahweh
 "he was excluded from the house of Yahweh"
 Jotham, his son, was over the king's house
 "Jotham, his son, was responsible for the king's house"
 the king's house
 This refers to the king's palace, which the king was no
 longer living in.
 2 Chronicles 26:22
 The other matters concerning Uzziah, ... recorded by the prophet Isaiah
 son of Amoz
 "As for the other matters concerning Uzziah, from the
 beginning of his reign to the end of his reign, the prophet
 Isaiah son of Amoz recorded them"
 Amoz
 This is the name of a man.
 2 Chronicles 26:23
 So Uzziah lay down with his ancestors
 "So Uzziah died"
 they buried him with his ancestors
 "the people buried him near his ancestors"
 Jotham, his son, became king in his place
 "Jotham, his son, became king after Uzziah"

2 Chronicles 27:2

He did what was right in the eyes of Yahweh

"He did what Yahweh judged to be right". See 2 Chronicles 14:2.

2 Chronicles 27:3

He built the upper gate ... he built much

"He had his workers build the upper gate ... he had his workers build many things"

the hill of Ophel

This is a hill in Jerusalem.

2 Chronicles 27:5

He fought also with the king of the people of Ammon

"He also led his army to fight with the king of the people of Ammon". Jotham was able to conquer the people of Ammon because he obeyed the Lord. For Yahweh, trust in Yahweh is the key to victory in battle.

with the king of the people of Ammon

"with the king of Ammon and his army"

one hundred talents of silver

"3,300 kilograms of silver". A "talent" is equivalent to 33 kilograms.

ten thousand measures of wheat

"2,200 kiloliters of wheat". The word translated here as

"measure" is "cor" and is equivalent to 220 liters.

ten thousand measures of barley

"2,200 kiloliters of barley"

in the second and third years

"in the second and third years after he defeated them"

2 Chronicles 27:6

he walked firmly before Yahweh his God

"he faithfully obeyed Yahweh his God"

2 Chronicles 27:7

his ways

"the things that he did"

see, they are written in the book ... Judah

"anyone can read of them in the book ... Judah and see that they are written there"

the book of the kings of Israel and Judah

This is a book that no longer exists.

2 Chronicles 27:9

Jotham lay down with his ancestors

"Jotham died"

they buried him

"people buried him"

became king in his place

"became king instead of Jotham"

Chapter 28

2 Chronicles 28:1

what was right in the eyes of Yahweh

"what Yahweh judged to be right". See 2 Chronicles 14:2.

2 Chronicles 28:2

he walked in the ways of the kings of Israel

"he acted the same way that the kings of Israel had acted"

he also made cast metal figures for the Baals

"he even made cast metal figures for worshipping the Baals".

2 Chronicles 28:3

the Valley of Ben Hinnom

This is a valley in Jerusalem.

before the people of Israel

"before the people of Israel who moved into the land"

2 Chronicles 28:4

the high places and on the hills and under every green tree

"under many green trees around the country". Places

where other nations worshiped their false gods.

2 Chronicles 28:5

Yahweh the God of Ahaz gave him into the hand of the king of Aram

"Yahweh the God of Ahaz enabled the king of Aram to defeat Ahaz". Judah was defeated by all of the neighboring countries because King Ahaz was worshipping all sorts of foreign gods.

carried away from him

"carried away from Ahaz's army"

Ahaz was also given ... who defeated him

"Yahweh also enabled the king of Israel to defeat Ahaz"

2 Chronicles 28:6

Pekah son of Remaliah

This was the king of Israel. "Pekah" and "Remaliah" are the names of men.

2 Chronicles 28:7

a powerful man

"a mighty warrior"

who was next to the king

"who was the king's second in command"

2 Chronicles 28:8

The army of Israel took captive from their relatives

"From their own relatives, the army of Israel took captive."

2 Chronicles 28:9

he gave them into your hand

"God enabled you to defeat them"

you have slaughtered them in a rage that reached up to heaven

"you have slaughtered them in such great rage that Yahweh himself has noticed and will take vengeance"

2 Chronicles 28:10

But are you not guilty of sins of your own against Yahweh your God?

"But you yourselves are guilty of sins of your own against Yahweh your God."

2 Chronicles 28:11

Yahweh's burning anger is on you

"Yahweh is extremely angry with you". "burning anger"...

See how you translated this in 2 Chronicles 28:11.

2 Chronicles 28:12

stood up against those who came back from the war

"confronted those who came back from the war"

2 Chronicles 28:13

something that will bring on us sin

"something that will cause us to be guilty of sinning"

2 Chronicles 28:15

The men who were assigned by name

"The men whom the leaders assigned by name"

anointed them

This probably means that they gave them oil to put on their wounds.

put the weak ones on donkeys

"put the weak ones who were too weak to walk on donkeys"

2 Chronicles 28:18

They took Beth Shemesh
"The Philistines captured Beth Shemesh"
Beth Shemesh, Aijalon, Gederoth, Soko ... Timnah ... Gimzo
These are the names of places.
2 Chronicles 28:19
Yahweh humbled Judah because of Ahaz
"Yahweh humiliated the people of Judah because of Ahaz"
2 Chronicles 28:20
Tiglath-Pileser
This is Tiglath-Pileser III, also known as Pul.
troubled him instead of strengthening him
"caused him trouble instead of helping him"
2 Chronicles 28:22
in his time of suffering
"when he was suffering."
2 Chronicles 28:23
the gods of Damascus
"the gods whom the Syrians worshiped in Damascus". They
believed Damascus to be the city where their gods dwelt.
gods that had defeated him
"gods whom he believed had enabled the Syrian army to
defeat him"
they were the ruin of him and of all Israel
"those gods ruined him and all Israel"
all Israel
"Israel" represents the southern kingdom of Judah.
2 Chronicles 28:24
the house of God ... the house of Yahweh

Chapter 29

2 Chronicles 29:1
General Information
This chapter begins the story of King Hezekiah. (2
Chronicles 29-32). He was a great king who cleaned and
rededicated the temple, showing that he wanted the people
to return to worshipping Yahweh.
2 Chronicles 29:2
what was right in the eyes of Yahweh
"what Yahweh judged to be right". See a similar phrase in 2
Chronicles 14:1.
2 Chronicles 29:3
in the first month
This is the first month of the Hebrew calendar and the last
part of March and the first part April on Western calendars.
the house of Yahweh
"the temple of Yahweh"
Hezekiah opened the doors ... and repaired them
"Hezekiah ordered his workers to open the doors ... and to
repair them"
2 Chronicles 29:4
on the east side
"on the east side of the temple"
2 Chronicles 29:5
carry away the filthiness from the holy place
"remove the things that make the holy place unacceptable
to Yahweh"
2 Chronicles 29:6
what was evil in the sight of Yahweh our God
"what Yahweh our God judged to be evil"

"the temple of God ... the temple of Yahweh"
in every corner of Jerusalem
"on every street corner in Jerusalem" or "in every part of
Jerusalem"
he made for himself altars
"he had his workers make altars for him"
2 Chronicles 28:25
he made high places to burn sacrifices
"he had his workers make high places to burn sacrifices"
2 Chronicles 28:26
all his ways, first and last
"all that he did from the beginning of his reign to the end of
his reign"
see, they are written in the book ... Israel
"anyone can look at the book ... Israel and see that they are
written there"
they are written in the book
"someone has written them in the book"
the book of the kings of Judah and Israel
This is a book that no longer exists.
2 Chronicles 28:27
Ahaz lay down with his ancestors
"Ahaz died"
they buried him
"people buried him"
became king in his place
"became king instead of Ahaz"

turned away their faces from the place where Yahweh lives, and turned
their backs on it
"abandoned Yahweh's temple and stopped worshipping him"
the place where Yahweh lives
"the temple where Yahweh lives"
2 Chronicles 29:8
the wrath of Yahweh had fallen on Judah and Jerusalem
"because Yahweh was angry, he had punished the people of
Judah and Jerusalem"
an object of terror, of horror, and of scorn
"something that terrifies and horrifies people, and
something that people scorn"
as you can see with your own eyes
"as you can see for yourselves"
2 Chronicles 29:9
our fathers have fallen by the sword
"our fathers have died in battle"
2 Chronicles 29:10
it is in my heart
"it is my intention"
2 Chronicles 29:11
to stand before him
"to stand in his presence"
2 Chronicles 29:12
General Information:
The names of the men (Levites) who began to do the work
that Hezekiah had ordered them to do.
the Levites arose
"the Levites began to work"

2 Chronicles 29:15

following the words of Yahweh

"in obedience to the word of Yahweh"

to cleanse the house of Yahweh

A place that is fit to be used for God's purposes is spoken of as if it were physically clean.

the house of Yahweh

"the temple of Yahweh"

2 Chronicles 29:16

they brought out everything unclean that they found in the temple of Yahweh

"they brought out all the things that they found in the temple of Yahweh that made it unacceptable to Yahweh"

Kidron Brook

A small body of water that flows on the east side of Jerusalem. At times it was used as a trash dump.

2 Chronicles 29:17

the eighth day of the month

This is near the end of March on Western calendars.

they reached the porch of Yahweh

"they had begun to cleanse the porch of Yahweh's temple"

sixteenth day of the first month

This is near the beginning of April on Western calendars.

2 Chronicles 29:18

the bread of the presence

The 12 loaves of bread that were placed in front of the altar. See how you translated this in 2 Chronicles 2:4.

2 Chronicles 29:19

See, they are

"Look at them. You can see for yourself that they are."

2 Chronicles 29:22

they killed the bulls, and the priests received the blood

"the priests killed the bulls, and took the blood"

2 Chronicles 29:23

they laid their hands on them

"the king and people in the assembly laid their hands on them."

2 Chronicles 29:24

that a burnt ... should be made for all Israel

"that the priests should make a burnt offering and a sin offering for all Israel"

2 Chronicles 29:25

cymbals

two thin, round metal plates that are hit together to make a

loud sound. See 2 Chronicles 5:12.

arranging them by the command of David, Gad, the king's seer, and Nathan, the prophet

"arranging the Levites as David, Gad, the king's seer, and Nathan, the prophet had commanded"

for the command was from Yahweh by means of his prophets

"for Yahweh had commanded this through his prophets"

2 Chronicles 29:27

the song of Yahweh began also

"the people began to sing a song to Yahweh also"

2 Chronicles 29:28

until the burnt offering was finished

"until the priests finished offering the burnt offering"

2 Chronicles 29:29

When they had finished the offerings

"When the priests had finished the offerings"

bowed and worshiped

"bowed and worshiped Yahweh"

2 Chronicles 29:31

thank offerings

These were offerings of thanksgiving.

who had a willing heart

"who were willing"

2 Chronicles 29:34

to skin all the burnt offerings

"to remove the skins from all the burnt offerings"

until the work was done

"until they had finished the work"

until the priests could consecrate themselves

"until more of the priests could consecrate themselves"

had been more careful to consecrate themselves

This implies there were not enough priests because they were not careful to consecrate themselves.

2 Chronicles 29:35

they were performed with the fat of the fellowship offerings

"the priests performed the burnt offerings with the fat of the fellowship offerings"

the service of the house of Yahweh was set in order

"Hezekiah set the service of the house of Yahweh in order"

was set in order

"was restored"

2 Chronicles 29:36

the work had been done quickly

"the people had done the work quickly"

Chapter 30

2 Chronicles 30:1

all Israel and Judah

The nation of Israel. Earlier the nation had been split into two kingdoms called by these names.

Ephraim and Manasseh

"the northern tribes of Israel". The people who belonged to all ten of the northern tribes of Israel.

2 Chronicles 30:2

deciding to celebrate the Passover in the second month

The Israelites normally celebrated the Passover during the first month of the Hebrew calendar, last part of March and the first part of April on Western calendars. Hezekiah invited everyone in Judah and in Israel to come to

Jerusalem and celebrate the Passover. It had not been celebrated since King Solomon's day.

second month

The second month of the Hebrew calendar, during the last part of April and the first part of May on Western calendars.

2 Chronicles 30:4

This proposal

The proposal to celebrate the Passover in the second month instead of in the first month.

in the eyes of the king and of all the assembly

"in the judgment of the king and all the assembly"

2 Chronicles 30:5

from Beersheba to Dan
 "from Beersheba in the south to Dan in the north". The writer emphasizes that all of Israel was included, according to what was written
 "as Moses had written that they should observe it"
 2 Chronicles 30:6
 couriers
 people who carry messages
 all Israel and Judah
 "the southern tribes of Israel"
 turn back to Yahweh
 "submit again to Yahweh"
 so that he may turn back to the remnant of you
 "so that he may again protect the remnant of you"
 who have escaped from the hand of the kings of Assyria
 "who have escaped from the power of the kings of Assyria"
 2 Chronicles 30:7
 your brothers
 "your people"
 he made them an object of horror
 "he punished them horribly"
 2 Chronicles 30:8
 do not stiffen your necks
 "do not become stubborn"
 give yourselves to Yahweh
 "dedicate yourselves to Yahweh"
 come into his holy place
 "come to his temple in Jerusalem for it is holy"
 his burning anger may turn away from you
 "he may no longer be very angry with you" or "he may turn his great anger away from you". See 2 Chronicles 28:11.
 2 Chronicles 30:9
 if you turn back to Yahweh
 "if you submit again to Yahweh"
 your brothers and children will find compassion before those who led them away as prisoners
 "your brothers and children will experience compassion from those who led them away as prisoners"
 will not turn his face away from you
 "will not reject you"
 if you return to him
 "if you submit again to him"
 2 Chronicles 30:10
 all the way to Zebulun
 Zebulun was one of the tribes farthest in the north of Israel, but there were three other tribes that reached farther north.
 2 Chronicles 30:12
 The hand of God also came on Judah
 "God guided the people of Judah"
 to give them one heart
 "causing them to agree"
 to carry out the command
 "to obey the command"
 the command of the king and leaders by the word of Yahweh
 "the command that the king and leaders gave them in obedience to the word of Yahweh"
 2 Chronicles 30:14
 They rose and took away the altars

"They began to work and took away the altars"
 the altars that ... the altars for incense
 The altars that people had built to false gods.
 2 Chronicles 30:15
 the fourteenth day of the second month
 This is near the beginning of May on Western calendars.
 2 Chronicles 30:16
 They stood in their place by their divisions
 "They stood in their appointed places"
 the blood that they received from the hand of the Levites
 "the blood that they received from the Levites"
 2 Chronicles 30:17
 the Passover lambs
 "the lambs for the Passover,"
 2 Chronicles 30:18
 Ephraim and Manasseh, Issachar and Zebulun
 The names of some of the tribes that lived in the northern part of Israel. See 2 Chronicles 30:10.
 against the written instructions
 "even though the written instructions said that they must purify themselves first"
 the good Yahweh
 "Yahweh, who is good"
 2 Chronicles 30:19
 who sets his heart to seek God
 "everyone who truly wants to honor God"
 2 Chronicles 30:20
 So Yahweh listened to Hezekiah
 "So Yahweh responded favorably to Hezekiah"
 healed the people
 "forgave the people"
 2 Chronicles 30:21
 kept the Festival of Unleavened Bread
 "celebrate the festival"
 singing with loud instruments to Yahweh
 "singing and playing loud musical instruments to Yahweh"
 2 Chronicles 30:22
 who understood the service of Yahweh
 "because they understood the service of Yahweh"
 So they ate throughout the festival
 The people of Israel.
 making confession to Yahweh
 "confessing their sins to Yahweh"
 2 Chronicles 30:24
 Hezekiah ... gave the assembly ... bulls and ... sheep as an offering
 Hezekiah gave the animals to the people as an offering to the Lord for the people to eat.
 2 Chronicles 30:25
 All the assembly of Judah
 Here "Judah" probably refers to the southern tribes of Israel.
 all the people who came together from Israel
 "all the people who came together from Israel in the north"
 the foreigners who came from the land of Israel
 "the foreigners who came from the land of Israel in the north"
 2 Chronicles 30:26
 since the time of Solomon son of David, king of Israel
 "since the time when Solomon son of David ruled as king of

Israel”

there had not been anything like it in Jerusalem

"there had not been any Passover Festival in Jerusalem like this Passover Festival"

2 Chronicles 30:27

Their voice was heard ... their prayer went up to heaven, the holy place where God lives

"God responded favorably to their prayer, which he heard in heaven, the holy place where he lives"

Their voice was heard

"God heard what they said to him"

their prayer went up to heaven

Their prayer represents God in heaven paying attention to them praying on earth.

Chapter 31

2 Chronicles 31:1

who were there

"who were in Jerusalem"

to his own possession

"to his own property"

2 Chronicles 31:2

Hezekiah assigned the divisions ... both the priests and the Levites

"Hezekiah organized the priests and the Levites into groups. He assigned each priest and Levite to their duties"

2 Chronicles 31:3

the new moons

A festival coinciding with the movement of the moon.

the fixed festivals

Festivals which occur on specific dates.

as it was written in the law of Yahweh

"just as Yahweh commanded in his law"

2 Chronicles 31:5

As soon as the command was sent out

"As soon as the people heard the command"

a tithe of everything

"a tenth of all their crops"

2 Chronicles 31:7

third month

This is the third month of the Hebrew calendar. It is at the end of the harvest season and the beginning of the dry season. It is during the last part of May and the first part of June on Western calendars.

seventh month

This is the seventh month of the Hebrew calendar. This is during the early rain season, which would soften the land for sowing. It is during the last part of September and the first part of October on Western calendars.

2 Chronicles 31:10

of the house of Zadok

"a descendant of Zadok"

What was left over is this large amount here

The chief priest would have been pointing to the large heaps.

2 Chronicles 31:11

Hezekiah commanded storerooms to be prepared

"Hezekiah commanded the priests and Levites to prepare storerooms"

2 Chronicles 31:13

Jehiel, Azariah ... Mahath, and Benaiah

These are names of men.

were managers under the hand of Konaniah and Shimei his brother

"were managers whom Konaniah and Shimei his brother

supervised"

the official over the house of God

"the official in charge of everyone who served in the house of God"

2 Chronicles 31:14

Kore ... Imnah

These are names of men.

the porter at the east gate

"the gatekeeper at the east gate of the temple"

2 Chronicles 31:15

Eden, Miniamin ... and Shekaniah

These are names of men.

Under him were Eden ... in the cities of the priests

"Eden ... assisted Kore in the cities of the priests"

They filled offices of trust, in order to give

"They faithfully gave"

to their brothers

"to their fellow priests"

division by division

"group by group"

to both the important and the unimportant

"to everyone, including those who are old and those who are young"

2 Chronicles 31:16

They also gave

"They also gave freewill offerings"

three years old and up

"three years old and older"

who were recorded in the genealogies

"whose names were in the records"

as required by the daily schedule, to do the work in their offices and their divisions

"to do the daily work that they were supposed to do"

2 Chronicles 31:17

They distributed

"They distributed freewill offerings"

twenty years old and more

"20 years old and older"

2 Chronicles 31:19

there were men assigned by name to give portions

"there were men responsible for giving portions"

2 Chronicles 31:21

to seek his God

"to obey his God". He really wanted to do what God wanted and expresses Hezekiah's desire to please God.

he performed it with all his heart

"he was completely committed to what he did"

Chapter 32

2 Chronicles 32:1

After these things and these acts of faithfulness

"After Hezekiah faithfully did all the things Yahweh commanded him to do"

Sennacherib, king of Assyria, came ... He camped

"Sennacherib, king of Assyria, and his army came ... They camped"

came and entered Judah

"went and entered Judah"

2 Chronicles 32:2

that Sennacherib had come and that he intended

"that Sennacherib and his army had come and that they intended"

to fight against Jerusalem

"to fight against the people of Jerusalem"

2 Chronicles 32:3

to stop up the waters ... outside the city

The people of the city would fill up wells and fountain springs with earth and rocks, hiding the water from the Assyrians, but the people would cause the water to flow into the city through secret pathways.

2 Chronicles 32:4

Why should the kings ... find a lot of water?

"We do not want the kings of Assyria to come here and find a lot of water."

the kings of Assyria

"the king and the other leaders of Assyria"

2 Chronicles 32:5

Hezekiah took courage and built ... he made

"Hezekiah took courage and commanded the people to build up ... They built ... They also ... they made"

Hezekiah took courage and built up

"Hezekiah strengthened the city by building up"

the Millo

This is a part of the wall on the north side of Jerusalem.

2 Chronicles 32:6

He placed military commanders over the people

"He put military commanders in charge of the people"

2 Chronicles 32:7

for someone ... greater than those with him

"for our God is with us and is more powerful than those with the king of Assyria"

2 Chronicles 32:8

is only an arm of flesh

"are only those with human power". Because Hezekiah trusted God, God rescued Jerusalem from the attack of the Assyrian army and healed Hezekiah when he was very sick.

2 Chronicles 32:9

now he was ... with him

This marks a stop in the main story, telling background information about the location of Sennacherib and his army.

Lachish

This was a city in Judah.

2 Chronicles 32:10

What are you trusting in so ... siege in Jerusalem?

"These people you are trusting in cannot make you able to endure a siege in Jerusalem."

2 Chronicles 32:11

Is not Hezekiah misleading you ... king of Assyria?

"Hezekiah is misleading you ... king of Assyria."

that he may give you over to die by famine and by thirst

"so that you will die from lack of food and water"

from the hand of the king of Assyria

"from the power of the king of Assyria"

2 Chronicles 32:12

Has not this same Hezekiah ... sacrifices?

"This is the same Hezekiah who has taken away ... sacrifices."

commanded Judah and Jerusalem

"commanded the people of Judah and Jerusalem"

2 Chronicles 32:13

Do you not know what ... lands?

"You know very well what ... lands!"

Were the gods ... power?

"There was no god ... power!"

2 Chronicles 32:14

Among all the gods ... was ... hand?

"There was no god among all the gods ... who ... hand!"

out of my hand

"from my power"

Why should your God be able ... power?

"There is no reason your God should be able ... power!"

2 Chronicles 32:15

How much less will your God rescue you from my hand?

"Your God will certainly not be able to rescue you from my hand!"

2 Chronicles 32:18

They cried out

"Sennacherib's servants shouted loudly"

to frighten them and trouble them

"to make them very afraid"

they might capture

"the Assyrian army might capture"

2 Chronicles 32:19

They spoke of the God of Jerusalem ... of the earth

"They mocked the God of Jerusalem as they had mocked the gods of the other peoples of the earth"

which are merely the work of men's hands

"which are merely idols that men have made"

2 Chronicles 32:20

cried out to heaven

"cried to Yahweh for help"

2 Chronicles 32:21

with shame on his face

"ashamed."

the house of his god

"the temple of his god"

2 Chronicles 32:22

from the hand of Sennacherib ... all others

"from the power of Sennacherib ... from the power of all others"

gave them rest on every side

"caused them to live peacefully with all the people of the nations around them"

2 Chronicles 32:23

he was lifted up in the eyes of all nations

"the people of all the nations honored him"

2 Chronicles 32:24
that he would be healed
"that he would heal Hezekiah"
2 Chronicles 32:25
But Hezekiah did not pay back Yahweh ... to him
"But Hezekiah did not act in a grateful way after Yahweh helped him"
his heart was lifted up
"he became proud"
So anger came on him, and ... Jerusalem
"So Yahweh became angry and punished him and the people of Judah and Jerusalem"
2 Chronicles 32:26
during Hezekiah's days
"during Hezekiah's lifetime."
2 Chronicles 32:28
stalls
This is a small enclosure where horses are kept. See 2

Chapter 33
2 Chronicles 33:1
General Information:
Manasseh angered God more than any other king of Judah. He worshiped the sun, stars and many foreign gods and even sacrificed his sons to the sun.
2 Chronicles 33:2
what was evil in the sight of Yahweh
"things that Yahweh said were evil". See a similar phrase in 2 Chronicles 14:2.
like the disgusting things
"including the disgusting things."
2 Chronicles 33:3
he rebuilt the high places ... he made Asherah poles
"he had his workers rebuild the high places ... he had them build altars ... he had them make Asherah poles"
2 Chronicles 33:4
It is in Jerusalem that my name will be forever
"Jerusalem is where I will forever make known who I am"
2 Chronicles 33:5
He built altars ... of the house of Yahweh
"He had his workers build altars in the two courtyards of the house of Yahweh so that the people could worship the stars and offer them sacrifices"
2 Chronicles 33:6
Valley of Ben Hinnom
The name of a place near Jerusalem that is also known as Gehenna.
he caused his sons to pass through the fire
"he burned his sons to death as an offering to his gods"
he provoked him to anger
"Manasseh made Yahweh very angry"
2 Chronicles 33:7
he had made
"Manasseh had ordered his servants to make"
that I will put my name forever
"where I want people to worship me forever"
2 Chronicles 33:8
that I assigned to their ancestors
"that I gave to their ancestors,"

Chronicles 9:25.
pens
a storage place for small animals
2 Chronicles 32:30
Hezekiah who also stopped up ... straight down
"Hezekiah who ordered his workers to stop up ... and to build a tunnel so that the water would flow down"
waters of Gihon
This is a stream near Jerusalem.
2 Chronicles 32:31
the miraculous sign ... done in the land
"the miracle that Yahweh had performed in the land"
to know all that was in his heart
"to reveal Hezekiah's true character"
2 Chronicles 32:33
Hezekiah lay down with his ancestors
"Hezekiah died". See how you translated this in 2 Chronicles 9:31.

2 Chronicles 33:9
Judah and the inhabitants of Jerusalem
"the people of Judah and Jerusalem"
even more than the nations ... before the people of Israel
"even more than the people whom Yahweh had destroyed as the people of Israel advanced through the land"
2 Chronicles 33:11
brought on them
"brought about an attack on them by"
the commanders of the army of the king of Assyria
"the commanders of the army of the king of Assyria and their soldiers"
took Manasseh in chains, ... him off to Babylon
"seized Manasseh, bound him in chains, and took him as a prisoner to Babylon". Fetters were chains placed around the feet.
2 Chronicles 33:12
implored
To beg for help.
2 Chronicles 33:13
He prayed to him; and God was moved by his plea
"He prayed to God; and God heard his plea and changed his mind"
into his kingship
"to rule again as king"
2 Chronicles 33:14
Manasseh built ... He surrounded ... He put
"Manasseh commanded his workers to build ... They surrounded ... and raised ... He commanded his workers to put"
Gihon
"the waters of Gihon". The name of a spring and a stream. See 2 Chronicles 32:30.
the hill of Ophel
Translate the name of this hill as you did in 2 Chronicles 27:3.
raised the wall up
"built the wall up"
the fortified cities

This refers to cities with walls around them.
2 Chronicles 33:15
the foreign gods
"the false gods from other countries"
2 Chronicles 33:16
he commanded Judah
"he commanded the people of Judah"
2 Chronicles 33:18
behold, they are written among the deeds ... of Israel
"anyone can look among the deeds ... Israel and see that they are written there"
they are written
"men have written them"
the deeds of the kings of Israel
This in account of the history of Israel that no longer exists.
2 Chronicles 33:19
the places where he had ... and the carved figures
"the place where he had the high places built and the Asherah poles and the carved figures set up"
the Chronicles of the Seers

Chapter 34

2 Chronicles 34:1

General Information

This chapter is the beginning of the story of King Josiah.

2 Chronicles 34:2

what was right in the eyes of Yahweh

"the things that Yahweh said were right". See 2 Chronicles 14:2.

walked in the ways of David his ancestor

"lived the way David his ancestor had lived"

did not turn away either to the right or to the left

"did not do anything that would displease Yahweh"

2 Chronicles 34:3

he began to cleanse Judah and Jerusalem from ... the cast metal figures
"he began to make Judah and Jerusalem acceptable again to Yahweh by having his workers remove from them the high places, the Asherah poles, the carved figures, and the cast metal figures". Josiah worshiped Yahweh and cleaned out the idols and shrines from Judah and the people returned to worship Yahweh again.

2 Chronicles 34:4

in his presence

"in Josiah's presence"

he cut apart ... He broke ... and scattered

"he and his workers cut apart ... He and his workers broke ... He and his workers crushed ... and scattered"

2 Chronicles 34:5

He burned

"He commanded them to burn"

He burned the bones ... on their altars

The bones of the priests who offered sacrifices on the altars to the false gods were burned on the altars that the priests had previously made sacrifices on.

he cleansed Judah and Jerusalem

"he caused Judah and Jerusalem to be acceptable again to Yahweh"

2 Chronicles 34:7

into powder

This is a book that no longer exists.

2 Chronicles 33:20

So Manasseh lay down with his ancestors

"So Manasseh died"

in his own house

"in his palace"

king in his place

"became the next king"

2 Chronicles 33:23

Amon trespassed more and more

"Amon continued to sin."

2 Chronicles 33:24

conspired against him

"planned in secret to kill him"

put him to death

"killed him"

2 Chronicles 33:25

king in his place

"became the next king"

"into dust."

2 Chronicles 34:8

Josiah had cleansed the land and the temple

"Josiah had caused the land and the temple to become acceptable again to Yahweh"

Azaliah ... Maaseiah ... Joahaz

These are the names of men.

2 Chronicles 34:9

entrusted to him

"gave to him the responsibility of using the money"

that had been brought into the house of God, that the Levites, ... had gathered

"that the Levites who guarded the doors had brought into the house of God all that they had gathered"

2 Chronicles 34:10

They entrusted

"Then Hilkiah entrusted".

the money

"some of the money". This is some of the money that was entrusted to Hilkiah.

2 Chronicles 34:11

braces

pieces used to connect large beams

had allowed to become ruined

"had allowed to rot"

2 Chronicles 34:12

Kohathites

Translate the name of the clan as you did in 2 Chronicles 20:19.

Obadiah ... Zechariah

Translate these men's names as you did in 2 Chronicles 17:7.

2 Chronicles 34:13

These Levites supervised those who carried building material and all other men ... any way

"These Levites were in charge of all of the men who did any kind of building work"

2 Chronicles 34:14

When they brought out the money ... brought into

"When they brought out the money for the supervisors from"

that had been given through Moses

"that Yahweh had given to the people through Moses"

the book of the law

Most likely these laws were written on a scroll; made of one long, rolled-up sheet of papyrus or leather.

2 Chronicles 34:15

Shaphan

This is the name of a man.

2 Chronicles 34:16

everything that has been entrusted to them

"everything that you gave them the responsibility to do"

2 Chronicles 34:17

They have emptied out

"They have gathered all"

into the hand of the supervisors ... the workmen

"to the supervisors and the workmen"

2 Chronicles 34:19

he tore his clothes

"he tore his clothes because he was very upset"

2 Chronicles 34:20

Shaphan, Abdon son of Micah, Shaphan ... Asaiah

These are the names of men.

2 Chronicles 34:21

ask Yahweh's will for me

"Ask Yahweh what he wants me to do". The men are to go to the prophetess of Yahweh. (2 Chronicles 34:22)

because of the words

"concerning the words"

the words of the book that has been found

"the laws in the book that Hilkiyah has found"

For it is great, the anger of Yahweh ... It is great

"For Yahweh's anger towards us is great, like water that could totally wash us away"

all that was written in it

"all that is written in it"

2 Chronicles 34:22

Hasrah

This the name of a man.

keeper of the wardrobe

This refers to Shallum. The person who took care of the clothing that priests wore or took care of the king's clothing.

the Second District

"The Second Part". This may have been a newer part of Jerusalem.

they spoke with her in this way

"they had the following conversation with her"

2 Chronicles 34:24

I am about to bring disaster on ... inhabitants

"I will soon cause terrible things to happen to this place and to those who live there"

on this place

"to Jerusalem" or "on Judah". This refers to Jerusalem, which represents the whole land of Judah.

all the curses that have been written

"all the curses written"

on this place

"on these people"

2 Chronicles 34:25

they have provoked me to anger

"they have made me angry"

my anger will be poured out

"I will pour out my anger"

2 Chronicles 34:26

About the words that you heard

"About the message that you heard,"

2 Chronicles 34:27

because your heart was tender

"because you repented"

2 Chronicles 34:28

see, I will gather you to ... your grave in peace

"so I will allow you to die and be buried peacefully"

You will be gathered to your grave

"I will gather you to your grave"

your eyes will not see

"you will not experience"

the disaster I will bring on this place

"the terrible things I will cause to happen to this place"

2 Chronicles 34:30

all the men of Judah and ... of Jerusalem

"many other people"

from great to small

"from the most important to the least important"

He then read in their hearing

"Then the king read aloud so that they could hear"

that had been found

"that they had found"

2 Chronicles 34:31

stood in his place

"stood where he was supposed to stand at the entrance to the temple"

walk after Yahweh

"live obeying Yahweh"

his commandments, ... and his statutes

Together these words emphasize everything that Yahweh had commanded in the law.

with all his heart and all his soul

"with all his being"

that were written in this book

"that this book contained"

2 Chronicles 34:32

all who were found in Jerusalem and Benjamin

"all who lived in Jerusalem and Benjamin"

stand by the covenant

"promise to obey the covenant"

2 Chronicles 34:33

Josiah took away all

"Josiah commanded his workers to take away all"

the disgusting things

"the disgusting idols"

For all of his days

"As long as Josiah was alive"

Chapter 35

2 Chronicles 35:1

Josiah kept a Passover to Yahweh

Josiah organized a large Passover celebration and people shared their animals with those without animals to sacrifice. The celebration of Passover was a sign of proper worship by the people.

in Jerusalem

Yahweh had commanded Moses that all the people of Israel were to go to Jerusalem to celebrate the Passover.

the fourteenth day of the first month

This is the first month of the Hebrew calendar. The fourteenth day is near the beginning of April on Western calendars.

2 Chronicles 35:2

He placed the priests in their positions

"He had people tell the priests which jobs to do"

in the service of

"as they served in" or "to serve well in"

2 Chronicles 35:3

that Solomon son of David, king of Israel built

"that Solomon, king of Israel, commanded the people to build"

2 Chronicles 35:4

by your clans and your divisions

"according to the names of your clans and your divisions."

divisions

groups into which the people had divided the priests and Levites

the written instructions of David ... and those of Solomon, his son

"the instructions that David ... and Solomon, his son, wrote"

2 Chronicles 35:5

Stand in the holy place, taking your position

"Take your positions in the temple area"

2 Chronicles 35:6

consecrate yourselves

This probably refers to the priests and Levites washing themselves before they did work in the temple.

to do ... to the word of Yahweh ... hand of Moses

"to obey all of the commands that Yahweh gave to the people through Moses"

2 Chronicles 35:7

kids

baby goats

these were from the king's own possessions

"all these lambs, kids, and bulls that he gave were ones that he himself owned"

2 Chronicles 35:8

Hilkiah ... Zechariah ... Jehiel

These are the names of men.

2 Chronicles 35:9

Konaniah ... Shemaiah ... Jeiel ... Jozabad

These are the names of men.

2 Chronicles 35:10

the service was prepared

"they prepared everything they needed so they could perform the Passover"

2 Chronicles 35:11

the blood ... received from the Levites' hand

"the blood that the Levites gave them"

2 Chronicles 35:13

General Information:

All instances of "they" and "themselves" refer to the Levites
2 Chronicles 35:10.

They roasted the Passover lambs with fire

"They cooked the Passover lambs over fires"

they boiled them in pots, cauldrons, and pans

"they cooked them in water in containers of different sizes"

2 Chronicles 35:14

They ... prepared ... for ... and for the priests

"They ... prepared the offerings that they would eat and the offerings that the priests would eat"

2 Chronicles 35:15

according to the command of David, Asaph, Heman, and Jeduthun the king's seer

"as David, Asaph, Heman, and Jeduthun the king's seer had commanded them"

Heman ... Jeduthun

These are the names of men.

2 Chronicles 35:16

the entire service of Yahweh was carried out

"they did everything that needed to be done to serve Yahweh"

2 Chronicles 35:17

kept the Passover

"celebrated the Passover"

then the Festival of Unleavened Bread

"then celebrated the Festival of Unleavened Bread"

2 Chronicles 35:18

Such a Passover celebration ... in Israel

"There had never been such a Passover celebration in Israel"

held in Israel

The nation of Israel as a whole, as it was before the northern kingdom and southern king split.

from the days

"from the time"

the other kings of Israel

Here "Israel" refers specifically to the northern kingdom of Israel.

2 Chronicles 35:19

This Passover was kept

"They observed this Passover"

was kept

"was celebrated"

2 Chronicles 35:20

set the temple in order

"restored proper worship to the temple"

Necho, king of Egypt, went up

"Necho, king of Egypt, went up with his army"

against Carchemish

"against the people of Carchemish". This is the name of a city.

Josiah went to fight against him

"Josiah and his army went to fight against Necho and his army"

2 Chronicles 35:21

What have I to do with you, king of Judah?
"You have no reason to attack me, king of Judah."
I am not coming against you
"I am not fighting your kingdom"
against the house with which
"against the house of Babylon, with whom"
2 Chronicles 35:22
fight with him
"fight with the army of Egypt"
that had come from the mouth of God
"that God had said to him"
so he went
"so he and his army went"
the Valley of Megiddo
This is the name of a place.
2 Chronicles 35:24
All Judah and Jerusalem
"All the people of Judah and Jerusalem"
2 Chronicles 35:25
to this day

Chapter 36

2 Chronicles 36:1
in his father's place
"instead of his father"
2 Chronicles 36:2
General Information
This is the end of the story of Judah as an independent country.
2 Chronicles 36:3
The king of Egypt removed him at Jerusalem
"The king of Egypt removed him from being king in Jerusalem"
forced him to pay a fine on the land
"land" represents the people who lived there.
one hundred talents of silver ... talent of gold
"about 3,300 kilograms of silver and 33 kilograms of gold".
A talent was about 33 kilograms.
2 Chronicles 36:5
what was evil in the sight of Yahweh his God
"what Yahweh judged to be evil"
2 Chronicles 36:6
attacked him
"attacked Jerusalem" or "attacked Judah". Jehoiakim represents either Jerusalem or the nation of Judah.
2 Chronicles 36:7
Nebuchadnezzar also carried
"Nebuchadnezzar also had his soldiers carry"
the house of Yahweh
"the temple of Yahweh"
2 Chronicles 36:8
the disgusting things that he did
This usually refers to worshiping false gods, which Yahweh hated.
what was found against him
"what people found against him"
behold, they are written
"someone has written them in the book"
the book of the kings of Judah and Israel

This means the day on which the writer wrote. See 2 Chronicles 5:9.
behold, they
"this is where they are: they"
the songs of lament
This was an ancient scroll of funeral songs.
2 Chronicles 35:26
his good deeds done
"the good deeds that he did"
what is written
"the words"
2 Chronicles 35:27
his deeds ... are written in the book
"men have written of all his deeds ... in the book"
his deeds, from beginning to end,
"everything he did from the beginning of his reign to when he died"
the book of the kings of Judah and Israel
This is a book that no longer exists.

This is a book that no longer exists. See 2 Chronicles 35:27.
became king in his place
"became king instead of Jehoiakim"
2 Chronicles 36:10
brought him to Babylon
"brought Jehoiachin to Babylon"
his relative
"Jehoiachin's relative"
2 Chronicles 36:12
who spoke from the mouth of Yahweh
"who spoke the words that Yahweh spoke to him". God warned the people through the prophets, that he would punish them if they did not worship Yahweh. The people refused to listen to the prophets or to stop their evil deeds. God finally punished them by letting the Babylonians conquer them.
2 Chronicles 36:13
Zedekiah stiffened ... against turning to Yahweh
"Zedekiah stubbornly refused to worship Yahweh"
2 Chronicles 36:14
they followed ... practices of the nations
"they did the disgusting things that the nations did"
disgusting practices
This phrase refers to worshiping other gods.
They polluted the house of Yahweh
"They polluted the temple of Yahweh"
2 Chronicles 36:15
the place where he lives
This refers to the temple.
2 Chronicles 36:16
the wrath of Yahweh arose against his people
"in his wrath, Yahweh began to punish his people"
there was no help for it
"there was no way to avoid it"
2 Chronicles 36:17
God brought on them the king ... who
"God caused the king of the Chaldeans to attack them, and

he"
who killed their young ... the sword
"whose army killed their young men with swords"
God gave them all into his hand
"God allowed the Chaldean army to defeat them"
2 Chronicles 36:18
the house of God ... the house of Yahweh
"the temple of God ... the temple of Yahweh"
2 Chronicles 36:19
They burned down
The Babylonian soldiers.
2 Chronicles 36:20
The king carried away to Babylon
"The king had his army forcefully take to Babylon"
until the rule of the kingdom of Persia
"until the kingdom of Persia came to power"
2 Chronicles 36:21
the word of Yahweh by ... Jeremiah
"what Yahweh spoke through Jeremiah"
until the land should ... its Sabbath rests
"until the land had rested according to the Sabbath law".
The people were supposed to obey the Sabbath law by not
farming the land every seventh year.

Chapter 1

Ezra 1:1
first year
This refers to the beginning of the reign of King Cyrus and
records when the first Jews returned from Persia to Judea.
Upon return to Judea, the focus of the rest of the Old
Testament is on the Jewish people.
Yahweh fulfilled his word that came from the mouth of Jeremiah
"Yahweh did what Jeremiah prophesied that Yahweh would
do"
Yahweh
This is the name of God that he revealed to his people in the
Old Testament.
Yahweh ... stirred Cyrus' spirit
"Yahweh ... made Cyrus want to act". King Cyrus allowed
them to return because he wanted them to rebuild the
temple. Those who stayed behind gave gifts to those who
left to help them on their journey and resettlement, which
was a way to maintain peace throughout his kingdom.
Cyrus' voice went out over his entire kingdom
"Cyrus sent a message to everyone over whom he ruled"
what was written and spoken
"what Cyrus wrote and what his messengers read so people
could hear them"
Ezra 1:2
all the kingdoms of the earth
There were kingdoms over which Cyrus did not rule.
for him a house in ... Judah

Chapter 2

Ezra 2:1
General Information:
This begins a list of the names of people who returned from
the exile. They had to prove they were priests or Jews,
through their genealogies.

It observed its Sabbath for all ... desolation
"The requirements of the Sabbath law were fulfilled as long
as the land lay desolate"
so that ... seventy years in this way
"so that 70 years might pass while the land lay desolate"
2 Chronicles 36:22
in the first year
This refers to the beginning of the reign of King Cyrus.
so that the word of Yahweh by ... Jeremiah might be carried out
"so that what Yahweh spoke through Jeremiah might
happen"
Yahweh motivated the ... king of Persia
"Yahweh made Cyrus, king of Persia, want to act"
2 Chronicles 36:23
all the kingdoms of the earth
This is an exaggeration, as there were kingdoms over which
Cyrus did not rule.
to build a house for him
"to build a temple for him"
his people
"Yahweh's people"
Let him go up to the land
"Let that person go up to the land of Judah"

"a house in ... Judah where people can worship him"
Ezra 1:6
their work
The refers to the work of the people roused by God in the
previous verse.
Ezra 1:8
Mithredath
A man's name.
put them into the hand of Mithredath the treasurer
"put Mithredath the treasurer in charge of them" or "made
Mithredath the treasurer responsible for them"
treasurer
official in charge of money
prince of Judah
There was no king of Judah at this time, so the word
"prince" means "leader," not "son of the king."
Ezra 1:9
basins
objects used to hold water for washing
Ezra 1:10
bowls
objects used to hold water for washing
Ezra 1:11
5,400 ... in all
The total number of items returned to Jerusalem from
Babylon, which are listed above individually.

went up
"returned" or "came back"
Ezra 2:2
This is the record
This refers to the list of men in 2:3-35.

Ezra 2:11

General Information:

This continues the list of the names of men who returned from the exile along with the number of people in each group.

Ezra 2:19

General Information:

Notice that starting in 2:21 these are now the names of places where they originally came from.

Ezra 2:21

The men of Bethlehem

This begins the list of the people whose ancestors had lived in towns in Judah.

Ezra 2:22

Netophah

This is the name of a town in Judah.

Ezra 2:27

General Information:

This continues with the list of people who returned from the exile along with the number in each group whose ancestors came from the places listed.

Ezra 2:39

Harim

The "Harim" in Ezra 2:32 is the name of a place, but here "Harim" is the name of a man.

Ezra 2:41

General Information:

This section lists the names of Levites whose descendants returned from the exile along with the number in each group.

Ezra 2:42

gatekeepers

those in charge of who goes through the gates of the temple

Ezra 2:45

Lebanah, Hagabah

These are men's names.

Ezra 2:47

General Information:

This section continues listing the names of Levites. These are all names of men.

Ezra 2:58

392 total descendants

This is the number of all the people in this group who came

back from the exile.

Ezra 2:59

General Information:

This is a list of people who had returned to Israel from various Babylonian cities but could not prove their heritage.

Ezra 2:60

Delaiah, Tobiah, and Nekoda

These are men's names.

Ezra 2:61

Hobaiah ... Hakkoz ... Barzillai

These are men's names.

Ezra 2:62

their genealogical records

the records that told who their ancestors were

could not find them

"could not find their names in the records of the priests"

they were excluded from the priesthood as unclean

"the other priests treated them as if they were unclean and did not allow them to work as priests"

Ezra 2:63

Urim and Thummim

two items, like dice, that the priests used to decide what God wanted them to do

Ezra 2:65

their maidservants

"their female servants"

Ezra 2:66

General Information:

This is a list of the animals along with the numbers of each kind that returned with the people from the exile.

Ezra 2:69

gold darics

A "daric" was a small gold coin used by the Persian Empire.

minas

A mina is a unit of weight. One mina equals 550 grams.

Minas are normally linked with measuring silver.

tunics

garments worn next to the skin

Ezra 2:70

All the people in Israel were in their cities

Everyone went back to their home towns in Judea.

Chapter 3

Ezra 3:1

the seventh month

This is the seventh month of the Hebrew calendar. It is at the end of the dry season and the beginning of the early rain season; during the last part of September and the first part of October on Western calendars.

as one man

"for one purpose"

Ezra 3:2

Shealtiel

This is the name of a man.

rose up and built

"began to act and built". This begins the story of the building of the temple and re-establishment of worship in

the new temple. They immediately began the temple worship, even though the temple had not yet been built because they feared the people of the surrounding nations.

as it is written in the law of Moses

"as Yahweh had commanded them to do in the law of Moses"

Ezra 3:3

established the altar on its stand

"mounted the altar on its stand"

terror was on them

"they were terrified"

because of the people of the land

"because they thought the people of the land wanted to attack them"

They offered burnt offerings to Yahweh at dawn and evening
One of the first things the people did was to begin offering sacrifices. This was before the temple was rebuilt.

Ezra 3:4

the Festival of Shelters

This is a festival that was celebrated for eight days during the seventh month of the Hebrew calendar and was associated with the time of the exodus when the Israelites lived in tents.

Ezra 3:6

the first day of the seventh month

This is the seventh month of the Hebrew calendar. The first day is near the middle of September on Western calendars.

the temple had not been founded

"they had not yet laid the foundation for the temple"

Ezra 3:7

as authorized for them by Cyrus, king of Persia

The letters sent by Cyrus gave the Jews permission to buy materials.

Ezra 3:8

second month

This is the second month of the Hebrew calendar. This is during the warm season when people are harvesting crops. It is during the last part of April and the first part of May on Western calendars.

the second year

This is during the year after the one in which they returned.

to the house of God

"to where the house of God had stood" or "to where they were going to build the house of God"

Jozadak

This a man's name.

the rest of their brothers the priests and the Levites, and

"the rest of the members of their tribe—the priests and the

Levites—and". The word "brothers" is used here because Zerubbabel, Jeshua, and the priests and Levites were all from the tribe of Levi; not all sons of the same man and woman.

Ezra 3:10

laid a foundation

"foundation" in this sense was more than just the stone blocks to support the temple walls. It included the entire temple floor set in stone. This enabled all the temple worshipers to wear their special garments and keep them clean.

their garments

"their special robes"

cymbals

two thin, round metal plates that are hit together to make a loud sound

the hand of David ... had commanded

"as David ... had commanded"

Ezra 3:11

thankfulness

A feeling and expression of appreciation and gratitude for the kindness of another.

His covenant faithfulness to Israel endures forever

"He faithfully loves Israel forever" or "He is always faithful to his covenant with Israel"

Ezra 3:12

first house

This refers to the first temple that Solomon built, the house of God.

before their eyes

"in their sight" or "and they saw it"

wept loudly

This refers to emotional expression of sorrow involving tears and vocal sounds.

Chapter 4

Ezra 4:1

General Information:

The people of the surrounding nations offered to help build the temple. It is unknown why the Jews refused their help. These other people became their enemies and tried to hinder the work. They even persuaded the king of Persia to stop the Jews from building.

who had been exiled

"whom the Babylonians had taken into exile"

Ezra 4:2

Zerubbabel

This is a man's name. See Ezra 2:2.

Esarhaddon, king of Assyria

He ruled in Assyria before Cyrus ruled in Persia.

Ezra 4:3

Jeshua

This is a man's name. See Ezra 2:6.

It is not you, but we who must build

the Jewish leader felt that Cyrus had authorized only them to build the temple or building the temple was the exclusive work of the Jews and non-Jew's would not be permitted to contribute to the work.

Ezra 4:4

the people of the land

"the people who were living in the land at that time"; which could include non-Jews and Jews whose families the Babylonians had not taken into exile

weakened the hands of the people of Judah

"discouraged the Judeans"

Ezra 4:5

to frustrate their plans

"to make it so the Judeans could not build the temple as they had planned."

Ezra 4:6

wrote an accusation against the inhabitants of Judah and Jerusalem

"wrote a letter in which they accused those who lived in Judah and Jerusalem of disobeying the king"

Ezra 4:7

Bishlam ... Mithredath ... Tabeel

names of men

Aramaic

the language used in that area for official business

translated

into Persian

Ezra 4:8

Shimshai

This is a man's name.

Rehum

This is a man's name. See Ezra 2:1.

Ezra 4:9

Uruk ... Susa

names of cities

Ezra 4:10

Ashurbanipal

This is a name of a man.

the Province Beyond the River

The name of the province west of the Euphrates River and across the river from the city of Susa.

Ezra 4:11

This is a copy

Ezra includes in his writing the content of the letter sent to King Artaxerxes.

the Province Beyond the River

See how you translated this in the previous verse.

Ezra 4:12

a rebellious city

"a city that they plan to live in and rebel against you"

repaired the foundations

"fixed the foundations" or "mended the foundations"

Ezra 4:13

if this city is built and the wall is completed

"if they build the city and complete the wall"

any tribute, taxes, or tolls

"any kind of taxes.". This probably refers specifically to taxes on goods that people bought or consumed.

tolls

taxes that people needed to pay to use roads

and that will harm the treasury of the kings

They will "harm the treasury" by not giving money to the kings. Possible meanings for "kings" ... refer to Artaxerxes and his descendants or to honor Artaxerxes by referring to him in third person plural.

Ezra 4:14

we have eaten the palace salt

"we are loyal to you" or "you have honored us by making us your officials"

Ezra 4:15

a rebellious city

"a city in which live people who have rebelled against your father"

the city was destroyed

"the Babylonians destroyed the city"

Ezra 4:16

there will be nothing remaining for you

An exaggeration to make the king think that he will be losing much tax money if the Judeans rebel.

Ezra 4:17

Rehum

This is a man's name. See Ezra 2:2.

Shimshai

This is a man's name. See Ezra 4:8.

the River

the Euphrates River

Ezra 4:18

The letter that you sent me has been translated and read

"I have had my servants translate and read the letter that you sent to me"

Ezra 4:19

a decree was issued by me

"I issued a decree"

that city has risen up against kings

"the people of that city have been rebelling against kings"

rebellion and revolt have been made in it

"the people who live there have been rebelling and revolting"

Ezra 4:20

Tribute, taxes, and tolls were paid to them

"The people in Jerusalem paid tribute, taxes, and tolls to those kings"

Ezra 4:21

make a decree

"make a law"

Ezra 4:22

Be careful not to neglect this

"Be careful to do this"

Why allow this threat to grow and cause more loss for the royal interests?

"You must make sure that this threat does not grow and cause more loss for the royal interests."

threat to grow

"danger to become worse"

cause more loss for the royal interests

"cause more bad things to happen to the kings"

Ezra 4:23

King Artaxerxes' decree was read

"The messengers from King Artaxerxes read his decree"

Ezra 4:24

the work ... second year of the reign of Darius

This delay lasted about 16 years.

Chapter 5

Ezra 5:1

General Information

The prophets Haggai and Zechariah encouraged the Jews to begin building the temple again, which was very important to life in Judah.

Iddo

This is a man's name.

Ezra 5:2

Jeshua ... Jozadak

These are the names of men.

Shealtiel

This is a man's name. See Ezra 3:1.

to build the house of God

This was the temple of God.

Ezra 5:3

Tattenai ... Shethar-Bozenai

men's names.

the Province Beyond the River

The name of the province that was west of the Euphrates River and across the river from the city of Susa. See Ezra 4:10.

Ezra 5:5

God's eye was on

"God was watching over"

for a letter to be sent to Darius and for a decree to be returned to them
"for an official to send a letter to the king and for the king to send back to them a letter stating a decree"

Ezra 5:6

This is a copy of the letter

Ezra includes the contents of the letter to King Darius regarding their work on the temple.

Ezra 5:9

Who issued you a decree

"Who gave you official permission"

Ezra 5:10

to make them known to you

"so that we could tell you who they are"

the names ... head are written down

"we wrote down the names ... head"

Ezra 5:11

We are servants of the one

they were calling the Jewish people servants of God or those who replied were from the tribe of Levi and Aaron, who were the ones actually responsible for the temple worship and sacrifices

that had been built many years ago when the great king of Israel built it and completed it

"that the great king of Israel had built and supplied all the

equipment for"

Ezra 5:12

enraged the God of heaven

"made the God of heaven become very angry with us"

he gave them into the hand of Nebuchadnezzar ... destroyed this house and took the people

"allowed the army of Nebuchadnezzar, king of Babylon, the Chaldean, to destroy this house and take the people"

destroyed this house

"tore down this house"

Ezra 5:13

Cyrus issued a decree to rebuild the house of God

Cyrus orders that the people rebuild God's temple.

Ezra 5:14

Sheshbazzar

See Ezra 1:7.

He restored them

King Cyrus returned the temple objects.

Ezra 5:15

Let the house of God be rebuilt

"I want the Judeans to rebuild the house of God"

Ezra 5:16

it is being constructed, but is not yet complete

"people are now building it, but they have not done all the work yet"

Ezra 5:17

may it be investigated

"I would like you to have someone investigate this matter"

if a decree from King Cyrus was issued

"if King Cyrus issued a decree"

Chapter 6

Ezra 6:1

General Information

In this chapter, Darius is called the king of Assyria. In reality, Darius was also king of Persia. Persia had conquered Babylon, which had previously conquered Assyria. It was unusual to refer to Darius as the king of Assyria. Ezra may have referred to him in this way to contrast Darius' actions with those of the former rulers of Assyria, who had treated the Jews very cruelly.

house of archives

This is a building where the king's officials kept the important government records.

Ezra 6:2

Ecbatana

This is the name of a city.

a scroll was found

"they found a scroll that told about Darius and Jerusalem"

Ezra 6:3

In the first year of King Cyrus

"In year 1 of the reign of King Cyrus"

Let the house be rebuilt

"Let the Jews rebuild the house" or "The Jews must rebuild the house"

sixty cubits

"twenty-seven meters"

Ezra 6:4

with three rows ... a row of new timber

"Build the foundation with three layers of large stones alternating with one layer of timber"

let the cost be paid by the king's house

"I will pay for it with money from the royal treasury"

Ezra 6:6

Tattenai ... Shethar-Bozenai

Darius writes directly to these men. Translate their names as in Ezra 5:3.

the Province Beyond the River

The name of the province west of the Euphrates River and across the river from the city of Susa. Ezra 4:10.

Ezra 6:8

Funds from the king's tribute beyond the River will be used to pay these men

"Money from the taxes that you collect for the king from the people beyond the river". The king said the Jews were right and ordered money from his taxes to be used.

Ezra 6:11

a beam must be pulled from his house and he must be impaled ...

turned into a rubbish heap

"I command my officials to pull a beam from his house and impale him on it. They are then to turn his house into a rubbish heap"

beam

a long, sturdy piece of wood, supporting the roof of a house

impaled

pierced through

Ezra 6:12

who lifts a hand to violate ... or to destroy

"who tries to violate ... or to destroy" or "who dares to violate ... or to destroy"

to violate this decree

"to violate what I have decreed" or "to do what this decree says no one should do"

I, Darius, hereby issue this decree

The phrase "hereby issue" means that Darius, by speaking, is issuing the decree.

Ezra 6:13

Tattenai ... Shethar-Bozenai

Translate the names of these men as you did in Ezra 5:3.

Ezra 6:15

The house was completed

"They completed God's house" or "They finished building the temple"

the third day of the month of Adar

The name of the twelfth and last month of the Hebrew calendar. It is during the cold season. The third day is near the middle of February on Western calendars.

sixth year

King Darius had been ruling for five years, so he was now in year number six of his reign.

Ezra 6:16

the rest of the captives

"the rest of the people who had been taken captive to

Babylon and had returned to Jerusalem"

Ezra 6:18

to work divisions

"groups that work together"

Ezra 6:19

fourteenth day of the first month

The first month of the Hebrew calendar. The fourteenth day is near the beginning of April on Western calendars.

Ezra 6:20

purified themselves

"made themselves acceptable to God"

Ezra 6:21

separated themselves from the uncleanness of the nations of the land

"They refused to do the things that the people of the nations of the land did that made them unacceptable to God"

sought Yahweh

"chose to obey Yahweh"

Ezra 6:22

turned the heart of Assyria's king

"changed the attitude of Assyria's king" or "made Assyria's king willing"

to strengthen their hands in the work of his house

"to help them do the work of his house" or "to make it possible for them to do the work of building the temple". The Assyrian king did this by telling them to do the work and providing the money for it.

Chapter 7

Ezra 7:1

General Information:

Ezra's genealogy goes back to Aaron, the first high priest.

Ezra begins his religious reforms.

Ezra came up from Babylon

"Ezra came up to Jerusalem from Babylon"

Seraiah

See how you translated this man's name in Ezra 2:2.

Azariah, Hilkiah

men's names

Ezra 7:2

Shallum

See how you translated this man's name in Ezra 2:42.

Zadok, Ahitub

men's names

Ezra 7:3

Amariah, Azariah, Meraioth

This list through verse 5 is all men's names.

Ezra 7:6

The king gave him anything he asked

"The king gave Ezra anything he asked for"

the hand of Yahweh was with him

"the blessing of Yahweh was with Ezra"

Ezra 7:7

in the seventh year of King Artaxerxes

"in the seventh year that Artaxerxes was king"

Ezra 7:8

the fifth month

This is the fifth month of the Hebrew calendar and the last part of July and the first part of August on Western

calendars.

the seventh year of the king

The king had ruled for six full years and part of the seventh.

Ezra 7:9

the first day of the first month

This is near the middle of March on Western calendars.

the first day of the fifth month

This is near the middle of July on Western calendars.

the good hand of God

The power or control that God uses for good results.

Ezra 7:10

Ezra had established his heart to study

"Ezra committed his life to study". The people no longer know the law of Moses. Therefore, the king allows Ezra to return to Judea to teach the people about God's law. Many people go with him.

carry out

"obey"

the law of Yahweh and to carry out and teach its statutes and decrees

These were the laws that God passed down to Israel through Moses.

Ezra 7:11

This was the copy of the letter

The text, following this statement, was what King Artaxerxes had written in the letter.

Ezra 7:12

The King of kings Artaxerxes

"The Great King Artaxerxes" or "Artaxerxes, the greatest king"

Ezra 7:13

I hereby issue a decree that anyone ... who desires to go to Jerusalem
In those days people needed permission from the king to resettle and rebuild in an area previously destroyed by the conquering nation.

I hereby issue a decree

The phrase "hereby issue" means that Darius, by speaking, is issuing the decree. See Ezra 6:12.

may go with you

The word "you" refers to Ezra.

Ezra 7:14

I, the king, and my seven counselors

The word "I" and the phrase "the king" refer to the same person. The king is reminding the people that he is the author of this letter.

to inquire concerning Judah and Jerusalem according to the law of your God

"to investigate the situation in Judah and Jerusalem, in order to learn whether or not they are obeying the law of your God"

Ezra 7:15

You are to bring the silver and gold

"You are to bring to Jerusalem the silver and gold"

the silver and gold that the king and his counselors have freely offered

"the silver and gold that the king and his counselors have willingly offered"

Ezra 7:17

So use this money to buy in full ... offerings

"Use this money to buy as many of the oxen, rams, lambs, grain and drink offerings as are needed"

Ezra 7:18

you and your brothers

"your co-workers" or "your companions"

Ezra 7:19

the objects that were freely given to you

"the objects that we have freely given to you"

Place the objects ... before him

The word "him" refers to God.

for the service of the house of your God

"to use in the house of your God" or "to serve in the house of your God"

Ezra 7:20

treasury

a secure place where the money is stored

Ezra 7:21

the Province Beyond the River

The name of the province that was west of the Euphrates River and across the river from the city of Susa. See how you translated it in Ezra 4:10.

that anything that Ezra ... asks from you should be given in full

"Give Ezra ... in full anything he asks of you"

should be given in full

"should be given as much as he needs"

Ezra 7:22

one hundred silver talents

"3,300 kilograms of silver"

one hundred cors of grain

"22,000 liters of grain" or "twenty thousand liters of grain"

one hundred baths of oil

2,200 liters of oil" or "two thousand liters of oil"

Ezra 7:23

his house

This refers to God's temple

For why should his wrath come upon the kingdom of the king and his sons?

"For we do not want God's wrath to come upon the kingdom of the king and his sons." or "For if you do not do these things, God's wrath will come upon the kingdom of the king and his sons."

For why should his wrath come upon the kingdom of the king and his sons

"For why should God punish the kingdom of the king and his sons" or "For if you do not do these things, God will punish the kingdom of the king and his sons"

the kingdom of the king and his sons

"my and my sons' kingdom"

Ezra 7:24

We are informing them that there is no authority to impose any tribute or taxes

"We are telling them that they have no authority to impose any tribute or taxes"

musicians

people who play musical instruments

Ezra 7:25

with the wisdom that God has given you, you must appoint judges and magistrates

"God has made you wise, so you must wisely appoint judges and magistrates"

Ezra 7:26

whether death or banishment or confiscation of his goods or imprisonment

"whether by killing them, banishing them, confiscating their goods, or imprisoning them" or "You may kill them, send them away, take the things they own, or put them in prison"

Ezra 7:27

placed all this into the king's heart to glorify the house of Yahweh in Jerusalem

"caused the king to want to glorify Yahweh's house in Jerusalem"

the house of Yahweh

this refers to Yahweh's temple

Ezra 7:28

who extended covenant faithfulness to me

"who has been faithful to me" or "who has been loyal to me"

I have been strengthened

"I am encouraged"

by the hand of Yahweh my God

"because Yahweh has helped me"

Chapter 8

Ezra 8:1

General Information:

There is an apparent shift in authorship beginning here. Chapters 1-7 were written as if the author were writing

about Ezra. Chapter 8 was written as if the author were Ezra. Verses 2-14 are a list of leaders and their ancestors. All of them are men.

Ezra 8:2

Of the descendants of Phinehas, Gershom

"Gershom was the leader of the descendants of Phinehas"

Of the descendants of Ithamar, Daniel

"Daniel was the leader of the descendants of Ithamar"

Of the descendants of David, Hattush

"The leaders of the descendants of David were Hattush who was ... Parosh; and Zechariah"

Ezra 8:3

with him there were 150 males listed in his genealogy

"with Zechariah there were 150 males listed in his genealogy"

Ezra 8:4

Of the descendants of Pahath-Moab, Eliehoenai son of Zerahiah

"Eliehoenai son of Zerahiah was the leader of the descendants of Pahath-Moab"

with him were two hundred males

"with Eliehoenai were two hundred males"

Zerahiah

See how you translated this man's name in Ezra 7:4.

Ezra 8:6

Adin

See how you translated this man's name in Ezra 2:15.

Ezra 8:8

Of the descendants of Shephatiah, Zebadiah son of Michael

"Zebadiah son of Michael was the leader of the descendants of Shephatiah"

Shephatiah

See how you translated this man's name in Ezra 2:2.

with him were listed eighty males

"with Zebadiah were listed eighty males"

Ezra 8:12

Of the descendants of Azgad, Johanan son of Hakkatan

"Johanan son of Hakkatan was the leader of the descendants of Azgad"

with him were listed 110 males

"with Johanan were listed 110 males"

Azgad

See how you translated this name in Ezra 2:12.

Ezra 8:13

Those of the descendants of Adonikam

"The leaders of the descendants of Adonikam"

Adonikam

See how you translated this name in Ezra 2:13.

Ezra 8:14

Bigvai

See how you translated this man's name in Ezra 2:2.

Ezra 8:15

General Information:

The word "I" in chapter 8 refers to Ezra. He is the author. Verse 16 contains a list of men's names. Many people went back to Judah with Ezra. They trusted God to protect them and the precious items they carried with them, which had been given for the temple.

the canal that goes to Ahava

"the waterway that flows to Ahava"

Ezra 8:16

Elnathan ... Elnathan ... Elnathan

There were apparently three men with the same name.

Ezra 8:17

Next I sent them to Iddo

"Next I sent those men to Iddo". The word "them" refers to the nine leaders and two teachers written about in verse 16.

Kasiphia

This is the name of a place.

I told them what to say to Iddo ... that is, to send to us servants for the house of God

"I told them to tell Iddo ... to send us servants for the house of God". The words "that is" introduces what he told them to say.

Ezra 8:18

So they sent us by our God's good hand a man

"Because God was kind to us, they sent us a man"

a prudent man

this is a man of understanding and wisdom

son of Levi son of Israel

Here "Israel" is a man's name. It is the name God gave to Jacob.

Ezra 8:20

officials

people who were given specific authority within a government system

Ezra 8:21

to seek a straight path from him for us, our little ones, and all our possessions

"to ask God to protect us, our little ones, and all our possessions while we travel"

Ezra 8:22

The hand of our God is on all who seek him

"God helps all who serve him"

but his might and wrath are on all who forget him

"but he punishes all who refuse to serve him"

Ezra 8:23

So we fasted and sought God about this

"So we fasted and asked God to help us"

Ezra 8:26

650 talents of silver

"22,000 kilograms of silver". A talent weighs about thirty-three kilograms.

one hundred talents of silver objects

"3,300 kilograms of silver objects"

one hundred talents of gold

"3,300 kilograms of gold"

Ezra 8:27

one thousand darics

"one thousand Persian gold coins" or "eight and one half kilograms of gold". A "darcic" was a small gold coin that people in the Persian Empire used.

bronze vessels

Bronze is a mixture of copper and another metal and is stronger than pure copper.

Ezra 8:28

Then I said to them

"Then I said to the twelve priestly officials,"

Ezra 8:29

until you weigh them out before the priestly officials, Levites, and leaders

When they arrived; they would weigh the silver, gold, and bronze to show that they had not taken any of it for themselves.

Ezra 8:30

The priests and the Levites

According to the law of Moses, the tribe of Levi had the work of caring for the temple, its possessions and offerings.

Ezra 8:31

We went out from the Ahava Canal

"We left the Ahava Canal" or "We started traveling from the Ahava Canal"

twelfth day of the first month

This is the first month of the Hebrew calendar. The twelfth day is near the end of March on Western calendars.

The hand of our God was on us

"God was helping us"

he protected us from the hand of the enemy and the ones ... road

"He kept the enemy from attacking us and he kept robbers from ambushing us along the road"

the ones who wished to ambush us

This refers to thieves and robbers who wanted to attack

them for their treasures.

Ezra 8:33

the silver, gold, and objects were weighed out

"the twelve priestly officials weighed out the silver, gold and objects"

the silver, gold, and objects were weighed out ... into the hand of Meremoth

This represents Meremoth's care of the silver, gold, and objects. The men weighed those things and gave them to Meremoth to take care of them.

Meremoth ... Uriah ... Eleazar ... Phinehas ... Jozabad ... Jeshua ... Noadiah ... Binnui

These are the names of men.

Ezra 8:35

The ones who came back from the captivity ... the people of exile

"The ones who came back to Jerusalem from the captivity in Babylon, the people of exile"

Ezra 8:36

the governors in the Province Beyond the River

The Babylonian officials managing the people west of the Euphrates River, including the people living in Judea.

the Province Beyond the River

See how you translated it in Ezra 4:10.

Chapter 9

Ezra 9:1

have not separated themselves

have married people from other lands and adopted their religion

Ezra 9:2

General Information:

When Ezra found out that many Jews had married Gentile wives, he prayed to God and asked God why he had been so good to them by letting these few people return from captivity even though they sinned by marrying Gentile wives. They did this before and God had punished them for it because it caused the people to worship other gods.

Ezra 9:3

When I heard this

when Ezra heard that many Israelites had married foreign women and were worshiping their gods

I tore apart my clothing and robe and pulled out hair from my head and beard

Ezra was showing everyone how unhappy he was that people were doing things that offended God

Ezra 9:4

evening offering

a sacrifice that the priests would offer around the time when the sun was going down

Ezra 9:5

my position of humiliation

"where I was sitting on the ground to show how ashamed I was"

knelt down and spread my hands

"got on my knees and stretched out my arms with my hands open toward the sky"

Ezra 9:6

our iniquities increase over our head, and our guilt grows to the

heavens

"we have committed wicked deeds and we are very guilty"

Ezra 9:7

the days of our ancestors

"the time when our ancestors were alive"

in great guilt ... In our iniquities

"very guilty ... Because of the evil deeds we did"

we ... were given into the hand of kings

"you gave us ... were given into the control of the kings of this world"

to the sword, to captivity, and to plunder and ashamed faces

"to our enemies to kill us, to capture us, to steal from us, and to cause us shame"

Ezra 9:8

mercy from Yahweh our God has come

"Yahweh our God has decided to be merciful to us and"

an escaped remnant

"some survivors who have escaped captivity"

Ezra 9:9

he has extended covenant faithfulness to us

The abstract noun "faithfulness" can be stated as "faithful" or "loyal." See how you translated a similar phrase in [Ezra 7:28]

before the king of Persia

The king could not literally see the temple, but he did know about what was happening in Jerusalem. Here "sight" is a metonym for what a person knows. Alternate translation: "so that the king of Persia knows about it"

the house of our God

the temple

he has given us a wall of safety

Possible meanings are 1) the wall of safety is a wall to protect the people. Alternate translation: "he has given us a

wall to protect us" or 2) this is a metaphor for Yahweh protecting his people. Alternate translation: "he protects us like a wall" or "he gives us protection"

Ezra 9:13

escaped remnant

"some survivors who have escaped captivity"

Ezra 9:14

should we again break your commandments and make ... people?

"it is very wrong that some of us have broken your commandments and made ... people."

Will you not be angry ... escape?

"I am afraid that you will be angry ... escape."

there will be no remnant, no one to escape

"survivors who have escaped captivity."

Ezra 9:15

Look

"Pay attention to what I am about to say"

We are here before you in our guilt

"You can see that we are all guilty"

there is no one who can stand before you

"you do not think that any person is innocent"

Chapter 10

Ezra 10:1

As Ezra prayed and confessed ... threw himself down

Ezra speaks of himself as if he were someone else.
threw himself down

quickly went from standing to lying face down

before the house of God

in front of the temple

Ezra 10:2

Shekariah

See how you translated this in Ezra 8:5.

Jehiel

See how you translated this in Ezra 8:9.

We have been unfaithful to our God

This was made as a public confession, not as a boastful claim. The people agree to divorce their Gentile wives. Many Jews were involved in these mixed marriages.

Ezra 10:4

we are with you

"we will help you."

Ezra 10:6

Jehohanan ... Eliashib

These are the names of men.

Ezra 10:8

Anyone who did not come ... all of his possessions would be forfeited, and he himself would be excluded

"As for anyone who did not come ... the officials would take all his possessions away from him and would exclude him"

Ezra 10:9

ninth month and the twentieth day of the month

This is the ninth month of the Hebrew calendar. The twentieth day is near the middle of December on Western calendars.

in the square

a large open courtyard in front of the temple

Ezra 10:10

committed treason

"helped the enemies of your people"

so as to increase Israel's guilt

"and now God considers us guilty of worse sin than before"

Ezra 10:11

Separate from

move away from or be different from

Ezra 10:13

this is not only one or two days of work

"we will need a long time to do all this work"

Ezra 10:15

Jonathan ... Asahel ... Jahzeiah ... Tikvah ... Meshullam ... Shabbethai
men's names

Jonathan son of Asahel and Jahzeiah son of Tikvah opposed this
these men did not want the city officials to investigate the offenses or they did not want anyone to investigate the people's marriages

Ezra 10:16

did this

The people investigated who had married non-Jewish wives.

the first day of the tenth month

This is the tenth month of the Hebrew calendar. The first day is near the middle of December on Western calendars.

Ezra 10:17

first day of the first month

This is near the middle of March on Western calendars.

Ezra 10:18

Jeshua

See how you translated this in Ezra 2:2.

Jozadak

See how you translated this in Ezra 3:2.

Maaseiah ... Gedaliah

names of men

Eliezer ... Jarib

See how you translated this in Ezra 8:16.

Ezra 10:20

General Information:

Ezra continues to list the men who married non-Jewish women.

Immer

See how you translated this in Ezra 2:37.

Zebadiah

See how you translated this in Ezra 8:8.

Ezra 10:21

Harim

See how you translated this in Ezra 2:32.

Shemaiah ... Jehiel

See how you translated this in Ezra 8:13.

Ezra 10:22

Pashhur

See how you translated this in Ezra 2:37.

Jozabad

See how you translated this in Ezra 8:33.

Ezra 10:23

General Information:

Ezra continues to list the men who married non-Jewish

women.

Jozabad

See how you translated this in Ezra 8:33.

Ezra 10:24

Shallum

See how you translated this in Ezra 2:42.

Ezra 10:25

Parosh

See how you translated this in Ezra 2:3.

Eleazar

See how you translated this in Ezra 7:5.

Ezra 10:26

Elam

See how you translated this in Ezra 2:7.

Jehiel

See how you translated this in Ezra 8:9.

Ezra 10:27

Zattu

See how you translated this in Ezra 2:8.

Ezra 10:28

Bebai

See how you translated this in Ezra 2:11.

Ezra 10:29

Bani

See how you translated this in Ezra 2:10.

Meshullam

See how you translated this in Ezra 8:16.

Ezra 10:30

Pahath-Moab

See how you translated this in Ezra 8:4.

Binnui

See how you translated this in Ezra 8:33.

Ezra 10:33

Hashum

See how you translated this in Ezra 2:19.

Eliphelet

See how you translated this in Ezra 8:13.

Ezra 10:34

Bani

See how you translated this in Ezra 2:10.

Ezra 10:36

Meremoth

See how you translated this in Ezra 8:33.

Ezra 10:42

Shallum

See how you translated this in Ezra 2:42.

Amariah

See how you translated this in Ezra 7:3.

Ezra 10:43

Nebo

See how you translated this in Ezra 2:29.

Jeiel

See how you translated this in Ezra 8:13.

Ezra 10:44

All of these

all the men in the list beginning in Ezra 10:20

Chapter 1

Nehemiah 1:1

Nehemiah ... Hakaliah

These are names of men.

in the month of Kislev

"Kislev" is the ninth month of the Hebrew calendar. It is during the last part of November and the first part of December on Western calendars.

in the twentieth year

"in the twentieth year of the reign of Artaxerxes, King of Persia"

fortress of Susa

This was one of the royal cities of Persian kings, located in the country of Elam. It was a large, fortified city with high walls surrounding it.

Nehemiah 1:2

Hanani

This is the name of a man.

one of my brothers, Hanani

Hanani was Nehemiah's biological brother.

Hanani, and some men from Judah came

"Hanani, came from Judah with some other men"

the Jews, the escaped remnant, those who had escaped from the captivity

The phrases "escaped remnant" and "those who had escaped from the captivity" both describe "the Jews," and "those who had escaped the captivity" specifies what it was that "the escaped remnant" escaped. Possible meanings are: the few Jews who were taken as exiles to Babylon but escaped and returned to live in Jerusalem or the few Jews

who had escaped from those who were trying to take them into exile in Babylon and so remained in Jerusalem. Since it is unclear which meaning is correct, it is best not to specify in the translation.

Nehemiah 1:3

They said to me

Here "They" refers to Hanani and the other people who had come from Judah.

the province

"the province of Judah" or "Judah". This refers to Judah as an administrative district under the Persian Empire.

the wall of Jerusalem has been broken open, and its gates have been set on fire

"armies have broken open the wall of Jerusalem and have set its gates on fire"

Nehemiah 1:5

Then I said

"Then I said to Yahweh". Nehemiah tells what he prayed.

Please, I beg you

These words translate one word with which the speaker calls for the attention of the hearer and indicates that the words that follow are a plea. If your language has another way of saying the same thing, you may want to use it here.

Yahweh

This is the name of God that he revealed to his people in the Old Testament.

who love him and keep his commandments

"who love you and keep your commandments". Since

Nehemiah is speaking to Yahweh, the pronouns "him" and

"his" can be translated as "you" and "your".

Nehemiah 1:6

Connecting Statement:

This verse begins the prayer that Nehemiah begs Yahweh to listen to. (Nehemiah 1:5)

may your eyes be open

"pay attention to me"

may your ear be attentive

"listen and pay attention"

so you may hear the prayer of your servant

"so that you may hear the prayer that I, your servant, am praying." The word "servant" refers to Nehemiah. This is how a person would address his superior in order to show humility and respect.

day and night

"all the time"

Both I and my father's house

"Both I and my family"

Nehemiah 1:8

Please call to mind

"Please remember"

the word you commanded your servant Moses

The pronouns "you" and "your" refer to God and so are singular.

If you act unfaithfully ... scatter you

The pronouns "you" and "your" are plural and refer to the Israelite people.

I will scatter you among the peoples

"I will cause you to live among the people of other nations".

Yahweh speaks of causing the Israelite people to live in other nations as if he scattered them like someone would scatter seeds.

Nehemiah 1:9

if you return ... your people

The pronouns "you" and "your" are plural and refer to the Israelite people.

though your people were scattered

"though I scattered your people"

under the farthest skies

Chapter 2

Nehemiah 2:1

In the month of Nisan

"Nisan" is the name of the first month of the Hebrew calendar.

in the twentieth year of Artaxerxes the king

"in the 20th year that Artaxerxes was king"

Now

This word is used to mark a pause in the story. Here Nehemiah tells background information about the expression on his face when he went before the king.

Nehemiah 2:2

But the king

"So the king"

Why is your face so sad

"Why are you so sad"

This must be sadness of heart

"You must be very sad". The heart is often considered the center of emotions.

"to places very far away"

to that place where I have chosen ... remain

"to Jerusalem, where I have chosen ... remain"

where I have chosen to make my name remain

"where I have chosen to dwell"

Nehemiah 1:10

Now

This word is used here to mark a break in Nehemiah's prayer, showing that he begins to make his request based on Yahweh's promise.

they are your servants

The word "they" refers to the Israelite people.

by your great power and by your strong hand

"by your great power and by your mighty strength" or "by your very powerful strength"

Nehemiah 1:11

Connecting Statement:

The prayer that Nehemiah begs Yahweh to listen to from Nehemiah 1:5 ends here.

the prayer of your servant

Here "servant" refers to Nehemiah. This is how a person would address his superior in order to show humility and respect.

the prayer of your servants

Here "servants" refers to the rest of the Israelite people who would have been praying for Yahweh to act on behalf of his people and on behalf of Jerusalem.

who delight to honor your name

"who delight to honor you"

grant him mercy in the sight of this man

Here "him" refers to Nehemiah, who refers to himself in the third person to express his humility before God, and "this man" refers to Artaxerxes, the king of Persia.

in the sight of this man

"grant that the king will have mercy on me"

I served as cupbearer to the king

This is background information about Nehemiah's role in the king's court. Your language may have a special way to mark background information.

Then I became very much afraid

As Nehemiah prepares to answer, he is afraid because he does not know how the king will respond.

Nehemiah 2:3

May the king live forever

"Long live the king" or "May the king have a long life"

Why should not my face be sad?

"I have very good reasons to be sad."

the place of my fathers' tombs

"the place where my ancestors are buried"

its gates have been destroyed by fire

"fire has destroyed its gates" or "our enemy has burned its gates"

Nehemiah 2:5

I replied to the king

"Then I replied to the king"

your servant

Nehemiah refers to himself this way to show his

submission to the king.
in your sight
"in your judgment"
the city of my fathers' tombs
"the city where my ancestors are buried"
that I may rebuild it
"that I and my people may rebuild it"
Nehemiah 2:6
I gave him an appointed time
"I told him when I wanted to go and how long I would be gone"
Nehemiah 2:7
may letters be given to me
"may you give letters to me"
the Province Beyond the River
This is the name of the province that was west of the Euphrates River. It was across the river from the city of Susa.
Nehemiah 2:8
Asaph
This is the name of a man.
the good hand of God was on me
"God's favor was upon me"
Nehemiah 2:10
Sanballat the Horonite
Sanballat is the name of a man, and the Horonites were a people group.
Tobiah the Ammonite servant
This man was likely a freed slave now serving as an officer in Ammon.
heard this
"heard that I had arrived"
Nehemiah 2:12
had put into my heart
"had inspired me" or "had led me"
There was no animal with me
"There were no animals with me"
Nehemiah 2:13
General Information:
A few men accompanied Nehemiah, but he speaks in the first person because he was the primary person.
I went out by night by the Valley Gate
"At night, I went out through the Valley Gate"
Jackal's Well
"Dragon's Well". A jackal is a wild dog.
Dung Gate

Chapter 3

Nehemiah 3:1
Then Eliashib the high priest rose up with his brother priests
"Then Eliashib the high priest came forward with his brothers, the priests"
Eliashib
This is the name of a man.
Tower of the Hundred
"Tower of the 100"
Tower of Hananel
This is the name of a tower that is likely named after a man named "Hananel."

Presumably, refuse was removed from the city through this gate.
which had been broken open, and the wooden gates were destroyed by fire
"which Israel's enemies had broken open, and the wooden gates which their enemies had destroyed with fire"
Nehemiah 2:15
So I went up ... and I turned back
"So we went up ... and we turned back"
by the Valley Gate
"through the Valley Gate"
Nehemiah 2:16
the rest who did the work
"the others who would later do the work of rebuilding the walls"
Nehemiah 2:17
You see the trouble
Here "you" is plural, referring to all the people mentioned in the previous verse.
its gates have been burned by fire
"how our enemies destroyed its gates by burning them"
so we will no longer be in disgrace
"so we will no longer be ashamed"
Nehemiah 2:18
the good hand of my God was on me
"my God's favor was upon me"
rise up and build
"begin building"
So they strengthened their hands for the good work
"So they prepared do this good work"
Nehemiah 2:19
Sanballat ... Tobiah
These are the names of men. See Nehemiah 2:10
Geshem
This is the name of a man.
What are you doing? Are you rebelling against the king?
"You are acting foolishly! You should not be rebelling against the king!"
the king
This refers to Artaxerses, the king of Persia.
Nehemiah 2:20
will arise and build
"will begin rebuilding"
But you have no share, no right, and no historic claim in Jerusalem
"But you have no share, legal right, or religious claim to Jerusalem"

Nehemiah 3:2
Zakkur son of Imri
This is the name of a man.
men of Jericho
"men from Jericho"
Nehemiah 3:3
Hassenaah
This is the name of a man.
set its doors
"put its doors in place"
its bolts, and its bars

"its locks and bars."

Nehemiah 3:4

Meremoth ... Uriah ... Hakkoz ... Meshullam ... Berekiah ... Meshezabel ... Zadok ... Baana

These are names of men.

Meremoth repaired the next section ... Meshullam repaired ... Zadok repaired

"Meremoth repaired the next section of the wall ...

Meshullam repaired the wall ... Zadok repaired the wall"

Nehemiah 3:5

Tekoites repaired

"Tekoites repaired the wall". These are people from the town of Tekoa.

ordered by their supervisors

"that their supervisors had ordered them to do"

Nehemiah 3:6

Joiada ... Paseah and Meshullam ... Besodeiah

These are all names of men.

Nehemiah 3:7

Melatiah the Gibeonite and Jadon the Meronothite—the throne of the governor

"Melatiah the Gibeonite and Jadon the Meronothite, who carried out the commands of the governor."

the throne of the governor

"the place in which the governor had his throne" or "the place where the governor lived."

Melatiah ... Jadon

These are names of men.

Gibeonite ... Meronothite

Gibeonites and Meronothites are people groups.

Gibeon and Mizpah

These are names of places.

the Province Beyond the River

This is the name of the province that was west of the Euphrates River. It was across the river from the city of Susa. See Nehemiah 2:7.

Nehemiah 3:8

Uzziel ... Harhaiah ... Hananiah

These are names of men.

goldsmiths

A goldsmith makes gold jewelry and other gold objects.

goldsmiths, repaired

"goldsmiths, repaired the wall"

next to him was Hananiah, a maker of perfumes

"next to him Hananiah, a maker of perfumes, repaired the wall"

perfumes

liquid substances that people put on their body in small amounts to smell pleasant

Nehemiah 3:9

Rephaiah ... Hur

These are names of men.

Hur repaired

"Hur repaired the wall"

official

leader or chief administrator

half the district

"Half" means one part out of two equal parts.

Nehemiah 3:10

Jedaiah ... Harumaph ... Hattush ... Hashabneiah

These are names of men.

Harumaph repaired ... Hashabneiah repaired

"Harumaph repaired the wall ... Hashabneiah repaired the wall"

Nehemiah 3:11

Malkijah ... Harim ... Hasshub ... Pahath-Moab

These are all names of men.

repaired another section

"repaired another section of the wall"

Nehemiah 3:12

Shallum ... Hallohesh

These are names of men.

repaired, along with his daughters

"repaired another section of the wall, along with his daughters"

Shallum son of Hallohesh, the official

Shallum was the ruler, not Hallohesh.

Nehemiah 3:13

Hanun

This is the name of a man.

the inhabitants of Zanoah

"the people from Zanoah". This is the name of a place.

the Valley Gate

"the Gate of the Valley". Try to translate this as a name, not just as a description.

They repaired a thousand cubits as far as the Dung Gate

"They repaired a thousand cubits of the wall, from the Valley Gate to the Dung Gate"

They repaired a thousand cubits

"They repaired another thousand cubits of the wall beyond the Valley Gate"

a thousand cubits

"1,000 cubits." or "460 meters"

the Dung Gate

Presumably, refuse was removed from the city through this gate. Try to translate as a name, not just as a description.

Nehemiah 3:14

Malkijah son of Rekab, the official

Malkijah was the official, not Rekab. These are names of men.

Beth Hakkerem

This is the name of a place.

Nehemiah 3:15

Shallun son of Kol-Hozeh, the official

' Shallun was the official, not Kol-Hozeh. These are names of men.

the wall of the Pool of Siloam

"the wall that surrounded the Pool of Siloam"

Nehemiah 3:16

Nehemiah son of Azbuk, the official

Nehemiah was the official, not Azbuk.

Nehemiah

This is a different man named Nehemiah from the person who authored this book.

Beth Zur

This is the name of a place.

repaired to the place

"repaired the wall up to the place"

mighty men
"warriors"
Nehemiah 3:17
Keilah
This is the name of a place.
Levites repaired
"Levites repaired the wall"
for his district
"on behalf of his district"
Nehemiah 3:18
After him their brothers repaired
"Next to him their brothers repaired the wall"
brothers
"relatives" or "fellow Jews." These were probably not
children of the same parents.
After him
"Next to him"
Binnui son of Henadad, the official
Binnui was the official, not Henadad. These are names of
men.
Keilah
This is the name of a place.
Nehemiah 3:19
Mizpah
This is the name of a place.
Ezer son of Jeshua, the official
Ezer was the official, not Jeshua. These are names of men.
that faced the ascent to the armory
"in front of the steps that went up to the place where
weapons are kept"
Nehemiah 3:20
After him
"Next to him"
Baruch ... Zabbai ... Eliashib
These are the names of men.
Nehemiah 3:21
Meremoth ... Uriah ... Hakkoz
These are the names of men.
Nehemiah 3:22
around Jerusalem, repaired
"around Jerusalem, repaired the wall"
Nehemiah 3:23
Benjamin and Hasshub repaired ... Azariah ... repaired
"Benjamin and Hasshub repaired the wall ... Azariah ...
repaired the wall". These are the names of men.
After them
"Next to them"
opposite their own house
"in front of their own house"
Nehemiah 3:24
Binnui ... Henadad repaired
"Binnui ... repaired the wall". These are the names of men.
Nehemiah 3:25
Palal ... repaired ... Parosh repaired
"Palal ... repaired the wall ... Parosh repaired the wall".
These are the names of men.

the tower that extends upward
"the tower that rises up"
upper house of the king
"higher palace of the leader of Israel"
the courtyard of the guard
This is the place where the guards stayed.
Nehemiah 3:26
servants ... repaired
"servants ... repaired the wall"
Ophel
This is the name of a place.
opposite the Water Gate
"in front of the Water Gate"
the projecting tower
"the tall tower"
Nehemiah 3:27
the great projecting tower
"the tall tower." The phrase means a tall tower that juts out
from the wall.
Nehemiah 3:28
priests repaired
"priests repaired the wall"
above the Horse Gate
The word "above" is used because the priests' houses were
likely located at a higher elevation.
opposite his own house
"in front of his own house"
Nehemiah 3:29
Zadok ... Immer ... Shemaiah ... Shekariah
These are the names of men.
Shemaiah son of Shekariah, the keeper of the east gate
Shemaiah was the keeper of the east gate, not Shekariah.
the keeper of the east gate
"the person who looked after the east gate"
Nehemiah 3:30
Hananiah ... Shelemiah ... Hanun ... Zalaph ... Meshullam ... Berekiah
These are the names of men.
the sixth son
"son 6" or "son number 6"
opposite his living chambers
"in front of the rooms where Meshullam stayed".
Nehemiah 3:31
Malkijah
This is the name of a man.
repaired to the house
"repaired the wall to the house"
merchants
"sellers" or "traders"
upper living chambers
the higher-level rooms where people stayed
Nehemiah 3:32
merchants repaired
"merchants repaired the wall"
Sheep Gate
This is the name of an entranceway in the wall.

Chapter 4

Nehemiah 4:1

Now when Sanballat

Here Nehemiah uses the word "now" to signal a new part of the story.

Sanballat

This is a man's name. See Nehemiah 2:10.

anger burned within him, and he was furiously angry

"he became furiously angry" or "he became very angry"

Nehemiah 4:2

In the presence of his brothers

"In the presence of his kinsmen"

What are these feeble ... Will they restore ... Will they offer ... Will they finish the work in a day?

Sanballat poses these questions to mock the Jews. "These weak Jews can accomplish nothing. They will never restore the city for themselves. They will not offer sacrifices. They will not finish the work in a day."

in a day

"quickly"

Will they bring to life the stones from the piles of rubble after they were burned?

"They will not bring to life again the useless stones from piles of rubble that were burned."

from the piles of rubble after they were burned

"from piles of rubble that someone had burned"

Nehemiah 4:3

Tobiah

This is a man's name. See Nehemiah 2:10.

If only a fox went up on what they are building, it would break down their stone wall

"That wall they are building is so weak that even if a little fox climbed up on it, the wall would fall to the ground"

Nehemiah 4:4

Connecting Statement:

Nehemiah begins to pray to God.

Hear, our God, for we are despised

"Hear, our God, for our enemies despise us". This refers to the Jews.

give them up to be plundered

"let their enemies rob them"

Turn back their taunts on their own heads

"Turn their taunts onto themselves" or "Cause their insulting words to mock themselves". The phrase "their taunts" refers to Sanballat's and Tobiah's insults. The word "heads" refers to the whole person.

land of captivity

"land where they are prisoners"

Nehemiah 4:5

Do ... to anger.

Nehemiah continues the prayer he began in verse 4. You may show this by making it a direct quote. "Then I prayed, 'Hear, our God, ... they are prisoners. Do not forgive ... the builders to anger.'"

let their sin not be blotted out from before you

"do not forgive their sin" or "I do not want you to forgive their sin"

let ... not

Nehemiah is expressing a desire.

they have provoked the builders to anger

"they have made the builders become angry"

Nehemiah 4:6

So we built the wall

"So we rebuilt the wall"

all the wall was joined together to half its height

"we joined the wall together and it was half its total height"

Nehemiah 4:7

a great anger burned within them

"they became very angry" or "they became enraged"

Nehemiah 4:8

against Jerusalem

"against the people of Jerusalem"

Nehemiah 4:9

set a guard as protection

"put men around the wall to guard the city"

Nehemiah 4:10

There is too much rubble

"broken rock" or "unusable stone."

Nehemiah 4:11

They will not know or see until we come among them

"They will not see us coming until we are beside them"

Nehemiah 4:12

from all directions

"from many directions"

spoke to us ten times

"spoke to us many times"

Nehemiah 4:13

in the exposed areas

"in the vulnerable areas"

I positioned each family

"I positioned people from each family". They were so dedicated that they worked with their weapons ready for battle right next to them. Even when they were threatened they continued to trust in Yahweh.

Nehemiah 4:14

Call to mind the Lord

"Remember the Lord"

Nehemiah 4:15

It came about

"It happened that"

their plans were known to us

"we knew about their plans"

Nehemiah 4:16

my servants worked

"my young men worked"

half of my servants ... half of them

"Half" means one part out of two equal parts.

the leaders stood behind all the people

"the leaders positioned themselves behind all the people"

Nehemiah 4:17

Those who carried burdens

These were people who carried supplies to those who were actually working on the wall.

each did his work with one hand, and with the other hand he held his weapon

This is probably an exaggeration to say that they always had their weapon with them.

Nehemiah 4:19

I said

Here "I" refers to Nehemiah.

the nobles ... the officials

These are the leaders referred to in Nehemiah 4:16.

The work is great

"large-scale" or "huge"

Nehemiah 4:20

the ram's horn sound

"someone blowing a ram's horn"

Nehemiah 4:21

Chapter 5

Nehemiah 5:1

Then the people and their wives raised a great outcry against their fellow Jews

The workers did not have enough time to work to buy and grow food for their families.

raised a great outcry

"cried out loudly"

Nehemiah 5:3

We are mortgaging our fields

"We are having to pledge"

Nehemiah 5:5

Yet now our flesh and blood is the same as our brothers, and our children are the same as their children

"Yet our families are Jews just like the other Jew's families, and our children are just as important to us as their children are to them"

Some of our daughters have already been enslaved

"We have already sold some of our daughters into slavery"

But it is not in our power to help it because other men now own our fields and our vineyards

"But we are unable to change this situation because other men now own our fields and our vineyards which we need to support our lives"

it is not in our power

"we are unable"

Nehemiah 5:6

when I heard their outcry

"when I heard them cry out"

Nehemiah 5:7

earnestly appealed

Nehemiah was pleading with the nobles and officials; including judges, appealing to their sense of right and wrong.

You are exacting interest, each from his own brother

"Each of you is charging interest to your own brother, and that is wrong under the Law"

I held a great assembly against them

"I held a great assembly and brought these charges against them"

Nehemiah 5:8

As for us ... you even

The Hebrew indicates that the speakers are emphasizing that their actions ("we have bought back from slavery") are good, but those of the hearers ("you even sell your brothers") are wicked. Your language may have another way of indicating this important contrast.

but you even sell your brothers that they may be sold back to us

"Now you are selling your own people to be slaves of your

from the rising of the dawn until the coming out of the stars

"from the first light of day until the very beginning of the night"

Nehemiah 4:22

in the middle of Jerusalem

"within Jerusalem"

Nehemiah 4:23

changed our clothes

"took off our clothes"

fellow Jews, so that they might later sell them back to us" who had been sold to the nations

"who people had sold as slaves to the nations"

Nehemiah 5:9

Also I said

The pronoun "I" refers to Nehemiah.

What you are doing

"You" here refers to the Jewish nobles.

Should you not walk in the fear of our God to prevent the taunts of the nations that are our enemies?

"You should walk in the fear of our God to prevent the taunts of the nations that are our enemies."

walk in the fear of our God

"live your life in a way that honors God"

the taunts of the nations that are our enemies

"the nations who are our enemies from taunting us"

Nehemiah 5:10

lending

borrowing or giving something to someone expecting repayment

loans

Any money, food, or property that one person could let another person borrow in order to repay debts. The borrower would then be indebted to the lender.

Nehemiah 5:11

percentage

A part of the value of the loan that the borrower was charged in interest.

you exacted from them

"you made them pay"

Nehemiah 5:12

Then they said

This refers to the Jewish leaders.

We will return what we took from them

The Jewish leaders are saying they will return the money which the poorer Jews paid in interest charges.

made them swear

The word "them" refers to the Jewish leaders.

Then I called

"I" refers to Nehemiah.

Nehemiah 5:13

I shook out the fold of my robe

"I shook out the pockets of my robe." Nehemiah is demonstrating to the Jewish leaders what will happen if they break the promise they had made.

So may God shake out of his house ... So may he be shaken out and emptied

"So may God take away from every man who does not keep

his promise all of his possessions and his home like I have taken everything out of the fold of my robe"
Nehemiah 5:14
from the time I was appointed
Here "I" refers to Nehemiah.
from the twentieth year until the thirty-second year
"from the 20th year until the 32nd year"
of Artaxerxes the king
"that Artaxerxes was king"
twelve years
"during those 12 years". Nehemiah is emphasizing that he did this continually for the full time he was governor.
the food provided for the governor
"ate the food that the people provided for the governor"
Nehemiah 5:15
for their daily
"every day for their"
former governors
"previous governors". Nehemiah was not the first governor of Judah.
forty shekels
"40 shekels" or "40 silver coins"
were lords over the people
"oppressed the people"
But I did not do so because of the fear of God
"But I did not take the food because I feared God"
Nehemiah 5:16
we bought
The word "we" refers to Nehemiah and his servants.
all my servants were gathered
"I gathered all of my servants there"

Chapter 6

Nehemiah 6:1
Sanballat ... Tobiah
These are the names of men. See Nehemiah 2:10.
Geshem
This is the name of a man.
I had rebuilt the wall ... I had not yet
"we had rebuilt the wall ... we had not yet"
any sections
"any gaps in the city wall"
Nehemiah 6:2
sent to me
"sent a messenger to me"
Ono
This is the name of a place.
Nehemiah 6:3
I am doing a great work
"We are doing a great work"
Why should the work stop while I leave it and come down to you?
"I cannot let the work stop and come down to you"
down to you
The word "down" is used here because the plain of Ono is at a lower elevation than Jerusalem.
Nehemiah 6:5
Sanballat sent his servant to me in the same way the fifth time
"Sanballat sent his servant to me to deliver a fifth message"
an open letter

for the work
"to work on the wall"
Nehemiah 5:17
150 men
"one hundred and fifty men"
At my table were the Jews ... from among the nations who were around us
"Also, every day I was responsible to feed at our table the Jews and the officials, 150 people; and we also fed the visitors who came from other countries around us
my table
The governor's table was a communal table for the community and for discussion of issues.
officials
government leaders
Nehemiah 5:18
Now what was prepared each day was
"Each day I told my servants to prepare"
six choice ... ten days
"6 choice ... 10 days"
wine in abundance
"enough wine for everyone"
yet for all this I did not demand the food allowance of the governor
"yet I never asked for the governor's food allowance"
the labor was heavy on this people
"the officials were forcing the people to do too much work"
Nehemiah 5:19
Call me to mind
"Remember me"
for good
"cause good to happen to me"

The letter was an unsealed diplomatic communication. This was an insult because the courier was free to read it and spread its contents among the people.
in his hand
"in his possession"
Nehemiah 6:6
It is reported among the nations
"The rumor in the region is"
are planning to rebel
"are planning to rebel against Artaxerxes"
Nehemiah 6:7
the king will hear
"King Artaxerxes will hear"
Therefore come
"Therefore come meet with us"
Nehemiah 6:8
Then I sent word to him
Here "I" refers to Nehemiah and "him" to Sanballat.
No such things have occurred as you say
"None of the things you have written have occurred"
for within your heart you invented them
"for within your mind you invented them"
Nehemiah 6:9
For they all wanted to make us afraid
"they" refers to Nehemiah's enemies, Sanballat, Tobiah, Geshem, and their followers. The word "us" refers to the

Jews.

Their hands will drop from the work

"They will become discouraged and will stop working"

strengthen my hands

"give me courage"

Nehemiah 6:10

Shemaiah ... Delaiah ... Mehetabel

These are men's names.

who was confined in his home

"who could not leave his house"

Nehemiah 6:11

Would a man like me run away? Would a man like me go into the temple just so he could save his own life?

"A man like me would not run away. A man like me would not go into the temple just to hide to stay alive."

Nehemiah 6:12

but that he had prophesied against me

"but that he had prophesied in order to oppose me"

Nehemiah 6:13

and sin

"and sin by misusing the temple"

a bad name

"so that they could give me a bad reputation"

Nehemiah 6:14

Call to mind

"Remember"

Noadiah

This is the name of a woman.

Nehemiah 6:15

So the wall was finished

"We finished the wall"

the twenty-fifth day of the month of Elul

"day 25 of the month of Elul." Elul is the sixth month of the Hebrew calendar.

Nehemiah 6:16

they fell greatly in their own eyes

"they lost confidence in themselves"

the work was done with the help of our God

"it was our God who helped us complete this work"

Nehemiah 6:17

sent many letters

"sent many messengers with letters"

Tobiah's letters came

"Tobiah sent letters"

Tobiah

See Nehemiah 2:10.

Nehemiah 6:18

who were bound by an oath to him

"who had made an oath and were loyal to him"

he was the son-in-law of Shekariah

Tobiah was married to the daughter of Shekariah. See how you translated "Shekariah" in Nehemiah 3:29.

Arah ... Jehohanan

These are the names of men.

Meshullam ... Berekiah

These are the names of men. See Nehemiah 3:4.

Nehemiah 6:19

They also spoke to me about his good deeds and reported my words back to him

"The Jewish nobles told me about Tobiah's good deeds and then told him about my responses"

Chapter 7

Nehemiah 7:1

When the wall was finished

"When we had finished the wall"

I had set up the doors in place

"I and others hung the doors"

the gatekeepers and singers and Levites had been appointed

"they assigned the gatekeepers and singers and Levites to their tasks"

gatekeepers

people responsible to control access to the city or temple

singers

vocal musicians who led in worship, in processions, and ceremonies, producing music and chants

Nehemiah 7:2

Hanani ... Hananiah

These are names of men.

I put my brother Hanani in charge

"I gave the order for my brother Hanani to be the manager"

overseer of the fortress

"official who was in charge of the fortress"

feared God more than many

"feared God more than many other people"

Nehemiah 7:3

Do not open the gates of Jerusalem until the sun is hot. While the gatekeepers are on guard, you may shut the doors and bar them the gatekeepers did these actions under the direction of

Hanani and Hananiah.

the sun is hot

"the sun is high in the sky"

shut the doors and bar them

"close the gates and lock them"

guard station

"guard post"

Nehemiah 7:4

no houses had yet been rebuilt

"the people had not yet rebuilt the houses"

Nehemiah 7:5

put into my heart

"inspired me" or "led me"

to enroll them

"to list and register them"

the book of the genealogy

This was a book that no longer exists. The people who returned from Persia were counted according to their families. Nehemiah ensured that those who lived in Jerusalem had a completely Jewish ancestry.

found the following written in it

"found that someone had written the following in it"

Nehemiah 7:6

These are the people of the province

"These are the descendants of this region"

went up out of

"returned from". Traveling toward Jerusalem which was on higher ground.

whom Nebuchadnezzar the king of Babylon took into exile

"whom Nebuchadnezzar, ruler of Babylon, took away from their home country."

Nehemiah 7:7

Zerubbabel ... Jeshua ... Nehemiah ... Azariah ... Raamiah ... Nahamani ...

Mordecai ... Bilshan ... Mispereth ... Bigvai ... Nehum ... Baanah

These are the names of men.

The number of the men

A census had been taken when the Israelites first returned to Jerusalem after the exile. The numbers represent how many men belonged to each family group.

Nehemiah 7:8

Connecting Statement:

Nehemiah is recounting the number of people who returned from exile. The people were grouped by families according to the name of their patriarchs. The number represents the number of men in each family and all are men's names through verse 26.

Nehemiah 7:11

through the descendants of Jeshua and Joab

"that is, the descendants of Jeshua and Joab"

Nehemiah 7:21

The descendants of Ater, of Hezekiah

"the descendants of Ater, who is a descendant of Hezekiah"

Nehemiah 7:26

Bethlehem and Netophah

These are the names of places in Judah. The list of place names continues through verse 38.

Nehemiah 7:38

Senaah

This is the name of a place and concludes the list of place names.

Nehemiah 7:39

Jedaiah ... Jeshua

These are names of men.

of the house of Jeshua

"from the family of Jeshua"

Nehemiah 7:40

Immer

This is a man's name.

Nehemiah 7:41

Pashhur

This is a man's name.

Nehemiah 7:42

Harim

This is a man's name.

Nehemiah 7:43

Jeshua ... Kadmiel ... Hodaviah

These are all names of men.

Nehemiah 7:44

Asaph

This is a man's name.

Nehemiah 7:45

Shallum ... Ater ... Talmon ... Akkub ... Hatita ... Shobai

These are names of men.

Nehemiah 7:46

Ziha ... Hasupha ... Tabbaoth

This list of men's names continues through verse 56.

Nehemiah 7:47

Keros ... Sia ... Padon

Sia is the same man known by the name Siaha in Ezra 2:44.

Nehemiah 7:56

Neziah ... Hatipha

These are names of men and concludes this list.

Nehemiah 7:57

Sotai ... Sophereth ... Perida

This list of men's names continues through verse 60.

Sophereth is the name of a man who is called Hassophereth in Ezra 2:55 and Perida is the name of a man who is also called Peruda in Ezra 2:55.

Nehemiah 7:61

went up

"returned" or "came back". This refers to traveling toward Jerusalem, which was on higher ground.

Tel Melah ... Tel Harsha ... Kerub ... Addon ... Immer

These are names of places.

Nehemiah 7:62

Delaiah ... Tobiah ... Nekoda

These are names of men.

Nehemiah 7:63

Habaiah ... Hakkoz ... Barzillai

These are names of men.

Nehemiah 7:64

These sought their records among those enrolled by their families

"They searched their written genealogical records"

These sought

"These" refers to the descendants of Hobaiah, Hakkoz and Barzillai.

but they could not be found

"but they could not find their records"

they were excluded from the priesthood as unclean

"the governor treated them as if they were unclean and did not allow them to work as priests"

Nehemiah 7:65

until there rose up a priest with Urim and Thummim

"until a priest with Urim and Thummim approved"

Urim and Thummim

These were sacred stones that the high priest carried on his breastplate and used at times to determine God's will.

Nehemiah 7:66

The whole assembly together was 42,360

"The whole group together was 42,360 people"

Nehemiah 7:67

singing men and women

"male and female singers"

Nehemiah 7:68

736 ... 245

"seven hundred and thirty-six ... two hundred and forty-five." These are numbers of animals brought back.

Nehemiah 7:69

435 ... 6,720

"four hundred and thirty-five ... six thousand seven hundred and twenty." These are numbers of animals brought back.

Nehemiah 7:70

the heads of ancestors' families

"the chief patriarchs" or "the leaders of the clans"
gave to the treasury
"put into the treasury"
one thousand darics of gold
"1,000 darics of gold". A daric was a small gold coin that people in the Persian Empire used.
50 basins
"fifty basins." These are large bowls.
530 priestly garments
"five hundred thirty priestly garments." These are items of clothing worn by the priests.
Nehemiah 7:71
twenty thousand darics
"20,000 darics"
2,200 minas of silver
"two thousand two hundred minas of silver." A mina is about one half of a kilogram in weight.
Nehemiah 7:72

Chapter 8

Nehemiah 8:1

All the people gathered as one man
"The people gathered all together"
Water Gate
This was the name of a large opening or doorway in the wall.
the book of the law of Moses
This would have been all or part of the first five books of the Old Testament. During the exile, the Hebrew language was no longer spoken. Only the priests and Levites still understood it. Ezra read the book of the law to the people in Hebrew and the Levites walked among the crowd translating it into Aramaic for the people to understand.
Nehemiah 8:2
On the first day of the seventh month
"On day 1 of month 7". This is the seventh month of the Hebrew calendar. The first day of the seventh month is near the middle of September on Western calendars.
brought the law
"brought The Book of the Law"
all who could hear and understand
This would include children who were old enough to understand what was being read.
Nehemiah 8:3
He faced the open area
"He turned towards the open area"
he read from it
Here "it" refers to the Book of the law of Moses.
Nehemiah 8:4
Mattithiah, Shema, Anaiah, Uriah, Hilkiah, and Maaseiah ... Pedaiah, Mishael, Malkijah, Hashum, Hashbaddanah, Zechariah, and Meshullam
These are all names of men.
Nehemiah 8:5
Ezra opened the book in the sight of all the people
"Everyone saw Ezra open the Book of the Law"
he was standing above the people
"he was standing higher than the people"
when he opened it all the people stood up
The people stood up out of respect for God's word.

two thousand minas
"2,000 minas"
sixty-seven priestly garments
"67 priestly garments"
Nehemiah 7:73
some of the people
The implied information is that this refers to some of the Israelites who were not priests or other temple workers.
all Israel
all the groups of Israelites that are listed in this verse or the rest of the Israelites who did not work in the temple.
the seventh month
"month 7." This is the seventh month of the Hebrew calendar. It is during the last part of September and the first part of October on Western calendars.
were settled in their cities
"lived in their own cities"

Nehemiah 8:6

Ezra blessed Yahweh
Ezra thanked Yahweh or Ezra praised Yahweh.
Nehemiah 8:8
They read in the book
The word "They" here refers to the Levites.
making it clear with interpretation and giving the meaning
"clearly interpreting and explaining it"
the reading
"what was read"
Nehemiah 8:9
For all the people wept
"For the people wept greatly"
Nehemiah 8:10
eat the fat and have something sweet to drink
"eat rich food and drink something sweet"
Do not be grieved
"Do not grieve"
for the joy of Yahweh is your strength
"being joyful in Yahweh will be your strong refuge"
Nehemiah 8:11
Hush!
"Be quiet!" or "Be silent!"
Do not be grieved
"Do not grieve"
Nehemiah 8:12
celebrate with great joy
"rejoice greatly"
the words that were made known to them
"the words that he declared to them"
Nehemiah 8:13
On the second day
"On the next day"
to gain insight from
"to understand"
Nehemiah 8:14
should live in shelters
These were temporary shelters that people made out of branches and leaves. They did this to remember that their

ancestors slept in shelters when they came out of slavery in Egypt.
the seventh month
"month 7." This is the seventh month of the Hebrew calendar. It is during the last part of September and the first part of October on Western calendars.
Nehemiah 8:15
They should make a proclamation
"They should announce"
myrtle
a kind of small tree with colorful flowers
shade trees
"leafy trees"
as it is written
"as Moses wrote about it"
Nehemiah 8:16
made themselves shelters
"each built their own shelters"
Water Gate ... Gate of Ephraim
These are names of large openings in the wall.
in the square at the Gate of Ephraim

"in the open place by the Gate of Ephraim"
Nehemiah 8:17
For since the days of Joshua
"From the days of Joshua"
son of Nun
"Nun" here is a man's name.
their joy was very great
"the people were very joyful"
Nehemiah 8:18
day by day
"each day"
from the first day to the last
"from the first day to the last day of the week"
They kept the festival
"They celebrated the festival"
on the eighth day
"on day 8"
solemn assembly
This was a special religious gathering.
in obedience to the decree
"as God had commanded"

Chapter 9

Nehemiah 9:1
the twenty-fourth day of the same month
"the twenty-fourth day of the seventh month" This is near the middle of October on Western calendars.
the people of Israel were assembled
"the people of Israel came together"
they were wearing sackcloth, and they put dust on their heads
This was to show how sorry they were for the wrong things they and their ancestors had done.
Nehemiah 9:2
The descendants of Israel
"The Israelites"
separated themselves from all the foreigners
"no longer had anything to do with those who were not Israelites"
They stood and confessed their own sins and the iniquities of their ancestors
"They stood and admitted the wrong things that they had done and the wicked things their forefathers had done"
Nehemiah 9:3
They stood up
All the Israelites stood up
they were confessing
"they were admitting the wrong things they had done"
bowing down before
"worshiping"
Nehemiah 9:4
The Levites, Jeshua, Bani ... stood on the stairs
"Jeshua, Bani ... stood on the stairs built for the Levites"
Jeshua, Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Kenani
men's names
Nehemiah 9:5
Then the Levites ... said, "Stand up ... ever."
Here the Levites are speaking to the people of Israel.
give praise to Yahweh
"bless Yahweh"

Hashabneiah ... Hodiah ... Pethahiah
These are the names of men.
May they bless your glorious name
"May the people of Judah bless your glorious name, Yahweh"
Nehemiah 9:6
with all their host ... the host of heaven worship you
"with all their angel armies ... the angel armies of heaven worship you"
Nehemiah 9:7
Ur of the Chaldeans
"Ur, where the Chaldean people group lived"
Nehemiah 9:8
You found his heart was faithful before you
"You saw that he was completely faithful to you"
Canaanites ... Hittites ... Amorites ... Perizzites ... Jebusites ... Girgashites
people group names
Nehemiah 9:9
You saw
Yahweh saw
you heard their cry
The implied information is that God was moved to action because of the Israelites' cries for help.
Nehemiah 9:10
signs and wonders against Pharaoh
"signs and wonders that testified against Pharaoh"
all the people of his land
"all the Egyptians"
acted with arrogance against them
"were arrogant toward the Israelites"
you made a name for yourself which stands to this day
"you made yourself famous and even now people still remember"
Nehemiah 9:11
you divided the sea
God divided

you ... threw those who pursued them into the depths, as a stone into deep waters
 The writer describes God throwing the Egyptians into the sea as a person would throw a stone into water, and the stone would disappear under the water.
 Nehemiah 9:12
 You led them
 Yahweh led the Israelites.
 Nehemiah 9:13
 you came down
 "you came down from heaven"
 righteous decrees and true laws, good statutes and commandments
 Both of these phrases describe the law of Moses.
 Nehemiah 9:14
 commandments ... statutes ... law
 Each of these words refers to the law of Moses.
 Nehemiah 9:16
 they and our ancestors
 the Israelites at the time of Moses and the people of Israel after the time of Moses
 they stiffened their necks
 "they were very stubborn"
 Nehemiah 9:17
 the wonders that you had done among them
 "the miracles that you had done among them"
 they appointed a leader to return to their slavery
 "they appointed a leader to take them back to Egypt where they had been slaves"
 who is full of forgiveness
 "who is ready to forgive"
 abounding in steadfast love
 "always loves his people very much"
 Nehemiah 9:18
 cast a calf out of molten metal
 melted metal and molded it in the shape of a calf
 Nehemiah 9:19
 you ... did not abandon them
 Yahweh did not abandon the Israelites.
 Nehemiah 9:20
 Your good Spirit ... your manna ... water
 The writer changes the usual word order to emphasize the good things Yahweh gave his people.
 instruct
 teach
 your manna you did not withhold from their mouths
 "you generously gave them manna"
 from their mouths
 "from them"
 Nehemiah 9:22
 You gave them kingdoms and peoples
 Yahweh enabled the Israelites to conquer kingdoms and peoples"
 assigning to them every corner of the land
 "enabling them to possess every part of the land"
 Sihon ... Og
 These are the names of kings.
 Heshbon ... Bashan
 These are names of places.
 Nehemiah 9:23

You made their children
 Yahweh made the descendants of the Israelites at the time of Moses
 Nehemiah 9:24
 gave them into their hands
 "enabled the Israelites to have complete control over them"
 Nehemiah 9:25
 They captured
 The Israelites at the time of Moses captured
 a productive land
 "a fertile land"
 cisterns
 holes in the ground where people store water
 grew fat
 "stopped thinking about Yahweh" or "became complacent"
 Nehemiah 9:26
 They threw your law behind their backs
 "They considered your law worthless and paid no attention to it"
 They threw your law
 The Israelites threw Yahweh's law.
 Nehemiah 9:27
 you gave them into the hand of their enemies, who made them suffer
 "you allowed their enemies to defeat them and cause them to suffer"
 you sent them rescuers who rescued them out of the hand of their enemies
 "you sent people to stop their enemies from harming them"
 Nehemiah 9:28
 they had rest, they did evil again before you
 Here "they" refers to the Israelites and "you" to Yahweh.
 you abandoned them to the hand of their enemies
 "you abandoned them and allow their enemies to defeat them"
 Nehemiah 9:29
 did not listen to your commands
 If your language has a word for "listen" that also means "obey," use it here.
 your decrees which give life to anyone who obeys them
 "you even though you give life to everyone who obeys your decrees"
 They gave the stubborn shoulder-blade and stiffened their neck
 "They became stubborn"
 Nehemiah 9:30
 you gave
 Yahweh gave
 peoples of the lands
 "the neighboring peoples"
 Nehemiah 9:32
 do not let all this hardship seem little to you that has come on us ... until today
 "Do not let all this hardship seem little to you. The hardship has come upon us ... until today"
 hardship ... has come on us
 "harm ... we have suffered"
 Nehemiah 9:33
 everything that has come on us
 "everything we have suffered"
 Nehemiah 9:35

while they enjoyed your great goodness to them
"while they enjoyed the good things you gave them"
they did not serve you
"they were not obedient to your law or teaching"
Nehemiah 9:36
its good gifts
"all the good things in it"
Nehemiah 9:37
The rich produce of our land goes to the kings
"We pay tribute to kings for working our own land"

They rule
The kings rule.
Nehemiah 9:38
Because of all this
because the people had disobeyed and Yahweh had
punished them
On the sealed document are the names
The reader should understand the men wrote their names
on the document before it was sealed.

Chapter 10

Nehemiah 10:1

Connecting Statement:

Here begins a list of the men whose names were on the
sealed document. The list of men continues through verse
27.

On the sealed documents were Nehemiah ... Zedekiah

"On the sealed documents were the names of the following
people: Nehemiah ... Zedekiah"

sealed documents

The documents were sealed after the names had been
signed on the documents.

Nehemiah

Some people believe that Nehemiah wrote this book and is
speaking of himself as if he were someone else because this
is an official list.

Hakaliah

This is a man's name.

Nehemiah 10:8

These were the priests

"These were the names of the priests who signed the
document". This refers to the previous list of men who
signed the document.

Nehemiah 10:9

The Levites were

"The Levites who put their names on the sealed documents
were"

Nehemiah 10:14

The leaders of the people were

"The leaders of the people who put their names on the
sealed documents were"

Nehemiah 10:28

gatekeepers

This refers to the people assigned to each gate, responsible
to control access to the city or temple, as well as to open
and close the gates at times and for reasons set by the
administrator. See how you translated this in Nehemiah
7:1.

singers

"temple singers"

the peoples of the lands

"the neighboring peoples"

all who have knowledge and understanding

"all who were old enough to understand what promising to
obey God meant"

Nehemiah 10:29

their brothers, their nobles

"their fellow brothers the nobles". These phrases refer to

the same people.

bound themselves with both a curse and an oath

"they took an oath and called for a curse to come on
themselves if they failed to keep it"

to walk in God's law

"to live by God's law" or "to obey God's law"

which was given by Moses the servant of God

"which Moses the servant of God had given to Israel"

to observe

"to follow"

Nehemiah 10:30

General Information:

In these verses, the people describe the content of the oath
they were making in Nehemiah 10:29.

would not give our daughters to the people of the land or take their
daughters for our sons

"would not give our daughters to marry the people of the
land, and we would not take their daughters to marry our
sons"

the people of the land

"the people of this land who do not worship Yahweh"

We promised ... we would not give ... or take

The word "we" includes Nehemiah and the Jewish people,
but not the reader of this book.

Nehemiah 10:31

seventh year

"year 7"

we will let our fields rest

"we will not grow anything in our fields"

we will cancel all debts

"we will cancel all debts that people owe us"

Nehemiah 10:32

We accepted the commands

"We promised to obey the command"

We accepted

The word "we" includes all the Israelites including
Nehemiah except for the priest and Levites, and does not
include the reader of this book.

a third of a shekel

"A third" means one part out of three equal parts or "5
grams of silver".

for the service of

"to pay for the care of"

Nehemiah 10:33

the bread of the presence

This refers to the 12 loaves of bread baked without yeast
kept in the temple and used to symbolize God's presence

with his people.
the new moon festivals
These were celebrations held when the moon was just a small crescent in the sky.
Nehemiah 10:34
to be burned
"for the Levites to burn"
as it is written
"as it states"
Nehemiah 10:35
from our soil
"in our soil"
Nehemiah 10:37
our dough
Possible meanings are: dough made from coarse flour or coarse flour or ground grain.
and the fruit of every tree and new wine and oil
"and the first of the fruit of every tree and the first of the new wine and the first of the oil". The words "first of" are understood from the beginning of the sentences.
the first
"the best"
the storerooms of the house of our God

Chapter 11

Nehemiah 11:1
the people cast lots
"the people threw marked stones"
to bring one of ten
"to bring one family out of every ten families"
Nehemiah 11:3
on his own property, including some Israelites
"on his own property: Israelites"
Nehemiah 11:4
some of the descendants of Judah and some of the descendants of Benjamin
"some of the people of Judah and some of the people of Benjamin"
The people from Judah included:
"From the descendants of Judah:"
Judah ... Benjamin ... Athaiah ... Uziah ... Zechariah ... Amariah ... Shephatiah ... Mahalalel ... Perez
These are the names of men.
a descendant of Perez
"from the descendants of Perez"
Nehemiah 11:5
Connecting Statement:
In these verses, Nehemiah continues to list the provincial officers who lived in Jerusalem.
Maaseiah ... Baruch ... Kol-Hozeh ... Hazaiah ... Adaiah ... Joiarib ... Zechariah ... Shelah
These are the names of men.
Nehemiah 11:6
Perez
This is a man's name.
All ... were 468
"All ... were four hundred and sixty-eight." Perez had 468 descendants who lived in Jerusalem.
They were outstanding men

"the places where things are stored in the temple"
the tithes from our soil
"the tithes of what we grow in the ground"
Nehemiah 10:38
they receive the tithes
"the people give them the tithes"
a tenth
This means one part out of ten equal parts.
the rooms of the storehouse
"the storerooms in the temple"
Nehemiah 10:39
General Information:
In these verses, the people finish describing the content of the oath they were making in Nehemiah 10:29.
the storerooms where the articles of the sanctuary are kept
"the rooms where the priests keep the things that are used in the temple"
We will not neglect the house of our God
"We will care for the temple"
We will
The word "we" includes Nehemiah and all the people of Israel but does not include the reader of this book.

"They were courageous men"
Nehemiah 11:7
These are the descendants
"These are some of the descendants." Your language may need to specify that this is not a list of every descendant.
Benjamin ... Sallu ... Meshullam ... Joed ... Pedaiah ... Kolaiah ... Maaseiah ... Ithiel ... Jeshaiiah
These are the names of men.
Nehemiah 11:8
Gabbai ... Sallai
These are the names of men.
928 men
"nine hundred and twenty-eight men"
Nehemiah 11:9
Joel ... Zikri ... Judah ... Hassenuah
These are the names of men.
Nehemiah 11:10
Jedaiah ... Joiarib ... Jakin
These are the names of men.
Nehemiah 11:11
Seraiah ... Hilkiah ... Meshullam ... Zadok
These are the names of men.
Nehemiah 11:12
Adaiah ... Jeroham ... Pelaliah ... Amzi ... Zechariah ... Pashhur ... Malkijah
These are names of men.
their associates
"their brothers" or "their kinsmen"
who did the work for the house
"who worked in the temple." The "house" referred to here is the "house of God" mentioned in the previous verse.
822 men
"eight hundred and twenty-two men"
Nehemiah 11:13

His brothers
the brothers of Adaiah, the son of Jeroham.
brothers
"associates" or "fellow workers". This word refers to fellow
Israelites or people who did the same work.
242 men
"two hundred and forty-two men"
Amashsai ... Azarel ... Ahzai ... Meshillemoth ... Immer
These are the names of men.
Nehemiah 11:14
Zabdiel ... Haggadolim
These are the names of men.
128 valiant warriors
"one hundred and twenty-eight courageous fighting men."
Nehemiah 11:15
Shemaiah ... Hasshub ... Azrikam ... Hashabiah ... Bunni
These are the names of men.
Nehemiah 11:16
Shabbethai ... Jozabad
These are the names of men.
who were from the leaders of the Levites and were in charge
"from the leaders of the Levites, were in charge"
Nehemiah 11:17
Mattaniah ... Mika ... Zabdi ... Asaph ... Bakbukiah ... Abda ... Shammua ...
Galal ... Jeduthun
These are the names of men.
who began the thanksgiving in prayer
That is, who directed the singers.
Bakbukiah, the second among his brothers
Bakbukiah was Mattaniah's kinsman and second in
authority to Mattaniah or "Bakbukiah, who led a second
group of singers."
brothers
"associates" or "fellow workers"
Nehemiah 11:18
the holy city
This expression refers to the city of Jerusalem.
numbered 284
"numbered two hundred and eighty-four." There were 284
Levites in Jerusalem.
Nehemiah 11:19
gatekeepers
people assigned to each gate, responsible to control access
to the city or temple, as well as to open and close the gates
at times and for reasons set by the administrator. See how
you translated this in Nehemiah 7:1.
Akkub ... Talmon
These are the names of men.
172 men
"one hundred and seventy-two men"
Nehemiah 11:21
Ziha ... Gishpa
These are the names of men.
Ophel
This is the name of a place.
Nehemiah 11:22
The chief officer over
"The overseer of"
Uzzi ... Bani ... Hashabiah ... Mattaniah ... Mika ... Asaph

These are the names of men.
Nehemiah 11:23
They were under orders from the king
"The king had told them what to do"
firm orders were given for the singers
"the king had told them specifically what to do about the
singers"
Nehemiah 11:24
Pethahiah ... Meshezabel ... Zerah ... Judah
These are the names of men.
at the king's side in all matters concerning the people
"at the Persian king's side as an adviser in all matters
concerning the Jewish people"
Nehemiah 11:25
Kiriath Arba ... Dibon ... Jekabzeel
These are the names of places.
Nehemiah 11:26
Jeshua ... Moladah ... Beth Pelet
These are the names of places.
Nehemiah 11:27
Hazar Shual ... Beersheba
These are the names of places.
Nehemiah 11:28
Ziklag ... Mekonah
These are the names of places.
Nehemiah 11:29
En Rimmon ... Zorah ... Jarmuth
These are the names of places.
Nehemiah 11:30
Zanoah ... Adullam ... Lachish ... Azekah ... Beersheba ... Valley of
Hinnom
These are the names of places.
they encamped
Here "they" refers to the people of Judah, and encamped
probably refers to "lived in houses".
Nehemiah 11:31
Geba ... Mikdash ... Aija ... Bethel
These are the names of places.
Aija
This is possibly another name for the town of Ai.
Nehemiah 11:32
Anathoth, Nob, Ananiah
These are the names of places.
Nehemiah 11:33
Hazor, Ramah, Gittaim
These are the names of places.
Nehemiah 11:34
Hadid, Zeboim, Neballat
These are the names of places.
Nehemiah 11:35
Ono, and Ge Harashim
"Ono, and the valley of the craftsmen" Or "Ono, the valley of
the craftsmen"
Nehemiah 11:36
Some of the Levites who lived in Judah were assigned to the people of
Benjamin
"They assigned some of the Levites who lived in Judah to
serve the people of Benjamin" or "The officials assigned
some of the Levites who lived in Judah to serve the people

Chapter 12

Nehemiah 12:1

who came up

"who arrived from Babylonia"

with Zerubbabel

"under the leadership of Zerubbabel"

Zerubbabel ... Shealtiel ... Jeshua ... Seraiah ... Jeremiah ... Ezra

These are names of men. Unless noted otherwise, the names listed through verse 26 are all men.

Jeshua

"Jeshua the high priest"

Nehemiah 12:4

Connecting Statement:

The list of men's names continues.

Nehemiah 12:9

stood opposite them during the service

Possible meanings are: this was during a worship service and these were two groups of singers or other worshipers, or these groups guarded the temple at different times, or "took turns guarding the temple."

Nehemiah 12:10

Jeshua was the father of Joiakim

"Jeshua the high priest was the father of Joiakim". This is the same Jeshua named in Nehemiah 12:1.

Nehemiah 12:12

Seraiah ... Jeremiah

These are names of families named after men.

Nehemiah 12:13

Ezra ... Amariah

These are names of families named after men.

Nehemiah 12:14

Malluk ... Shebaniah

These are names of families named after men.

Nehemiah 12:15

Connecting Statement:

The list of men's names continues.

Harim ... Meremoth

These are all names of families that are named after men. was the leader of

"was the leader of the family of" or "was the leader of the descendants of"

Nehemiah 12:16

Iddo ... Ginnethon

These are all names of families that are named after men.

Meshullam was the leader of Ginnethon

Ginnethon may be another form of the name Ginnethoi.

Nehemiah 12:17

Abijah ... Miniamin ... Moadiah

These are all names of families that are named after men.

Nehemiah 12:18

Bilgah ... Shemaiah

These are all names of families that are named after men.

Nehemiah 12:19

Joiarib ... Jedaiah

These are all names of families that are named after men.

Nehemiah 12:20

Sallu ... Amok

These are all names of families that are named after men.

Nehemiah 12:21

Hilkiah ... Jedaiah

These are all names of families that are named after men.

Nehemiah 12:22

during the reign of Darius

"until the reign of Darius"

Nehemiah 12:23

recorded in the book of the annals

This may refer to the Book of Chronicles. The scribes wrote the words in the verses above in a book that recorded the events of each day.

up to the days of Johanan son of Eliashib

The records in the temple recorded only up until Johanan.

Nehemiah 12:24

who stood opposite them to give praise and to give thanks, responding section by section

This refers to how they sang some of their songs in worship. A leader or one group would sing a phrase, then one or two groups that "stood opposite them" would sing a phrase in response.

obedience to the command of David

King David had commanded the Levites how they were to organize and lead worship.

Nehemiah 12:26

in the days of Joiakim ... Jozadak, and in the days of Nehemiah the governor and of Ezra ... scribe

"when Joiakim ... Jozadak was high priest, and when Nehemiah was governor and Ezra ... was the scribe". The date was fixed by listing those who were leading the Jews at the time. The list of men's names begun in verse one has concluded.

Nehemiah 12:27

At the dedication of the wall of Jerusalem

"At the time when they dedicated the wall of Jerusalem" or "So that the dedication of Jerusalem's wall could take place."

cymbals

two thin, round metal plates that are hit together to make a loud sound

Nehemiah 12:29

Beth Gilgal ... Geba and Azmaveth

These are the names of places.

Nehemiah 12:31

the leaders of Judah

the leaders of the people who lived in the region of Judah

Nehemiah 12:32

Hoshaiah

These are the names of men.

Nehemiah 12:33

Azariah, Ezra, Meshullam

These are the names of men.

after them went

"behind them followed"

Nehemiah 12:34

Judah, Benjamin, Shemaiah, Jeremiah

These are the names of men.

Nehemiah 12:35

Zechariah ... Jonathan ... Shemaiah ... Mattaniah ... Micaiah ... Zakkur ... Asaph

These are the names of men.

some of the priests' sons with trumpets, and Zechariah

"from among the priests with trumpets, Zechariah"

Zechariah son of Jonathan son of Shemaiah son of Mattaniah son of Micaiah son of Zakkur son of Asaph

"Zechariah who was the son of Jonathan, who was the son of Shemaiah, who was the son of Mattaniah, who was the son of Micaiah, who was the son of Zakkur son of Asaph".

All of the names after "Zechariah" are the ancestors of Zechariah. This list connects Zechariah with the famous singer Asaph.

Nehemiah 12:36

There also were

"Along with them were"

Zechariah ... Shemaiah, Azarel, Milalai, Gilalai, Maai, Nethanel, Judah, Hanani ... David ... Ezra

These are the names of men.

Ezra the scribe was in front of them

"Ezra the scribe was leading them"

Nehemiah 12:37

Fountain Gate ... Water Gate

These are the names of openings in the wall.

Nehemiah 12:38

choir

group of singers

I followed them

Nehemiah followed them.

Tower of Ovens

This is the name of a tall structure where people kept watch for danger.

Broad Wall

This is a name for part of the wall.

Nehemiah 12:39

Tower of Hananel ... Tower of the Hundred

These are the names of tall structures where people kept watch for danger.

Gate of Ephraim ... Old Gate ... Fish Gate ... Sheep Gate ... Gate of the Guard

These are the names of openings in the wall.

Nehemiah 12:40

I also took my place

"I, Nehemiah, also took my place"

Nehemiah 12:41

Eliakim ... Maaseiah ... Miniamin ... Micaiah ... Elioenai ... Zechariah ... Hananiah

These are the names of males who were the priests at that time.

with the trumpets

Only the first seven priests listed from Eliakim to Hananiah carried trumpets or all 15 priests listed from Eliakim to Ezer carried trumpets.

Nehemiah 12:42

Maaseiah ... Shemaiah ... Eleazar ... Uzzi ... Jehohanan ... Malkijah ...

Elam ... Ezer

These are the names of men who were the priests at that time.

Jezrahiah

This is the name of a man who was the leader of the singers.

made themselves heard

"sang loudly"

Nehemiah 12:43

rejoice with great joy

"rejoice greatly"

So the joy of Jerusalem could be heard far away

"people far away from Jerusalem could hear the sound that the people of Jerusalem made as they celebrated"

Nehemiah 12:44

men were appointed to be in charge

"they appointed men to be in charge"

the contributions

things the people gave to the priests

For Judah rejoiced over the priests and the Levites

It seems that the people appointed the men because the people of Judah were grateful for the priests and Levites who were serving.

who were standing before them

"who were standing before them serving God"

Nehemiah 12:45

gatekeepers

These were people assigned to each gate, responsible to control access to the city or temple, as well as to open and close the gates at times and for reasons set by the administrator. See Nehemiah 7:1.

Nehemiah 12:46

there were directors of singers

This sentence tells why the people did what they did in Nehemiah 12:45 and gives us more information about the time when David told people how to worship at the temple.

Nehemiah 12:47

In the days of Zerubbabel

Zerubbabel was a descendant of King David and one of the governors in the region of Judah.

They set aside the consecrated portion

"All Israel set aside the consecrated portion"

the descendants of Aaron

the priests in Israel, who descended from Aaron, the brother of Moses

Chapter 13

Nehemiah 13:1

in the hearing of the people

"so that the people could hear it"

should come into the assembly of God, forever

"should ever come into the assembly of God"

Nehemiah 13:2

This was because

"They could not come into the assembly because"

Nehemiah 13:4

Eliashib the priest was appointed

"they appointed Eliashib the priest" or "the leaders appointed Eliashib the priest"

He was related to Tobiah
 "Eliashib and Tobiah worked closely together"
 Eliashib ... Tobiah
 These are the names of men.
 Nehemiah 13:5
 Eliashib prepared for Tobiah a large storeroom
 "Eliashib prepared a large storeroom for Tobiah to use"
 gatekeepers
 people assigned to each gate, responsible to control access
 to the city or temple, as well as to open and close the gates
 at times and for reasons set by the administrator. See
 Nehemiah 7:1.
 Nehemiah 13:6
 But in all this time I was not in Jerusalem
 "During the time all this was happening, I was away from
 Jerusalem"
 I was not
 Here "I" refers to Nehemiah.
 Nehemiah 13:7
 a storeroom in the courts of the house of God
 This was a room which had previously been purified to
 store offering supplies. See Nehemiah 13:5.
 Nehemiah 13:10
 the Levites' portions had not been given to them
 "the people had not been bringing into the storerooms their
 tithes and offerings of food for the temple priests"
 they had run away, each to his own field, the Levites and the singers
 who did the work
 "the Levites and the singers who did the work had left the
 temple, each one going to his own field"
 Nehemiah 13:11
 Why is the house of God neglected?
 "You have neglected the house of God!"
 Nehemiah 13:12
 all Judah
 "all the people who lived in Judah"
 Nehemiah 13:13
 Shelemiah ... Zadok ... Pedaiiah ... Hanan ... Zakkur ... Mattaniah
 These are the names of men.
 they were counted as trustworthy
 "I knew that I could trust them"
 Nehemiah 13:14
 Call me to mind, my God, concerning this
 "My God, remember me concerning this"
 Nehemiah 13:15
 treading winepresses
 "walking on grapes in winepresses"
 treading
 walking on something to crush or press it
 Nehemiah 13:16
 Tyre
 This is the name of a city.
 Nehemiah 13:17
 What is this evil thing you are doing, profaning the Sabbath day?
 "You are doing an evil thing by profaning the Sabbath day."
 or "God will punish you for doing this evil thing, for
 profaning the Sabbath day."
 Nehemiah 13:18
 Did not your fathers do this? Did not our God bring all this evil on us

and on this city?
 "You know that your fathers did this, and that is why God
 brought all this evil on us and on this city."
 Nehemiah 13:19
 As soon as it became dark ... before the Sabbath
 "When the sun went down ... and it was time for the
 Sabbath to begin"
 that the doors be shut and that they should not be opened until
 "that the guards shut the doors and not open them until"
 no load could be brought in
 "no one could bring in things they wanted to sell"
 Nehemiah 13:20
 sellers of all kinds of wares
 "people who had brought many different things they
 wanted to sell"
 Nehemiah 13:21
 Why do you camp outside the wall?
 "You are camping outside the wall against what I
 commanded."
 I will lay hands on you!
 "I will send you away by force!" or "I will remove you by
 force!"
 Nehemiah 13:22
 Call me to mind for this also, my God
 "My God, remember me concerning this also." See how you
 translated a similar phrase in Nehemiah 13:14.
 Nehemiah 13:23
 Connecting Statement:
 These verses introduce the action that follows.
 Jews that had married women of Ashdod, Ammon, and Moab
 "Jews that had married foreign women." God had forbidden
 intermarriage.
 Ashdod
 This is the name of a city.
 Ammon ... Moab
 These are the names of nations.
 Nehemiah 13:24
 Half of their children
 "As a result, half of their children"
 Nehemiah 13:25
 I confronted them
 "I spoke directly to them about what they had done"
 I hit some of them
 Nehemiah hit some of them with his hands.
 I made them swear by God
 "I made them say a promise before God"
 Nehemiah 13:26
 Did not Solomon king of Israel sin on account of these women?
 "You know that Solomon king of Israel sinned on account of
 these women."
 Nehemiah 13:27
 Should we then listen to you and do all this great evil, and act
 unfaithfully against our God by marrying foreign women?
 "We will not listen to you or do this great evil or act
 treacherously against our God by marrying foreign
 women."
 Nehemiah 13:28
 Joiada ... Eliashib ... Sanballat
 These are the names of men.

the Horonite
This refers to a person from the city of Beth Horon.
I caused him to flee from my presence
"I chased him away" or "I made him leave Jerusalem"
Nehemiah 13:29
Call them to mind
"Think about them" or "Remember what they have done."
See Nehemiah 13:14.
they have defiled the priesthood, and the covenant of the priesthood
and the Levites
"they have dishonored the priesthood and broken the
covenant you made with the priests and Levites"
Nehemiah 13:30

Thus I cleansed them
"In this way I purified them"
established the duties of the priests and the Levites
"told the priests and Levites what they were to do"
Nehemiah 13:31
I provided for the wood offering
"I arranged for a supply of wood for the wood offerings"
for the firstfruits
"for the offering of firstfruits at harvest time"
Call me to mind, my God, for good
"Think about all I have done, my God, and bless me because
of the good things I have done." See Nehemiah 13:14.

Chapter 1

Esther 1 General Notes

Special concepts in this chapter

The king's divorce

The king's advisers were afraid that husbands would lose their authority when they heard the queen had refused to come to show her beauty to the king's guests; so the advisers told him to divorce her.

Links:

[Esther 1:1 Notes](#) Esther intro](../front/intro.md) | [[>>](#)

Esther 1:1

In the days of Xerxes

"In the time of Xerxes" or "When Xerxes was ruling as king"

this is Xerxes who reigned from India as far as Cush, over 127 provinces

This is background information to help the reader identify Xerxes.

provinces

A province is a large area into which some countries are divided for the purposes of government.

Esther 1:2

sat on his royal throne

"ruled the empire"

fortress

This refers to a castle, stronghold or fortified city.

Susa

This was a royal city of Persian kings.

Esther 1:3

In the third year of his reign

"After he had ruled for 2 years"

The army

"The officers of the army"

Esther 1:4

the wealth of the splendor of his kingdom

"the great wealth of his kingdom"

the honor of the glory of his greatness

"the splendor of his greatness"

Esther 1:5

When these days were completed

"At the end of that feast"

a feast lasting seven days

"another feast that lasted seven days"

Esther 1:6

a mosaic pavement

A "mosaic" consists of colored stones arranged in an attractive pattern.

porphyry

This is a kind of red and purple rock that contained pieces of crystal.

Esther 1:7

Drinks were served in golden cups

"The guests drank wine from gold cups"

there was much royal wine that came because of the king's generosity

"the king had a great willingness to give the royal wine to his guests"

Esther 1:8

There must be no compulsion

"No one must be forced to drink"

king had given orders to all the officials of his palace to do according to the desire of each man

This statement means that the king told his workers to give all the guests as much wine as they wanted.

Esther 1:10

On the seventh day

"After 6 days"

the king's heart was feeling happy because of the wine

"the king was drunk with wine"

Mehuman, Biztha, Harbona, Bigtha, Abagtha, Zethar, and Karkas

These are names of men.

the seven officials who served before him

This is background information to explain who these men were.

Esther 1:11

her features were stunning

"she was very beautiful"

Esther 1:12

at the word of the king that had been brought to her by the officials

"when the king's officials told her about his command"

his rage burned within him

"his rage was as intense as a fire inside him"

Esther 1:13

who understood the times
"who understood the things that happened in their lives"
for this was the king's procedure toward all who were expert in law and judgment
This background information explains why the king called these men.
Esther 1:14
Karshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memukan
These are the names of men.
Esther 1:15
In compliance with the law ... by the officials?
"In compliance with the law ... by the officials?"
In compliance with the law
"In observance of the law" or "In obedience to the law"
Esther 1:16
all the officials and all the people ... all the provinces
These are exaggerations to emphasize the damage that the queen's refusal caused.
Esther 1:17
all women
This is an exaggeration to emphasize the damage that the queen's refusal caused.
Esther 1:18
There will be much contempt and anger
"They will be angry with their husbands and treat them with contempt"

Chapter 2

Esther 2:1
After these things
This introduces a new event that happened a while later.
the anger of King Xerxes subsided
"the king became less angry"
the decree
This is refers to the decree in Esther 1:19-20.
Esther 2:2
Let a search be made
"Tell your servants to search"
on the king's behalf
"on your behalf"
Esther 2:3
Let the king ... the king's official
"You should ... your official"
provinces
A province is a large area into which some countries are divided for the purposes of government. See how you translated this in Esther 1:1.
harem
where the wives of a man with many wives live
the fortress
This refers to a castle, stronghold or fortified city. See how you translated this in Esther 1:2.
Susa
See how you translated the name of this place in Esther 1:2
Let them be put under the care of Hegai, the king's official, who is in charge of the women
"Let Hegai, the king's official, who is in charge of the women, take care of them"
Hegai

Esther 1:19
If it pleases the king ... from him ... before him ... Let the king
"If it pleases you ... from you ... before you ... Please"
which cannot be repealed
"which no one can change"
Esther 1:20
the king's decree ... his vast kingdom
"your decree ... your vast kingdom"
When the king's decree is proclaimed
"When they hear the king's decree" or "When they hear what you have commanded"
vast
very wide
from the greatest to the least significant
This probably refers to the husbands, but it is possible that it refers to the wives.
Esther 1:22
He sent out letters
You may need to use a word for written instructions that is more general than "letter" so that the reader does not think that these documents were about only personal matters.
every man should be master of his own household
"all men should have complete authority over their wives and their children"
This decree was given
"They wrote this decree"

This is a man's name.
their cosmetics
A "cosmetic" is a substance such as a cream, lotion, or powder that women usually put on their face or body to improve their appearance.
Esther 2:4
pleases the king
"pleases you"
Esther 2:5
There was a certain Jew
This introduces Mordecai as a new character in the story.
son of Jair son of Shimei son of Kish
"Jair," "Shimei," and "Kish" are men from whom "Mordecai" is the male descendant.
a Benjamite
"of the tribe of Benjamin"
Esther 2:6
He had been taken into exile ... king of Babylonia took into exile
"Nebuchadnezzar king of Babylonia took him and other exiles into exile, along with Jehoiachin, king of Judah"
Esther 2:7
Hadassah
This is Esther's Hebrew name.
his uncle's daughter
"his cousin"
she had neither father nor mother
"her father and mother had died"
took her as his own daughter
"cared for her as if she was his own daughter"
Esther 2:8
When the king's order and decree were proclaimed

"After the king commanded that they search for some beautiful women"

proclaimed

"announced"

They were put under Hegai's care

"Hegai began to take care of them"

Esther also was taken into the king's palace and put under the care of Hegai, the overseer of the women

"Hegai, the overseer of the women, also began to take care of Esther when they brought her to the king's palace"

palace

See how you translated this in Esther 1:5.

Esther 2:9

The young girl pleased him, and she found favor with him

"The young girl greatly pleased him"

The young girl

"Esther"

Esther 2:11

about Esther's welfare

"how Esther was doing" or "about Esther's well-being"

Esther 2:12

after she had obeyed the regulations for the women

"acting in accordance with the requirements for the women"

the regulations for the women

"what the king had commanded that the women needed to do"

beauty treatments

Things done to make the girls look more beautiful and smell good.

Esther 2:13

when a young woman went to the king

These words are repeated from the beginning of Esther 2:12 because so much background information is given there.

whatever she desired was given to her

"she could take whatever she desired"

Esther 2:14

in the morning

"the next morning"

second house

"a different house"

to the custody of Shaashgaz, ... concubines

"to where Shaashgaz, ... concubines would take care of her"

Shaashgaz

This is a man's name.

Esther 2:15

Abihail

Esther's father and Mordecai's uncle

she did not ask for anything but what

"she asked only for what"

received the favor of all

"pleased all"

Esther 2:16

the tenth month, which is the month of Tebeth

"Tebeth" is the name of the tenth month of the Hebrew calendar. It is during the last part December and the first part January on Western calendars.

seventh year

"year number 7"

Esther 2:17

The king loved

This is the romantic use of the word "love."

received favor and kindness before him

"greatly pleased him"

set the royal crown on her head

The king did this to show that he was making her his queen.

Esther 2:18

"Esther's feast,"

"he called it, 'Esther's feast,'"

he granted relief from taxation to the provinces

"he collected fewer taxes from the provinces than he had been collecting"

provinces

See how you translated this in Esther 1:1.

royal generosity

"generosity that only a king can give"

Esther 2:19

when the virgins had been gathered together a second time

It is unclear when this second gathering happened, and why. Therefore some versions have altered the text somewhat. It is probably best to translate it as it is written.

a second time

"one more time" or "an additional time"

Mordecai was sitting at the king's gate

Possible meanings are 1) Mordecai sat there so he could hear how Esther was doing from the many people who passed through the gate or 2) "sitting at the king's gate" is an idiom that means Mordecai was given a position of authority by the king.

the king's gate

"the gate to the king's palace"

Esther 2:20

as Mordecai had instructed her

Mordecai told her not to tell anyone about her family.

Esther 2:21

In those days

This introduces a new event in the story.

Bigthana and Teresh

These are the names of men.

Esther 2:22

When the matter was made known to Mordecai

"When Mordecai learned about what they were planning"

in the name of Mordecai

"on behalf of Mordecai"

Esther 2:23

The report was investigated and confirmed, and both the men were hanged

"The king investigated and confirmed the report, and ordered his servants to hang both men"

a gallows

"a frame for hanging people"

This account was written

"They recorded this account"

the book of the events of his reign

"the royal history" or "the royal chronicles"

Chapter 3

Esther 3:1

After these things

This introduces a new event in the story.

Haman son of Hammedatha the Agagite

This is the name and description of Haman, one of the king's officials.

placed his seat of authority above all the officials who were with him
"promoted him above the other officials" or "gave him more authority than all the other officials"

Esther 3:2

knelt down and bowed down to Haman

These acts represent submission to the authority of Haman.

Esther 3:4

to see if the matter about Mordecai would remain like that

"to find out what Haman would do about Mordecai's actions"

Esther 3:5

did not kneel and show him respect

Mordecai showed disrespect for Haman's status in the government by not doing these actions.

Haman was filled with rage

"Haman became very angry"

Esther 3:6

He had contempt for the idea of killing only Mordecai

"He decided to kill more than just Mordecai"

sought to exterminate all the Jews

"was trying to get rid of all the Jews" or "kill all the Jews"

Esther 3:7

In the first month

"In month one"

which is the month of Nisan

"Nisan" is the name of the first month of the Hebrew calendar. It is during the last part of March and the first part of April on Western calendars.

in the twelfth year of King Xerxes

"in year number 12 of King Xerxes" or "when King Xerxes had reigned for about twelve years"

the month of Adar

"Adar" is the name of the twelfth and last month of the Hebrew calendar. It is during the last part of February and the first part of March on Western calendars.

Esther 3:8

a certain people

"a group of people" This refers to the Jews as an ethnic group.

scattered and distributed

"who live in many different places"

provinces

A province is a large area into which some countries are divided for the purposes of government. See how you translated this in Esther 1:1.

the king's ... the king

"your ... you"

it is not suitable for the king to let them stay

"the king should remove them"

Esther 3:9

If it is pleasing to the king

"If the king would be pleased to do so" or "If doing so would

please the king"

I will weigh out ... into the hands of those

"I will pay ... to the men"

ten thousand talents of silver

"330 metric tons of silver"

Esther 3:10

signet ring

a special ring that could be used to imprint the king's official seal on a proclamation

Esther 3:11

I will see that the money is given back to you

Possible meanings are 1) "I will return the money to you" or 2) "Take the money and give it to the men just as you have said."

Esther 3:12

the king's scribes were summoned ... a decree containing all that

Haman had commanded was written

"the king summoned his scribes ... they wrote a decree containing all that Haman had commanded"

thirteenth day of the first month

This is the first month of the Hebrew calendar. The thirteenth day is near the beginning of April on Western calendars.

king's provincial governors

"governors of the provinces." Translate "province" as in Esther 1:1.

It was written in the name of King Xerxes and was sealed with his ring

"They wrote the decree in the authority of King Xerxes and Haman sealed it with the king's signet ring"

Esther 3:13

Letters were delivered by the hand of couriers

"Couriers hand-delivered the letters" or "Courtiers gave the letters directly"

Letters

You may need to use a word for written instructions that is more general than "letter" so that the reader does not think that these documents were about only personal matters.

annihilate, kill, and destroy

"completely destroy"

thirteenth day of the twelfth month

"day thirteen of month twelve"

plunder

steal by force

Esther 3:14

A copy of the letter was made law in every province

"The officials in every province made a copy of the letter become the law"

In every province it was made known to all the people

"They told all the people in every province"

this day

"that day"

Esther 3:15

The decree was also distributed

"They also distributed the decree"

the fortress

This refers to a castle, stronghold or fortified city.

Susa

See how you translated the name of this place in Esther 1:2

Chapter 4

Esther 4:1

learned of all that had been done

"found out about those letters"

tore his clothes and put on sackcloth and ashes

"tore his clothes and put on sackcloth and ashes to show his grief"

Esther 4:3

province

A province is a large area into which some countries are divided for the purposes of government. See how you translated this in Esther 1:1.

there was great mourning among the Jews

"the Jews mourned greatly"

Many of them lay in sackcloth and ashes

Possible meanings are 1) they put sackcloth and ashes on the ground and lay down on them or 2) they wore sackcloth and lay down on ashes.

Esther 4:4

young women and her servants

"female servants and male servants"

to clothe Mordecai

"for Mordecai to wear"

Esther 4:5

Hathak

This is the name of a man.

one of the king's officials who had been assigned to serve her

"one of the officials whom the king had assigned to serve her"

Esther 4:6

the city square

"the city plaza"

Esther 4:7

Haman

Chapter 5

Esther 5:1

facing the entrance to the house

"across the room from the entrance of the house" or

"looking toward the entrance to the house"

Esther 5:2

she received favor in his eyes

"he was pleased with her" or "he approved of her"

He held out to her the golden scepter in his hand

He did this to show that he he was pleased with her.

touched the tip of the scepter

She probably did this to to show that she respected his authority and was thankful for his kindness to her.

Esther 5:3

Up to half of my kingdom, it will be given to you

"If you ask for up to half of my kingdom, I will give it to you"

Esther 5:4

If it pleases the king, let the king and Haman come ... for him

"O King, if it pleases you, come and bring Haman ... for you"

or "If you are willing to do this, Sir, come, and let Haman come with you .. for you"

Haman

See how you translated this man's name in Esther 3:1

See how you translated this man's name in Esther 3:1

Esther 4:8

He also gave him

"Mordecai also gave Hathak"

to beg for his favor

"to beg for the king's favor"

Esther 4:10

ordered him

or "instructed him"

Esther 4:11

if any man or woman goes to the king ... the king holds out the golden scepter

"no man or woman is allowed to go to the king inside the inner courtyard without being summoned. The person who breaks this law will be be put to death unless the king holds out his golden scepter to him"

Esther 4:14

relief and rescue will rise up for the Jews from another place

"someone else will rise up from another place and rescue the Jews"

Who knows whether you have come to this royal position for such a time as this?

"Who knows, perhaps it was for just for a time like this that you were made queen."

Esther 4:16

Susa

See how you translated the name of this place in Esther 1:2

fast for me ... will fast

"fast and pray for me ... will fast and pray"

Esther 4:17

ordered him

or "instructed him"

Esther 5:6

What is your petition

"What do you ask for" or "What do you want"

It will be granted you

"I will give you what you ask for" or "I will do for you what you ask"

Esther 5:8

if I have found favor in the eyes of the king and if it pleases the king

"if you are pleased with me, O King, and if it pleases you"

let the king and Haman come

"please come and bring Haman" or "please come and let Haman come with you"

I will answer the king's question

"I will answer your question"

Esther 5:9

Mordecai neither rose up

Rising was a sign of respect. Mordecai did not give Haman special respect.

he was filled with rage

"he was extremely angry"

Esther 5:10

Nevertheless

This can be translated with a phrase. "Even though he was

so angry"

Haman restrained himself

"Haman refused to show how angry he was"

Esther 5:11

Haman recounted to them the splendor of his riches

"Haman told them about how great his wealth was" or

"Haman told them about the many great things he owned"

all the promotions by which the king honored him

"How the king had promoted him many times and honored him" or "how the king had honored him many times by giving him more important work"

how he had advanced above all the officials and the servants of the king

"how he had become more important than all the officials and the servants of the king"

Esther 5:12

no one else but me

"only me"

Esther 5:13

is worth nothing to me

"does not make me happy" or "does not satisfy me"

Esther 5:14

a gallows

a structure used for killing a person by tying one end of a rope around the top of the structure and the other end of the rope around the person's neck and hanging him from it. fifty cubits high

"twenty-three meters high"

he had the gallows constructed

"he told people to construct the gallows"

This pleased Haman

"Haman liked this idea"

Chapter 6

Esther 6:1

the book of the records of the events of his reign

"the records of his reign" or "the royal record book"

Esther 6:2

Bighthana and Teresh

These are the names of two men. See how you translated their names in Esther 2:21

It was found recorded there

"They found that the writers had recorded there" or "They learned that the writers had written"

Esther 6:3

What great honor has been given

"What did I do to give honor" or "What did we do to give honor"

Nothing was done for him

"No one did anything for Mordecai"

Esther 6:4

Haman

See how you translated this man's name in Esther 3:1

the outer courtyard

"the first courtyard from the outside"

hanging Mordecai

"killing Mordecai by hanging him"

the gallows he set up for him

"the structure Haman built for hanging Mordecai"

Esther 6:6

What should be done for the man whom the king takes pleasure in honoring

"What should I do for the man whom I take pleasure in honoring"

said in his heart

"thought" or "said to himself"

Whom would the king take pleasure in honoring more than me?

"Surely there is no one whom the king would take pleasure

in honoring more than me!"

Esther 6:8

let royal robes be brought

"let someone bring royal robes" or "tell your servants to bring royal robes"

on whose head is the royal crest

The word "whose" refers to the horse. The royal crest is a special symbol that represents the king's family.

Esther 6:9

Then let the robes and the horse be given

"Then let them give the robes and the horse" or "Then tell them to give the robes and the horse"

Let them clothe ... in honoring, and let them lead him

"Tell them to clothe ... in honoring and to lead him."

clothe

If your language has a special word for putting someone into especially beautiful clothes, you might want to use it here.

Let them proclaim

"Tell the noble official and servants to proclaim"

Esther 6:10

Do not fail in a single matter of what you have said

"Be sure to do absolutely everything you have said"

Esther 6:12

with his head covered

People often covered their head to show that they were either extremely sad or ashamed.

Esther 6:13

before whom you have begun to fall ... you will certainly fall before him "who has already humiliated you ... he will certainly defeat you"

you will not overcome him

"you will not have greater honor than he has"

Chapter 7

Esther 7:1

Haman

See how you translated this man's name in Esther 3:1.

Esther 7:2

On this second day

"on this second day of feasting"

during the banquet of wine

"as they were drinking wine" or "during the banquet." They were probably also eating food, not only drinking wine.

What is your petition

"What do you ask for" or "What do you want"
It will be granted to you
"I will give you what you ask for" or "I will do for you what you ask"
Up to half of the kingdom, and it will be granted
"If you ask for up to half of my kingdom, I will give it to you"
Esther 7:3
If I have found favor in your eyes, king
"If you evaluate me and approve" or "If you are pleased with me"
this is my petition
"this is what I ask for"
Esther 7:4
For we have been sold
"For someone has betrayed us" or "For someone has put us in danger of our enemies"
to be destroyed, killed, and annihilated
"for our enemies to destroy, kill, and annihilate us"
Esther 7:5
Where is this person to be found who has filled his heart to do such a thing
"Where is the one who has dared to do such a thing"
Esther 7:6
was terrified
"was extremely afraid"
Esther 7:7
The king got up in a rage
"The king was extremely angry and got up"
to beg for his life from Queen Esther
"to beg Queen Esther to save his life"

Chapter 8

Esther 8:1

Haman

See how you translated this man's name in Esther 3:1.

Esther 8:2

signet ring

This ring had the king's name or mark on it. When he put a wax seal on important papers, he would press the mark onto the seal. See how you translated this in Esther 3:10.

gave it to Mordecai

By giving his signet ring to Mordecai, the king gave Mordecai the authority to write important papers that people would have to obey.

Haman's estate

This refers to the things that had belonged to Haman and that the king had given to Esther.

Esther 8:3

pleaded with

"begged"

to put an end to the evil plan of Haman the Agagite

"to stop the evil plan of Haman the Agagite" or "to prevent the evil things from happening that Haman the Agagite had planned"

the Agagite

See how you translated this in Esther 3:1.

scheme that he had devised

"the plot that he had invented" or "the plot that Haman

disaster was being decided against him by the king

"the king was deciding to cause a disaster against him" or

"the king was deciding to destroy him"

Esther 7:8

where the banquet of wine had been

"where they had been drinking wine" or "where the banquet had been." They were probably also eating food, not only drinking wine.

couch

a long piece of furniture where a person can sit or lie down

Will he assault the queen in my presence in my own house?

"He even dares to attack the queen in my presence and in my own house!"

assault the queen

"attack the queen." This phrase is a polite way to refer to rape.

As soon as this sentence came out of the king's mouth

"As soon as the king said this"

the servants covered Haman's face

"the servants covered Haman's face as a sign that he would be killed"

Esther 7:9

Harbona

This is the name of a man.

A gallows fifty cubits tall

"A gallows twenty-three meters high"

Esther 7:10

Then the king's rage died down

"Then the king's rage lessened" or "Then the king was not so angry"

invented"

Esther 8:4

the king held out the golden scepter to Esther

He did this to show that he was pleased with her. See how you translated a similar phrase in Esther 5:2

Esther 8:5

If it pleases the king ... in his eyes ... before the king ... in his eyes

"If it pleases you, the king ... in your eyes ... before you, the king ... in your eyes"

if the thing seems proper before the king

"if the king thinks that what I ask for is proper"

I am pleasing in his eyes

"he is pleased with me"

revoke

take back and make of no effect

the letters

You may need to use a word for written instructions that is more general than "letter" so that the reader does not think that these documents were about only personal matters.

provinces

A province is a large area into which some countries are divided for the purposes of government. See how you translated this in Esther 1:1.

Esther 8:6

For how could I bear to see disaster fall on my people? How could I endure watching the destruction of my relatives?

"I cannot bear to see disaster fall on the Jews. I cannot endure watching my relatives be killed."

Esther 8:7

the house of Haman

"all that had belonged to Haman" or "all of Haman's property"

gallows

See how you translated this in Esther 6:4

Esther 8:8

Write ... in the name of the king

Writing something in the king's name represents writing it with his authority, or writing it as his representative.

For the decree ... ring cannot be revoked

"For no one can revoke the decree ... ring" or "For no one can cancel the decree ... ring"

Esther 8:9

the king's scribes were called

"the king called his scribes."

the third month, which is the month of Sivan, on the twenty-third day of the month

"Sivan" is the name of the third month of the Hebrew calendar. The twenty-third day is near the middle of June on Western calendars.

A decree was written

"They wrote a decree"

provinces

A province is a large area into which some countries are divided for the purposes of government. See how you translated this in in Esther 1:1.

written in their own writing

"written in their own script."

Esther 8:10

the letters

You may need to use a word for written instructions that is more general than "letter" so that the reader does not think that these documents were about only personal matters.

couriers

people who carry messages

bred from the royal stud

Chapter 9

Esther 9:1

the twelfth month, which is the month of Adar, on the thirteenth day

See how you translated a similar phrase in Esther 3:13.

when the king's law and decree were about to be carried out

"when the people were about to obey the king's law and decree"

to gain power over them

"to defeat the Jews"

it was reversed

"the opposite happened"

Esther 9:2

provinces

A province is a large area into which some countries are divided for the purposes of government. See how you translated this in Esther 1:1.

to lay hands on those who tried to bring disaster on them

"to fight their enemies"

who tried to bring disaster on them

"the offspring of the king's best horse"

Esther 8:11

gave to the Jews ... permission to gather

"told the Jews ... that he was allowing them to gather"

make a stand

"fight back"

Esther 8:12

the thirteenth day of the twelfth month, which is the month of Adar

See how you translated this in Esther 3:13

Esther 8:13

to take vengeance on their enemies

"to fight back against their enemies"

Esther 8:14

They went without delay

"They went immediately"

Susa

This is the city where the king's palace was. See how you translated it in Esther 1:2.

Esther 8:15

the city of Susa shouted and rejoiced

"the people of the city of Susa shouted and rejoiced"

Esther 8:16

had light and gladness

"felt safe and were glad"

honor

"they felt honored"

Esther 8:17

province

A province is a large area into which some countries are divided for the purposes of government. See how you translated this in Esther 1:1.

wherever the king's word and his decree reached

"wherever the king's men took word of his decree" or

"wherever the king's decree was read"

holiday

day on which people celebrate special events

the fear of the Jews had fallen on them

"they had become very afraid of the Jews"

"who tried to destroy them"

No one could stand against them

"No one could resist the attack of the Jews" or "No one could successfully fight against the Jews"

the fear of them had fallen on all the peoples

"all the peoples had become very afraid of the Jews"

Esther 9:3

provincial governors

"governors of the provinces"

the fear of Mordecai had fallen on them

"they had become afraid of Mordecai"

Esther 9:4

was great in the king's house

"was very important in the king's palace"

his fame spread throughout all the provinces

"throughout the provinces people learned about how great he was"

Esther 9:6

the fortress

This refers to a castle, stronghold or fortified city. See how you translated this in Esther 1:2.

Susa

This was a royal city of Persian kings. See how you translated this in Esther 1:2.

Esther 9:10

Haman

This is the name and description of Haman, one of the king's officials. See how you translated this in Esther 3:1

Hammedatha

See how you translated this man's name in Esther 3:1.

Esther 9:12

What then have they done in the rest of the king's provinces?

"What they must have done in the rest of the king's provinces!" or "They must have killed many more in the rest of the king's provinces!"

what is your petition?

"what do you ask for?" or "what do you want?"

It will be granted you

"I will give you what you ask for" or "I will do for you what you ask"

Esther 9:13

to carry out this day's decree tomorrow also

"to obey today's decree tomorrow also" or "to do tomorrow also what was decreed that they should do today"

gallows

"a frame for hanging people"

Esther 9:15

laid no hands on the plunder

"took none of the plunder" or "did not take any of the plunder"

Esther 9:16

valuables

"valuable things" or "possessions"

Esther 9:17

On the fourteenth day they rested

"On the fourteenth day of Adar the Jews who were in the provinces rested"

Esther 9:18

the Jews who were in Susa assembled together

"the Jews who were in Susa assembled together to fight against their enemies"

Esther 9:20

sent letters

You may need to use a word for written instructions that is more general than "letter" so that the reader does not think that these documents were about only personal matters.

Esther 9:21

to keep the fourteenth and the fifteenth day of the month Adar every year

"to celebrate the fourteenth and fifteenth days of Adar every year"

Esther 9:22

their sorrow turned to joy

"they changed from being very sad to being joyful"

Esther 9:24

he threw Pur (that is, he threw lots)

Why he threw Pur, or lots, can be stated clearly. Alternate translation: "he threw Pur (that is, he threw lots) to find out what would be the best day to attack the Jews"

Esther 9:25

But when the matter came before the king

"But when Esther came before the king." Some modern versions choose this interpretation.

the wicked plan Haman developed against the Jews should come back on his own head

"the wicked plan Haman developed against the Jews should be done to him"

Esther 9:26

they called these days Purim, after the name of Pur

"They called these days Purim, like the word Pur which means 'lot'"

Purim

This is the name of the festival that commemorates the salvation of the Jewish people in ancient Persia from Haman's plot to destroy and kill all the Jews in a single day.

Esther 9:28

These days were to be remembered and celebrated

"The Jews were to remember and celebrate these days"

These days of Purim should never fail from among the Jews

"The Jews should never fail to celebrate these days of Purim"

their memory should never come to an end for their descendants

"the memory of those days should never come to an end for the descendants of the Jews" or "the descendants of the Jews should never forget those days"

Esther 9:29

Queen Esther daughter of Abihail and Mordecai the Jew wrote ... this second letter

Esther was the daughter of Abihail. Esther and Mordecai wrote the letter.

Abihail

Esther's father and Mordecai's uncle. See how you translated this in Esther 2:15

second letter

"additional letter"

Esther 9:30

Letters were sent to all the Jews

"They sent letters to all the Jews"

wishing the Jews safety and truth

"wishing that the Jews would be safe and that people would be faithful to the Jews"

Esther 9:31

The Jews accepted this obligation for themselves and their descendants

"The Jews agreed and said that they and their descendants were obligated to celebrate the days of Purim"

they accepted times of fasting and lamenting

"they agreed to fast and lament at certain times"

Chapter 10

Esther 10:1

imposed a tax on the land and on the coastlands along the sea

"made the people living in the land and on the coastlands along the sea pay a tax"

Esther 10:2

All the achievements of his power and might

"All that he achieved because of how powerful and mighty he was" or "All the great things that he did because of his power and might"

the full account of the greatness of Mordecai to which the king had raised him

"the full account of how the King had made it known that Mordecai was great" or "the full account of how the king had honored Mordecai for the great things he had done"

the book of the events of the reigns

"the royal histories" or "the royal chronicles"

Esther 10:3

second in rank to King Xerxes

Chapter 1

Job 1:1

land of Uz

Possible locations are: a place in ancient Edom east of the Jordan River in modern western Jordan or a place east of the Euphrates River in modern Iran.

blameless and upright

"one who did what was right before God". These words share similar meanings and emphasize that Job was a righteous man.

one who feared God

"one who honored God"

turned from evil

"refused to do evil"

Job 1:2

seven sons and three daughters

"7 sons and 3 daughters"

Job 1:3

He possessed seven thousand sheep

"He had 7,000 sheep"

three thousand camels

"3,000 camels"

five hundred yoke of oxen

"500 yoke of oxen." Each yoke would have been over two oxen, so there were five hundred pairs of oxen, which is a total of one thousand (1,000) oxen.

the greatest

"the richest"

all the people of the East

"all the people who live in lands that were east of Canaan"

Job 1:4

On each son's assigned day, he would give

"Each son in turn would give". The word "day" perhaps refers to the day when they celebrated the son's birth or it refers to the idea that the sons each took a turn in holding a feast. It must be remembered that Job lives prior to the law of Moses, so his religious practices are different than the Hebrew people after Moses. The events of this book apparently occur about the same time as the life of Abraham. Therefore, this book corresponds more with Genesis 12-50 than the rest of the Old Testament.

he would give ... They would send and call for

"he habitually gave ... They habitually sent and called for " with them

"the most important person after King Xerxes"

Jewish brothers

The word brothers represents people who were like him.

Alternate translation: "fellow Jews"

he sought the welfare of his people

Seeking something is a metaphor for working hard for something. The abstract noun "welfare" can be translated

as a phrase with the verb "prosper" or the adjective

"secure." Alternate translation: "He worked hard so his people would prosper" or "He worked hard so his people would be secure"

he spoke for the peace of all his people

"he represented his people so that they might have peace"

The word "them" refers to the seven sons and the three daughters but does not include Job.

Job 1:5

Job would send ... he would consecrate ... He would rise early in the morning and offer ... he would say

"he habitually gave ... They habitually sent and called for ...

Job habitually sent ... he habitually consecrated ... He

habitually rose early in the morning and offered ... he

habitually said"

When the days of the feast were over

"When the feast was over"

Job would send for them

"Job habitually sent someone to call them to come to him"

he would consecrate them

Here "consecrate" means to ask God to take away any ritual impurities that Job's children might have brought upon themselves as they happily feasted together. Job did this by making sacrifices to God for them.

cursed God in their hearts

"cursed God in their thoughts"

Job 1:6

Then it was the day when

"At the time when" or "One day when." This is not a specific day but apparently the gathering happened often.

sons of God

This refers to angels, heavenly beings.

to present themselves before Yahweh

"to stand together before Yahweh as he commanded them to do."

Yahweh

This is the name of God that he revealed to his people in the Old Testament.

Job 1:7

From wandering on the earth, from going back and forth on it

"From going everywhere on the earth"

Job 1:8

Have you considered my servant Job?

"Consider my servant Job" or "Have you thought about my servant Job?"

a blameless and upright man

"one who did what was right before God"

one who fears God

"one who honors God." See how you translated this in Job

1:1.
 God
 "me" or "me, God". God is referring to himself in third person.
 Job 1:9
 Connecting Statement:
 Satan's response to God's question in verse 8 runs through Job 8:11.
 Is it for no reason that Job fears God?
 "Job has a very good reason for fearing God." or "Does Job not live better because he fears God?"
 for no reason
 The word "reason" here implies some form of gain, whether physical goods or happiness.
 Job fears God
 "Job honors God"
 Job 1:10
 Have you not put a barrier around him, around his house, and around all that is his from every side
 "You have protected him, his family and everything he owns"
 put a barrier around him, around his house, and around all that is his from every side
 "protected him and his house and all that is his". Just as a wall or a hedge surrounds and protects one's land, God has surrounded Job with his protection.
 the deeds of his hands
 "everything that he does"
 his livestock have spread throughout the land
 "he has more and more livestock in the land"
 Job 1:11
 But now stretch out your hand and touch all that he has, and see if he does not curse you to your face
 "But now, if you stretch out your hand and touch all that he has, you will see that he will curse you to your face". Satan means that if God attacks Job, he will see how Job responds.
 But now stretch out your hand
 "But now use your power"
 now
 This word usually indicates a sincere, polite request, but Satan uses it here to taunt God.
 touch all that he has
 "attack all that he has" or "destroy all that he has"
 to your face
 "in your hearing." This refers to a time when God is paying attention.
 Job 1:12
 Behold
 "Pay attention to all that I am about to tell you"
 all that he has is in your hand
 "you have power over all that he has"
 against him himself
 "against his life"
 went away from the presence of Yahweh
 "departed from Yahweh"
 Job 1:14
 were feeding
 "were eating." The word "feeding" here is the usual word for a person's animal eating in a pasture.

Job 1:15
 the Sabeans
 This refers to a group of raiders or bandits in a region of modern day Yemen.
 fell on them
 "attacked them"
 have struck
 Here striking represents killing.
 the edge of the sword
 Here "edge" represents the part of swords that kill people, that is, either the point or the sharp edge. Also, all the swords of the Sabeans are spoken of as if they were only one sword.
 I alone have escaped to make it known to you
 "I am the only one who has escaped and can report it to you"
 make it known to
 "tell"
 Job 1:16
 While he was still speaking
 "he" refers to the first messenger
 another also came
 "another messenger also came"
 I alone have escaped to make it known to you
 See how you translated this in Job 1:15.
 Job 1:17
 made a raid on
 "quickly attacked"
 they have struck them with the edge of the sword. I alone have escaped to make it known to you
 See how you translated this in Job 1:15.
 they have struck them
 "the Chaldeans have struck the servants"
 Job 1:18
 Your sons and your daughters were eating and drinking wine in their oldest brother's house
 See how you translated this in Job 1:13.
 Job 1:19
 A strong wind
 "A tornado" or "A desert storm"
 the four corners of the house
 "the structural supports of the house"
 It fell on the young people
 "The house fell on your sons and daughters"
 I alone have escaped to make it known to you
 See how you translated this in Job 1:15.
 Job 1:20
 tore his robe, shaved his head
 These were ritual mourning actions, symbolizing deep grief.
 Job 1:21
 I was naked when I came out of my mother's womb, and I will be naked when I will return there
 "At my birth, I brought nothing into the world, and at my death I will return to the earth with nothing"
 Job 1:22
 In all this matter
 "Regarding all this that happened"
 accuse God of wrongdoing

"say that God had done wrong"

Chapter 2

Job 2:1

General Information:

This verse is almost exactly the same as Job 1:6 and can probably be translated in the same way.

the day when

"at the time when" or "one day when". The gathering happened often.

sons of God

See how you translated this in Job 1:6.

present themselves before Yahweh

"to stand together before Yahweh as he commanded them to do."

Job 2:2

General Information:

This verse is exactly the same as Job 1:7.

Job 2:3

General Information:

This verse is the same as Job 1:8, except for the addition of "He still holds fast to his integrity, although you misled me against him, to destroy him without cause."

Have you considered my servant Job?

"Consider my servant Job.". See how you translated this in Job 1:8.

a blameless and upright man

"one who did what was right before God". These words emphasize that Job was a righteous man.

one who fears God and turns away from evil

See how you translated this in Job 1:1.

still holds fast to his integrity

"remains completely dedicated to doing what is good and right"

misled me against him

"persuaded me without cause to attack him"

to destroy him

"to make him a poor man"

Job 2:4

Skin for skin, indeed

"A person will do anything to save his own life, even accept the loss of possessions and loved ones"

Job 2:5

But stretch out your hand now and touch his bones and his flesh, and see if he does not curse you to your face

"But now, if you stretch out your hand and touch his bones and his flesh, you will see that he will curse you to your face"

stretch out your hand

"But now use your power."

touch

"attack"

his bones and his flesh

This expression represents Job's body.

curse you to your face

See how you translated this in Job 1:11.

to your face

"in your hearing"

Job 2:7

Then Satan went away from the presence of Yahweh

See Job 1:12.

He struck Job with painful boils

"He caused Job to suffer greatly with painful boils"

painful boils

large, itching and painful skin infections

Job 2:8

a piece of broken pottery to scrape himself

The scraping scratches the skin to lessen the itch.

sat down in the middle of ashes

"sat on the trash heap". This probably refers to a place where trash and garbage were dumped and perhaps burned. Sitting in such a place was a sign of deep mourning.

Job 2:9

Do you still hold fast to your integrity?

"You should not still be holding fast to your integrity."

Curse God

"Reject God"

Job 2:10

You talk as a foolish woman

"You talk the way a stupid woman talks"

Should we receive the good from God and not receive the bad?

"We should certainly receive the bad from God as well as the good."

receive the good

"benefit from all the good things". This represents all the good things that God gives us.

receive the bad

"suffer all the bad things without complaining". This represents all the bad things that God allows us to experience.

sin with his lips

"sin by speaking against God"

Job 2:11

Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite
Eliphaz, Bildad, and Zophar are men's names. Teman was a city in Edom. Shuhites are the decedents of Abraham and Keturah. Naamah was a city in Canaan.

set a time

"agreed on a time"

to mourn with him and to comfort him

"to grieve with Job in order to help ease his suffering". The friends try to comfort Job by mourning with him.

Job 2:12

they lifted up their eyes

"they looked intently" or "they looked carefully."

they did not recognize him

"they barely recognized him". This probably means that Job's visitors did not recognize him at first. Job looked very different because of his grief and because of the sores covering his body.

They raised their voices and wept

"They wept loudly"

tore his robe and threw dust into the air and upon his own head

These were signs of mourning.

Chapter 3

Job 3:1

opened his mouth

This means he began to speak. Job uses several rhetorical questions in this chapter to show his earnest desire.

Job 3:3

May the day on which I was born perish, the night

"I wish that I had never been born". The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem.

the night that said, 'A boy has been conceived.'

"the night that said, 'A boy has been conceived' perish."

the night that said

"the night on which people said"

A boy has been conceived

"his mother has conceived a male child"

Job 3:4

May that day be dark ... nor light shine on it

"May that day be like the night ... nor may the sun shine during it". This describes the darkness of the day of Job's birth, thus repeating Job's regret that he had been born.

May that day be dark

"May that day disappear"

Job 3:5

May darkness and the shadow of death claim it for their own

Here darkness and the shadow of death are spoken of as if they were people who could claim something as their own possession. The word "it" refers to the day of Job's birth.

the shadow of death

"death like a shadow"

May a cloud live over it

"May a cloud cover it so no one can see it"

everything that makes the day black

This refers to things that block out the sun's light and create darkness.

terrify it

"terrify that day."

Job 3:6

may thick darkness seize it

"may thick darkness make it disappear"

thick darkness

"deep darkness"

May it not rejoice

"May that night vanish from the calendar". Job's conception is spoken of as if it were a person who should not rejoice.

may it not come into the number

"may no one count it in the number"

Job 3:7

may that night be barren

"may no child be born on that night". The night of Job's birth is spoken of as if it were a woman.

may no joyful voice come into it

"may no one hear the happy cry at the birth of a son". The night of Job's birth is spoken of as if it were a time when it was still possible for someone to be happy.

joyful voice come

"may no one be happy in it ever again"

Job 3:8

Those who curse the day—may they curse it, those who know how to

wake up Leviathan

"Those who curse the day—those who know how to wake up Leviathan—may they curse the day I was born"

Those who curse the day

"Those who know how to curse people". People who use magic to cause other people to suffer on a given day.

those who know how to wake up Leviathan

Job is probably referring here to sorcerers and magicians.

Leviathan was an animal well known in Ancient Near Eastern mythology, which was thought to be responsible for all kinds of destruction, disorder, and chaos.

Job 3:9

May the stars of that day's dawn be dark

"May the stars that appear before that day's first light be dark". The planets that are visible just before dawn.

May that day look for light, but find none

"May that day hope for light, but have none"

neither may it see the eyelids of the dawn

"nor see the first light of the dawn". The dawn is spoken of as if it had eyelids like a person.

Job 3:10

because it did not shut up the doors of my mother's womb

"because that day did not close my mother's womb". A woman's womb is spoken of as if it were a container with doors.

because it did not hide trouble from my eyes

Job's birth is spoken of as if it were a person who could hide something.

from my eyes

"from me"

Job 3:11

General Information:

Verses 11 and 12 contain rhetorical questions, which Job asks in order to show how sad he was about being born.

Why did I not die when I came out from the womb?

"I wish I had died the day I was born".

Why did I not perish when my mother bore me?

"I wish I had perished when I came out of the womb.". Job poses this question to express his anguish.

Job 3:12

Why did her knees welcome me?

"I wish there had been no lap to receive me.". His mother's knees are spoken of as if they were people who could welcome a newborn baby.

Why did her breasts receive me so that I should suck?

"I wish there had been no breasts for me to nurse.". His mother's breasts are spoken of as if they were people who could welcome a newborn baby.

Job 3:13

For now I would have been lying down quietly. I would have slept and been at rest

Job is talking about what would have been true if he had died at birth. He is sad that these things are not true.

lying down quietly

"asleep, resting peacefully"

been at rest

This means to sleep peacefully in death, but also that Job would not be experiencing the pain that he does.

Job 3:14

with kings and counselors of the earth
"with kings and their advisers"

Job 3:15

I would have been lying down with princes
"I would be resting with princes." These phrases are a polite way of saying "no longer alive."

Job 3:16

I would have been stillborn
"I would have died in my mother's womb"
like infants that never see the light
"like babies who have never been born"

Job 3:17

General Information:
Job changes his talk from dying to life after death.
There the wicked cease from trouble
"In that place, evil people stop causing trouble". The place where people go after they stop living.

Job 3:18

the voice of the slave driver
"They are no longer under the control of the slave driver"
the slave driver
"slave drivers"
slave driver
"oppressor"

Job 3:19

small and great people
"all people, both poor people and rich people"
the servant is free from his master
A servant is no longer obligated to serve his master.

Job 3:20

Why is light given to him who suffers?
"I do not understand why God gives life to a person who is suffering"
light
Here light represents life.

Why is life given to the one who is bitter in soul
"I do not understand why God gives life to a person who is very unhappy"

Job 3:21

to one who longs ... for hidden treasure
The end of the question that Job begins asking with the

words "Why is life given ... bitter in soul" (verse 20).

to one who longs for death without it coming
"to a person who no longer wants to be alive, but is still alive"

to one who digs for it more than for hidden treasure

"to a person who wants to stop living more than he wants to look for hidden riches".

Job 3:22

Why is light given to one who rejoices very much and is glad when he finds the grave

"I do not understand why God allows a person to keep living when the person would be very happy to be buried in the ground"

one who rejoices very much and is glad

"one who is extremely happy"

when he finds the grave

"when he is dead and can be buried"

Job 3:23

Why is light given to a man whose way is hidden, a man whom God has hedged in?

"God should not give life to a man and then take away his future and confine him."

Why is light given to a man

"Why does God keep a man alive"

whose way is hidden

Job speaks of his future, which he does not know in advance, as if God had hidden it from him.

a man whom God has hedged in

"around whom God has built a hedge". A man is spoken of as if God had put a hedge around him so he could not move.

Job 3:24

For my sighing happens instead of eating; my groaning is poured out like water

Job expresses his anguish in two ways.

my sighing happens instead of eating

"Instead of eating, I mourn"

my groaning is poured out like water

Moral qualities and emotions such as grief are often spoken of as if they were water.

Job 3:26

I am not at ease, I am not quiet, and I have no rest

"I am very anxious and I cannot rest"

Chapter 4

Job 4:1

Eliphaz

Eliphaz is a man's name. Eliphaz uses rhetorical questions to try to convince Job that he is wrong. These questions help to form Eliphaz's argument.

Temanite

A Temanite belongs to the tribe of Teman.

Job 4:2

will you be impatient?

"you will surely be impatient.". The ULB sets the lines of this chapter farther to the right on the page because it is a poem. Eliphaz speaks to Job.

will you be impatient?

"will that annoy you?"

But who can stop himself from speaking?

"No one can restrain himself from speaking (to a friend in such a state as you find yourself)"

Job 4:3

See, you have instructed many; you have strengthened weak hands

This verse states a single idea in two different ways.

you have strengthened weak hands

"you have helped others when they needed help"

Job 4:4

supported

Someone who has been encouraged is spoken of as if he were kept from falling down.

you have made feeble knees strong

Here discouragement is spoken of as if it were a person whose weak knees could not keep him upright.

Job 4:5

But now trouble has come to you
 "But now you suffer from disasters"
 you are weary
 "you are discouraged"
 Job 4:6
 your fear
 "the fact that you honor God"
 Is not your fear your confidence, and the integrity of your ways your hope?
 "Everyone thinks that you honor God; everyone thinks that you are an honest man. But these things must not be true, because you do not trust God any longer."
 Job 4:7
 Who has ever perished when innocent?
 "No one has ever perished when innocent.". Eliphaz uses this question to prompt Job to search his life for sin as the cause of his loss.
 when were the upright people ever cut off
 "No one has ever destroyed an upright person"
 Job 4:8
 plow iniquity ... sow trouble ... reap
 Plowing and sowing represent causing trouble for other people. Reaping represents suffering the trouble that one has himself caused.
 Job 4:9
 By the breath of God they perish; by the blast of his anger they are consumed
 The writer explains a single idea using two different statements. This is a form of Hebrew poetry used for emphasis, clarity, teaching, or all three.
 the breath of God
 This may represent the action of God giving a command.
 the blast of his anger
 This suggests the heavy breathing that a person sometimes does through his nose when he is very angry.
 breath ... blast
 "By the puff of God's mouth they die; the rushing wind of his anger devastates them.". The second phrase builds on the first. They make the same point.
 perish ... are consumed
 "By the puff of God's breath they die, the rushing wind of his anger devastates them."
 they are consumed
 Here being consumed or eaten represents being killed.
 Job 4:10
 The roaring of the lion, the voice of the fierce lion, the teeth of the young lions—they are broken.
 These phrases are used as pictures of the wicked being destroyed.
 they are broken
 "something breaks them"
 Job 4:11
 The old lion perishes for lack of victims; the cubs of the lioness are scattered everywhere
 Eliphaz uses these phrases to picture the wicked being destroyed.

the cubs of the lioness are scattered
 "something scatters the cubs of the lioness"
 Job 4:12
 Now a certain matter was secretly brought to me ... my ear received a whisper about it
 These phrases emphasize that Eliphaz heard a message whispered to him.
 Job 4:13
 visions in the night
 "dreams"
 when deep sleep falls on people
 "when people sleep very deeply"
 Job 4:14
 fear and trembling came upon me
 "I began to be afraid and to tremble"
 Job 4:15
 the hair of my flesh stood up
 This indicates great fear.
 the hair of my flesh
 "the hair on my body." In some languages, the word for the hair that grows on the top of the head is different from the word for hair that grows on other parts of the body.
 Job 4:16
 A form was before my eyes
 "I saw a shape"
 and I heard
 "then I heard"
 Job 4:17
 Can a mortal man be more righteous than God?
 "A mortal man cannot be more righteous than God.". Eliphaz poses this question so that Job will consider, "Do I regard myself as more righteous than God?"
 Can a man be more pure than his Maker?
 "A man cannot be more pure than his Creator."
 Job 4:19
 those who live in houses of clay, whose foundation is in the dust
 This is a way of describing human beings, who were created out of the dust of the earth and whose bodies are like houses, which are made of clay and have dirt foundations.
 who are crushed sooner than a moth
 "who God destroys as easily as he crushes a moth" or
 "whose lives are as short as the life of a moth."
 Job 4:20
 Between morning and evening they are destroyed
 This refers to the idea of something happening quickly.
 they are destroyed
 "they die"
 Job 4:21
 Are not their tent cords plucked up among them?
 "Have not their enemies plucked up their tent cords from among them?"
 their tent cords
 Sometimes a person's home and family are pictured as his tent, which can also represent all his possessions.

Job 5:1

To which of the holy ones will you turn?

"There is no holy one to whom you can turn for help."

Eliphaz poses this question to make the point that there is no one Job can turn to for help.

holy ones

This refers to supernatural beings of some kind, whether angels or other spirits.

Job 5:2

anger kills the foolish; jealousy causes the death of the silly

"it is the foolish whom anger kills; it is the silly of whom jealousy causes the death". These phrases are emphatic in the Hebrew.

the silly

"the one who lacks sound judgment" or "the one who cannot think well"

the foolish ... the silly

These phrases refer to any foolish or silly person.

Job 5:3

a foolish person taking root

"a foolish person becoming grounded in foolishness". A person is spoken of as a plant, perhaps becoming more foolish over time.

his home

This refers to the person's family and all his property.

Job 5:4

His children are far from safety

"Their children are never safe"

are crushed

"someone crushes them". This represents being oppressed, taken advantage of, at court.

city gate

Functioning as a court, this was the place where disputes were resolved and judgments were given.

There is no one to rescue them

"There is no one to help the foolish people's children out of their hardship"

Job 5:5

they even take it from among the thorns

This could refer to parts of a field where the worst crops grow, due to thorn plants.

The thirsty pant for their wealth

Greedy people are spoken of as if they were thirsty, and the wealth of the foolish person is spoken of as if it were something that they could drink.

Job 5:6

For difficulties do not come out from the soil; neither does trouble sprout from the ground

Here difficulties and trouble are spoken of as if they were plants.

Job 5:7

mankind is born for trouble, just as sparks fly upward

It is as natural for people to have trouble as it is for sparks to fly up from a fire.

Job 5:9

great and unsearchable things, marvelous things without number

"greatly profound things that cannot be understood, wonderful things that cannot be counted"

unsearchable things

This refers to things that mankind cannot understand.

Job 5:11

He does this in order to set up on high those who are low

"God does this in order to rescue and honor the humble who have been suffering". When God rescues humble people, they receive honor and are spoken of as being raised up and put into a high position.

Job 5:12

He breaks the plans

Stopping the plans of crafty people is spoken of as if those plans could physically break.

Job 5:13

He traps wise people in their own crafty actions

Wise people suffering for their own evil actions is spoken of as catching them in the traps of their actions.

twisted people

"those who are cunning" or "those who are devious"

Job 5:14

They encounter darkness in the daytime

"Those who are cunning are in the dark, even at noontime".

The cunning, wicked people cannot do anything they wish to do, because they cannot see.

grope

feel around like a blind person

noonday

the middle of the day, when the sun is highest and brightest

Job 5:15

But he saves the poor person from the sword in their mouths

"But he saves the poor person from the threats of the mighty" or "But he saves the poor person when the mighty threaten or insult them". The things that people say are spoken of as a sword in their mouths.

Job 5:16

injustice shuts her own mouth

"It is as though injustice shut her own mouth". These people are spoken of as if they were the injustice itself.

Job 5:17

God corrects ... discipline of the Almighty

In the ancient Near East, it was common to believe that a person's illness was caused by sin and seen as punishment of a god. While Yahweh may punish people because of their sin, not all sicknesses are caused by sin.

blessed is the man whom God corrects

"God really favors the man whom he corrects"

do not despise

"do not reject"

discipline

"instruction" or "correction"

Job 5:18

For he inflicts pain and then binds up; he wounds and then his hands heal

"For he causes pain but binds up; he crushes, but God's hands heal"

inflicts pain ... binds up

The "pain" that "he inflicts" is by implication the pain of a bleeding wound, so when "he binds" it, he stops the bleeding.

Job 5:19

He will rescue you out of six troubles; indeed, in seven troubles, no evil

will touch you
"He will rescue you out of trouble over and over again;
indeed, time after time, no evil will touch you"
Job 5:20
General Information:
The shift in pronoun from "he" to "you" which began in Job
5:19 continues through the end of Job 5:27.
In famine he will ransom you
"In famine God will rescue you from danger"
the hands of the sword
"people who attack you"
Job 5:21
of destruction
"that any enemy will destroy you"
Job 5:22
You will laugh at destruction and famine
"You will not be afraid of any danger of destruction or
famine"
beasts of the earth
"wild animals"
Job 5:23
you will have a covenant with the stones in your field
"the stones in your fields will be like people who promise
that they will not make any trouble for you"
Job 5:24

Chapter 6

Job 6:1
General Information:
Despite being upset about his circumstances, and desiring
his own death, Job does not curse God. He would rather
have God end his life than to curse him. He is also upset
with the advice of his friends, who are supposed to help
him during difficult times.
Job 6:2
in the balance
"on a scale"
Job 6:3
For now it would be heavier than the sand of the seas
"For my anguish and calamities would be heavier than the
sand on the seashore". Job compares the burden of his
suffering to the weight of wet sand which can crush you.
my words were reckless
"I spoke recklessly" or "I spoke rashly"
Job 6:4
For the arrows of the Almighty are in me
"It is as though the Almighty has shot arrows into my body"
my spirit drinks up the poison
"I feel the pain of their poison in my inner being". This
implies that the arrows had tips of poison and that Job feels
the pain in his spirit, as if he drank the poison.
the terrors of God have arranged themselves in array against me
"the terrors of God have arranged themselves like soldiers
in an army"
Job 6:5
Does the wild donkey bray in despair when he has grass? Or does the ox
low in hunger when it has fodder?
"Just as the wild donkey does not bray in despair when he
has grass and as the ox does not low in hunger when he has

You will know that your tent is in safety
"You will know that your family, servants, and everything
you own are safe"
you will visit your sheepfold and you will not miss anything
"when you visit where your flock stays at night, you will
find all your sheep there"
Job 5:25
your seed will be great
"your descendants will be many"
your descendants will be like the grass on the ground
"your descendants will be as many and as alive as the grass
that grows"
Job 5:26
You will come to your grave at a full age
"You will die at a very old age"
like a stack of grain bundles that goes up at its time
The grain is fully ripe but not overly ripe. He would neither
die young nor become weak in his old age.
Job 5:27
See, we have examined this matter; it is like this; listen to it, and know it
for yourself
"Look, we have thought about this matter. Listen to what I
am saying and know that it is true". The words "we" refers
to Job's friends but not to Job.

fodder, I would not complain if I did not have a reason".
bray
the sound a donkey makes
low
the sound an ox makes
fodder
animal food
Job 6:6
Can that which has no taste be eaten without salt? Or is there any taste
in the white of an egg?
Job is comparing his displeasure for his circumstances to
people's dislike for bland food or Job is comparing his
displeasure for his friend's advice to people's dislike for
bland food.
Can that which has no taste be eaten without salt? Or is there any taste
in the white of an egg?
"Tasteless food cannot be eaten without salt, just as there is
no taste in the white of an egg."
Can that which has no taste be eaten
"Can you eat that which has no taste"
Job 6:7
I refuse to touch them
Bad tasting foods.
Job 6:9
to crush me once
"to crush me and let me die"
that he would set his hand free and cut me off from this life
"that he would do what he really wants to do and cut short
my life" or "that he would act quickly and end my life"
Job 6:10
even if I rejoice in pain that does not lessen
"I would endure pain that does not diminish"

that I have not denied the words of the Holy One
"that I have always obeyed the Holy One"

Job 6:11

What is my strength, that I should continue to hope? What is my end,
that I should prolong my life?

"I do not have enough strength to go on living; I have no
reason to prolong my life"

continue to hope

keep waiting for something good to happen

Job 6:12

General Information:

The writer uses these questions to emphasize Job's lack of
strength to endure suffering.

Is my strength the strength of stones? Or is my flesh made of bronze?

"I am not as strong as the rocks. My flesh is not as strong as
metal."

Job 6:13

Is it not true that I have no help in myself ... me?

"It is true that I have no strength left ... me.". Job
emphasizes his lack of wisdom and his weakness.

wisdom has been driven out of me

"my wisdom is gone"

Job 6:14

To the person who is about to faint, faithfulness should be shown by his
friend

"A friend should be faithful to the person who feels he is
about to faint"

who is about to faint

"who feels hopeless". This speaks of a person who is
overwhelmed by his troubles.

even to him who abandons the fear of the Almighty

"even if he stops fearing Almighty God."

Job 6:15

But my brothers have acted as deceitfully to me as a desert streambed

"But my friends are unfaithful to me. They are like a desert
streambed". Job speaks of his friends as being like a "wadi"
which is a stream that can suddenly dry up and his friends
ironically here as his "brothers."

as channels of water that pass away to nothing

"like streams of water that dry up." Job continues speaking
of his friends being unfaithful.

Job 6:16

which are darkened because of ice over them ... and because of the
snow that hides itself in them

"which look dark in the winter because they are covered
with ice and are full of melted snow"

because of the snow that hides itself in them

"because the snow melts and goes into them"

Job 6:17

When they thaw out, they vanish ... when it is hot, they melt out of their
place

"When it is hot, the ice melts and the streambeds dry up"

Job 6:18

Connecting Statement:

Job is continuing his description of his friends being as
unreliable as streams that dry up.

The caravans that travel by their way turn aside for water

"The caravans turn aside from the routes to find water". A
large group of travelers riding camels across the desert.

Job 6:19

Tema ... Sheba

These are names of places. These people used caravans to
trade things with people from other lands.

while companies of Sheba hoped in them

"while caravans from Sheba put their hope in them"

Job 6:20

but they were put to shame

"but they were not satisfied"

Job 6:21

General Information:

Job poses four questions to rebuke his friends and to
emphasize that he did not ask for help from any of them.

For now

Job uses this phrase to introduce the main part of what he
is saying.

you friends are nothing to me

"you friends have not helped me at all"

are afraid

"you are afraid that God might do similar things to you"

Job 6:23

or, 'Save ... hand' or, 'Ransom ... oppressors'?

"I never said to you, 'Give ... me' or, 'Offer ... wealth' or,
'Save ... hand' or, 'Ransom ... oppressors'.". These words are

the last of a series of questions that began in verse 22. Job
uses these questions to emphasize that he has not asked his
friends to give him anything or to help him.

my adversary's hand ... the hand of oppressors

"having my adversary control me ... having my oppressors
control me"

Ransom me

"Rescue me"

Job 6:24

Teach me ... make me

These words are spoken to his friends.

I will hold my peace

"I will be silent"

Job 6:25

How painful are upright words! But your arguments, how do they
actually rebuke me?

"When a person speaks the truth, it harms no one. But your
arguments are not true, so how do they actually rebuke
me?". The exact meaning of the original language is
uncertain. Some Bibles translate "How painful" as "How
pleasant."

upright words

"honest words"

But your arguments, how do they actually rebuke me?

"Your reasons for rebuking me do not apply to me even
though you sternly correct me.". Job is using this question
to rebuke his friends.

Job 6:26

Do you plan to ignore my words, treating the words of a desperate man
like the wind?

"You ignore my words! I am a desperate man, and you treat
my words as if they are as useless as the wind.". Job
compares his words to the wind to explain that his friends
act like his words are empty and useless.

Job 6:27

you cast lots for a fatherless child
"you would even gamble to win an orphan"
you cast lots ... haggle over your friend
Here "you" and "your" are in second person plural form.
haggle over your friend like merchandise
"bargain to sell your friend for money". This compares how
the man would sell his friend to how a person sells
merchandise or wares.
Job 6:28
Now
This word is used by Job to introduce new information.
please look
The verb "to look" is in second person plural form.
I would not lie to your face
"I would not lie to you while I am looking at you".
Job 6:29
Relent, I beg you

Chapter 7

Job 7:1
Does not man have hard labor on earth?
"There is hard labor for every person on earth."
on earth
"while he lives on the earth"
Are not his days like the days of a hired man?
"And their days are like the days of a hired man."
a hired man
"a day laborer." This is a man who worked jobs and was
paid at the end of every day.
Job 7:2
Like a slave ... like a hired man
Job compares his misery and trouble to that of the slave
and hired man.
the shadows of evening
"cool shade."
looks for his wages
"waits for his pay"
Job 7:3
I have been assigned months of emptiness
"God has assigned me months of emptiness"
months of emptiness
"months when I have nothing to live for" or "months in
which I can do nothing of value"
I have been given trouble-filled nights
"God has given me trouble-filled nights"
trouble-filled nights
"nights in which bad things happen" or "nights in which I
greatly worry."
Job 7:4
When I lie down
"When I lie down to sleep"
I say to myself
"I ask" or "I wonder"
When will I get up and when will the night be gone?
"I wish I could get up, but night continues.". Job poses this
question to emphasize his intense suffering during the
hours he should be sleeping.
tossing to and fro
"turning back and forth." This indicates that Job has moved

"Please be merciful to me" or "Stop speaking like this, I beg
you"
let there be no injustice with you
"always be just in the way you treat me"
Indeed, relent
"Please relent"
Job 6:30
Is there evil on my tongue?
"I do not say wicked things." or "Do I say wicked things?"
on my tongue
"in my speech"
Cannot my mouth detect destructive things?
"I know what is right to say and what is wrong to say.". Job
rebukes his friends and emphasizes that he can tell the
difference between right and wrong. Job refers to himself
by his "mouth" to emphasize his speech.

on his bed all night without any rest.
Job 7:5
My flesh is clothed with worms and clods of dust
"My body is covered with worms and clods of dust"
clods of dust
lumps or crusts of dirt or scabs on the skin.
dissolve and run afresh
"break out again"
Job 7:6
My days are swifter than a weaver's shuttle
"My life goes by very quickly"
weaver
a person who makes cloth by crossing threads or yarn
a weaver's shuttle
a moving part that carries thread or yarn back and forth
quickly in a loom
Job 7:7
call to mind
"remember." The phrase "call to mind" does not mean God
forgot but that Job is asking God to think about the
shortness of Job's life.
my life is only a breath
"my life is very short, like taking one breath"
my eye will no more see good
"I will never again experience good things"
Job 7:8
The eye of God, who sees me, will see me no more
"The eye which sees me will see me no more."
The eye of God, who sees me ... God's eyes will be on me
"God who watches me ... God will look for me"
Job 7:9
As a cloud is consumed and vanishes away, so he who goes down to
Sheol will come up no more
Job is describing death as being like the clouds that
disappear.
As a cloud is consumed
"As a cloud fades"
he who goes down to Sheol will come up no more
"he who dies will not return"
Job 7:10

his place
 "the people who live in his place" or "his family"
 Job 7:11
 I will not restrain my mouth
 "I will not restrain my speech"
 in the anguish of my spirit
 "while my spirit is distressed"
 in the bitterness of my soul
 "with anger and resentment"
 Job 7:12
 Am I the sea or a sea monster that you place a guard over me?
 "I am not the sea or a sea monster that needs a guard to watch it.". Job poses this question to express his anger at God. In comparing himself to the sea or a sea monster, he suggests that God regards him as a hideous creature.
 Job 7:13
 My bed will comfort me, and my couch will ease my complaint
 "My bed, my couch, will be like someone who can comfort me"
 My bed ... my couch
 "My bed ... my bed"
 Job 7:14
 you frighten me
 "you" here refers to God
 Job 7:15
 my soul
 "I"
 strangling
 killing a person by squeezing the throat and stopping the breathing
 these bones of mine
 "This body of mine"
 Job 7:16
 to always be alive
 "to live forever"
 my days are useless
 "my days are pointless"
 Job 7:17

Chapter 8

Job 8:1
 General Information:
 Verses 2 and 3 each consist of two different questions that have the same meaning. Bildad uses these questions to rebuke Job and to convince him that he is wrong. In this chapter, Bildad begins to speak about Job's complaints. The ULB sets the lines of this chapter farther to the right than the rest of the text because it is a poem.
 Then Bildad the Shuhite answered
 "Bildad" is the name of a man who is a member of the tribe of Shuah.
 Job 8:2
 How long will the words of your mouth be a mighty wind?
 "The words of your mouth are as insignificant as a mighty wind."
 Job 8:3
 Does God pervert justice? Does the Almighty pervert righteousness?
 "God does not pervert justice; the Almighty does not pervert righteousness.". Here "God" and "the Almighty"

Connecting Statement:
 Job asks a question to say that he does not understand why God should pay attention to people.
 set your mind on him
 "direct your attention to him"
 Job 7:18
 that you should observe ... every moment?
 "Tell me what man is that ... mind on him, that you should observe ... every moment." or "I do not understand what man is that ... mind on him, that you should observe ... every moment."
 observe him
 "carefully examine him"
 Job 7:19
 How long will it be ... swallow down my own saliva?
 "Look away from me! Leave me alone long enough for me to swallow my own saliva!"
 saliva
 liquid produced in the mouth that keeps it moist and helps to swallow food
 Job 7:20
 Even if I have sinned ... burden for you?
 "Even if I have sinned, that would do nothing to you, as you watch over people. Tell me why you have made me your target, so that I am a burden for you.". Job poses these questions to argue against God treating him unfairly.
 Job 7:21
 Why do you not pardon my transgression and take away my iniquity?
 "Tell me why you do not pardon my transgression and take away my iniquity." or "Tell me why you do not just bear with my transgression and iniquity."
 take away
 "remove"
 now will I lie down in the dust
 "now I will die"
 I will not exist
 "I will be gone"

both refer to Yahweh.
 pervert justice? ... pervert righteousness?
 "approve of and do what is not just? ... approve of and do what is not righteous?"
 Job 8:4
 for he gave them into the hand of their sins
 "for God caused the consequences of your children's sins to kill them". Bildad implies that God killed Job's children because of their sin.
 Job 8:5
 But suppose you diligently sought God and sought the favor of the Almighty
 Bildad is about to say what would have happened if Job had correctly spoken to God, but Bildad does not believe that Job really did this.
 diligently sought God ... sought the favor of the Almighty
 "earnestly asked God for help". Both phrases refer to Job asking God for help or pleading with God for mercy.
 Job 8:6

General Information:

Bildad says that God would treat Job well if he was pure, but Bildad does not believe that Job is pure.

If you are pure and upright

"If only you were pure and righteous"

stir himself on your behalf

"do good things for you". Here Yahweh is spoken of as if he would wake up to help Job.

restore you to your rightful place

This refers to giving back to Job the things he lost, including his family, wealth, and honor.

Job 8:7

Even though your beginning was small, still your final condition would be much greater

"Even if you were poor early in your life, God would make you very wealthy later in your life"

Job 8:8

give your attention to what our ancestors learned

"study carefully what our ancestors discovered"

Job 8:9

our days on earth are a shadow

The shortness of life is spoken of as if it were a shadow which quickly disappears.

Job 8:10

Will they not teach you and tell you? Will they not speak words from their hearts?

"They will teach you and tell you and speak what they sincerely believe.". Bildad uses these questions to rebuke Job for not agreeing with Bildad and the ancestors.

Job 8:11

General Information:

It is unclear if this verse is the teaching of Bildad, or if Bildad is quoting the sayings of the ancestors of Job 8:8-10.

Can papyrus grow without a marsh? Can reeds grow without water?

"Papyrus plants cannot grow away from the marshes. Reeds cannot grow without water.". Bildad uses these questions to emphasize that people cannot live without God. Here the plants represent people and the water represents God.

papyrus

a tall reed-like plant that grows in shallow water

Job 8:12

While they are still green and not cut down, they wither before any other plant

"Without water, they stop growing and wither faster than any other plant, even if no one cuts them down"

wither

"dry up"

Job 8:13

So also are the paths of all who forget God

"The same thing will happen to everyone who forgets God".

This represents a person's future and the events that will happen to them.

the hope of the godless will perish

"the things the godless person desires will not happen"

Job 8:14

General Information:

In this verse the pronoun "his" refers to the godless person, who represents godless people in general. It may be helpful

to use "they" and "their."

His confidence will break apart ... his trust is as weak as a spider's web

These two phrases emphasize that the godless person is trusting in something that cannot save him.

his trust is as weak as a spider's web

Here Bildad compares the trust of the godless person to a spider's web; the slightest force will break both.

Job 8:15

He leans on his house, but it will not support him; he takes hold of it, but it does not stand

"He thinks he will be safe because he is wealthy, but he will not be safe".

it will not support him

"he will fall down"

it does not stand

"it will fall down"

Job 8:16

General Information:

Here pronouns "he" and "his" refer to the godless person, who represents godless people in general. It may be helpful to readers to use "they" and "their."

Under the sun he is green, and his shoots go out over his entire garden

Here Bildad compares the godless person to a plant that is healthy.

Under the sun he is green

The meaning of the Hebrew text is unclear. Possible meanings: he is healthy during the day or he is watered before the sun rises.

Job 8:17

His roots are wrapped about the heaps of stone ... they look for good places among the rocks

Possible meanings: he appears to be well-rooted in the rocks, taking advantage of every opening or his roots cannot find fertile ground and must try to find nutrients among the rocks.

Job 8:18

if this person is destroyed out of his place

"if someone pulls him out of his place" or "if a gardener tears him out of the garden"

that place will deny him and say, 'I never saw you.'

The garden is spoken of as if it had human ability to speak and immediately forgets that he existed.

Job 8:19

this is the "joy" of such a person's behavior

"this is all the joy they will receive from their godless actions". Bildad is speaking with irony to express that there is not any real joy for the godless person.

other plants will sprout out of the same soil in his place

"when one wicked man dies, another will take his place".

sprout

"grow"

the same soil

"the garden"

in his place

"in the place of the godless man"

Job 8:20

God will not reject an innocent man

"God will accept an innocent man"

neither will he take the hand of evildoers

"God will not support people who do evil things"
Job 8:21
He will yet fill your mouth with laughter, your lips with shouting
"God will make you very happy again if you are innocent".
fill your mouth with laughter
"cause you to continually laugh".
your lips with shouting

Chapter 9

Job 9:1

General Information:

Despite being upset about his circumstances, Job does not curse God. Job does not think that he can make a claim against Yahweh because only God is perfectly wise and just. Yahweh is truly powerful and Job understands this.

Job 9:2

I truly know that this is so

"I know that what you say is true"

this is so

The word "this" refers to what Bildad said.

how can a person be in the right with God?

"how can anyone be innocent before God?"

Job 9:3

argue

dispute

he cannot answer him once in a thousand times

"he cannot give any answer to God" or "God will not answer him at all". "Once in a 1,000 times" means "at all."

Job 9:4

wise in heart

"wise in what he decides". The heart represents the inner being or thoughts.

mighty in strength

"mighty in how strong he is"

hardened himself against him

"resisted him" or "defied him"

Job 9:5

he who removes the mountains

"God removes the mountains"

Job 9:6

he who shakes the earth

"God shakes the earth"

Job 9:7

who covers up the stars

"who blocks the stars from view"

Job 9:8

who by himself stretches out the heavens

God is spoken of as creating the heavens without any help, as if the heavens were fabric that he stretches out.

tramples down the waves of the sea

"God calms the waves of the sea"

Job 9:9

the Bear, Orion, the Pleiades

These are the names of constellations, which are groups of stars that seem like they form a particular shape in the sky.

Orion

a famous hunter in Greek mythology

Pleiades

several bright stars that look like they are close together in

"he will yet fill your lips with shouting"

Job 8:22

Those who hate you will be clothed with shame

"God will cause those who hate you to be very ashamed"

the tent of the wicked will be no more

"the houses of the wicked will be destroyed"

the sky

Job 9:10

unsearchable things

"things that cannot be understood"

Job 9:11

See

"Listen" or "Pay attention to what I am about to tell you."

he passes on

"he passes by" or "he moves on"

Job 9:12

If he takes something away, who can stop him? Who can say to him,

"What are you doing?"

"If he takes something away, no one can stop him. No one can ask him, 'What are you doing?'"

If he takes something away

"If he takes someone away" or "If he wants to snatch something away"

Job 9:13

the helpers of Rahab bow beneath him

"he crushes the helpers of Rahab"

Rahab

The word "Rahab" refers to a monster of the sea.

Job 9:14

How much less could I answer him, could I choose words to reason with him?

"So I certainly could not answer him or choose words to reason with him.". Job shows his reluctance to confront God.

Job 9:17

For he breaks me with a tempest

"He injures me as if with a tempest". Job compares his troubles from God to the effects of a violent storm.

multiplies my wounds

"gives me many wounds"

without cause

"even though I have not given him cause to do so"

Job 9:18

to regain my breath

"to be able to breathe again"

he fills me with bitterness

"God fills me up with bitter things"

Job 9:19

If it is a matter of strength

"If there is a contest of strength"

behold, he is mighty

"pay attention to what I am about to tell you: he is the strong one"

who can summon him?

"no one can summon him."

Job 9:20

Though I am in the right
"Although I have done right things" or "Even though I am innocent"
my own mouth would condemn me
"my own words would accuse me" or "what I say would condemn me"
blameless
"faultless"
my words would prove me to be guilty
"God would use what I say to prove me guilty"
guilty
"twisted" or "crooked."
Job 9:21
I am blameless
"I am faultless"
about myself
"what happens to me"
Job 9:22
It makes no difference
"It does not matter"
he destroys blameless people and wicked people together
"he brings everyone to an end, whether they are blameless or wicked"
Job 9:23
When a whip suddenly kills
"When a disaster suddenly happens and people die"
the despair of the innocent
"the innocent who have lost all hope"
innocent
"innocent people"
Job 9:24
The earth is given
"The people of the world are given"
into the hand of
"into the control of"
God covers the faces of its judges
"God keeps its judges from judging rightly"
If it is not he who does it, then who is it?
"If it is not God who does these things, then who does them?"
Job 9:25
My days are swifter than a running messenger
"My days pass swiftly"
running messenger
"running man"
my days flee away
This pictures the days of Job's life as being able to run away like a person.
they see no good anywhere
This pictures the days of Job's life as being able to see like a person.
no good
"no good thing"
Job 9:26
They are as fast as papyrus reed boats
"They pass quickly by like papyrus reed boats"
papyrus reed boats
"boats made out of reeds." Papyrus reed is a hollow grass that grows along the banks of rivers.

as fast as the eagle that swoops down on its victim
"as fast as the eagle that flies down quickly to catch its food"
swoops down
"rushes down"
Job 9:27
I would forget about my complaints
"I would stop complaining" or "I would stop complaining against God"
I would take off my sad face and be happy
"I would stop looking unhappy and smile"
Job 9:28
I would be afraid of all my sorrows
"Then I would be afraid of all my sorrows". Verses 28 & 29 express the consequences if Job does what he says.
of all my sorrows
"of everything that hurts me"
Job 9:29
I will be condemned
"God will condemn me"
why, then, should I try in vain?
"It is of no use to try to get God's attention."
Job 9:30
If I washed myself with snow water
"If I bathed my body in pure, clean water"
snow water
the water that comes from melted snow
snow
white flakes of frozen water that fall from clouds in places where the air temperature is cold
made my hands ever so clean
"made my hands exceedingly clean." or "cleaned my hands with very strong soap."
Job 9:31
plunge me in a ditch
"throw me into a pit"
my own clothes would be disgusted with me
"I would be too filthy for my own clothing"
Job 9:32
answer him
"answer his charges against me" or "defend myself". Job implies that God has charged him of doing wrong.
come together in court
"confront each other before a judge"
Job 9:33
There is no judge between us
There is no judge who is greater than God who could decide what is right between him and Job.
lay his hand upon us both
"have authority over both of us"
Job 9:34
take God's rod off me
"stop God from punishing me"
keep his terror from frightening me
"keep him from terrifying and frightening me"
Job 9:35
Then would I speak up
"Then I would speak"
as things are now
"because this is how things are now"

Chapter 10

Job 10:1

I am weary of my life

"I am tired of living"

I will give free expression to my complaint

"I will freely express what I have to complain about"

I will speak in the bitterness of my soul

"My inner being will speak bitterly"

Job 10:2

General Information:

Job uses many different rhetorical questions in this chapter in order to try to defend himself. He does not believe that he committed a sin deserving severe punishment.

Job 10:3

Is it good to you that you should oppress me, to despise the labor of your hands while you smile on the plans of the wicked?

"It is not good that you should oppress me, that you should despise the labor of your hands, while you smile on the plans of the wicked."

the labor of your hands

"what you have created"

smile on the plans of the wicked

"approve the plans of the wicked"

Job 10:4

Do you have eyes of flesh? Do you see like a man sees?

"You do not have eyes of flesh, and you do not see like a man sees."

Job 10:5

Connecting Statement:

Job is saying that God lives forever but people live only for a short time, so God should not worry about Job's sins.

your days like the days of mankind ... your years like the years of people
These two phrases have nearly the same meaning.

your days

"the number of your days"

your years

"the number of your years"

Job 10:6

inquire after my iniquity

"look to see if I have committed iniquity"

Job 10:7

although you know ... from your hand?

"Your days are not like the days of mankind, and your years are not like the years of people, so you should not inquire after my iniquity and search after my sin, because you know I am not guilty and there is no one who can rescue me from your hand.". This is the end of the whole question that begins with the words "Are your days" in verse 5. This translates the whole question.

from your hand

"from your power"

Job 10:8

Your hands

"You"

Your hands have framed and fashioned me together round about

Job refers to a potter forming clay to describe how God carefully created him.

framed and fashioned me

"shaped and formed me."

Job 10:9

Call to mind

"Remember"

bring me into dust again

"turn me back into dust again"

Job 10:10

General Information:

In these verses, Job uses the language of poetry to describe how God formed him in the womb.

Have you not poured me out like milk and curdled me like cheese?

"You formed me in the womb like poured milk becomes cheese."

you

Here "you" refers to God.

me

Here "me" refers to Job.

Job 10:11

You have clothed me with skin and flesh

"You have put skin and flesh on my body"

knit me together

"wove me together" or "put me together". God putting Job's body together is spoken of as if God was knitting or weaving a piece of cloth.

sinews

the parts of the body that connect muscles to bones or other body parts and are like tough, white bands or cords

Job 10:12

You have granted me life and covenant faithfulness

"You have been faithful to your covenant and allowed me to live"

guarded my spirit

"watched carefully over me" or "kept me safe"

Job 10:14

you would notice it

"you would watch me"

Job 10:15

If I have acted wickedly

"If I do evil things"

woe to me

"how terrible will it be for me"

lift up my head

"hold my head up" or "be confident"

I am filled with disgrace—see my affliction

"I am totally ashamed and am completely full of my own suffering." The disgrace is bad but the suffering is even worse.

see my affliction

"see how God is afflicting me"

Job 10:16

If my head were lifted up, you would stalk me like a lion

"When my head is lifted up, you stalk me like a lion"

If my head were lifted up

"If I become proud"

you would stalk me like a lion

God hunts Job like a lion hunts its prey or Job is like a lion being hunted by God.

again you would show yourself with marvellous acts of power against me

This phrase expresses irony in how God displays his marvelous power by acting to harm Job.

Job 10:17

You bring new witnesses against me

Job's troubles from God are spoken of as if they were people who were witnesses against him.

increase your anger against me

"are more and more angry with me"

you attack me with fresh armies

God sending troubles against Job is spoken of as if God was constantly sending new armies against him.

Job 10:18

brought me out of the womb

"brought me into this world"

and that no eye had ever seen me

"before any person had ever seen me" or "before I was born"

Job 10:19

I had never existed

"I had never lived"

I would have been carried

"My body would have been carried"

Job 10:20

Are not my days only a few?

"I only have a few days left to live." or "My life will soon end."

Job 10:21

the land

"the place". The place where the spirits of dead people go.

of darkness and of the shadow of death

"shadow of death" intensifies the idea of "darkness." Both phrases describe where the spirits of dead people go.

the shadow of death

See how you translated this in Job 3:5.

Job 10:22

as dark as darkness

"totally dark"

without any order

"where all is confused"

where the light is like darkness

"where there is darkness even where there should be light"

Chapter 11

Job 11:1

Zophar the Naamathite

"Zophar from the region of Naamah". See Job 2:11. Zophar uses many different rhetorical questions to try to convince Job that he is wrong. These questions help to build Zophar's argument.

Job 11:2

Should not such a multitude of words be answered?

"Someone should respond to all these words!". Zophar is asking a question to emphasize that Job's words must be challenged.

Should this man, so full of talk, be acquitted?

"This man is full of much talk, but we should not believe him!"

Job 11:3

Should your boasting make others remain silent?

"Just because you have spoken many words, this does not mean that others must keep silent.". Zophar rebukes Job.

When you mock, will no one make you feel ashamed?

"You have mocked us for what we have said. Now we will make you feel ashamed!"

Job 11:4

My beliefs are pure

"My understanding is correct"

I am clean in your eyes

"You should know that I am innocent" or "You should consider me innocent"

Job 11:5

that God would speak ... open his lips against you

These two phrases mean the same thing and are used to emphasize Zophar's desire that God speak harshly against Job.

Job 11:6

that he would show ... secrets of wisdom

"that he would show you that you are suffering because of your sin"

sound wisdom has two sides

When there is a disagreement, a wise person will listen to everyone before deciding what the truth is.

Know then

"Acknowledge then"

God demands from you less than your iniquity deserves

"God is punishing you less than you deserve"

Job 11:7

Can you understand God by searching for him? Can you comprehend the Almighty perfectly?

"You cannot understand God by searching for him, and you will never completely understand the Almighty!"

Job 11:8

The matter

"To understand God"

is as high as heaven ... deeper than Sheol

"is as inaccessible as the highest places in heaven ... is more inaccessible than the deepest places in Sheol". The impossibility of understanding God.

what can you do?

"you cannot do anything." or "you cannot understand him fully."

what can you know?

"you cannot know God fully." or "you cannot know all there is to know."

Job 11:9

Its measure

God's greatness or the greatness of God's wisdom.

is longer than the earth ... wider than the sea

God's greatness or wisdom is spoken of as if it could be measured in distance.

Job 11:10

If he ... shuts anyone up

"If God ... shuts anyone up in prison"

if he calls an assembly

"if God calls people together for a court"

who can stop him?
"no one can stop him!"

Job 11:11

does he not notice it?
"God surely notices it!"

Job 11:12

foolish people will gain understanding when the foal of a wild donkey is born a man

"it is as impossible for a foolish person to get understanding as it is for a donkey to give birth to a man"

But foolish people will gain understanding

"But foolish people will be able to understand"

Job 11:13

General Information

Zophar asks Job to consider what will happen if he does these things.

suppose that you set your heart right

"if you correct your attitude"

and reach out with your hands toward God

"and make an appeal and pray to God". This action

represents asking God for help. Zophar asks Job to consider what will happen if he sets his heart right.

Job 11:14

General Information

Zophar asks Job to consider what will happen if he puts iniquity far away from him and does not let righteousness live in his tent.

suppose that iniquity is in your hand

"even if you have done some evil things"

but that you put it far away from you

"but that you stop doing evil things".

and do not let unrighteousness live in your tents

"and that you do not allow the members of your household to do unrighteous things"

Job 11:15

General Information:

In verses 15-19 Zophar tells Job what will happen if Job

does what Zophar spoke about in verses 13-14.

lift up your face without a sign of shame

"Lifting up your face" represents the attitude of a person who is confident and brave.

Job 11:16

you will remember it only like waters that have flowed away

"You will remember your misery, but it will be gone, like waters that have flowed away"

Job 11:17

Your life will be brighter than the noonday

"Your life will be prosperous and happy like the noonday".

Brightness represents being prosperous and happy.

though there be darkness

"Though there might be dark troubles and sadness".

Darkness represents troubles and sadness.

it will become like the morning

"it would be prosperous and happy like the morning". The morning represents light, which represents prosperity and happiness.

Job 11:18

You will be secure ... will find safety ... will take your rest in safety

Zophar repeats the idea to emphasize how safe Job will be.

will take your rest in safety

"will rest safely"

Job 11:19

you will lie down in rest

"you would lie down and rest"

many will seek your favor

This means that people will respect Job and that he will treat them well.

Job 11:20

the eyes of wicked people will fail

"the understanding of the wicked people will fail" or "the wicked people will not be able to understand"

they will have no refuge

"there will be no place to which they can escape"

Chapter 12

Job 12:1

General Information:

Despite being upset about his circumstances, Job does not curse God. His friends, on the other hand, judge Job's case, which Job recognizes to be Yahweh's authority. These three friends therefore try to take God's place. Job uses many different rhetorical questions to try to convince Zophar that he is wrong.

Job 12:2

No doubt you are the people; wisdom will die with you

"Surely you are such important people that wisdom cannot exist without you" or "You all act like you are the only wise people and that when you die, wisdom will disappear". Job mocks how they are acting.

No doubt

"Surely"

you

This is plural in verses 2 and 3.

you are the people

"you are the important people who know everything"

Job 12:3

Indeed, who does not know such things as these?

"Certainly everyone knows these things.". Job expresses a truth that should be obvious to his listeners.

Job 12:4

I am something for my neighbor to laugh at—I, one who called on God and who was answered by him!

"I am something for my neighbor to laugh at—even though I am one who called on God and he answered me!"

I, a just and blameless man—I am now something to laugh at

"Even though I am a just and blameless man, people now laugh at me"

Job 12:5

In the thought of someone who is at ease, there is contempt for misfortune

"A person who lives an easy life despises a person who suffers"

brings more misfortune

"causes more bad things to happen"

to those whose foot is slipping

"to those who are already in trouble"

Job 12:6

The tents of robbers prosper

"Robbers live in prosperity in their own tents"

their own hands are their gods

"they are extremely proud of their own abilities"

Job 12:7

But now ask the animals ... the birds ... they will tell you

Job is saying that the animals and the birds understand God better than Job's friends do. All occurrences of "you" are plural.

But now ask the animals, and they will teach you

"But if you ask the animals, they will teach you"

ask the birds of the heavens, and they will tell you

if you ask the birds of the heavens, they will tell you"

Job 12:8

speak to the earth ... will declare to you

Job is saying that the beasts, the birds, the earth, and the fish understand God better than Job's friends do.

Or speak to the earth, and it will teach you

"Or if you speak to the earth, it will teach you"

the fish of the sea will declare to you

"and if you ask the fish of the sea, they will declare to you"

Job 12:9

Which animal among all these does not know ... this?

"Every animal among all these knows ... this."

the hand of Yahweh has done this

"Yahweh has done this by his power"

Job 12:10

In his hand is the life ... and the breath of all mankind

"God controls the life of every living thing and gives breath to all mankind"

the breath of all mankind

Here "breath" represents life or the ability to live.

Job 12:11

Does not the ear test words just as the palate tastes its food?

"We hear what people say and test it just as we taste food and test it."

Job 12:12

With aged men is wisdom

"Aged people are wise"

in length of days is understanding

"people who live a long time understand much"

Job 12:13

General Information:

Verse 13 says that God is wise and mighty. The rest of the chapter confirms this.

With God are wisdom and might

"God is wise and mighty"

Job 12:14

See

"Listen" or "Pay attention to what I am about to tell you"

they cannot be built again

"no one can rebuild them"

if he imprisons someone, there can be no release

"if God shuts someone in, no one can free him"

Job 12:15

if he withholds the waters, they dry up

"if he stops the rain from falling the land dries up" or "if he

stops the water from flowing, the land dries up"

if he sends them out, they overwhelm the land

"if he causes a lot of rain to fall, it floods the land" or "if he makes a lot of water flow, it floods the land"

Job 12:16

With him are strength and wisdom

"God is strong and wise"

people who are deceived and the deceiver are both in his power

"God rules over both people who believe lies and people who lie to others"

Job 12:17

He leads counselors away barefoot

This represents taking away their wisdom and authority. in sorrow

"and they feel very sad" or "and they grieve"

he turns judges into fools

"he makes judges become foolish"

Job 12:18

He removes the bond of kings

"He takes away the authority of kings" or "He takes off the bonds that kings have put on people"

he wraps a cloth about their waists

"he makes kings wear the clothing of slaves"

Job 12:19

He leads priests away barefoot

This represents taking away their authority.

in sorrow

"and they feel sad" or "and they grieve"

overthrows mighty people

"defeats powerful people"

Job 12:20

He removes the speech of those who had been trusted

"He makes those who were trusted unable to speak"

takes away the understanding of the elders

"makes the elders unable to understand"

the elders

the older people or the leaders

Job 12:21

He pours contempt upon princes

"He causes people to greatly disrespect those who rule"

unfastens the belt of the strong

"makes the strong weak"

the strong

"strong people"

Job 12:22

He reveals the deep things of darkness

"He makes known secrets that people do not know"

brings utter darkness into the light

"makes known things that no one can see"

Job 12:23

He enlarges nations

"He makes nations larger"

he also leads them along as prisoners

"he also causes their enemies to lead them along as prisoners"

Job 12:24

He takes away understanding from the leaders of the people of the earth

"He causes the leaders of the people of the earth to be

unable to understand"
to wander in a wilderness where there is no path
"to be unsure of what to do like a person wandering in a
wasteland with no path"
Job 12:25
They grope in the dark without light

Chapter 13

Job 13:1

See

"Listen" or "Pay attention to what I am about to tell you"
my eye has seen all this
"I have seen all this"
my ear has heard and understood it
"I have heard and understood it"

Job 13:2

What you know, the same I also know
"What you know, I also know"

Job 13:3

I wish to reason with God
Job's friends are not speaking the truth. Job would rather
argue with God alone about his complaint.

Job 13:4

you whitewash the truth with lies
"you hide the truth with lies" or "you lie and ignore the
truth"

you are all worthless healers

"you are all like physicians who do not know how to heal
people"

Job 13:5

hold your peace
"be quiet" or "stop talking."

That would be your wisdom

"If you were to stop talking, you would appear wise"

Job 13:6

listen to the pleading of my own lips
"listen to what I myself plead for"

Job 13:7

Will you speak unrighteousness for God, and will you talk deceitfully
for him?

"You think that you are speaking for God, but you are
speaking unrighteousness. You are trying to defend him by
speaking deceitfully." Job rebukes his friends for speaking
unrighteously.

Speak unrighteousness

"speak unrighteous words"

for God ... for him

"to defend God ... to defend him" or "as God's representative
... to represent him"

talk deceitfully

"tell lies"

Job 13:8

Will you show him partiality? Will you argue the case for God?

"You think that God needs you to defend him? You think
that you can argue for God like attorneys in court." Job
rebukes his friends.

Job 13:9

Will it be good for you when he examines you?

"When God examines you, it will not be good for you."

"They struggle to make decisions without knowledge as
people struggle to walk in the dark without light"
he makes them stagger like a drunk man
"they wander aimlessly like a drunk person who staggers
back and forth"

Could you deceive him as you might deceive men?

"You might be able to deceive men, but you cannot deceive
God."

Job 13:10

reprove you

"rebuke you"

if in secret you showed partiality

"if you secretly show favor to another." This refers to saying
only good things about someone so that the judge will say
that the person is good. Doing this in secret means
pretending to speak fairly, but really favoring one person
over another.

Job 13:11

Will not his majesty terrify you, and the dread of him fall upon you?

"His majesty will make you afraid, and his dread will fall on
you!"

and the dread of him fall upon you

"and you not be terrified"

Job 13:12

Your memorable sayings are proverbs made of ashes

"Your memorable sayings will be forgotten like ashes that
are blown away"

your defenses are defenses made of clay

"What you say in defense is as useless as a wall of clay"

your defenses

what they say to defend themselves or what they say to
defend God

Job 13:13

Hold your peace

"Be quiet" or "Stop talking"

let me alone

"stop bothering me" or "stop hindering me"

let come what may on me

"let whatever may happen to me happen"

Job 13:14

I will take my own flesh ... in my hands

"I am ready to risk my life"

Job 13:16

This will be the reason for my deliverance

"This is the reason that God will deliver me"

Job 13:17

God, listen carefully

Job begins directing his speech directly to God.

listen carefully to my speech; let my declaration come to your ears
These two lines intensify Job's request for God to listen to
him.

let my declaration come to your ears

"listen to my declaration" or "listen to what I declare"

Job 13:18

See now, I

"Please listen carefully: I"

I have set my defense in order
"I have thought through how I will defend myself"
Job 13:19
Who is the one who would argue against me in court?
"I do not believe that anyone would argue against me in court."
If you came to do so
"If you came to argue against me"
If you
"You" refers to God himself.
if I were proved wrong
"if you were to prove me wrong"
die
You may want to use a word for dying from your language that refers to breathing for the last time.
Job 13:20
from your face
"from you"
Job 13:21
withdraw your oppressive hand
"stop oppressing me"
do not let your terrors make me afraid
"do not terrify me"
Job 13:24
Why do you hide ... like your enemy?
Job asks this question to complain about how God is treating him. He probably hopes for an answer.
you hide your face from me
"you refuse to look at me" or "you ignore me"
Job 13:25
Will you cause a driven leaf to tremble?
"You should not cause this driven leaf to tremble". Job is rebuking God because God is attacking Job when Job has no defense against God.
cause a driven leaf to tremble
"terrify a weak, harmless man"
Will you pursue dry stubble?

Chapter 14

Job 14:1
General Information:
This chapter is a continuation of Job's claim of righteousness being presented to Yahweh and has an abrupt shift in tone. Rather than being hopeful, Job laments.
Man, who is born of woman
This refers to all people, both men and women; all are born into this world.
lives only a few days
"lives only a very short time"
is full of trouble
"has many troubles" or "suffers much"
Job 14:2
He sprouts from the ground like a flower and is cut down
Like the life of a flower, a person's life is short and is easily killed.
he flees like a shadow and does not last
A person's short life is compared to a shadow that disappears quickly.

"It is useless for you to pursue dry stubble". Job uses this question to tell God that since Job is so insignificant and weak, it is useless to pursue him.
pursue
"persecute"
Job 13:26
Connecting Statement:
Job finishes presenting his case to God.
For you write down bitter things against me
"For you write down accusations against me"
you make me inherit the iniquities of my youth
"you say that I am still guilty for the sins of my youth" or
"you punish me for the sins of my youth"
Job 13:27
You also put my feet in the stocks
"It is as though you put my feet in the stocks". This represents punishing Job and keeping him from living freely as if Job was a prisoner.
the stocks
a frame that holds a prisoner's feet in place so that he cannot move at all or chains around a prisoner's feet that make it hard for him to walk.
all my paths
"everything I do"
you examine the ground where the soles of my feet have walked
"you examine the ground where I have walked"
you examine the ground where the soles of my feet have walked
"it is as though you examine the ground where I have walked"
Job 13:28
like a rotten thing that wastes away
Job compares his life to something that is decaying. He is slowly dying.
like a garment that moths have eaten
Job compares himself to clothes that are full of holes because the moths have eaten parts of it.

Job 14:3

Do you look at any of these?
"You do not pay so much attention to these. Please do not pay so much attention to me."
look at
"pay attention to" or "look for faults in"
Do you bring me into judgment with you?
"But you judge me.". Job shows his surprise that God judges him even though Job is so insignificant.
Job 14:4
Who can bring something clean out of something unclean? No one
"No one can bring something clean out of something unclean". Job uses this question to persuade God to apply what he knows about unclean things to Job.
Job 14:5
Man's days are determined
"You decide how long a man lives"
The number of his months is with you
"You decide how many months he will live"
you have appointed his limits that he cannot pass

"you have appointed the time that he will die, and he cannot live longer than that"

Job 14:6

hired man

a man who is hired to do a job and goes home afterwards

Job 14:7

There can be hope for a tree

"We can hope that a tree will live again". The hope is explained in verses 7-9.

it might sprout again

"it might start growing again"

so that its tender stalk does not disappear

"so that its young shoot will not die"

Job 14:8

Though

"Even if"

stump

the part of the tree that remains sticking out of the ground after someone has cut down most of the tree

Job 14:9

even if it only smells water

"even if only a little water is near it"

it will bud

"it will start growing"

send out branches like a plant

"branches will start growing on it like a plant"

Job 14:10

then where is he?

"no one knows where he is.". Job uses this question to emphasize that when a person dies, he is not present.

Job 14:11

As water disappears from a lake ... dries up

Water that has dried up from a lake or a river cannot return, and once a person dies or grows old, he cannot become young again. Job begins to use word pictures.

becomes dry and dries up

If translating both phrases would be awkward in your language, you can leave one of them untranslated.

Job 14:12

Connecting Statement:

Job finishes comparing growing old and dying with water drying up (verse 11).

so people lie down

"so people die"

do not rise again

"do not live again"

Job 14:13

Oh, that you would hide me

"I wish that you would hide me". Job continues speaking to God.

keep me in private

"keep me locked up" or "keep me hidden"

call me to mind

"think about me" or "remember me"

Job 14:14

If a man dies, will he live again?

"If a man dies, he will not live again.". The events of Job occurred long before the Old Testament was written.

Therefore, he likely had very little direct revelation about

Yahweh. The resurrection of the dead was apparently not well-known during Job's day.

man

any male person

All my time of service there I will wait

"I will wait all the time I am serving there"

until my release should come

"until I should be released" or "until you release me"

Job 14:15

I would answer

"I would do what you wanted me to do". Job continues speaking to God.

You would have a desire for

"You would desire" or "You would want"

for the work of your hands

"for me, whom you have made"

Job 14:16

number and care for

"attentively care for"

my footsteps

"my life" or "the things I do"

you would not keep track of my sin

"you would not look at my sin" or "you would not think about my sin"

Job 14:17

My transgression would be ... you would cover up

These three lines are used together to emphasize his confidence that God would forgive him.

My transgression would be sealed up in a bag

"You would refuse to think about my transgression like someone who hides something in a bag"

you would cover up my iniquity

"you would hide my iniquity"

Job 14:18

mountains fall and crumble to nothing

"mountains completely fall apart". Job continues speaking to God.

rocks are moved out of their place

"rocks tumble down from their place"

Job 14:19

Like this, you destroy the hope of man

"You destroy the hope of man, just like ... dust of the earth".

If it is easier in your language, you can put this phrase at the beginning of verse 18 and adjust the text accordingly.

you destroy the hope of man

"You prevent the hope of man from happening"

the hope of man

"the things that man hopes for"

Job 14:20

You forever defeat him

"You completely defeat man" or "You completely defeat people". Job continues speaking to God.

he passes away

"he dies"

you change his face

the pain just before dying makes his face contract or when a person dies, God makes the person's face look different.

send him away to die

This represents causing him to die.

Job 14:21
if they are brought low

Chapter 15

Job 15:1

Eliphaz the Temanite

This is the name of a man. People from Teman are known as Temanites. See Job 2:11. In this chapter, Eliphaz speaks to Job again. His words in this chapter are much stronger than when he previously spoke. Eliphaz uses many different rhetorical questions in this chapter to try to convince Job that he is wrong.

Job 15:2

Should a wise man answer with useless knowledge and fill himself with the east wind?

"A wise man should not answer with useless knowledge nor fill himself with empty words."

the east wind

"hot air" or "the desert wind"

Job 15:3

Should he reason with unprofitable talk or with speeches with which he can do no good?

"He should not reason with unprofitable talk nor with speeches with which he can do no good." . Eliphaz uses this rhetorical question to rebuke Job.

Job 15:4

you diminish respect for God

"because of what you say and do, other people no longer respect God" or "you are no longer respecting God."

diminish

make smaller

you obstruct meditation before him

"you make it difficult for others to meditate in God's presence" or "you are no longer devoting yourself to God."

Job 15:5

your iniquity teaches your mouth

"your iniquity is like a teacher and your mouth is like its student" or "it is because of your sin that you speak the way you do"

your mouth

"you to say what you say". This refers to Job.

to have the tongue of the crafty

"to speak in the way of crafty people"

the crafty

This refers to people who harm others by lying to them.

Job 15:6

Your own mouth condemns you, not mine

"You are condemned by what you say, not by what I say" or "You condemn yourself by what you say, it is not I who condemns you"

your own lips testify

"your own words" or "you testify"

Job 15:7

Are you the first man that was born?

"You are not the first man that was born."

Were you brought into existence before the hills?

"God did not bring you into existence before he brought the hills into existence."

Were you brought

"if they are disgraced" or "if people shame them"

"Did God bring you"

Job 15:8

Have you heard the secret knowledge of God?

"You have not heard the secret knowledge of God."

Do you limit wisdom to yourself?

"You cannot limit wisdom to yourself." or "You are not the only wise person."

Job 15:9

What do you know that we do not know?

"There is nothing that you know that we do not know."

What do you understand that is not also in us?

"Everything you understand, we also understand."

Job 15:10

With us are both the gray-headed and the very aged men

"We acquired wisdom from old gray-haired people, from people who were born before your father was"

Job 15:11

Are the consolations of God ... gentle toward you?

"You must think that the consolations of God are too small for you, the words that are gentle toward you"

consolations

"comforts"

Job 15:12

Why does your heart carry you away?

"Why do your emotions take you away?" or "Why do you allow your emotions to guide your decisions?"

Why do your eyes flash

"Why are you angry"

Job 15:13

turn your spirit

"turn yourself"

bring out such words from your mouth

"so you say harsh things against him"

Job 15:14

What is man ... What is he who is born

These two questions are used together to emphasize that a man cannot be perfect.

What is man that he should be clean?

"A man, he cannot be completely clean."

clean

A person who God considers spiritually acceptable is spoken of as if the person were physically clean.

What is he who is born of a woman that he should be righteous?

"A man who is born from a woman cannot be completely righteous."

Job 15:15

See

"Listen"

his holy ones

"his angels"

in his sight

"in his judgment"

Job 15:16

abhorrent and corrupt

These two words emphasize how wicked humans are.

abhorrent

If your language has a word for a person whom others reject as unclean in a ritual or spiritual sense, you might want to use it here.

who drinks iniquity like water

"who love iniquity as much as they love a cup of fresh water" or "who commit evil deeds as often as they drink water"

Job 15:17

I will show you

"I will explain to you"

I will announce

"I will declare"

Job 15:18

their ancestors did not hide

"their ancestors taught openly"

Job 15:19

to whom alone the land was given

"to whom alone God gave the land"

among whom no stranger ever passed

"no one from another country came and caused them to think wrongly about God"

Job 15:20

twists in pain

"suffers a lot of pain." This is either physical or emotional pain.

the number of years that are laid up

"all the years that God has prepared"

Job 15:21

A sound of terrors is in his ears

"He constantly hears sounds that terrify him"

Job 15:22

Connecting Statement:

Eliphaz continues describing the wicked man he began to describe in Job 15:20.

return out of darkness

"escape misfortune"

he has been marked out for the sword

"he worries that someone is about to murder him" or

"someone is waiting to murder him"

Job 15:23

for bread

"for food"

the day of darkness

"the moment of his death"

is at hand

"is coming soon"

Job 15:24

Distress and anguish make him afraid; they prevail against him

Here these feelings are spoken of as if they were an enemy who is attacking the wicked man.

prevail against

"overpower" or "defeat"

as a king ready for battle

"just like a king, who is ready for a battle, would prevail against him"

Job 15:25

he has reached out with his hand against God

"he has shook his fist against God."

Job 15:26

runs at God

"attacks God" or "acts violently against God"

with a thick shield

"with his strong shield"

Job 15:27

he has covered his face with his fat and gathered fat on his loins

"he is weak with a fat face and fat loins"

Job 15:28

which no man inhabits

"which are abandoned"

heaps

piles of useless things

Job 15:29

He will not be rich; his wealth will not last

"he will be poor; all his money will disappear"

Job 15:30

out of darkness

"out of the darkness of death"

a flame will dry up his stalks

"God will take everything he owns away, like a fire dries out the moist branches of a tree"

the breath of God's mouth

"God's judgment"

he will go away

"he will die"

Job 15:31

for uselessness will be his reward

"for if he trusts in them, uselessness will be his reward"

Job 15:32

his palm branch will not be green

"he will look dead, just like the branch of a dead palm tree does not look green"

Job 15:33

He will drop his ... he will cast off his

These two lines emphasize that this will surely happen.

He will drop his unripe grapes like a grapevine

"Just like a grapevine drops its unripe grapes, so the wicked man will drop his strength"

he will cast off his flowers like the olive tree

"just like an olive tree loses its flowers, so the wicked man will lose his strength"

Job 15:34

the company of godless people

"the group of godless people"

fire will consume their tents of bribery

"the tents they bought with their bribes will be burned by fire"

Job 15:35

They conceive mischief and give birth to iniquity; their womb conceives deceit

"They plan to cause mischief and do evil things; they are always planning to deceive others"

their womb conceives

"they conceive"

Job 16:1

General Information:

Job expresses shock and disgust at the advice Eliphaz gives to him. He even mocks Eliphaz. He describes the difficulties of his circumstances but never curses Yahweh.

Job 16:2

you are all troublesome comforters

"instead of comforting me, you all cause me only trouble"

Job 16:3

Will useless words ever have an end?

"How I wish your useless words would end!"

What is wrong with you that you answer like this?

"Eliphaz, you should stop answering me like this!"

Job 16:4

I could collect and join words together

"I could think of things to say"

shake my head

This action shows disapproval.

in mockery

"to mock you"

Job 16:5

I would strengthen you with my mouth, and the quivering of my lips will bring you relief!

"My words would surely not be encouraging to you! They would surely not lighten your grief"

with my mouth

"with what I say"

the quivering of my lips

"my comforting words"

will bring you relief

"will help you feel less grief"

Job 16:6

grief

Job has experienced great loss of family and health that is unexplained and therefore causes him "great sorrow and emotional pain."

how am I helped?

"it does not help me at all."

Job 16:7

But now, God, you

Job now turns his complaining to God.

made all my family desolate

"destroyed all my family"

Job 16:8

You have made me dry up

"You have made my body shrivel up"

which itself is a witness against me

"and people think that shows me to be a sinner"

the leanness of my body rises up against me, and it testifies against

"They see how thin my body is, and they think that proves that I am guilty"

against my face

"against me"

Job 16:9

God has torn me in his wrath and persecuted me ... as he tears me apart

"Because God is very angry with me, it is as though he were a wild animal that tore my body apart with his teeth because he was my enemy"

my enemy

Job refers to God as he describes how God has caused him great pain.

fastens his eyes on me

"glares at me"

Job 16:10

People have gaped with open mouth

This means to stare in amazement with an open mouth.

Job 16:11

hands me over to ungodly people, and throws me into the hands of wicked people

These two lines emphasize Job's feeling of having been betrayed by God.

hands me over to

"puts me under the control of"

throws me into the hands

"delivers me to the control"

Job 16:12

and he broke me apart

"but then it felt as though he broke me apart"

dashed me to pieces

"it is as though he has taken me by the neck and smashed me to pieces"

he has also set me up as his target

"it is as though he set me up like a target"

Job 16:13

His archers surround me all around

"It is as though his archers have me surrounded"

God pierces my kidneys and does not spare me; he pours out my bile on the ground

"It feels like God's arrows have pierced my kidneys and my liver, spilling my bile on the ground. He does not spare me"

Job 16:14

He smashes through my wall

"I feel like a wall that God smashes through"

he runs upon me like a warrior

"it is like he is a warrior who runs at me to attack me"

Job 16:15

I have sewn sackcloth on my skin

"Because I am mourning, I have sewn together sackcloth to wear as my clothing"

I have thrust my horn into the ground

"I sit here in the dirt, very depressed"

Job 16:16

on my eyelids is utter darkness

"there are dark circles around my eyes" or "my eyes are dark, like the eyes of a dead person"

Job 16:17

there is no violence in my hands

"I have not acted violently"

Job 16:18

Earth, do not cover up my blood

"I wish my blood would not soak into the ground but that it would remain on top of the ground as proof of how I died"

Earth, do not cover up my blood

"Earth, when I die, do not hide how I died unfairly"

let my cry have no resting place

"let everyone hear about what has happened to me"

Job 16:19

see

"listen"
vouches for me
"testifies that I am righteous"
on high
"in heaven on high"
Job 16:20
scoff at
"scorn" or "ridicule"
my eye pours out tears
"my eyes are full of tears while I cry out"
Job 16:21

Chapter 17

Job 17:1
General Information:
Job expresses great sadness in this chapter. He awaits the justice and intercession of Yahweh as he awaits his own death.
My spirit is broken
"I have no more strength"
my days are over
"I am going to die soon"
the grave is ready for me
"soon I will be dead and buried"
Job 17:2
Surely there are mockers with me
"Those who are around me are mocking me"
Surely
"Certainly" or "There is no doubt that"
my eye must always see
"I must always see"
their provocation
"their insults." or "them provoking me"
Job 17:3
Give now a pledge, be a guarantee for me with yourself
"God, give now a pledge so that I may be released from this prison". Job is asking God to provide a pledge so that he may be released.
who else is there who will help me?
"there is no one else who will help me."
Job 17:4
have kept their hearts
"have kept my friends"
you will not exalt them over me
"you will not allow them to triumph over me"
Job 17:5
He who
"Anyone who"
denounces his friends for a reward
"falsely accuses his friends in order to get a profit"
the eyes of his children will fail
"his children will suffer for it"
Job 17:6
he has made me a byword of the people
"because of him, people use my name as an insult"
they spit in my face
"people insult me greatly, by spitting in my face.". Spitting on someone was a great insult. If spitting has a different meaning in your culture you can write this differently.

for this man
"for me.". Job refers to himself in the third person.
as a man does with his neighbor!
"as a man does for his neighbor." Job describes the need for someone to intercede for him in heaven. This person would be his advocate and provide a witness for him. Although this is probably not intended as a prophecy, it closely parallels the way Jesus intercedes for people in heaven.
Job 16:22
I will go to a place
"I will die and go to a place"

Job 17:7
My eye is also dim because of sorrow
"My vision has become weak because I am so sad" or "I am almost blind because of my sorrow"
all my members are as thin as shadows
"all my body parts are very thin"
all my members
"my arms and legs"
Job 17:8
will be appalled
"will be shocked"
by this
"by what has happened to me"
will stir himself up against
"will begin to take action against"
Job 17:9
will keep to his way
"will continue to live in a righteous way"
he who has clean hands
"he who does what is right" or "he who is innocent"
will grow stronger and stronger
This does not refer only to physical strength but also to the strength of a person's will and emotions.
Job 17:10
you all
Job is speaking to Eliphaz, Bildad, and Zophar.
come on now
"come on now, argue with me again". Job invites his friends to debate what he has said.
Job 17:11
My days are past
"My life is over"
my plans are shattered, and so are the desires of my heart
"my plans will never happen, nor will the things that I have desired most"
Job 17:12
These people, these mockers
These two phrases refer to Eliphaz, Bildad, and Zophar. The second phrase emphasizes their unfriendly attitude.
change the night into day
"say the opposite of what is true, just as night is the opposite of day"
light is near to darkness
"they claim that when it is becoming dark, that it is getting light"
Job 17:13

If the only home ... and if I have spread
 "Since the only home ... and since I have spread"
 have spread my couch in the darkness
 "have prepared myself to go and sleep among the dead"
 have spread my couch
 "have made my bed"
 Job 17:14
 if I have said
 "since I have said"
 I have said to the pit ... and to the worm
 These two lines are used together to emphasize how
 desperate Job is.
 the pit
 "the grave"
 You are my father
 "When I am buried, you will be as close to me as a father"
 the worm
 "the maggot." Worms are the small creatures that eat dead

bodies.
 You are my mother or my sister
 "You are as close to me as my mother or my sister"
 Job 17:15
 where then is my hope?
 "then I have no hope."
 As for my hope, who can see any?
 "No one expects me to have any more hope."
 Job 17:16
 Will hope go down with me ... dust?
 "Hope will not go down with me ... dust."
 gates of Sheol
 "when I go into Sheol"
 when we
 "when I and the things that I hope for" or "when I and my
 hopes."
 descend to the dust
 "die and are buried" or "go to the grave"

Chapter 18

Job 18:1

General Information:

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. Bildad speaks to Job again. His words are much stronger than when he previously spoke, and he is even angry at Job. Then Bildad the Shuhite answered and said
 "Bildad" is the name of a man who is a member of the tribe of Shuah. See Job 8:1.

Job 18:2

When will you stop your talk?

"Stop talking!"

Consider, and

"Be reasonable, and" or "Think about these things, and"

Job 18:3

Why are we regarded as cattle, stupid in your sight?

"You should not regard us as beasts or think of us as stupid."

Why are we

The word "we" probably refers to Bildad and Job's other friends and so is exclusive.

regarded

Regarding or looking both refer to thinking well or badly of someone.

in your sight

"in your judgment"

your sight

"your sight, you who wrongly think you are great". The word "your" here is plural. Bildad is using sarcasm to tell Job that Job should not think of himself as a great man.

Job 18:4

You who tear at yourself in your anger

"You who have caused your own injuries because of your anger". Here Bildad is stating that it is because of Job's anger and disobedience that he has been injured, not because of God's anger as Job has previously claimed.

should the earth be abandoned for you or should the rocks be removed out of their places?

"asking God to let you, a guilty man, go free is as silly as

asking for God to forsake the earth for your sake or for God to move the rocks out of their places to please you!". This question suggests that letting Job, whom they consider a guilty man, go free would be like changing the whole world.

should the earth be abandoned

"should everyone leave the earth"

should the rocks be removed out of their places

"should God remove the rocks from their places" or "should God move mountains around". The word "rocks" here refers to large rocks, such as those in the mountains.

Job 18:5

Indeed, the light of the wicked person will be put out; the spark of his fire will not shine

"What will happen is that the lives of wicked people like you end as quickly as we can put out a light or extinguish the flame of a fire"

will be put out

"will go out"

Job 18:6

The light will be dark in his tent; his lamp above him will be put out

"It will be like the light in his tent has turned to darkness, like the lamp above him has gone out". Bildad speaks of the wicked man's life as if it were the light in his tent.

Job 18:7

The steps of his strength will be made short

"It will be like he no longer has the strength to walk".

his own plans will cast him down

"his own advice makes him fall down." or "his own plans will lead him into disaster"

Job 18:8

For he will be thrown into a net by his own feet; he will walk into a pitfall

"It will be as though he led himself into a net, as if he walked right into a pitfall" or "His own feet will lead him into a net."

a net

People used nets to catch animals.

a pitfall

a pit that has branches and leaves over it so that an animal will walk onto the branches and leaves and fall in

Job 18:9

A trap will take him ... a snare will

"It will be as though a trap will take him ... a snare will"

A trap

People used this kind of trap to catch birds. The trap snapped shut and held on to the foot of the bird.

will take him by the heel

"will take hold of his foot"

Job 18:10

A noose is ... and a trap for him in the way

"It will be as though a noose is ... and a trap for him in the way"

A noose is hidden for him on the ground

"Someone has hidden a noose on the ground in order to catch him"

A noose

a rope with a loop that grabs hold of an animal's leg when the animal steps in

a trap for him

"a trap is hidden on the path to catch him" or "someone will hide a trap to catch him in the way"

Job 18:11

Terrors will make him afraid on every side

"Terrors all around will make him afraid"

they will chase him at every step

"it will be as if the terrors will chase him all around"

Job 18:12

His wealth will turn into hunger

"Instead of being wealthy, he will become poor and hungry"

calamity will be ready at his side

"he will continually experience disaster"

Job 18:13

The parts of his body will be devoured

"Disease will eat away at his skin" or "Disease will destroy his skin"

the firstborn of death will devour his parts

"a deadly disease will destroy the different parts of his body"

Job 18:14

He is torn from the safety of his tent

"Disaster rips him out of his tent, where he is safe"

marched off

"it forces him to go"

the king of terrors

"the one who rules over the dead" or "the king of death".

This is a reference to "King Death," a pagan god who was believed to rule over death.

Job 18:15

People not his own

"People who are not his family"

after they see that sulfur is scattered within his home

"after they spread sulfur all over his home". People used sulfur to get rid of any diseases from a dying person.

Job 18:16

His roots will be dried up ... branch be cut off

"He will die and leave no descendants, he will be like a tree whose roots have dried up and whose branches have all withered"

Job 18:17

His memory will perish from the earth; he will have no name in the street

These phrases have the same meaning and are used to emphasize that nobody will remember him after he dies.

His memory will perish from the earth

"No one on the earth will remember him"

he will have no name in the street

"no one walking along the street will even remember his name"

Job 18:18

He will be driven from light into darkness ... and be chased out of this world

These phrases emphasize the fact that the wicked person will be sent to Sheol, the place of the dead.

He will be driven from light into darkness

"God will drive the wicked person from light into darkness" from light into darkness

"from the light of life to the darkness of death"

be chased out of this world

"God will send him to the place where dead people go"

be chased out

"God will chase him"

Job 18:19

He has no offspring ... no survivor where he once lived

These two phrases emphasize that he will have no family or descendants left.

where he once lived

"in his temporary dwelling-place." If your language has a word for a place in which people live temporarily until they can move to a better place, you may want to use it here.

Job 18:20

Those who live in the west ... those who live in the east

These phrases refer to all people living everywhere and is probably an exaggeration. Bildad is speaking of Job in the third person to warn Job that if he continues to do evil, everyone Job cares about will be horrified at what happens when God punishes Job.

one day

"on the day God punishes him"

Job 18:21

the homes of unrighteous people, the places of those who do not know God

"unrighteous people, those who do not know God". These phrases refer to the same people by the places where they live.

Chapter 19

Job 19:1

General Information:

This chapter is Job's response to Bildad. Verses 25-27 are very important to this book. They show the great depth of

Job's faith in Yahweh after his most difficult time.

Job 19:2

How long will you torment me and crush me with words?

"Stop making me suffer and crushing me with words."

crush me with words
 "torment me with your words"
 Job 19:3
 These ten times you have insulted me
 "You have completely insulted me" or "You have insulted me many times"
 you are not ashamed that you have treated me harshly
 "You should be ashamed that you have treated me so harshly"
 have treated me harshly
 "have despised me" or "have publicly ridiculed me"
 Job 19:4
 have erred
 "have sinned by accident"
 my error remains my own concern
 "my error is my own responsibility, so you should not continue to rebuke me"
 my error
 "my sin" or "my mistake"
 Job 19:5
 If indeed you will exalt yourselves above me
 "If you think you are better than I am" or "Since you act as though you are better than I am"
 use my humiliation against me
 "use my humiliation as evidence that I am guilty" or "claim that what has happened to humiliate me proves that I am guilty"
 Job 19:6
 has caught me in his net
 "has trapped me" or "has control of what happens to me, so that I am helpless". Job speaks as if God were a hunter that has trapped Job in his net.
 Job 19:7
 See, I cry out
 "Pay attention, because what I am about to say is both true and important: I cry out"
 Violence!
 "Violence! Help!" or "Help! I am being attacked!"
 I call out for help
 "I shout for help" or "I cry for help"
 but there is no justice
 "but no one protects me from those who do me wrong"
 Job 19:8
 He has walled up ... darkness in my path
 "God has put a wall on the road that I am walking on" or "He has blocked the way so I cannot keep going"
 Job 19:9
 He has stripped ... the crown from my head
 "He has taken away my glory". Job uses these images to say that God has taken away his good reputation, wealth, and dignity.
 he has taken the crown from my head
 "he has taken away my dignity and honor"
 Job 19:10
 He has broken me down on every side
 "He has ruined me in every way"
 I am gone
 "I am completely destroyed"
 he has pulled up my hope like a tree

"he has completely taken away all my hope" or "because of what he has done, I can no longer hope for anything good"
 like a tree
 "the way a man pulls a tree up by its roots"
 Job 19:11
 He has also kindled his wrath against me
 "God has also lit a fire of anger against me" or "God has also become very angry with me"
 he regards me as one of his adversaries
 "he thinks of me as an enemy"
 Job 19:12
 His troops come on together
 "God sends his army to attack me"
 they cast up siege mounds against me
 "the soldiers pile up dirt in order to climb over my wall"
 encamp around my tent
 "they camp around my tent and prepare to attack me"
 Job 19:13
 He has put my brothers far from me
 "God has caused my brothers to stay away from me" or "God caused my brothers to refuse to help me"
 my acquaintances are wholly alienated from me
 "my friends treat me like a stranger"
 Job 19:14
 My kinsfolk have failed me
 "My relatives have left me without help"
 my close friends
 "my intimate friends"
 have forgotten me
 "have abandoned me" or "have neglected me."
 Job 19:15
 regard me
 "consider me"
 I am an alien in their sight
 "they think of me as a foreigner"
 Job 19:16
 but he gives me no answer
 "but he does not respond to me". The answer is a response to Job's call.
 although I seek his favor with my mouth
 "even though I speak to him and plead with him"
 seek his favor
 "plead with him"
 Job 19:17
 My breath is offensive to my wife
 "My wife hates the smell of my breath"
 those who were born from my mother's womb
 "my own brothers who should love me" or "my brothers and sisters who should love me"
 Job 19:18
 despise me
 "hate me" or "detest me"
 they speak against me
 "they make fun of me"
 Job 19:19
 All my familiar friends
 "All my closest friends" or "All of my friends with whom I shared my secrets."
 abhor me

"think I am disgusting"

have turned against me

"have betrayed me"

Job 19:20

My bones cling to my skin and to my flesh

"I am just skin and bones". Job speaks of his bones, skin, and flesh to describe being extremely thin.

I survive only by the skin of my teeth

"I am barely alive" or "I hardly survive"

Job 19:21

Have pity upon me

"Have compassion on me"

for the hand of God has touched me

"because God has afflicted me"

Job 19:22

Why do you pursue me ... God does?

"Do not persecute me ... God does!"

Will you ever be satisfied with my flesh?

"You have consumed my flesh enough!" or "Stop consuming my flesh!"

Will you ever be satisfied with my flesh?

"Stop violently slandering me." or "Stop attacking me with your words."

Job 19:23

Oh, that my words were now written down

"I wish that someone would write down what I am saying"

Oh, that they were inscribed in a book

"I wish that someone would write them in a book"

Job 19:24

Oh, that with an iron pen and lead they were engraved in the rock forever

"I wish that someone would use an iron pen and lead to carve them in the rock forever"

an iron pen

"an iron chisel." This was a tool used for writing. It was made of iron so that people could carve words in rock.

lead

Lead is a soft metal. We do not know how people used lead when carving rock. They may have filled the letters of the inscription with lead in order to make the inscription last longer.

Job 19:25

my Redeemer

"My Defender." Here "Redeemer" refers to a person who will rescue Job by proving Job's innocence, restoring his honor, and giving him justice.

at last he will stand on the earth

"he will judge whether or not I am guilty" or "at last he will defend me in court"

Job 19:26

after my skin ... is destroyed

his body being destroyed by disease or his body decaying after he has died.

in my flesh I will see God

"while I live in my body, I will see God"

Job 19:27

my own eyes—I, and not someone else

The phrases "my eyes" and "and not someone else" emphasize that Job himself will actually see God.

My heart fails within me

"I am very emotional about it" or "My emotions overwhelm me as I think about that"

My heart fails within me

Job feels very hopeful, thankful, and happy or Job feels exhausted waiting to see his Redeemer.

Job 19:28

How we will persecute him!

that they will certainly persecute Job or that they will persecute him severely

The root of his troubles lies in him

"He is the source of all his troubles" or "He has all these troubles because of what he has done"

Job 19:29

then be afraid of the sword

"then be afraid that God will judge you" or "then be afraid that God will kill you"

because wrath brings the punishment of the sword

"because God will be angry with you and punish you" or

"because if you are so angry with me, God will punish you"

brings

"causes"

there is a judgment

"God judges people"

Chapter 20

Job 20:1

General Information:

Zophar speaks to Job again. His words are much stronger than when he previously spoke, and he is even angry at Job. He claims that Job took advantage of the poor and is being punished for it. Zophar uses metaphors to explain the temporary nature of life and riches. He also uses them to describe God's punishment of Job.

Zophar the Naamathite

See how you translated this man's name in Job 2:11. Since this is the second time that Zophar speaks, some translations omit "the Naamathite" here.

Job 20:2

My thoughts make me answer quickly

"I want very much to answer you quickly"

because of the worry that is in me

"because I am very worried about you" or "because I am very worried because of what you said"

Job 20:3

I hear a rebuke that dishonors me

"You insult me by how you rebuke me"

a spirit from my understanding answers me

"I have a thought from my understanding, and now I know what I wanted to know" or "a thought from my understanding answers me about how I can reply to you"

a spirit from my understanding answers me

"because I understand things, I have thought, and now I know how I can reply to you"

Job 20:4

Do you not know this fact from ancient times ... man on earth

Zophar begins a rhetorical question to cause Job to think deeply about what he will now say.

Job 20:5

the triumph ... for a moment?

"Surely you know ... man on earth; the triumph ... for a moment."

the triumph of a wicked man is short

"the wicked person celebrates for only a little while"

the joy of a godless man lasts only for a moment

"the godless man is happy for only a very short time"

Job 20:6

Though his height reaches up to the heavens

"Though his reputation is great" or "Though his pride is great"

his head reaches to the clouds

This also represents his reputation or pride being great.

Job 20:7

will perish forever like his own dung

"will perish permanently like his dung, which completely disappears in the ground"

his own dung

"dust that the wind blows away"

Job 20:8

He will

"The wicked person will"

He will fly away like a dream ... he will be chased away like a vision of the night

"He will disappear like a dream ... he will be forgotten like a vision of the night"

will not be found

"no one will find him"

Job 20:9

The eye that saw him

"Anyone who saw him" or "The people who saw him"

his place

"the people who live in his place" or "his family"

Job 20:10

His children

"The wicked person's children"

his hands will have to give back his wealth

When he dies, his children will have to return everything that he took from others.

Job 20:11

His bones are full of youthful strength

"His body is strong like a young person's body"

but it will lie down with him in the dust

"but his youthful strength will die with him"

Job 20:12

Although wickedness is sweet in his mouth

"Although doing wicked things is pleasurable like tasting sweet food in the mouth"

although he hides it under his tongue

Zophar speaks of wickedness as if it were sweet food that a person puts under his tongue.

Job 20:13

he holds it there and does not let it go but keeps it still in his mouth

Zophar speaks of wickedness as if it were sweet food that a person puts under his tongue so it will stay in his mouth and he can taste it for a long time.

Job 20:14

the food in his intestines turns bitter

"those wicked things become like food that has turned bitter in the stomach" or "the consequences of those wicked things are painful like food that becomes sour in the stomach"

it becomes the poison of asps inside him

"the consequences of doing those wicked things are painful like the poison of asps inside him"

asps

poisonous snakes

Job 20:15

He swallows down riches ... cast them out of his stomach

"The wicked person becomes very wealthy, but he loses his wealth like a person who vomits up his food. God causes him to lose it all"

He swallows down riches

"The wicked man gains much wealth and keeps it all for himself" or "The wicked man steals many riches"

God will cast them out of his stomach

This refers to causing the man to lose his riches.

Job 20:16

He will suck the poison of asps

"Doing evil things is like sucking the poison of asps"

the viper's tongue will kill him

"the viper's poisonous bite will kill him" or "the viper will bite him and he will die"

the viper's tongue will kill him

"his wickedness will kill him like a viper's bite"

Job 20:17

the streams, the torrents of honey and butter

"the abundance of good things that God gives his people"

Job 20:18

the fruit of his labor

"the things he had stolen"

will not be able to swallow it

"will not be able to enjoy them"

Job 20:20

he has known no satisfaction in his belly

"he has never been able to satisfy his desires"

Job 20:21

There is nothing left that he did not devour

"There is nothing left that he did not take for himself"

Job 20:22

he will fall into trouble

"he will suddenly experience trouble"

the hand of everyone who suffers will come against him

"everyone who is in poverty will attack him" or "everyone who suffers will attack him". If your language has a separate word for suffering because of poverty, you may want to use it here.

Job 20:23

to fill his stomach

Here "fill his stomach" refers to eating a lot.

God will throw the fierceness of his wrath on him

"God will be angry and throw down his punishment on him" or "God will be angry and punish him severely"

God will rain it down on him

"God will punish him severely"

Job 20:24

will flee from the iron weapon

"will flee from the person carrying an iron weapon"

a bow of bronze will shoot him

"someone with a bronze bow will shoot him"

Job 20:25

liver

This is a large and important part of the body. The person who is shot will die.

Terrors come over him

"he is terrified"

Job 20:26

Complete darkness is reserved for his treasures

"His treasures will be destroyed"

a fire not fanned will devour him

"God will cause a fire to destroy him"

it will consume

"the fire will destroy"

Job 20:27

The heavens ... the earth

Those who live in the heavens and the earth or Zophar is describing the heavens and the earth as if they are humans who will testify in court against the wicked person.

Job 20:28

vanish

disappear

his goods will flow away on

"his goods will be taken away from him, like goods that float away in a flood, on"

his goods

"his possessions"

the day of God's wrath

"the day when God punishes people"

Job 20:29

This is the wicked man's portion from God

"This is what God has decided should happen to the wicked man"

the heritage decreed for him by God

"what God has planned to give to him" or "what God has planned should happen to him"

Chapter 21

Job 21:1

Connecting Statement:

This chapter is Job's response to Zophar and is also a response to all three of his friends in general. In the ancient Near East, it was common to believe that a person could be punished because of the sins of their fathers and ancestors. It was seen as the punishment of a god. While a father's sin may have consequences for their children, Yahweh does not punish people because of their father's sin.

Job 21:3

Put up with me

"Allow me" or "Be patient with me"

mock on

"you can continue mocking me." Job is using sarcasm to imply that his friends would ignore what he would say and continue to mock him.

Job 21:4

As for me, is my complaint to a person? Why should I not be impatient?

"I am not complaining to a person. I have the right to be impatient"

Job 21:5

lay your hand upon your mouth

"cover your mouth with your hand" or "do not say anything"

Job 21:6

trembling seizes my body

"fear causes my body to tremble"

Job 21:7

Why do wicked people continue to live, become old, and grow mighty in power?

"Wicked people indeed continue to live, become old, and become wealthier."

Job 21:8

Their descendants are established with them in their sight ... their

offspring are established before their eyes

This two clauses mean the same thing and emphasize that this is true.

in their sight ... before their eyes

Wicked people get to watch their descendants grow strong and wealthy.

Job 21:9

Their houses

"Their families"

rod of God

This refers to God's punishment.

Job 21:10

does not lose her calf prematurely

"she does not miscarry" or "her calf is born healthy and strong"

Job 21:11

little ones like a flock

Job compares these children to lambs to emphasize that they run, play, and are happy.

Job 21:12

tambourine

a musical instrument with a head like a drum that can be hit and with pieces of metal around the side that sound when the instrument is shaken

Job 21:13

their days

"their lifetime"

they go down quietly to Sheol

"they die peacefully"

Job 21:14

your ways

This refers to how God wants people to behave.

Job 21:15

What is the Almighty, that we should worship him? What profit would we get if we prayed to him?

"We do not believe that this Almighty God is worthy of our worship. If we pray to him, he cannot do anything good for us."

Job 21:16

See, is not their prosperity in their own hands?

"Look, these wicked people claim that they make themselves prosper!"

Job 21:17

How often is it ... their calamity comes upon them?

"It is not often ... their calamity comes upon them." Job says that it seems to him that God does not punish the wicked very often.

the lamp of wicked people is put out

"that God causes them to die suddenly". Job compares the life of the wicked to a lamp that is burning.

How often does it happen ... in his anger?

"It is not often ... in his anger."

Job 21:18

How often is it ... the storm carries away?

"It is not often ... the storm carries away."

they become like stubble before the wind or like chaff that the storm carries away

"God takes them away like the wind blows away the chaff".

Job 21:19

You say

These words are added by most versions in order to make it clear that Job is quoting his friends.

God lays up one's iniquity for his children

"God keeps a record of a person's sins, then he punishes the person's children for those wicked deeds". Job speaks of iniquity as if it were an object that could be stored for later use.

Let him pay it himself, ... know it

"But I say that he should pay it himself, ... know his guilt".

You may need to make explicit that what the sinner should know is how bad his sins have been.

Job 21:20

Let his eyes see

"Let him see"

let him drink of the wrath of the Almighty

Here the wrath of God is spoken of as if it were a drink that a person can taste. Job wants the wicked person to experience God's punishment.

Job 21:21

For what does he care about his family after him when the number of his months is cut off?

"For the wicked man does not care what happens to his family after he has died!"

the number of his months is cut off

This is a polite way of saying that he dies.

the number of his months

This refers to the length of his life.

Job 21:22

Can anyone teach God knowledge, since he judges even those who are high?

"Obviously, no one can teach anything to God, since he even judges those in heaven." God knows everything.

those who are high

"those who are in heaven" or "powerful people."

Job 21:23

One man dies in his full strength

"If there are two men, one may die in his full strength". Job contrasts this man who dies in health and peace to the man who dies in sorrow and pain in Job 21:25.

Job 21:24

His body is full of milk ... the marrow of his bones is moist

"His body is full of fat". These phrases mean that the person is very healthy.

the marrow of his bones is moist

This means his body is youthful and healthy.

Job 21:25

Another man dies

Job contrasts this man to the man who dies in peace in Job 21:23.

in bitterness of soul

"with anger and resentment" or "after living a sad life"

has never experienced anything good

"has experienced only bad things"

Job 21:26

They lie down alike in the dust

"They both die and people bury them"

the worms cover them both

"the worms in the dirt eat their dead bodies"

Job 21:27

See

"Listen"

Job 21:28

Where now is the house of the prince? Where is the tent in which the wicked man once lived?

"See, the house of the evil ruler is gone. The tent of the wicked man has disappeared." Job believes his friends will ask these questions to scold him.

Job 21:29

Have you never asked traveling people?

"You should listen to those who have traveled to distant places." Job rebukes his friends.

Job 21:30

Connecting Statement:

Job finishes asking a rhetorical question that begins with the words "Do you not know" in verse 29.

the wicked man is kept ... from the day of wrath?

"Those who have traveled to distant places will tell you ... from the day of wrath."

the wicked man is kept from the day of calamity ... he is led away from the day of wrath

"God keeps the wicked man from the day of calamity ... God leads him away from the day of wrath"

Job 21:31

Who will condemn the wicked man's way to his face?

"No one condemns the wicked man to his face." Job contradicts his friends' belief that the wicked are always judged. This means no one will go directly to the wicked person and condemn him personally.

Who will repay him for what he has done?

"No one repays him for the bad things that he has done."

Job 21:32

he will be borne

"people will carry him"

Job 21:33

The clods of the valley will be sweet to him

"He will enjoy being buried in the dirt of the valley". Job imagines that the dead person will even enjoy the dirt that is put on him. This means the wicked person will even have

a good death and a nice burial after a fulfilling life.
all people will follow after him, as there were innumerable people before him
"a huge number of people go to the grave site; some go in front of the procession and some come behind"

Chapter 22

Job 22:1

Eliphaz the Temanite

See Job 2:11. This chapter is a continuation of the advice of Eliphaz. His words are much stronger than when he previously spoke and he tries to get Job to repent. Eliphaz assumes he is righteous, while assuming Job isn't.

Job 22:2

Can a man be useful to God? Can a wise man be useful to him?

"A man cannot be useful to God. A wise man cannot be useful to him." Eliphaz emphasizes that a person's actions and wisdom do not benefit God.

Job 22:3

Is it any pleasure to the Almighty if you are righteous? Is it gain to him if you make your ways blameless?

"The Almighty does not receive any pleasure if you are righteous. He does not gain anything if you make your ways blameless." Eliphaz emphasizes that Job's actions do not help God.

Job 22:4

Is it because of your reverence for him that he rebukes you and takes you to judgment?

"It is certainly not because you have been devoted to him that God rebukes you and takes you to judgment!" Eliphaz scolds Job and accuses him of committing terrible sins.

Job 22:5

Is not your wickedness great? Is there no end to your iniquities?

"As you know, he judges you because your wickedness is great and you keep on sinning!"

Job 22:6

you have demanded guarantee of a loan

A lender taking something from the borrower to ensure that the borrower pays him back.

you have stripped away clothing from the naked

Eliphaz is accusing Job of taking clothes as security from poor people who borrowed from him.

Job 22:7

withheld bread

"withheld food"

Job 22:8

possessed the earth ... lived in it

"possessed a great amount of land". Eliphaz is accusing Job of taking land from poor people and not allowing them to live on it. Eliphaz is exaggerating the amount of land to portray Job as greedy.

Job 22:9

You have sent widows away empty

"You made widows go away with nothing". Women whose husbands have died.

the arms of the fatherless have been crushed

"you even oppressed the fatherless"

Job 22:10

snare are all around you ... sudden fear troubles you

Job 21:34

How then do you comfort me with nonsense, since in your answers there is nothing but falsehood?

"You cannot comfort me with nonsense. All of your answers are false." Job scolds his friends.

"you are always in danger ... you become afraid for no reason"

Job 22:11

There is darkness ... an abundance of waters covers you

These metaphors refer to troubles and dangers that are all around Job because of his sin.

an abundance of waters

"a flood"

Job 22:12

Is not God in the heights of heaven?

"God is in the heights of heaven and sees everything that happens on earth." Eliphaz says that God sees Job's sin and will judge him.

Look at the height of the stars, how high they are!

"Look at how high the stars are. God is even higher than the stars!"

Job 22:13

What does God know? Can he judge through the thick darkness?

"God does not know what happens on earth. He sits in dark clouds and cannot see to judge us." Eliphaz implies that Job has said these things against God.

Job 22:14

he walks on the vault of heaven

"he lives too far away in heaven to see what happens here".

A barrier that ancient people believed separated the earth from heaven.

Job 22:16

those who were snatched away

"those whom God took away"

those whose foundations have washed away like a river

The death of wicked people is compared to buildings that had their foundations washed away by a flood.

Job 22:17

What can the Almighty do to us?

"The Almighty cannot do anything to us!" Eliphaz quotes a question wicked people use to mock God.

Job 22:18

Yet he filled

"Yet God filled"

the plans of wicked people are far from me

"but I will not listen to their wicked plans". This means Eliphaz rejects them.

Job 22:19

see their fate

"know what will happen to the wicked"

Job 22:20

They say

"The righteous say"

Surely those who rose up against us are cut off

"Surely God has destroyed the wicked people who harmed us". This refers to the wicked people.

Job 22:21

Now

Eliphaz uses this word to introduce something important he is about to say.

Job 22:22

instruction from his mouth

"the instruction that God has spoken"

store up his words

"treasure his commands". God's words are compared to treasures that Job could keep in a storeroom.

your heart

"your mind"

Job 22:23

you will be built up

"he will heal you and make you prosper again"

if you put unrighteousness far away from your tents

"if you and everyone in your house stops sinning".

Unrighteousness must be removed.

Job 22:24

Lay your treasure down in the dust

"Consider your riches as unimportant as dust"

the gold of Ophir among the stones of the brooks

"the gold of Ophir is as worthless as stones in a stream"

Ophir

This is the name of a region famous for its gold.

Job 22:25

Chapter 23

Job 23:1

General Information:

This chapter is Job's response to Eliphaz and uses an extended metaphor of a court case to describe Job's "case," which he seeks to bring to Yahweh, who is a judge. Cultures without a legal system will have difficulty translating this chapter.

Job 23:2

Even today my complaint is rebellion

"In spite of what you have said, my complaint is rebellion"

my complaint is rebellion

That is, God continues to afflict Job, but Job will not stop claiming that he has done no wrong.

my hand ... heavy because of my groaning

"I can barely lift my hand because of my groaning" or

"God's hand continues to make me suffer in spite of my groaning"

Job 23:3

Oh, that I knew where ... Oh, that I might come

These two lines emphasize Job's desire to meet with God.

I might find him

"I might find God"

Job 23:4

lay my case ... fill my mouth

These two lines emphasize Job's desire to explain his situation to God.

fill my mouth with arguments

"I would speak all of my arguments"

Job 23:5

I would learn the words ... would understand

These two lines emphasize Job's desire to hear God's answer.

the Almighty will be your treasure, precious silver to you

This means God will be more valuable to Job than any treasure.

Job 22:26

you will lift up your face to God

"you will be able to approach God confidently". Job will no longer be ashamed but will trust in God.

Job 22:28

it will be confirmed for you

"God will cause you to succeed"

light will shine on your paths

"it will be like a light shining on the road in front of you".

God's blessing is compared to a light on Job's paths.

Job 22:29

the one with humble eyes

"the humble person". The way the person thinks and acts.

humble eyes

"lowered eyes". Eyes that look at the ground and not at the person.

Job 22:30

He will rescue even the man who is not innocent; who will be rescued

through the cleanness of your hands

"Yahweh will rescue even the person who is not innocent

because you do what is right" or "He rescues the innocent

person; so he will rescue you when your hands are clean"

the words with which he would answer me

"the answer that he would give me"

Job 23:6

Would he

"Would God"

Job 23:7

There

This refers to the place where God is.

I would be acquitted forever by my judge

"God, who is my judge, would say that I am innocent once and for all"

Job 23:8

Connecting Statement:

Job says that he has looked everywhere.

Job 23:9

north ... south

This ends the words that began with "eastward ...

westward" in verse 8. By mentioning these four directions, Job emphasizes that he has looked everywhere.

where he hides himself

Job speaks of God as if he is a person who hides.

Job 23:10

he knows the way that I take

"God knows what I do"

I will come out like gold

"he will see that I am as pure as gold when anything not pure has been burned away"

Job 23:11

My foot has held fast to his steps

"I have followed the path he has shown me"

I have kept to his way

"I have done what he told me to do". Job's obedience is

spoken of as walking in a path that God showed him.
turned not aside
"followed it exactly"

Job 23:12

I have not gone back from
"I have always obeyed"
of his lips
"that God spoke"

the words of his mouth
"what he said"

Job 23:13

But he is one of a kind, who can turn him back?
"But there is no one like him, and nobody can make him
change his mind."
What he desires, he does
"He does whatever he wants to do"

Chapter 24

Job 24:1

Connecting Statement:

This chapter is Job's response to Eliphaz and is a continuation of the extended metaphor of a court case to describe Job's "case," which he seeks to bring to Yahweh, who is a judge. Cultures without a legal system will have difficulty translating this chapter. The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem.

Why are times for judging wicked people not set by the Almighty?
"I do not understand why God does not set a time when he
will judge wicked people."

Why do not those who are faithful to God see his days of judgment
come?

"It seems that those who obey him never get to see him
judge the wicked."

Job 24:2

boundary markers

These are stones or other objects to mark the boundary
between the lands owned by different people.

pastures

land with grass for animals to eat

Job 24:3

They drive away

"They steal"

those without fathers

The father has died.

they take the widow's ox as a pledge

"they take widows' oxen to guarantee that the widows will
pay back the loaned money"

widow

a woman whose husband has died

as a pledge

A lender would take something from a borrower to ensure
that the borrower pays him back.

Job 24:4

out of their path

"out of their way" or "off the road"

poor people of the earth all hide themselves

This is an exaggeration to show that many poor people are
afraid of these wicked people.

Job 23:14

he carries out his decree against me

"he is doing to me what he said he would do"

there are many like them

"he has many similar plans for me"

Job 23:16

For God has made my heart weak; the Almighty has terrified me

These two lines emphasize that Job is very afraid of God.

made my heart weak

"made me afraid"

Job 23:17

I have not been brought to an end by darkness

"The thick darkness in front of me has not made me silent"
or "God has stopped me, not the darkness."

the gloom of my face

"my sadness"

Job 24:5

these poor people go out to their work like wild donkeys in the
wilderness, looking carefully for food

"these poor people go out to search for food as if they were
wild donkeys in the wilderness"

wild donkeys

"donkeys that no one owns or cares for"

Job 24:6

General Information:

This verse describes the misery and hard work of the poor.
They harvest food for rich people's animals to eat, and they
get the last grapes of crops that the wicked enjoy in luxury.

They reap fodder in the field

Fodder is food for animals.

reap ... glean

Reaping is the work of hired hands, while gleaning is the
work of the landless poor. This is a description of poor
people who must work in fields belonging to other people,
including the wicked.

Job 24:7

They lie naked ... they have no covering

These two lines emphasize that these people do not have
enough clothing to keep warm.

Job 24:8

They are wet with the showers of the mountains

"They become wet when it rains in the mountains"

Job 24:9

The fatherless is seized from the breast, and they take a pledge against
the poor

"The wicked seize the fatherless from their mothers and
take a pledge against the poor" or "The fatherless are seized
from the breast of the poor as a pledge"

The fatherless is

"Fatherless children are"

Job 24:10

go about

"walk around"

naked without clothing

"naked because they have no clothing"

they carry bundles of grain belonging to other people

Their work will provide food for others but not for

themselves.

Job 24:11

The poor people make oil

they squeezed olives in order to extract olive oil from them

within the walls of those wicked men

"in the houses of those evil men"

they tread the wicked men's winepresses

"they tread on grapes to make juice for wine"

they themselves suffer thirst

"they suffer from thirst"

Job 24:13

rebel against the light

"rebel against God" or "do not want to do things openly"

they know not its ways, nor do they stay in its paths

"they do not know how to live a moral life; they stay far away from living a righteous life". These two lines emphasize that they do not want to follow the ways of the light.

Job 24:14

the poor and the needy

These words emphasize that these are people who are unable to help themselves.

he is like a thief

"he kills people secretly, just like a thief steals secretly"

Job 24:15

the eye of the adulterer

"the adulterer"

for the twilight

"for the sunset"

No eye will see me

"No one will see me"

Job 24:16

they dig into houses

"wicked people dig into houses to steal what is in them"

they shut themselves up

"they hide inside"

Job 24:17

For all of them, thick darkness is like the morning

The thick darkness is as comfortable for the wicked as light of the morning is for normal people.

the terrors of thick darkness

"the scary things that happen at night"

Job 24:18

like foam on the surface of the waters

This emphasizes how quickly God will cause the wicked to disappear.

their portion of the land is cursed

"God curses the part of the land that they own"

Job 24:19

As drought and heat melt away ... those who have sinned

Job says that sinners will disappear in Sheol in the same way as snow melts and disappears when it becomes warm. drought and heat

These two words are used together to describe essentially

the same weather.

Job 24:20

The womb

"The mother"

the worm will feed sweetly on him

"the worm will enjoy eating his dead body"

he will be remembered no more

"no one will remember him anymore"

wickedness will be broken like a tree

"God will destroy the wicked as if he were a tree"

Job 24:21

The wicked one devours

"Just like a wild animal kills its prey, so the wicked person harms"

the barren women who have not borne children

The people of that day considered that a woman who was barren was cursed by God, so this represents the most unfortunate women.

widow

a woman whose husband has died

Job 24:22

by his power

"by using his power"

he rises up and does not strengthen him in life

"God rises up and does not give the mighty the strength to live" or "God rises up and causes them to die"

the mighty

"mighty people" or "the wicked people"

Job 24:23

gives him what he needs ... he is supported

"gives to mighty people what they need ... they are supported"

he is supported

"he is safe" or "he has what he needs"

but his eyes are on his ways

"but God is always watching what they do"

Job 24:24

they will be brought low

"God will bring them low" or "God will destroy them"

they will be gathered up like all the others

"God will gather them up as he gathered up the other wicked people"

they will be cut off like the tops of ears of grain

"God will cut them off like a farmer cuts off the top of a stalk of grain". These wicked people will be cut off in the same way heads of grain are cut off during harvest.

Job 24:25

If it is not so, who can prove me to be a liar; who can make my speech worth nothing?

"This is true, and no one can prove that I am a liar; no one can prove me wrong."

make my speech worth nothing

"prove what I say is wrong"

Chapter 25

Job 25:1

Bildad the Shuhite

See Job 2:11. This chapter is a continuation of the advice of

Bildad. His words are much stronger than when he previously spoke. Bildad describes the holiness of Yahweh and the universal nature of man's sinfulness. While his

points are accurate, they are not convincing for Job because he has been righteous.

Job 25:2

Dominion and fear are with him

"God rules over all and people should fear only him"

he makes order in his high places of heaven

"he makes peace in the high heaven"

Job 25:3

Is there any end to the number of his armies?

"His armies are so big that no one can count them."

Upon whom does his light not shine?

"God makes his light shine over everyone."

Job 25:4

How then can man ... God? How can he who is born ... him?

"A man can never be righteous before God.". It is impossible for a man to be good enough before God.

How can he who is born ... acceptable to him?

"He who is born of a woman cannot be clean or acceptable to him."

he who is born of a woman

"any person"

Job 25:5

See

"Indeed"

the moon has no brightness to him

"the moon is not bright enough for God"

the stars are not pure in his sight

"he does not think even the stars are perfect"

Job 25:6

How much less man ... a son of man, who is a worm

These two lines emphasize that any person is not perfect.

who is a worm

"who is as worthless as a worm"

Chapter 26

Job 26:1

General Information:

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. This chapter is Job's response to Bildad and begins a section continuing through chapter 31. While Bildad describes Yahweh's power as being so much greater than Job's, Job understands the true extent of Yahweh's power. It is not just over Job's life, but over all of creation.

Job 26:2

How you have helped one ... the arm that has no strength

"I am powerless and have no strength, but you act like you have helped me; but really, you have not helped me at all"

Job 26:3

How you have advised one who has no wisdom and announced to him sound wisdom

"You act like I have no wisdom and that you have advised me, that you have given me good advice". Job is saying that Bildad has not provided him with good advice and knowledge.

announced to him sound wisdom

"given him good advice"

Job 26:4

With whose help have you spoken these words? Whose spirit was it ... you?

"You must have had help speaking these words. Perhaps some spirit helped you speak them!". Job continues to mock Bildad.

Job 26:5

The dead

"Those who are dead"

tremble

"tremble in fear of God"

those who are beneath the waters

This refers to the dead people who tremble.

all who dwell in them

This refers to the dead people who dwell in the waters.

Job 26:6

Sheol is naked before God; destruction itself has no covering

"It is like sheol is naked before God, for nothing in sheol,

the place of destruction, is hidden from God"

destruction

"the place of destruction". This is another name for sheol.

Job 26:7

He stretches out the northern skies over the empty space

The northern skies represent heaven, where God dwells with the beings he created to dwell there.

Job 26:8

He binds up the waters in his thick clouds

"He wraps up the water in his thick clouds"

but the clouds are not torn under them

"but the weight of the waters does not tear the clouds"

Job 26:9

and spreads his clouds on it

"by spreading his clouds in front of it"

Job 26:10

He has engraved a circular boundary on the surface of the waters

The horizon is where the earth appears to meet the sky, as if God has marked a boundary on the ocean.

Job 26:11

The pillars of heaven tremble and are astonished at his rebuke

"The pillars that hold up the sky shake like people who are afraid when God rebukes them". People thought of heaven or the sky as resting on pillars. Job speaks as though the pillars are humans that shake in fear when God is angry.

Job 26:12

he shattered Rahab

"he destroyed Rahab". The name of a frightening monster that lived in the sea. See Job 9:13.

Job 26:13

By his breath he made the skies clear

"God blew away the clouds so that the skies were clear"

his hand pierced the fleeing serpent

"With his sword he pierced the fleeing serpent"

the fleeing serpent

"the serpent as it was trying to escape from him." This refers to Rahab, the monster in the sea.

Job 26:14

See, these are but the fringes of his ways

"See, these things that God has done show only a small part

of his great power"

how small a whisper do we hear of him!

"It is as if we heard only his quiet whisper!". This expresses Job's amazement of all the great things that God does that we do not even know about. Seeing what God does is

spoken of as hearing God's voice.

Who can understand the thunder of his power?

"The thunder displays the greatness of his power which no one can understand!"

Chapter 27

Job 27:1

continued his discourse

"continued speaking." If your language has a word for a series of proverbs or short teachings, you might want to use it here. This chapter is a continuation of Job's response to Bildad and despite being upset about his circumstances, Job does not curse God. Instead, he recognizes Yahweh's authority.

Job 27:2

As surely as God lives

"I swear by God". This is a way of making a solemn promise.

has taken away my justice

"has refused to treat me justly"

made my life bitter

"has made me feel angry because of the unfair way he has treated me".

Job 27:3

while my life is yet in me

"as long as my life is yet in me" or "as long as I am still alive"

the breath from God is in my nostrils

"God enables me to breathe". "Breath ... in my nostrils" represents being able to breathe.

Job 27:4

My lips will not speak wickedness, neither will my tongue speak deceit

"I will not speak wickedness or deceit"

speak wickedness ... speak deceit

"speak wickedly ... speak deceitfully"

Job 27:5

I will never admit that you are right

"I will never agree with you and say that you three are right". The word "you" refers to Job's friends.

I will never deny my integrity

"I will never say that I am not innocent" or "I will always say that I am innocent"

Job 27:6

I hold fast to my righteousness

"I am determined to continue saying that I am righteous" will not let it go

"will not stop saying that I am righteous" or "will not stop saying so"

my conscience will not accuse me so long as I live

"even in my thoughts, I will not accuse myself"

Job 27:7

Let my enemy be ... let him who rises up against me be

The two clauses emphasize Job's strong desire that this should happen.

Let my enemy be like a wicked man

"Let God punish my enemy as he punishes wicked people"

let him who rises up against me be like an unrighteous man

"let him who rises up against me be punished like an

unrighteous man"

him who rises up against me

"him who opposes me" or "my adversary"

Job 27:8

For what is the hope of a godless man when ... when God takes away his life?

"There is no hope for the godless when God ... takes away his soul."

when God cuts him off, when God takes away his life

"when God cuts him off and takes away his life" or "when God causes him to die"

cuts him off

"kills him" or "causes him to die"

takes away his life

"kills him" or "makes him stop living"

Job 27:9

Will God hear his cry when trouble comes upon him?

"God will not hear his cry when trouble comes upon him."

Will God hear his cry

"Will God respond to his cry"

Job 27:10

Will he delight himself in the Almighty and call upon God at all times?

"He will not be happy about what the Almighty does and he will not pray to God often."

Job 27:11

I will teach you

Each occurrence of "you" is plural and refers to Job's three friends.

the hand of God

"the power of God"

I will not conceal the thoughts of the Almighty

"I will not hide from you what the Almighty thinks"

Job 27:12

why then have you become completely useless?

"you should not have spoken so foolishly!". Job rebukes his friends for saying such foolish things.

Job 27:13

This is the portion of a wicked man with God

"This is what God has planned for the wicked man"

the inheritance of the oppressor that he receives from the Almighty

"what the Almighty will do to the oppressor". This refers to an inheritance that God will give him.

Job 27:14

it is for the sword

"they will die in battle"

Job 27:15

Those who survive him

"Those who continue to live after their wicked father dies". This refers to the wicked man's children.

will be buried by plague

"will die by plague"

their widows ... them

"Those who survive him". The children of the wicked man.
Job 27:16
heaps up silver like the dust
"gathers silver as easily as he could gather dust"
heaps up clothing like clay
"gathers clothing as easily as he could gather clay"
Job 27:18
He builds his house like a spider
"He builds his house as a spider builds its web"
He builds his house like a spider
"He builds his house as fragile as a spider's web"
like a hut
"like a temporary hut"
Job 27:19
He lies down in bed rich
"He is wealthy when he lies down in bed." This refers to his
lying down at night and sleeping.
but he will not keep doing so
"but he will not continue to be wealthy when he lies down
in bed"
he opens his eyes
"he wakes up"
everything is gone
"all of his riches are gone"
Job 27:20

Chapter 28

Job 28:1

General Information:

Despite being upset about his circumstances, Job does not curse God. Instead, he recognizes Yahweh's wisdom and authority. This chapter especially focuses on Yahweh's wisdom as he controls the circumstances of Job's life. Men cannot understand because they do not have Yahweh's wisdom.

mine

This is a place where people dig rocks out of the earth. These rocks have metal in them.

refine

This is the process of heating a metal to remove all of the impurities that are in it.

Job 28:2

Iron is taken out of the earth

"People take iron out of the earth"

copper is smelted out of the stone

"people heat stone to melt copper out of it"

copper

an important red-brown colored metal

Job 28:3

A man sets an end to darkness

"A man carries light into dark places"

to the farthest limit

"to the farthest parts of the mine"

Job 28:4

shaft

a deep narrow hole dug into the ground or rock. People go down into the hole to mine it.

places that are forgotten by anyone's foot

"places where people no longer walk" or "where no one

Terrors overtake him

"Terrifying things suddenly happen to him" or "He suddenly becomes terrified"

like waters

"like a flood" or "like waters that rise up suddenly"

a storm takes him away

"a violent wind blows him away"

Job 27:21

it sweeps him out of his place

"the wind easily blows him out of his home"

Job 27:22

General Information:

In verses 22-23 Job speaks of the wind as if it were a person attacking the wicked person.

It throws itself at him

"It blows strong against him like someone attacking him"

he tries to flee out of its hand

"he tries to flee out of its control"

Job 27:23

It claps its hands at him

"It makes loud noises like someone clapping his hands to mock him"

hisses him from his place

"it blows him out of his home and makes a hissing noise

like someone who hisses at him to mock him"

ever walks"

He hangs far away from people

"Far away from people, he hangs from a rope in the shaft"

Job 28:5

the earth, out of which comes bread

"the earth, where food grows"

it is turned up below as if by fire

"it is broken up below by the fires that the miners make"

it is turned

The word "it" refers to the earth.

Job 28:6

sapphires

a rare and valuable blue gemstone

Job 28:7

No bird of prey knows the path to it ... nor has the falcon's eye seen it

"No bird of prey or falcon knows or has ever seen the path that goes to the mine"

bird of prey

a bird that eats other animals

falcon

"hawk." Birds that hunt and eat other animals. You may translate this with a similar bird from your culture.

Job 28:8

The proud animals have not walked such a path ... nor has the fierce lion passed there

These clauses also express similar meaning.

The proud animals

This refers to very strong, wild animals.

Job 28:9

lays his hand on the flinty rock

"digs into the hard rock"

he overturns mountains by their roots

"he turns the mountains upside down by pulling out their roots"
Job 28:10
his eye sees
"he sees"
Job 28:11
He ties up the streams so they do not run
"He blocks the streams so they do not flow"
what is hidden there
Things that people normally do not see because they are in the ground or underwater.
Job 28:12
General Information
In 28:12-28, wisdom and understanding are spoken of as if they were precious objects that are in some place and people want to find them. Finding wisdom and understanding represents becoming wise and learning to understand things well.
Where will wisdom be found? Where is the place of understanding?
"It is very difficult to find wisdom and understanding." or
"How do people become wise? How do people learn to understand things well"
Job 28:13
Man does not know its price
"People do not know what it is worth" or "People do not know where it is"
neither is it found in the land of the living
"and it is not found in the land of the living." or "and no one can find wisdom in this world"
Job 28:14
The deep waters ... say, 'It is not in me'; the sea says, 'It is not with me.'
"Wisdom is not in the deep waters under the earth, nor is it in the sea"
Job 28:15
It cannot be gotten for gold
"People cannot pay for wisdom with gold"
neither can silver be weighed as its price
"and people cannot weigh out enough silver to pay for wisdom"
Job 28:16
It cannot be valued with ... sapphire
This implies that wisdom is much more valuable than the gold of Ophir, precious onyx and sapphire.
Ophir
This is the name of a land where there was fine gold.
onyx
a valuable black gemstone
sapphire
a valuable blue gemstone
Job 28:17
Gold and crystal cannot equal it in worth
This implies that wisdom is much more valuable than gold and crystal.
crystal
a valuable gemstone that is clear or lightly colored
neither can it be exchanged for jewels of fine gold
"and it cannot be exchanged for jewels of fine gold." This implies that wisdom is much more valuable than jewels of

fine gold.
exchanged
"traded"
Job 28:18
No mention is worth making of coral or jasper
"Coral and jasper are worthless compared to wisdom"
coral
This is a beautiful, hard substance that grows on ocean reefs.
jasper ... rubies
These are valuable gemstones.
Job 28:19
The topaz of Cush does not equal it
This implies that wisdom is much more valuable than the finest topaz.
topaz
A valuable gemstone.
neither can it be valued in terms of pure gold
"and wisdom cannot be valued in terms of pure gold."
Job 28:20
From where, then, comes wisdom? Where is the place of understanding?
"I will tell you how to become wise and how to learn to understand things."
From where, then, comes wisdom
Wisdom is spoken of as if it were in a place and comes to people and represents people becoming wise.
Where is the place of understanding
Understanding is spoken of as if it were in a place.
Job 28:21
Wisdom is hidden from the eyes of all living things
"No living thing can see wisdom"
is kept hidden from the birds of the heavens
"even the birds that fly in the skies cannot see wisdom"
Job 28:22
Destruction and Death say
Here "Destruction" and "Death" are spoken of as if they are living things who can speak.
Job 28:23
God understands the way to it; he knows its place
"God knows how to find wisdom. He knows where it is"
Job 28:24
the very ends of the earth
"the farthest places on the earth"
Job 28:25
parceled out the waters by measure
"decided how much water should be in each place"
Job 28:26
a path for the thunder
"he decided how the thunder can be heard" or "he decided the path of the thunderstorm"
Job 28:28
See, the fear of the Lord—that is wisdom
"Listen, if you fear the Lord, you will be wise"
to depart from evil is understanding
"if you refuse to do evil, then you will understand many things"

Chapter 29

Job 29:1

General Information:

The ULB sets the lines farther to the right on the page than the rest of the text because it is a poem. Job recalls the days before Yahweh's blessings were taken from him. This chapter is a continuation of Job's statement, but now it is directly addressed to Yahweh. This is only one part of Job's argument that continues for the next 3 chapters.

Job 29:2

Oh, that I were as I was in the past months

"I wish that I were as I was in past months"

Job 29:3

when his lamp shined on my head

"when God's blessing was like a lamp shining its light on my head"

when I walked through darkness by his light

Walking through darkness represents experiencing difficult situations.

Job 29:4

in the ripeness of my days

"when I was young and strong"

when the friendship of God was on my tent

"when God was my friend and protected my home"

Job 29:6

when my way was covered with cream

"when my cows provided an abundance of cream"

and the rock poured out for me streams of oil

"when my servants pressed out a great amount of olive oil" or "when oil flowed like streams from the pressing rock"

Job 29:7

city square

This is an open area in a village or city where two or more streets meet.

Job 29:8

rose and stood for me

"rose and stood respectfully for me"

Job 29:9

The princes used to refrain from talking when I came; they would lay their hand on their mouths

They did this to show that they would not speak. This was a sign of their respect for Job.

Job 29:10

The voices of the noblemen were hushed

"The noblemen hushed their voices" or "The noblemen stopped speaking"

their tongue clung to the roof of their mouths

"they felt that they were unable to speak". This shows they had so much respect for Job that they had nothing to say.

Job 29:11

after their ears heard me ... after their eyes saw me

"after they heard what I told them ... after they saw me"

they would then give witness to me and approve of me

"they would witness approvingly of me"

Job 29:12

I rescued the one who was poor when he cried out

"I used to rescue poor people who cried out"

Job 29:13

The blessing of him who was about to perish came on me

"He who was about to perish would bless me"

him who was about to perish

"those who were about to die"

I caused the widow's heart to sing for joy

"I caused widows to sing joyfully"

Job 29:14

I put on righteousness, and it clothed me

"I did what was righteous, and it was like clothing that I put on". People often spoke of righteousness this way.

my justice was like a robe and a turban

"I did what was just, and it was like a robe and a turban on me"

turban

a long cloth that men wrap around their heads and wear as a hat

Job 29:15

I was eyes to blind people

"I was like eyes for blind people" or "I guided blind people"

I was feet to lame people

"I was like feet for lame people"

Job 29:16

I was a father to needy people

"I provided for needy people as a father provides for his children"

Job 29:17

General Information:

In verses 18-20 Job tells about things he used to say before bad things happened to him.

I broke the jaws of ... I plucked the victim

"I made unrighteous people stop persecuting people, like someone who breaks the jaw of a wild animal and rescues its victim from between its teeth"

Job 29:18

I will die in my nest

"I will die at home with my family" or "I will die in the safety of my home". Job used to speak as if he were a bird that lived in a nest with his baby birds.

I will multiply my days like the grains of sand

"I will live a very long time" or "I will live many years".

Job 29:19

My roots ... my branches

Job used to speak of his strength as if he were strong like a well-watered tree.

Job 29:20

The honor in me is always fresh

"People constantly give me honor"

the bow of my strength is always new in my hand

"I am always strong like a new bow". A new bow is very strong.

Job 29:22

my speech dropped like water on them

"my speech refreshed their hearts as drops of water refresh people's bodies"

Job 29:23

They always waited for me as they waited for rain

People waited for Job patiently and expected to hear good things.

they opened their mouth wide to drink in my words

"they eagerly waited for me to speak in order to benefit from what I said"
as they would do for the latter rain
"as farmers wait eagerly for the latter rain". This refers to the large amount of rain that falls just before the dry season.
Job 29:24
I smiled on them
"I smiled on them to encourage them"
the light of my face
This represents the kindness they saw in Job's face.
Job 29:25

Chapter 30

Job 30:1

whose fathers I would have refused to allow to work beside the dogs of my flock

"whose fathers I despised and would not have allowed to work beside the dogs of my flock"

the dogs of my flock

"the dogs that guarded my flock"

Job 30:2

Indeed, the strength of their fathers' hands, how could it have helped me ... perished?

"The strength of their fathers' hands could not have helped me ... perished.". Job uses this question to mock the weakness of those men. In this chapter, Job laments his current condition as others insult him.

men in whom the strength of their mature age had perished

"men who had become old and had no strength"

Job 30:3

They were thin from poverty and hunger

The word "They" refers to the fathers of the young mockers.

They were thin from poverty and hunger

"They were very thin because they were poor and starving"

they gnawed at the dry ground

"they chewed on the dry roots they found in the ground"

Job 30:4

Connecting Statement:

Job continues to talk about the fathers of the mockers.

saltwort ... bushes' leaves ... the roots of the broom tree

These are plants that people would eat only if they could find nothing better.

the roots of the broom tree were their food

The people ate the roots of the broom tree.

Job 30:5

They were driven out from among people who shouted after them as ... a thief

"The people shouted after them as ... a thief and forced them to leave"

shouted after them as one would shout after a thief

"shouted at them as though they were thieves"

Job 30:7

brayed like donkeys

"cried out like wild donkeys because they were hungry"

they gathered together under the nettles

"Nettles" are bushes with sharp thorns. This implies that they did not have a home.

Job 30:8

I selected their way

This represents deciding what they should do.

sat as their chief

"led them as their chief". Chiefs sat down when they made important decisions.

sat as their chief

"led them because I was their chief"

I lived like a king in his army

Job speaks of how he led the people and how they obeyed him.

like one who comforts mourners

"I comforted them when they mourned"

They were the sons of fools

"They were like fools"

indeed, sons of nameless people

"indeed, they were nameless people" or "indeed, they were worthless"

nameless people

"worthless people"

They were driven out of the land with whips

"People treated them like criminals and forced them to leave the land" or "People whipped them and forced them to leave the land"

They were driven out of the land

This refers to the land where they lived before they were forced to go out to the wilderness.

Job 30:9

Connecting Statement:

Job speaks again about the people who were mocking him.

But now I have become the subject of their taunting song

"But now they sing songs about me to taunt me"

I have become a byword for them

"They joke and say cruel things about me"

Job 30:10

they do not refrain from spitting in my face

"they even spit in my face"

Job 30:11

God has unstrung the string to my bow

"God has taken away my power to defend myself". A bow that is unstrung is not useful.

those who taunt me

"those who mock me"

cast off restraint before my face

"do not refrain from being cruel to me" or "do whatever cruel things they want to do to me"

Job 30:12

General Information:

Job speaks about the mockers treating him cruelly as if they were a mob or an army attacking him.

Upon my right hand rise the rabble

"Gangs of young people attack my strength" or "Mobs attack my honor"

they drive me away

"they force me to run away"

pile up against me their siege mounds

"prepare to attack me like an army that prepares to attack a city". Armies would pile up mounds of dirt along a city's

wall in order to climb over the wall.

Job 30:13

They destroy my path

"They prevent me from escaping from them"

they push forward disaster for me

"they try to make disaster happen to me" or "they try to destroy me"

men who have no one to hold them back

"men who have no one to stop them from attacking me"

Job 30:14

They come against me like an army through a wide hole in a city wall

This represents attacking Job forcefully.

they roll themselves in on me

This represents many coming to attack him at once, like giant ocean waves rolling in on him.

Job 30:15

Terrors are turned upon me

Job has become terrified or things are happening to Job that make him afraid.

my honor is driven away as if by the wind

"I am now a person that people do not honor"

my prosperity passes away as a cloud

"I no longer prosper at all" or "I am no longer safe"

Job 30:16

Now my life is pouring out from within me

"Now I am dying"

many days of suffering have laid hold on me

"I suffer many days, and the suffering does not end"

Job 30:17

my bones in me are pierced

"my bones ache terribly" or "I have sharp pain in my bones"

the pains that gnaw at me take no rest

"the pains that cause me to suffer do not stop" or "I am in constant pain"

Job 30:18

God's great force has seized my clothing

"God has seized my clothing by his great force" or "My pain feels like God has grabbed my clothing tightly"

it wraps around me like the collar of my tunic

"he wraps the collar of my tunic tightly around me" or "It is as though he grabs me by the collar of my tunic"

Job 30:19

He has thrown me into the mud

"He has humiliated me, like a person thrown in the mud"

I have become like dust and ashes

"I have become as worthless as dust and ashes"

Job 30:21

cruel

This word means unkind.

with the might of your hand you persecute me

"you persecute me with your power"

Job 30:22

lift me up to the wind ... throw me back and forth in a storm

These expressions represent the extreme suffering that God made Job endure.

cause it to drive me along

"cause the wind to push me along"

Job 30:23

you will bring me to death

"you will cause me to die"

the house appointed for all the living

"the world of the dead, to which everything that has ever lived goes". Job speaks of the world of the dead as if it were a house to which God has appointed all living things to go.

all the living

That is, all things now alive, but that will die one day.

Job 30:24

does no one reach out with his hand to beg for help when he falls? Does

no one in trouble call out for help?

"I have fallen, and so God should not think I am doing wrong when I beg for his help. I am in trouble, so of course I call out for help!"

does no one reach out with his hand to beg for help when he falls? Does

no one in trouble call out for help?

"Surely no one would reach out with his hand against someone who falls and calls out for help.". Some versions interpret these questions as Job complaining that God has reached out with his hand to harm him when Job was in trouble and crying out for help.

Job 30:25

Did not I weep ... hard? Did I not grieve ... man?

"You know that I wept ... hard, and I grieved ... man!". Job uses these questions to remind God of how Job had done good to others.

him whose day is hard

"him whose life is difficult"

Job 30:26

When I hoped for good, then evil came

Looking for good represents hoping for good things, and evil coming represents evil things happening.

I waited for light ... darkness came

"I waited for the light of God's blessing, but instead I experienced the darkness of suffering"

Job 30:27

My heart is troubled and does not rest

"I am troubled in my heart and the feeling does not end"

days of affliction have come on me

"I experience affliction many days" or "I suffer every day"

Job 30:28

I have gone about

"I have lived" or "I live"

like one who was living in the dark, but not because of the sun

"like one who is terribly sad"

Job 30:29

a brother to jackals, a companion of ostriches

"I am like jackals and ostriches that cry out in the wilderness"

Job 30:30

my bones are burned with heat

Here "bones" refers to the whole body, which suffers from fever.

Job 30:31

my harp is tuned for songs of mourning

"I play only songs of mourning on my harp"

my flute for the singing of those who wail

"I play only songs of wailing on my flute"

wail

To wail is to cry very loudly because of terrible sadness or pain.

Chapter 31

Job 31:1

General Information:

This chapter is a continuation of Job's statement and it is directly addressed to Yahweh. Job presents his case to Yahweh that he is upright and not guilty of the sins he is being accused of.

I have made a covenant with my eyes

"I have made a firm promise about what I will look at" or "I made a promise that I will not look lustfully on a virgin"

how then should I look with desire on a virgin?

"So I certainly will not look with lust at a virgin."

Job 31:2

For what is the portion from God above, the inheritance from the Almighty on high?

"For how will God above respond to me? What will the Almighty on high do?"

For what is the portion from God above, the inheritance from the Almighty on high?

"For if I look lustfully on a woman, God Almighty on high will not bless me." or "For if I look lustfully on a woman, God Almighty on high will certainly punish me."

Job 31:4

Does not God see my ways and count all my steps?

"Certainly God watches me and knows everything that I do."

Does not God see my ways and count all my steps?

Job may be implying that God should know that Job is righteous and does not deserve calamity and disaster.

Job 31:5

If I have

In 31:5-40 Job describes different situations in which he would deserve God's punishment. But, Job is confident that they are not true and he is innocent.

have walked with falsehood, if my foot has hurried to deceit

"have done anything false or purposely deceived anyone"

Job 31:6

let me be weighed in an even balance

"let me be judged honestly" or "let God judge me honestly".

People used balances to weigh items and to determine their value. This image represents judging honestly.

Job 31:7

General Information:

Job continues describing situations in which he would deserve God's punishment, but Job is confident that they are not true.

If my step has turned aside from the way

"If I have stopped doing what is right"

if my heart has gone after my eyes

"if I have wanted to do any sinful things that I see". It is implied that this refers to sinful things that Job sees.

if any spot has stuck to my hands

"if I am guilty of any sin at all"

Job 31:8

then let me sow, and let another eat, and let my crops be uprooted

Job is saying that if he really has sinned, then this bad thing

should happen to him. He would do the hard work of sowing his fields, but he would not be able to eat any of it.

let my crops be uprooted

"let someone else come and take the harvest from my field"

Job 31:9

If my heart has been deceived by a woman

"If another man's wife has enticed me" or "If I have desired another man's wife"

if I have lain in wait at my neighbor's door

"if I have waited at my neighbor's door so I could sleep with his wife"

Job 31:10

then let my wife grind grain for another

This could mean Job is saying may his wife sleep with another man or she will become a slave working for another man.

Job 31:11

For that would be a terrible crime

The word "that" refers to Job sleeping with another woman.

It would be a crime to be punished by judges

"it would be a crime for which judges should punish me"

Job 31:12

For that is a fire that consumes as far as Abaddon, and it would burn all my harvest to the root

"For adultery is like a fire that burns up everything from here to Abaddon and that would burn up all my harvest"

consumes as far as Abaddon

"destroys everything so I have nothing good for the rest of my life,". You should probably translate this literally.

it would burn all my harvest to the root

"those who punish me would take away everything I have worked for"

Job 31:13

General Information:

Job continues describing situations in which he would deserve God's punishment, but is confident that they are not true.

my male servant or my female servant

"my male or female servant" or "any of my servants."

Job 31:14

what then would I do when God rises up to accuse me? When he comes

to judge me, how would I answer him?

"then there would be absolutely nothing I could say to defend myself when God comes to judge me."

Job 31:15

Did the one who made me in the womb not make them also? Did not the same one mold us all in the womb?

"The one who made me in the womb also made them. He formed us all in the womb.". Job emphasizes that he is no different from his servants. He implies that God would be angry if Job were to treat his servants as less valuable than himself.

Job 31:16

General Information:

Job does not finish his sentence in verses 16 and 17. Instead

he explains in verse 18 why they are not true.

If I have withheld poor people from their desire

"If I have kept poor people from getting what they desire"

if I have caused the eyes of the widow to grow dim from crying

"if I have caused a widow to cry in great sadness"

Job 31:17

my morsel

"my food"

Job 31:18

because from my youth the orphan grew up with me as with a father

"because even when I was young I took care of orphans like a father"

because from my youth

"But I have done none of those things, because from my youth"

I have guided his mother, a widow, from my own mother's womb

"all my life I have guided the orphan's mother, a widow" or

"all my life I have guided widows"

Job 31:20

if his heart has not blessed me

"if he has not blessed me". The phrase "his heart"

represents the poor man who needs clothing.

because he has not been warmed with the wool of my sheep

"because I have not given him clothing made from the wool of my sheep"

Job 31:21

if I have lifted up my hand against the orphan

"if I have threatened to harm the orphan"

the orphan

"orphans" or "fatherless people"

I saw my support in the city gate

"I knew that the leaders at the city gate would approve of me". This is where the important men of the city would gather to make decisions.

then bring charges against me

This phrase is not in the original language or in other versions of the Bible. It was added to help preserve the meaning of Job's statement in this long sentence.

Job 31:22

then let my shoulder fall from the shoulder blade, and let my arm be broken from its joint

"then let someone tear off my shoulder from the shoulder blade and break my arm from its joint"

Job 31:23

For I dreaded ... his majesty

This is the reason that Job did not do any of the wicked things he spoke of in verses 7 through 21.

Job 31:24

General Information:

Job continues describing situations in which he would deserve God's punishment, but he is confident that they are not true.

If I have made gold my hope

"If I trusted in gold" or "If I hoped that having a lot of gold would make me secure"

if I have said to fine gold, 'You are what I am confident in'

This line means the same as the previous line.

Job 31:25

my hand had gotten many possessions

"I have gained many possessions by my own ability"

then bring charges against me

This phrase is not in the original language or in other versions of the Bible. It was added to help preserve the meaning of Job's statement.

Job 31:26

the moon walking

"the moon moving across the sky"

Job 31:27

if my heart has been secretly attracted

"if I have been secretly attracted to them" or "if I have secretly desired to worship them"

so that my mouth has kissed my hand

"so that I have kissed my hand"

Job 31:28

to be punished by judges

"for which judges would be right to punish me"

I would have denied the God who is above

"I would have been unfaithful to the God who is above"

Job 31:29

General Information:

Job continues describing situations in which he would deserve God's punishment, but he is confident that they are not true.

at the destruction of anyone who hated me

"when anyone who hated me was destroyed" or "when bad things happened to anyone who hated me"

when disaster overtook him

"when he experienced disasters"

then bring charges against me

This phrase is not in the original language or in other versions of the Bible. It was added to help preserve the meaning of Job's statement.

Job 31:30

Indeed, I have not even allowed my mouth to sin

"Truly I did not let myself sin" or "Truly, I did not sin"

by asking for his life with a curse

"by cursing him so that he would die"

Job 31:31

the men of my tent

"the men of my household" or "my family members and servants"

Who can find one who has not been filled with Job's food?

"Everyone we know of has eaten as much of Job's food as he wanted!"

Job 31:32

even the foreigner has never had to stay in the city square

"foreigners have never had to sleep in the city square" or

"foreigners have never had to sleep outside". Job is

explaining how he truly treated foreigners. Here "stay in the city square" represents sleeping overnight in the city square.

I have always opened my doors to the traveler

"I have always welcomed the traveler into my home"

and if that is not so, then bring charges against me

This phrase is not in the original language or in other versions of the Bible. It was added to help preserve the meaning of Job's statement.

Job 31:33

If ... I have hidden my sins
"If ... I have tried to keep my sins a secret"
by hiding my guilt inside my bosom
"like one who hides the evidence of his guilt inside his tunic". This represents trying to keep people from knowing that he is guilty.
Job 31:34
because I feared the great multitude, because the contempt of the families terrified me
The reason for hiding his sins. A person may hide his sin because he fears what other people may think about him. so that I kept silent and would not go outside)—
The dash at the end of the line is used to show that Job did not finish this sentence.
Job 31:35
Oh, if only I had someone to hear me!
"I wish I had someone to hear me" or "I wish that someone would listen to me"
here is my signature
"I solemnly promise that all I have said is true"
let the Almighty answer me!
"let the Almighty tell me what I have done wrong". An answer probably refers to telling Job what wrong he accuses Job of doing.
If only I had the indictment that my opponent has written!
"If only I could read my opponent's complaint against me"
my opponent

Chapter 32

Job 32:1

General Information

Job's friends give up on trying to convince him that he is being punished for sinning. This chapter introduces Elihu who was a witness to these interactions between Job and his friends. According to Elihu, instead of being punished for his sins, Job is sinning in the midst of these difficulties. This is the first of Elihu's four statements.

he was righteous in his own eyes

"he considered himself righteous"

Job 32:2

Then the anger of Elihu son of Barakel the Buzite, of the family of Ram, was kindled; it was kindled against Job

This compares Elihu's anger to someone starting a fire.

Also, this can be stated in active form. Alternate translation:

"Then Elihu son of Barakel the Buzite, of the family of Ram, became very angry with Job"

Elihu ... Barakel ... Ram

These are names of men.

Buzite

This is the name of a people-group.

he justified himself rather than God

This means that he considered himself innocent and believed God had been wrong to punish him. Alternate translation: "he justified himself and claimed that God had been wrong to punish him"

Job 32:3

Elihu's anger was also kindled against his three friends

"Elihu also became very angry with his three friends". This compares Elihu's anger to someone starting a fire.

These words could refer to God or someone else.

Job 31:36

Surely I would carry it openly on my shoulder; I would bind it on myself like a crown

This represents putting it where everyone could read it.

Job 31:37

I would declare to him an accounting for my steps

"I would declare to him an accounting for all I have done"

or "I would tell him everything I have done"

as a confident prince I would go up to him

"I would approach him boldly". Job would approach God without any fear because he was not guilty.

Job 31:38

General Information:

This concludes Job's description of situations in which he would deserve God's punishment, but he is convinced that they they are not true.

If my land ever cries out against me, and its furrows weep together

"If I have done wrong concerning my land" or "If I have stolen my land from someone"

Job 31:39

to lose their lives

"to die"

Job 31:40

weeds instead of barley

"let weeds grow instead of barley"

Job 32:4

Now

This word marks a pause in the story. This tells background information about Elihu.

Job 32:5

that there was no answer in the mouths of these three men

"that these three men had no more answers to give Job".

This speaks of the men possibly having an answer as if the answer were an object that would be in their mouths.

his anger was kindled

"he became very angry"

Job 32:6

General Information

Some translations prefer to set apart extended quotations, prayers, or songs. The ULB and many other English translations set the lines of 32:6-22, which is an extended quotation, farther to the right on the page than the rest of the text. This quotation continues through the next chapter.

you are very old

Here "you" is plural and refers to Job and his three friends.

Job 32:7

Length of days should speak; a multitude of years should teach wisdom

"He who has lived many years should speak; He would be older should teach wisdom". Elihu emphasizes that since older people are wiser than younger people, they should be the first to speak of what they know.

Job 32:8

there is a spirit in a man; the breath of the Almighty

"there is a spirit in a man, that is, the breath of the

Almighty that". Elihu emphasizes that a man's wisdom comes

from God.
the breath of the Almighty
"the spirit of the Almighty"
Job 32:11
See
"Listen"
I waited for your words
"I waited to hear what you would say." The word "your"
refers to Job's friends and is plural.
searching for a word
"trying to think of the right thing to say"
Job 32:12
who could respond to his words
The word "respond" means to answer with a helpful
response.
Job 32:13
We have found wisdom
"We have discovered what is wise"
to defeat Job
"to refute Job" or "to answer Job"
Job 32:14
with your words
"by saying what you have said"
Job 32:15
General Information:
Elihu continues speaking.
dismayed
discouraged or distressed
Job 32:16
Should I wait because they are not speaking, because they stand there
silent and answer no more?
"But because you do not speak, I certainly will not wait any
longer; you merely stand there and do not reply anymore."
Elihu answers this question himself in the next verse.
Job 32:17

Chapter 33

Job 33:1
General Information:
According to Elihu, instead of being punished for his sins,
Job is sinning in the midst of these difficulties. This is a
continuation of the first of Elihu's four statements. While
Job has been complaining about the lack of justice and
response from Yahweh, Elihu shows Job that Yahweh has
shown him great mercy because he is still alive.
hear my speech; listen to all my words
Elihu is emphasizing that Job must listen carefully.
Job 33:2
See now, I
"Please listen carefully: I". See Job 13:18.
I have opened my mouth ... my tongue has spoken in my mouth
"I have opened my mouth and I have begun to speak"
Job 33:3
My words come from the uprightness of my heart
"I will speak with complete honesty"
my lips speak pure knowledge
"I will speak sincerely to you the things I know"
Job 33:4
The Spirit of God ... has given me life

I also will answer on my part
"I will now take my turn to answer"
Job 32:18
I am full of words
"I have so much to say"
the spirit in me compels me
"my spirit forces me to say it"
Job 32:19
my breast is like fermenting wine that has no vent; like new wineskins,
it is ready to burst
"I feel like my breast is about to burst, like a container of
fermenting wine that has no vent". While wine is
fermenting, gas collects in the container. If the gas is not let
out the container will burst. Elihu means that he has so
much to say that if he does not speak he feels like he will
burst.
my breast is
"my spirit is" or "I am"
Job 32:20
I may be refreshed
"I may feel better"
open my lips
"open my mouth"
Job 32:21
favoritism; neither will I give honorific titles to any man
"favoritism; neither will I flatter anyone" or "favoritism,
nor will I flatter any of you". Elihu is probably speaking of
giving honorific titles to someone as a way of flattering him,
and is probably speaking indirectly about Job and his
friends by speaking of "a man" in general.
Job 32:22
my Maker
"God who made me"
take me away
"destroy me"

Elihu is emphasizing that God has made him and so gives
authority to what he is saying.

Job 33:5
set your words in order before me and stand up
"prepare what you will say, and stand up and answer me"
Job 33:6
See
"Listen"
I am just as you are in God's sight
"I am just as you are in God's judgment"
I also have been formed out of the clay
"God has made both of us just as a potter forms things from
clay".
I also have been formed
"God has also made me" or "God has formed both of us"
Job 33:7
terror of me will not make you afraid
"you do not need to be afraid of me"
neither will my pressure be heavy upon you
"neither will I burden you"
Job 33:8
in my hearing

"where I could hear you"
 I have heard the sound of your words saying
 "I have heard you say"
 Job 33:9
 clean
 A person who God considers spiritually acceptable is
 spoken of as if the person were physically clean.
 there is no iniquity in me
 "I have not sinned"
 Job 33:10
 General Information:
 Elihu continues quoting what he heard Job say.
 Job 33:11
 He puts my feet in stocks
 "I feel he has made me a prisoner". "Stocks" are wooden
 blocks a jailer puts around a prisoner's feet to restrict his
 movement.
 my paths
 "everything that I do"
 Job 33:12
 I will answer you
 Elihu is speaking to Job, so the word "you" is singular.
 Job 33:13
 Why do you struggle against him?
 "You should not struggle against God." or "You should not
 try to argue with God."
 He does not account for any of his doings
 "He does not have to explain to us anything he does"
 Job 33:14
 God speaks once—yes, twice
 "God speaks again and again in different ways"
 Job 33:15
 a dream ... a vision of the night
 These phrases have the same meaning.
 when deep sleep falls upon men, in slumber on the bed
 "when people are fully asleep on their bed"
 Job 33:16
 then God opens the ears of men
 "then God reveals things to people"
 Job 33:17
 to cause man to turn away from his deed
 "to keep man from"
 man
 If your language has a word for human beings, male and
 female, you may want to use it here.
 his deed
 "what he desires to do" or "what he is doing." The context
 implies that the deed will be evil.
 a man
 This is a male person as opposed to a female, a strong
 person as opposed to a weak person.
 Job 33:18
 God keeps man's life back from the pit ... his life from crossing over to
 death
 "God saves people from the grave and from death"
 the pit
 "the place where dead people are"
 man's life back ... his life
 "man from dying and ... he keeps him"

from crossing over to death
 "from going to sheol"
 Job 33:19
 Man is punished also
 "God also punishes a person"
 with pain on his bed
 "with pain so that he must lie in bed"
 constant strife in his bones
 "constant pain in his body"
 Job 33:20
 so that his life abhors food, and his soul abhors delicacies
 "the result is that he does not desire any food, not even very
 special food"
 Job 33:21
 His flesh is consumed away so that it cannot be seen; his bones, once
 not seen, now stick out
 "Disease makes his body weak and thin so that a person can
 see his bones"
 Job 33:22
 his soul draws close to the pit
 "he is close to going into the grave"
 his life to those who wish to destroy it
 "and he is close to going to the place where dead people go"
 Job 33:23
 for him
 Elihu continues speaking about any person in general.
 one out of a thousand
 "one from the great number of angels"
 Job 33:24
 to be gracious to him and say
 "to be gracious to the man and to say to God"
 I have found a ransom for him
 "for I have found a way for you to keep him from dying".
 The angel has found a way to pay for the sins of the man so
 that he does not have to die.
 Job 33:25
 then
 This word refers to what will happen if God grants the
 angel's request by saving the man.
 his flesh will become fresher than a youth's
 "the sick man's body will become new again like a young
 person's body"
 it is restored to the days of his youthful vigor
 "it will become strong again, as it was when he was young"
 Job 33:26
 he sees God's face with joy
 "he joyfully worships God"
 God's face
 "God"
 will restore to the person his righteousness
 "will once again consider the person righteous" or "God will
 make things right for the person again"
 Job 33:27
 but my sin was not punished
 "but God did not punish me for sinning"
 Job 33:28
 rescued my soul from going down into the pit
 "rescued me from dying and going to the pit"
 my life will continue to see light

"I will continue to live and see the daylight"

Job 33:29

See

"Listen"

twice, yes, even three times

"again and again"

Job 33:30

his soul

"him"

to bring his soul back from the pit

"to keep him from dying and going to the pit"

he may be enlightened with the light of life

"he may be happy to still be alive"

Job 33:31

Pay attention, Job, and listen to me

"Listen carefully to me, Job"

Job 33:32

justify you

"show that you are innocent"

Chapter 34

Job 34:1

General Information

Elihu defends the justice of Yahweh after Job claimed that Yahweh was being unjust. This is the second of Elihu's four statements and it is addressed first to Job's friends and then to Job. Elihu uses many of Job's statements against him. His attitude is not too different from Job's friends. The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem.

Moreover, Elihu

"Then, Elihu". See how you translated this man's name in

Job 32:2.

Job 34:2

Listen to my words

"Listen to what I say"

you wise men ... you who have knowledge

Elihu is criticizing Job and his friends. He does not think they are actually wise.

Job 34:3

For the ear tests words as the palate tastes food

"For we listen to words to know what is good and bad, just as we taste foods to know what is good to eat"

Job 34:4

Let us

Here "us" refers to Elihu, Job, and his three friends.

Job 34:5

has taken away my rights

"refused to give me justice"

Job 34:6

I am considered to be a liar

"God considers me to be a liar"

My wound is incurable

"I am sick and no one can heal me"

Job 34:7

What man is like Job

"There is no one else like Job"

who drinks up mockery like water

"who mocks other people as frequently as he drinks water"

Job 34:8

who walks with wicked men

"who behaves like wicked men"

Job 34:10

you men of understanding

Elihu is criticizing Job and his friends. He does not actually think they are wise.

far be it from God ... far be it from the Almighty that he should commit sin

"Almighty God would never consider doing anything that is wicked or wrong"

Job 34:11

For he pays back a person's work

"For he gives to a person what he deserves in return for he does"

he makes every man come upon the reward of his own ways

"he causes every man to receive the reward he deserves for how he lives"

Job 34:13

Who put him in charge over the earth? Who put the whole world under him?

"No one needed to give permission to God to take responsibility over all the earth. He is the rightful one to rule the world."

Job 34:14

If he ever set his intentions ... his breath

The word "he" refers to God. Elihu is describing a situation that he does not believe would ever happen.

his spirit and his breath

"his spirit and breath which give us life"

Job 34:15

all flesh

"all living things"

mankind would return to dust again

"the bodies of mankind would soon become soil again". This means that all people would die and their bodies would decay and become soil. In the beginning God created man from the dust.

Job 34:16

now you have

Elihu uses this word to bring attention to something important he is about to say. Here "you" refers to Job.

listen to the sound of my words

"listen to what I say."

Job 34:17

Can one who hates justice govern? Will you condemn God, who is righteous and mighty?

"One who hates justice cannot be expected to rule over people. So you really cannot criticize God, who is righteous and powerful, and you cannot say that what he has done is wrong."

Can one who hates justice govern?

"God could certainly never hate what is right and still rule the world."

Will you condemn God, who is righteous and mighty?

"You cannot condemn God, who is righteous and mighty!"

Job 34:18

God, who says to a king, 'You are worthless,' or says to nobles, 'You are wicked'?

"He says to some kings, 'You are worthless,' and he says to some nobles, 'You are wicked.'". This continues the question from the previous verse, emphasizing to Job that he cannot condemn God.

God, who says to a king

"Will you condemn God, who says to a king". This is part of the previous question.

Job 34:19

for they all are the work of his hands

"for God made them all"

Job 34:20

at midnight

"at night" or "suddenly, at night". Midnight is the time when one day ends and another begins.

people will be shaken and will pass away

"God strikes them and they die"

mighty people will be taken away, but not by human hands

"it is God and not humans who cause mighty people to die"

not by human hands

"not by humans" or "not by people"

Job 34:21

For God's eyes are upon a person's ways

"For God watches everything a person does"

he sees all his steps

"he sees him wherever he goes"

Job 34:22

no darkness ... no deep shadow

The words "deep shadow" mean basically the same thing as, and intensify, the word "darkness."

Job 34:23

in judgment

"so he may judge him" or "to be judged"

Job 34:24

He breaks mighty men into pieces

"He destroys mighty men" or "He destroys important people"

for their ways that need no further investigation

"without needing to do further investigation, because he already knows their ways"

their ways

"the things they have done"

he puts others in their places

"and he chooses other people to rule in their places"

Job 34:25

in the night

"when they are not expecting it"

they are crushed

"they are destroyed"

Job 34:26

In the open sight of others, he kills them for their wicked deeds like criminals

"He kills them for their wicked deeds, in the open sight of others as if they were criminals"

In the open sight of others

"In a place where everyone can see"

he kills them

"he causes them to die". This speaks of God causing these people to die, though he does not actually strike them with a sword himself. He may cause someone else to kill them or disaster to come upon them.

Job 34:27

his ways

This refers to God's instructions for how people should behave.

Job 34:28

they made the cry of poor people come to him

"they made the poor people cry, and God heard them"

Job 34:29

When he stays silent, who can condemn him? If he hides his face, who can see him?

These two questions speak of God not punishing wicked people as if he were being silent and hiding his face.

When he stays silent, who can condemn him?

"No one can criticize God if he decides to remain silent"

If he hides his face, who can see him?

"No one can go and see him if he decides to hide his face"

his face

"himself"

Job 34:30

no one to entrap people

"no one to harm the people"

Job 34:32

teach me what I cannot see

"teach me what I have done wrong that I am not aware of"

Job 34:33

Is it according to your desires that God must punish that person?

"God does not need to punish that person according to your desires."

you reject this

"you reject God" or "you do not want God to punish you."

what it is that you know

"what you are thinking about this"

Job 34:34

who hears me

"who hears me speaking"

Job 34:36

If only Job were put on trial in

"If only we could put Job on trial in"

in the smallest details of his case

"to hear all of the details of his case"

of his talking like wicked men

"of how he has spoken like a wicked man"

Job 34:37

he adds rebellion

"he adds rebellion against God"

he claps his hands in mockery in our midst

"he claps his hands as he mocks God in our midst" or "he mocks God right in front of us". In this accusation, this means that Job clapped his hands to strengthen his mockery of God.

he piles up words against God

"he speaks many words against God"

Chapter 35

Job 35:1

General Information:

This is the third of Elihu's four statements and is addressed to Job's friends and then to Job. According to Elihu, instead of being punished for his sins, Job is sinning in the midst of these difficulties. Elihu explains the irony of Job's claim. He claimed to be righteous and desired Yahweh to intervene. In this chapter, Elihu explains to Job that his claims of righteousness are prideful. This makes him unrighteous.

Job 35:2

Do you think this is just ... 'I am in the right before God'?

"You must think you are right ... 'I am in the right before God.'" Here "you" is singular and refers to Job.

I am in the right before God

"I am more righteous than God"

Job 35:3

For you ask, 'What use is it to me?' and, 'Would I be better off if I had sinned?'

"For you say, 'It does not benefit me' and, 'I am no better off than if I had sinned.'"

Job 35:6

If you have sinned, what harm do you do to God?

"If you have sinned, you have not done any harm to God."

If your transgressions are many, what do you do to him?

"If you committed a great many transgressions, you still do nothing to him."

Job 35:7

If you are righteous, what can you give to him? What will he receive from your hand?

"If you are righteous, that does not enable you to give anything to him, and there is nothing that he will receive from your hand."

receive from your hand

"receive from you". Here the word "hand" represents Job.

Job 35:8

another son of man

"another person"

Job 35:9

Because of many acts of oppression

"Because of the many things that people do to oppress others"

they call for help from the arms of mighty men

"they call for someone to deliver them from the power of mighty men"

Job 35:10

who gives songs in the night

Elihu speaks of God enabling people to have hope as if he were giving songs which they can sing during the night.

Job 35:12

they cry out

"the oppressed people cry out"

Job 35:14

How much less will he answer you ... that you are waiting for him!

"So he certainly will not answer you ... that you are waiting for him!"

that your case is before him

"you have presented your case to him"

you are waiting for him

"you are waiting for him to respond"

Job 35:15

Now you say that his anger does not punish, and he does not take even a little notice of transgression

Because Job is saying things about God that are untrue, it is even less likely that God will answer Job's prayers.

his anger does not punish

"he never punishes anyone because he is angry"

Job 35:16

he multiplies words without knowledge

"he speaks many words without knowing what he is talking about"

Chapter 36

Job 36:1

General Information:

This chapter focuses on the justice of Yahweh. It is important to remember that justice won't always come in this life. This is the last of Elihu's four statements and is addressed to Job's friends and then to Job. The ULB sets the lines of this chapter farther to the right on the page because it is a poem.

Job 36:2

Be patient with me

"Allow me to speak"

I will show you some things

"I will explain some things to you"

Job 36:3

I will obtain my knowledge from far off

"I will show you my great knowledge"

that righteousness belongs to my Maker

"that my Maker is righteous"

Job 36:4

my words will not be false

"what I say will not be false"

someone who is mature in knowledge is with you

"I, who am with you, am very knowledgeable"

Job 36:5

See

"Listen" or "Pay attention to what I am about to tell you"

he is mighty in strength of understanding

"he understands everything completely"

Job 36:7

He does not withdraw his eyes from righteous people

"He does not stop protecting the righteous people"

sets them on thrones with kings

Elihu speaks of God honoring the righteous people as if God were causing them to sit on thrones with kings.

they are lifted up

"he honors them"

Job 36:8

If they are bound in chains

"If someone makes them a prisoner"

trapped in cords of suffering

"someone causes them to suffer"

Job 36:9

their transgressions and their pride
"he reveals to them their transgressions and their pride"
Job 36:10
He also opens their ears
"He also causes them to listen"
to his instruction
"to what he is instructing them"
to turn back from iniquity
"to stop committing iniquity"
Job 36:11
they will spend their days in prosperity, their years in contentment
"they will spend their lives in prosperity and contentment"
Job 36:12
they will perish by the sword
"they will die a violent death"
Job 36:13
who are godless in heart
"who refuse to trust in God"
store up their anger
"are always angry"
even when God ties them up
"even when God punishes them"
Job 36:14
their lives end among the cultic prostitutes
Here "cultic prostitutes" refers to young men who served in pagan temples performing sexually immoral acts as part of their rituals. Possible meanings are: the godless die because of their immoral behavior or the godless die in shame and disgrace.
Job 36:15
he opens their ears
"he causes them to listen"
Job 36:16
into a broad place where there is no hardship
Elihu speaks of living without trouble as if it were being in a wide-open space where there were no hardships.
where your table would be set with food full of fatness
Elihu speaks of living prosperously as if it were having one's table filled with the very best foods.
your table would be set
"your servants would set your table"
Job 36:17
you are full of judgment on wicked people
"God is punishing you as he would punish the wicked" or "you are obsessed with the judgment that the wicked deserve."
judgment and justice have laid hold of you
"God has brought you to judgment and given you justice"
Job 36:18
Do not let your anger entice you to mockery
"Beware that you are not enticed by wealth."
Job 36:19
Can your wealth benefit you, so that you will not be in distress, or can all the force of your strength help you?
"Your wealth cannot cause you to no longer be in distress, and all the force of your strength cannot help you."
all the force of your strength
"all of your great strength" or "all of your mighty efforts"
Job 36:20

when peoples are cut off in their place
"when people drag others away from their homes" or "when nations will perish"
Job 36:21
you are being tested by suffering
"God is testing you by making you suffer"
Job 36:22
See, God
"You know this already: God"
God is exalted in his power
"God is extremely powerful" or "people exalt God because he is powerful"
who is a teacher like him?
"no one is a teacher like him." or "no one teaches like he does."
Job 36:23
Who has ever instructed him about his way?
"No one has ever instructed him about what he should do."
Who can ever say to him, 'You have committed unrighteousness?'
"No one can ever say to him, 'You have committed unrighteousness.'"
Job 36:25
they see those deeds only from far away
"they do not fully understand them"
Job 36:26
See
"Listen" or "Pay attention to what I am about to tell you"
the number of his years is incalculable
"people cannot know how long he has lived" or "people cannot know his age"
Job 36:27
that he distills as rain from his vapor
"that he turns into rain". Elihu describes how God turns the vapor that he draws up into rain.
Job 36:29
can anyone understand the extensive spread of the clouds and the thunder from his hut?
"no one can understand the extensive spread of the clouds and the thunder from his hut."
the extensive spread of the clouds
"how the clouds spread across the sky"
from his hut
"from the sky, where God lives"
Job 36:30
See, he spreads
"Look carefully and see how he spreads"
and covers the roots of the sea
"but the depths of the sea remain dark" or "and lights up the depths of the sea"
Job 36:32
He fills his hands with the lightning
Possible meanings are: that God holds the lightning bolts in his hands in order to throw them, or that God hides the lightning bolts in his hands until he is ready to use them.
Job 36:33
Its thunder
"The thunder"
hear it is coming
"hear that the storm is coming"

Chapter 37

Job 37:1

General Information

This chapter focuses on the justice of Yahweh, which might not always come in this life. This is a continuation of the previous chapter and the last of Elihu's four statements, and is addressed to Job's friends and then to Job. According to Elihu, instead of being punished for his sins, Job is sinning in the midst of these difficulties.

my heart trembles ... it is moved out of its place

These two phrases emphasize the intensity of his fear.

my heart trembles at this

The word "this" refers to the storm in Job 36:33.

it is moved out of its place

"it moves out of its place" or "it beats violently"

Job 37:2

the noise of his voice, the sound that goes out from his mouth

Elihu speaks of the thunder as if it is God's voice.

Job 37:3

to the edges of the earth

"everywhere in the world"

Job 37:4

A voice roars after it ... the voice of his majesty

"a voice roars after the lightning...his majestic voice"

when his voice is heard

"when people hear his voice"

Job 37:6

and to the rain shower

"and in the same way he says to the rain shower"

Be strong

"Be a strong shower of rain"

Job 37:7

He stops the hand of every man

"He stops every man"

Job 37:9

The storm comes from its chamber in the south and the cold from the scattering winds in the north

Elihu speaks as if the storm has a place where it resides until it comes. In Israel, strong wind storms blow in from the south and cold weather approaches from the north.

Job 37:10

By the breath of God ice is given

"God's breath makes ice"

frozen like metal

"frozen, as hard as metal"

Job 37:11

he weighs down the thick cloud with moisture

"he causes the thick clouds to be full of moisture"

Job 37:12

the earthly world

"the land on which people live" or "the land on which it is possible to live."

Job 37:13

sometimes it happens for correction

"sometimes it happens to correct his people"

sometimes for his land

"sometimes to water the land"

sometimes as acts of covenant faithfulness

"sometimes to act faithfully to his covenant" or "sometimes to be faithful to his people"

Job 37:15

Do you know how God establishes the clouds and makes the lightning bolts to flash in them?

"You cannot understand how God establishes the clouds and makes the lightning bolts to flash in them."

establishes the clouds

"controls the clouds"

Job 37:16

Do you understand the floating of the clouds, the marvelous deeds of God, who is perfect in knowledge?

"You do not understand the floating of the clouds, the marvelous deeds of God, who is perfect in knowledge."

the floating of the clouds

"how the clouds float"

the marvelous deeds of God

"or do you understand the marvelous deeds of God"

Job 37:17

Do you understand how your garments become hot ... from the south?

"You do not understand how your garments become hot ... from the south."

how your garments become hot

"how you sweat in your clothes"

because the wind comes from the south

"because of the hot, dry wind blowing in from the south"

Job 37:18

Can you spread out the sky ... a mirror of cast metal?

"You cannot spread out the sky ... a mirror of cast metal."

as strong as a mirror of cast metal

In biblical days, mirrors were made of metal. Elihu speaks of the sky giving no rain as if it were as hard as solid metal that is melted, poured into a mold, and then hardens as it cools.

Job 37:19

Teach us what we should say to him

Here the words "us" and "we" refer to Elihu, Eliphaz, Bildad, and Zophar, but not to Job. Elihu uses this phrase sarcastically.

because of the darkness of our minds

"because we do not understand"

Job 37:20

Should he be told that I wish to speak with him?

"I cannot have someone tell him that I wish to speak with him."

Would a person wish to be swallowed up?

"No person would want God to destroy him"

Job 37:22

over God is fearsome majesty

"God's majesty causes people to fear"

Job 37:23

we cannot find him

"we cannot approach him" or "we cannot comprehend him"

Job 37:24

those who are wise in their own minds

"those who are wise in their own thinking" or "those who consider themselves to be wise"

Chapter 38

Job 38:1

General Information

Yahweh finally speaks in this chapter and defends his character. Yahweh is far greater than any man. He is the creator of the earth, and his ways will not always be understood by men because their knowledge is always limited. The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem.

Then Yahweh called

"After all that had happened, Yahweh called". This marks the beginning of a new part of the book. See if your language has a way to introduce a new scene.

called to Job

"answered Job" or "responded to Job"

out of a fierce storm

"from a powerful storm"

Job 38:2

Who is this who brings darkness to plans by means of words without knowledge?

"You bring darkness to my plans by means of words without knowledge.". Yahweh emphasizes that Job spoke of things he did not know about.

Who is this who brings

"Who are you to bring"

brings darkness to plans

"obscures my plans" or "confuses my purposes" or "makes plans hard to see"

by means of words without knowledge

"by speaking of things about which you do not know"

words without knowledge

"unknowing words" or "ignorant words"

Job 38:3

gird up your loins like a man

"tie your robe up around your waist like a man" or "get yourself ready for hard work". Men tied up their robes around their waists so that their legs could move more freely as they did heavy work. Job was to prepare for the hard work of answering God.

Job 38:4

General Information:

Yahweh begins to challenge Job with a series of questions that emphasize he created the earth and Job did not.

Where were you when I laid the earth's foundations? Tell me, if you have so much understanding

"Tell me where you were when I laid the foundations of the earth, if you have so much understanding". Yahweh describes creating the earth as though he was building a structure.

if you have so much understanding

"if you understand so much"

Job 38:5

Who determined its dimensions? Tell me, if you know

"Tell me who determined its size, if you know"

Who stretched the measuring line over it?

"Tell me who stretched the measuring line over it.". A rope or cord that people use to make something the right size and shape.

Job 38:6

General Information:

The word "its" refers to the earth. Yahweh uses more questions to emphasize that Job could never understand how great God is. Yahweh continues to challenge Job.

On what were its foundations laid?

"On what did I set its foundations?" or "Tell me on what its foundations were laid."

Who laid its cornerstone

"Tell me who laid its cornerstone"

Job 38:7

when the morning stars ... the sons of God shouted for joy?

"Tell me who laid its cornerstone when the morning stars ... the sons of God shouted for joy.". Yahweh finishes the question that begins with the words "Who laid its cornerstone" in verse 6.

when the morning stars sang together

"sons of God" or "the morning stars" refer to stars in the sky.

the morning stars

"the bright stars that shine in the morning"

sons of God

This refers to angels, heavenly beings. See how you translated this in Job 1:6.

shouted for joy

"shouted because they were full of joy"

Job 38:8

Who shut up the sea ... of the womb

"Tell me who shut up the sea ... of the womb"

shut up the sea with doors

"prevented the water from flooding over the land"

as if it had come out of the womb

Yahweh compares his creation of the sea to childbirth.

Job 38:9

Connecting Statement:

This is the end of the question that begins with the words "Who shut up" in verse 8.

when I made clouds ... and thick darkness its swaddling bands?

"Tell me who shut up ... when I made clouds ... and thick darkness its swaddling bands."

its clothing

"as clothes for the sea"

thick darkness its swaddling bands

"made dark clouds its swaddling bands"

swaddling bands

long pieces of cloth that people use to wrap a baby in after it is born

Job 38:10

I marked out for the sea my boundary

"I made a boundary for the sea"

boundary

Yahweh set a limit beyond which the sea was not allowed to cross.

I placed its bars and doors

"I set up its barriers". Yahweh compares making a

boundary for the sea to containing it with bars and doors.

bars

long pieces of wood or metal that are used to keep a door

shut

Job 38:11

when I said to it

"when I said to the sea." Yahweh speaks to the sea as though it were a person.

You may come this far, but no farther

"You may come as far as this boundary, but no farther" to the pride of your waves

"to the power of your waves" or "to your proud waves" or "to your powerful waves"

Job 38:12

General Information:

Yahweh uses a question to emphasize that he created the light of day and Job did not.

Have you ... to know its place

"You have never ... shaken the wicked out of it." This question expects a negative answer.

given orders to the morning

Yahweh describes the morning as being able to receive orders and know things like a person.

caused the dawn to know its place

"caused the dawn to know where it belongs". The daylight that appears in the morning sky before the sun rises.

Job 38:13

so that it might take hold ... shake the wicked out of it?

"You have never given ... so that it might take hold ... shaken the wicked out of it." This is the end of the question that begins with the words "Have you given" in verse 12 and it expects a negative answer.

take hold of the edges of the earth

"grasp the ends of the earth"

shake the wicked out of it

"shake wicked people out of the earth". The daylight is pictured as causing wicked people to leave like shaking something to remove unwanted things.

Job 38:14

The earth is changed in appearance like clay changes under a seal

At nighttime, people cannot see clearly, but in the morning the light reveals the distinct shape of everything, just like a seal creates distinct images in clay.

all things on it stand out clearly like the folds of a piece of clothing

Here "it" refers to the earth.

Job 38:15

From wicked people their light is taken away

"The morning takes away the 'light' of wicked people" their light

The wicked consider darkness to be their light, because they do their evil deeds in the darkness and they are familiar with the darkness.

their uplifted arm is broken

The raised arm of the wicked represents their power and intention to do evil things, but they stop when the morning light comes.

Job 38:16

General Information:

Yahweh uses five questions to emphasize that he understands the earth and seas but Job does not.

Have you gone to the springs of the sea?

"You have not gone to the sources of the sea."

Have you walked in the lowest parts of the deep?

"You have not walked in the lowest parts of the deep."

the deep

"the deep sea" or "the ocean depths" or "the deep water"

Job 38:17

Have the gates of death been revealed to you

"Has anyone shown the gates of death to you"

the shadow of death

See how you translated this in Job 3:5.

Job 38:18

Have you understood the earth in its expanse?

"You do not understand the earth in its expanse."

the earth in its expanse

"the great broad places of the earth"

if you know it all

"if you know all about these things"

Job 38:19

General Information:

Yahweh uses three questions to emphasize that he understands light and darkness but Job does not. Each of these verses have two parallel phrases.

Where is the way to the resting place of light—as for darkness, where is its place?

"You do not know the way to the resting place of light or the place of darkness."

the resting place of light

"the dwelling of daylight." Light is spoken of as having a resting place from which it comes forth each day.

Job 38:20

Can you lead light and darkness to their places of work? Can you find the way back to their houses for them?

"You cannot lead light and darkness to their places of work, or find the way back to their houses for them.". These questions expect a negative answer.

to their places of work

"to their territory." Light and darkness are spoken of as being led out and back in each day to accomplish Yahweh's purposes.

Job 38:21

Undoubtedly ... so large

"It is obvious that you do not know, because you were not born when I created them, and you are not very old".

Yahweh uses mocking irony to emphasize that Job does not understand light and darkness.

for you were born then

"for you were already born when I created them". The word "then" refers to the time when light was created and separated from darkness.

the number of your days is so large

"you have lived so many years"

Job 38:22

General Information:

Yahweh uses a question to emphasize that he rules over the natural world and Job does not.

storehouses for the snow ... storehouses for the hail

Snow and hail are pictured as being stored by Yahweh to do his will.

hail

balls of ice (usually small) that sometimes fall down from

the sky during a storm

Job 38:23

these things that I have kept ... and war?

"You have never entered the storehouses for the snow, and you have never seen the storehouses for the hail, these things that I have kept ... and war.". The question that began with the words "Have you entered" in verse 22 ends here.

these things that I have kept

The words "these things" refer to the snow and the hail.

Job 38:24

What is the path to where the lightning bolts are distributed or to where the winds are scattered from the east over the earth?

"What is the path to where I distribute the lightning bolts or to where I scatter the winds from the east over the earth?"

the winds are scattered

"the winds are blown"

Job 38:25

General Information:

Yahweh questions Job to emphasize that he causes it to rain and thunder but Job does not.

Who has created the channels for the floods of rain

"Only I have created the channels for the floods of rain"

or who has made a path for the thunder

"and only I have made a path for the thunder"

the floods of rain

"the torrents of rain"

a path for the thunder

"a way for the rumble of thunder to be heard."

Job 38:26

on lands where no person exists, and on the wilderness, in which there is no one

These two phrases have nearly the same meaning.

where no person exists

"where there are no people"

Job 38:27

to satisfy ... sprout with grass?

"I am the one who has created ... of rain, and I am the one who has made ... to satisfy ... sprout with grass.". The question that began with the words "Who has created" in verse 25 ends here.

to satisfy

"so that the rain can satisfy the needs of"

devastated and desolate

"ruined and wasted." These two words emphasize the ruined and empty nature of these regions.

with grass

"the new grass" or "the fresh grass."

make the ground sprout with

"make the ground support new grass"

Job 38:28

Connecting Statement:

Yahweh begins a series of four questions to emphasize to Job that he makes rain, dew, ice, and frost but Job does not. Rain, dew, ice, and frost are spoken of as though they could be born like people are.

Does the rain have a father, or, who fathers the drops of dew?

"Tell me who the rain's father is, and tell me who has become the father of the drops of dew."

fathers the drops of dew

"causes the drops of dew to exist"

Job 38:29

Out of whose womb did the ice come? Who bore the white frost out of the sky?

"Tell me whose womb the ice came out of. Tell me who bore the white frost out of the sky."

ice

"frozen water"

bore

"gave birth to"

the white frost

dew that freezes on the ground on cold, clear nights

Job 38:30

The waters hide themselves and become like stone

The waters are spoken of as being able to hide. During the winter the ice hides the water underneath it.

become like stone

"become hard like stone"

the deep

"the deep sea" or "the ocean depths" or "the deep water"

Job 38:31

Can you fasten chains on the Pleiades, or undo the cords of Orion?

"You cannot fasten chains on the Pleiades, and you cannot undo the cords of Orion."

fasten chains on

"bind chains onto" or "tie the bonds of"

the Pleiades ... Orion

These are the names of constellations. See how you translated them in Job 9:9.

undo the cords of Orion

"loosen the cords that hold Orion"

Job 38:32

Can you lead the constellations ... proper times? Can you guide ... children?

"You cannot lead the constellations ... proper times. You cannot guide ... children."

constellations

groups of stars that seem like they form a particular shape in the sky

to appear at their proper times

"so that they appear at the right time"

the Bear

This is the name of a constellation. Translate as in Job 9:9.

its children

"its cubs"

Job 38:33

Do you know the regulations of the sky? Could you set in place the sky's rule over the earth?

"You do not know the regulations of the sky? You could not set in place the sky's rule over the earth."

Job 38:34

General Information:

Yahweh uses two questions to emphasize to Job that he rules the rain clouds and lightning but Job does not.

Can you raise ... may cover you?

"You cannot raise ... may cover you."

an abundance of rainwater

"an abundant amount of rainwater" or "a flood of waters"

Job 38:35

Can you send out ... you, 'Here we are'?

"You cannot send out you, 'Here we are!'"

Here we are

The lightning bolts are spoken of as servants saying they are ready to follow commands.

Job 38:36

Who has put wisdom in the clouds or has given understanding to the mists?

"I am the one who has put wisdom in the clouds and given understanding to the mists."

has put wisdom in the clouds

"has given wisdom to the clouds"

Job 38:37

Who can pour out the water skins of the sky

"I am the one who can pour out the water skins of the sky." the water skins

These are skins that people sew together so that they can hold water. Yahweh refers to the thick clouds as "waters skins" because they hold much water.

Job 38:38

when the dust runs ... tightly together?

"Only I can pour out ... when the dust runs ... tightly together.". The question that began with the words "Who can pour out" in verse 37 ends here.

when the dust runs into a hard mass

"when the rain molds the dirt into a hard mass"

the clods of earth clump tightly together

"the lumps of soil stick together"

Job 38:39

Can you hunt down a victim for a lioness or satisfy the appetite of her young lion cubs

"You know that you cannot hunt down a victim for a lioness or satisfy the appetite of her young lion cubs"

a victim

"prey." This is an animal that a lion could eat.

lioness

This is a female lion.

appetite

hunger

of her young lion cubs

"of young lions." These are young lions that are old enough to hunt for themselves.

Job 38:40

when they are crouching ... to lie in wait?

"You know that you cannot hunt down ... when they are crouching ... to lie in wait.". The question that began with the words "Can you hunt" in verse 39 ends here.

dens

A "den" is a lair or shelter where lions live.

sheltering in hiding

"hiding in a thicket." Lions hide in thick vegetation when hunting their prey.

to lie in wait

"to lie waiting for a victim"

Job 38:41

Who provides victims ... for lack of food?

"Tell me who provides victims ... for lack of food."

provides victims

"provides food." This refers to animals that ravens look for and can eat.

ravens

large birds with shiny black feathers that feed on dead animals

cry out to God

"cry out for God to give them food"

stagger about

This means to walk around in an unsteady way.

for lack of food

"because they have nothing to eat"

Chapter 39

Job 39:1

General Information:

Yahweh uses four questions to emphasize that he is greater than Job because Yahweh takes care of the wild mountain goats and deer and Job does not. Yahweh is far greater than any man. He is the creator of the earth, and his ways will not always be understood by men because their knowledge is always limited. Since Job cannot understand creation, he cannot truly understand Yahweh.

Do you know at what time ... bear their young?

"Surely you do not know when ... bear their young!"

Can you watch when the deer are having their fawns?

"You are not able to watch to make sure everything goes well when the deer give birth to their fawns!"

are having their fawns

"give birth to their fawns"

Job 39:2

Can you count the months that they gestate?

"You cannot count the months that they are pregnant."

that they gestate

"to complete their pregnancy"

they

The word "they" refers to the goats and the deer.

Do you know the time when they bear their young?

"Of course you do not know when they give birth to their young."

Job 39:3

They crouch down

The word "They" refers to the wild mountain goats and the deer.

then they finish their labor pains

"send out their offspring from their womb"

Job 39:4

the open fields

"the countryside"

do not return to them

"do not come back to their mothers"

Job 39:5

Who sent the wild donkey out free?

"I am the one who sent the wild donkey out free."

the wild donkey ... the swift donkey

These are different names for the same kind of donkey.

Who has untied the bonds of the swift donkey

"I am the one who untied the bonds of the swift donkey"

bonds
ropes, chains, or straps that hold an animal and keep it from running away
Job 39:6
whose home I have made ... in the salt land?
"I am the one who has untied ... whose home I have made in the Arabah, his house in the salt land.". The question that began with the words "Who has untied" in verse 5 ends here.
whose home I have made in the Arabah
"I gave him the Arabah as a place to live". Yahweh describes the donkey as though he were a person that had a house.
the salt land
the land around the Salt Sea that has a lot of salt in it
Job 39:7
He
The word "He" refers to the wild donkey.
laughs in scorn
Yahweh describes the donkey as though he were a person. The donkey laughs because those in the city have to hear loud noise, but he lives in a quiet place.
the driver's
someone who forces an animal to work
Job 39:8
pastures
places where animals can eat plants growing in the field
Job 39:9
Will the wild ox be happy to serve you?
"The wild ox will not be happy to serve you."
the wild ox
Possible meanings are: a type of ox that used to live in the wild or a buffalo that looked like oxen.
be happy
"be willing"
Will he consent to stay by your manger?
"He will not consent to stay by your manger."
consent to stay by your manger
"stay by your manger through the night"
manger
something that holds food so that animals can eat it
Job 39:10
Can you use ropes to hold the wild ox in the furrows?
"You cannot control the wild ox with a rope in order to plow furrows in your fields."
ropes
Farmers would tie ropes to animals' heads or necks in order to lead them.
furrows
These are long channels made in the dirt while plowing. See how you translated this in Job 31:38.
Will he harrow the valleys as he follows after you?
"He will never harrow the valleys as he follows after you."
harrow
to smooth and break up the soil
Job 39:11
Will you trust him because his strength is great?
"You cannot trust him because his strength is great."
trust him
The word "him" refers to the "wild ox."

Will you leave your labor to him to do?
"You will not be able to make him do your labor for you."
leave your labor to him to do
"have him do your hard work for you"
Job 39:12
Will you depend on him ... grain for your threshing floor?
"You will not be able to depend on him ... grain for your threshing floor."
Job 39:13
The wings of the ostrich ... pinions and plumage of love?
"You do not know whether the pinions and plumage of the ostrich represent love when they wave their wings proudly."
ostrich
a very large bird that can run very fast but cannot fly
wave proudly
"move with joy"
pinions
the very long feathers on the wings of birds
plumage
the smaller feathers that cover the body of a bird
of love
"of faithfulness"
Job 39:14
on the earth
"on the ground"
Job 39:15
crush them
The word "them" refers to the eggs.
trample them
"step on them"
Job 39:16
She deals roughly
The word "She" refers to the female ostrich.
her labor
the work that she does when she lays the eggs
might have been in vain
"might have been useless if the chicks die"
Job 39:17
deprived her of wisdom
"made her forget wisdom" or "not given her wisdom"
understanding
See how you translated this in Job 11:6.
Job 39:18
When she runs
"However, when she runs"
she laughs ... its rider
"she laughs ... its rider because she can run faster than the horse"
Job 39:19
Have you given the horse his strength?
"You have never given the horse his strength."
Did you clothe his neck with his flowing mane?
"You cannot clothe his neck with his flowing mane."
clothe his neck with his flowing mane
"made his flowing mane to cover his neck like clothes"
flowing mane
the long hair on the top of the neck of a horse
Job 39:20

Have you ever made him jump like a locust?
 "You are not able to make him jump like a locust."
 a locust
 a large kind of grasshopper that can jump very far and very quickly
 snorting
 a very loud sound that horses make with their nose
 Job 39:21
 He paws
 "He paws with excitement and"
 paws
 "digs at the ground with his hooves"
 to meet the weapons
 "to join in the battle"
 Job 39:22
 He mocks fear
 "He is not afraid at all"
 mocks
 "laughs at"
 dismayed
 discouraged
 does not turn back
 "does not run away"
 Job 39:23
 quiver
 a container that holds arrows
 rattles
 shakes and makes noise
 flank
 the side of a horse
 javelin
 a long stick with a sharp end that people throw at their enemies
 Job 39:24
 He
 The word "He" refers to the horse.
 swallows up ground
 "runs very fast over the ground"
 with fierceness and rage
 The horse is very excited, so he moves quickly and strongly.
 at the sound of the ram's horn
 "when someone blows a ram's horn to announce that a battle has begun"
 he cannot stand in one place
 "he is too excited to stand still"
 Job 39:25
 he says, 'Aha'

Chapter 40

Job 40:1

Connecting Statement:

In seeking to defend his own righteousness, Job accuses Yahweh of being unjust. Yahweh asks a very important question: "Will you condemn me so you may claim you are right?" This is the essence of Job's error. Yahweh states, "He who argues with God, let him answer." Job immediately answers him. This is irony. While Job is forced to acknowledge the power of Yahweh, he does not repent of his former statements. Because of this, Yahweh asks him

The word "Aha" is a sound people make when they discover something. The horse makes a sound because he has discovered the battle.

the thunderous shouts

"he hears the thunderous shouts"

the outcries

"the battle cries." People have special shouts that they use in war to show their great strength and bravery and to scare the enemy.

Job 39:26

Is it by your wisdom ... for the south?

"It is not by your wisdom ... for the south."

stretches out his wings for the south

"flies to the south"

for the south

In the biblical geography, birds fly south during the winter in order to live in warmer climates.

Job 39:27

Is it at your orders ... nest in high places?

"You are not able to command the eagle to mount up and build his nest in high places."

at your orders

"because you tell it to do so"

mounts up

"flies up into the sky"

Job 39:28

a stronghold

The high cliffs are strongholds for eagles because the animals that would want to eat them cannot reach them.

Job 39:29

he searches for victims

Here the word "he" refers to the eagle.

for victims

"for animals that he can kill and eat"

his eyes see them

"he sees them". Here "his eyes" refer to the eagle.

Job 39:30

His young

"After an eagle kills an animal, the baby eagles"

drink up blood

"drink the blood of the animal that he killed"

where killed people are

"where there are dead people." This phrase refers to dead bodies that are lying out in the open.

there he is

"he is there to eat them"

more questions.

Job 40:2

Should anyone who wishes to criticize try to correct the Almighty?

"No one who wants to criticize me should try to argue with me, for I am Almighty God."

He who argues with God, let him answer

"You want to argue with me, so answer me"

Job 40:3

General Information:

Some translations prefer to set apart extended quotations,

prayers, or songs. The ULB and many other English translations set the lines of 40:1-2, 4-5, 7-24, which are extended quotations of Job and Yahweh, farther to the right on the page than the rest of the text.

Job 40:4

See, I am

"You are right when you say that I am" or "Look at me and you will see that I am"

I am insignificant

"I am not important"

how can I answer you?

"I cannot answer you.". Job uses this question to apologize for questioning God.

Job 40:7

gird up your loins like a man

A man who tucks his robe up under his sash or belt is preparing for hard physical work, and Job was to prepare for the hard work of answering God. See how you translated this in Job 38:3.

Job 40:8

Will you actually say that I am unjust?

"I am surprised that you are saying I am unjust." or "You should be sure that you want to say that I am unjust, because that is what you are saying."

Will you condemn me so you may claim that you are in the right?

"You are condemning me so you can claim that you are innocent."

Job 40:9

an arm like God's

"strength like God's strength"

can you thunder with a voice like his?

"you certainly cannot thunder with a voice like God's."

can you thunder with a voice like his

"can you speak with the sound of thunder as he does"

a voice like his

"a voice like his voice"

Job 40:10

clothe yourself in glory and dignity; array yourself in honor and majesty

"make yourself glorious; do something great so people will respect you and honor you; make people think you are a great king"

Job 40:11

Scatter around the excess of your anger

"Be angry because people are proud, and punish them"

bring him low

"take away everything he is proud of"

Job 40:13

their faces

"them"

the hidden place

a euphemism for the place where people's spirits go when they die

Job 40:15

See now, the behemoth

"Listen carefully: the behemoth"

behemoth

a large water animal, possibly the hippopotamus

he eats

the behemoth eats

eats grass like an ox

Both the behemoth and the ox eat grass.

Job 40:16

loins ... belly's muscles

These two phrases refer to the same part of the body.

Job 40:17

like a cedar

Cedar is a very hard wood, and his tail becomes very hard.

Job 40:18

like tubes of bronze

Here, his bones are compared to tubes made of bronze to show how tough this animal is.

like bars of iron

This last comparison describes the strength of this great animal.

Job 40:19

chief of the creatures

"most important of the creatures" or "strongest of the creatures"

the creatures of God. Only God

"of my creatures. Only I, God". Yahweh speaks as if he were another person.

Job 40:20

the hills provide him with food

"food grows on the hills for him"

Job 40:21

lotus plants

flowering plants that float on the water in swampy areas

reeds

tall grasses found in swamps or marshes

Job 40:22

willows of the brook

Willows are large trees that grow in damp ground. If they are unknown in your culture, you can use a general term for trees that grow near water.

Job 40:23

banks

sides of the river

though the Jordan should surge up to his mouth

"even if the flood of the Jordan should come up to his mouth"

Job 40:24

Can anyone capture him with a hook ... snare?

"No one can capture him with a hook or pierce his nose through with a snare."

Chapter 41

Job 41:1

General Information:

God continues speaking, using many rhetorical questions to challenge Job. There are several animals mentioned in this

chapter that do not exist and may never have existed. It may be necessary to leave these names untranslated or to translate their names as adjectives. The ULB and many other English translations set the lines of this chapter,

which is an extended quotation of Yahweh, farther to the right on the page than the rest of the text.

Can you draw out Leviathan with a fishhook?

"You know that you cannot draw out Leviathan with a fishhook." God uses this question to remind Job that Job is not powerful like Leviathan.

draw out

pull out of the water

Or tie up his jaws with a cord?

"Or can you tie up his jaws with a cord?" or "And you know that you cannot tie up his jaws with a cord."

his jaws

Leviathan's jaws

Job 41:2

Can you put a rope into his nose ... with a hook?

"You know that you cannot put a rope into Leviathan's nose ... with a hook."

Job 41:3

Will he make many pleas to you?

"You know that he will not make pleas to you."

he

Leviathan. Other translations refer to crocodile, sea monster or even dragon.

Will he speak soft words to you?

"You know that he will not speak soft words to you."

Job 41:4

Will he make a covenant with you, that you should take him for a servant forever?

"You know that he will not make a covenant with you, that you should take him for a servant forever."

he ... him

The words "he" and "him" refer to Leviathan.

Job 41:5

Will you play with him as you would with a bird?

"You know that you cannot play with him as you would play with a bird."

Will you tie him up for your servant girls?

"You know that you cannot tie him up for your servant girls."

Job 41:6

Will the groups of fishermen bargain for him?

"You know that the groups of fishermen will not bargain for him."

Will they divide him up to trade among the merchants?

"You know that they will not divide him up to trade among the merchants."

Will they divide

"Will the groups of fishermen divide"

Job 41:7

Can you fill his hide with harpoons or his head with fishing spears?

"You cannot pierce his skin with your hunting weapons, nor can you pierce his head with fishing spears."

his

Leviathan's

harpoons

large spears with barbed points that people use to hunt large sea creatures

Job 41:9

See

"Listen" or "Pay attention to what I am about to tell you."

will not anyone be thrown down to the ground just by the sight of him?

"Anyone who looks at him will be so frightened that he will throw himself on the ground."

the sight of him

"by looking at him" or "by seeing him"

Job 41:10

None is so fierce that he dare stir Leviathan up; who, then, is he who can stand before me?

"Since you know that no person is so fierce that he dare stir Leviathan up, you should certainly know that no one can stand before me."

Job 41:11

Who has first given anything to me in order that I should repay him?

"You know that no one has first given anything to me, so there is no one whom I need to repay."

Job 41:12

I will not keep silent concerning ... nor about ... nor about

"I will certainly speak about ... and about ... and about"

concerning Leviathan's legs, nor about the matter of his strength, nor about his graceful form

These are three things about which God will not keep silent.

Job 41:13

Who can strip off his outer garment?

"No one can strip off his outer clothing."

Who can penetrate his double armor?

"No one can penetrate his very thick hide."

Job 41:14

Who can open the doors of his face ... terror?

"No one can pry his jaws apart ... terror."

Job 41:15

shields

The word "shields" is a metaphor for Leviathan's hide. Both shields and Leviathan's hide protect well and deflect arrows and other weapons.

tight together as with a close seal

This means the "shields" are very close to one another and nothing can get between them.

Job 41:17

they cannot be pulled apart

"no one can pull them apart"

Job 41:18

from his snorting

"when he snorts." A snort is a sound like a short snore.

Another possible meaning is "from his sneezing".

his eyes are like the eyelids of the morning dawn

This means that his eyes are red as the morning dawn is red.

Job 41:19

Out of his mouth go burning torches, sparks of fire leap out

"Out of his mouth go burning torches, sparks of fire leap out of his mouth". God expresses the same idea in two different ways in order to emphasize the terrifying appearance of Leviathan. You can make this clear by adding the omitted words.

Job 41:20

nostrils

the two openings of the nose

smoke like a boiling pot

Both the smoke and a boiling pot are very hot.

Job 41:21

kindles coals into flame

"causes coals to catch fire"

Job 41:22

his ... him

The words "his" and "him" refer to Leviathan.

terror dances in front of him

"when people see him coming, they are very afraid"

Job 41:23

they cannot be moved

"no one can move them"

Job 41:24

His heart is as hard as a stone

Possible meanings are: Leviathan's physical chest and the organs inside it are physically hard or Leviathan is not afraid of anything or Leviathan is spoken of as a person who kills without ever being sorry.

a lower millstone

"the hardest of rocks." The lower millstone is the larger and harder of the two rocks used to grind grain.

Job 41:25

the gods

"mighty people" or "very strong people"

Job 41:26

strikes him

strikes Leviathan

Job 41:27

He thinks of iron as if it were straw

"He thinks of weapons made of iron as if they were weapons made of straw."

of bronze as if it were rotten wood

"he thinks of weapons made of bronze as if they were weapons made of rotten wood"

Job 41:28

to him sling stones become chaff

Chaff cannot hurt Leviathan, and sling stones are just as ineffective as chaff.

Job 41:29

Clubs are regarded as straw

"He thinks of clubs as if they were straw"

he laughs at the whirring flight of a spear

The person throwing the spear hopes that the spear will kill Leviathan, but the writer speaks as if Leviathan knows the spear will not kill him and so laughs.

Job 41:30

His ... he ... he

These words refer to Leviathan.

he leaves a spreading trail in the mud as if he were a threshing sledge

Just as a threshing sledge goes over grain on a threshing floor and turns it to powder, so Leviathan's tail leaves a trail in the mud as he wags it when he walks.

Job 41:31

He makes the deep to foam up like a pot of boiling water

"As he passes through the water, he leaves a trail of bubbles behind him, like the bubbling of boiling water in a pot"

he makes the sea like a pot of ointment

The ointment in a pot is cloudy if someone shakes it, and the sea is muddy when Leviathan swims in it.

Job 41:32

one would think the deep had gray hair

This is because the bubbles in his wake are white.

Job 41:33

there is no equal to him

"no other creature is like Leviathan"

Job 41:34

He sees everything that is proud

"He is very, very proud"

he is king over all the sons of pride

"Leviathan has more reason to be proud than anyone else on earth"

Chapter 42

Job 42:1

General Information:

In this chapter Job shows his complete trust in Yahweh, who enacts justice at the end of this book. He punishes Job's friends and restores Job's blessings. Yahweh's blessing was not dependent upon Job's repentance, but upon Yahweh's grace. The ULB and many other English translations set the lines of 42:1-6, which is an extended quotation of Job, farther to the right on the page than the rest of the text.

Job 42:2

I know that you can do all things, that no purpose of yours can be stopped

"I know that you can do all things. I know that no purpose of yours can be stopped"

no purpose of yours can be stopped

"no one can stop any of your plans"

Job 42:3

Who is this

"You said to me, 'Who is this'. The ULB and most modern versions agree that Job is loosely quoting God's own words from Job 38:2. You may decide, as does the UDB, to make it

clear that God asked this question of Job and that Job is now remembering it.

conceals plans

That is, hides or misrepresents God's plans.

Job 42:5

but now my eye sees you

"but now I really understand you"

Job 42:6

despise myself

"I despise the things I said"

despise

intensely dislike

I repent in dust and ashes

Sitting in dust and ashes is a symbolic act showing the person is sorry.

Job 42:7

It came about that

This phrase is used to mark an important event in the story.

If your language has a way for doing this, you could consider using it here.

Eliphaz the Temanite

See how you translated this man's name in Job 2:11.
 My wrath is kindled against you
 "I have become very angry with you"
 Job 42:8
 seven bulls
 "7 bulls"
 so that I may not deal with you after your folly
 "even though you have been very foolish, I will not punish
 you as you deserve"
 Job 42:9
 Bildad the Shuhite
 See how you translated this man's name in Job 2:11.
 Zophar the Naamathite
 See how you translated this man's name in Job 2:11.
 Yahweh accepted Job
 "God accepted Job's prayer for his three friends"
 Job 42:10
 Yahweh reversed his captivity
 "Yahweh restored his riches" or "Yahweh restored his
 wealth"
 Job 42:11
 all who knew him before
 "all the people he had known before"
 Job 42:12

Chapter 1

Psalms 1:1

who does not walk in the advice of the wicked
 "who does not follow the advice of the wicked" or "who
 does not do what wicked people advise"
 stand in the pathway with sinners
 "imitate the behavior of sinful people"
 or sit in the assembly of mockers
 "or join those who mock God" or "or mock God with others
 who mock him"
 Psalms 1:2
 his delight is in the law of Yahweh
 The word "delight" is an abstract noun that can be stated as
 a verb. A person who can "delight ... in the law" is happy
 because the law is good and because one is obeying it.
 Alternate translation: "what makes him truly happy is the
 law of Yahweh" or "what makes him truly happy is to know
 that he is obeying the law of Yahweh"
 Yahweh
 This is the name of God that he revealed to his people in the
 Old Testament. See the translationWord page about Yahweh
 concerning how to translate this.

Psalms 1:3

General Information:

This passage introduces an elaborate image in which a
 righteous person is thought of in terms of a flourishing tree.
 He will be like a tree ... fruit in its season
 In the Bible, people are often spoken of as trees. People who
 delight in Yahweh's law can do all God wants them to do
 just as a tree that is planted by water produces good fruit.
 Alternate translation: "He will be prosperous like a tree ...
 fruit in its season"
 planted by the streams of water
 A tree that is planted by a stream can get enough water to

more than the first
 "more than he blessed the first part of Job's life"
 fourteen thousand sheep
 14,000 sheep
 six thousand camels
 6,000 camels
 one thousand yoke of oxen
 1,000 yoke of oxen
 Job 42:13
 seven sons and three daughters
 7 sons and 3 daughters
 Job 42:14
 Jemimah ... Keziah ... Keren-Happuch
 women's names
 Job 42:15
 no women were found as beautiful as Job's daughters
 "Job's daughters were more beautiful than all the other
 women"
 Job 42:16
 lived 140 years
 "lived 140 years"
 Job 42:17
 being old and full of days
 "a very old man"

be healthy.

that produces its fruit in its season

Healthy trees produce good fruit at the right time.

whose leaves do not wither

If a tree gets enough water, its leaves do not dry out and
 die.

whatever he does will prosper

"He will be successful at whatever he does"

Psalms 1:4

The wicked are not so

How they are not like that can be stated clearly. "The
 wicked are not prosperous" or "The wicked do not prosper"
 but are like the chaff

How they are like chaff can be stated clearly. Alternate
 translation: "but are worthless like the chaff"

Psalms 1:5

will not stand in the judgment

Possible meanings are 1) not standing in the judgment is a
 metonym for being judged by God and having to leave his
 presence. Alternate translation: "will not continue to stay
 before God when he judges them" or "will have to leave
 God's presence when he judges them as guilty" or 2) not
 standing in the judgment is a metaphor for being
 condemned in the judgment. "Alternate translation: "will be
 condemned in the judgment" or "will be condemned when
 God judges them"

in the judgment

The noun judgment can be expressed as a verb. This
 probably refers to the final judgment when God judges all
 people. Alternate translation: "when God judges everyone"
 nor sinners in the assembly of the righteous
 Translators can supply the verb "stand." Alternate
 translation: "neither will sinners stand in the assembly of

the righteous" or "and sinners will not stand in the assembly of the righteous"
nor sinners in the assembly of the righteous
Being accepted by God as righteous is spoken of as standing with the group of righteous people. Alternate translation: "and God will not accept sinners along with the righteous people"
Psalms 1:6
For Yahweh approves of the way of the righteous, but the way of the wicked will perish
These two clauses contrast what happens to righteous people with what happens to wicked people.
the way of the righteous

Chapter 2

Psalms 2:1

are the nations in turmoil
This probably means that the nations were making a noisy and angry commotion.
the nations

This represents either the leaders or the people of the nations.

vain plans

These are probably plots against God and his people.

Psalms 2:2

The kings of the earth take their stand together ... the rulers take counsel together

These two clauses have similar meanings.

take their stand together ... take counsel together

These phrases have similar meanings, implying that the leaders stand together in order to fight against Yahweh and his Messiah. This can be stated explicitly. Alternate translation: "gather to fight ... plan together to revolt"

Psalms 2:3

Let us tear off the shackles ... throw off their chains

The people of other nations speak of Yahweh and the Messiah's rule over them as if it were shackles and chains. Alternate translation: "We should free ourselves from their control; we should not let them rule over us any longer"

Psalms 2:4

He ... the Lord

These phrases refer to Yahweh. Yahweh is often called "the Lord" but the words for "Yahweh" and "the Lord" are different.

sits in the heavens

Here sitting represents ruling. What he sits on can be stated clearly. Alternate translation: "rules in the heavens" or "sits on his throne in heaven"

the Lord mocks them

"the Lord mocks those people." Why he mocks them can be stated clearly. Alternate translation: "The Lord mocks them for their foolish plans"

Psalms 2:5

terrify them in his rage

The abstract noun "rage" can be stated as "furious."

Alternate translation: "he will be furious and terrify them"

greatly frighten

Psalms 2:6

How people live is spoken of as if it were a "way" or "road" that they are walking on. Alternate translation: "how the righteous live"

the way of the wicked will perish

How people live and what they do is spoken of as if it were a "way" or "road" that they walk on. Possible meanings are 1) the way perishing represents the wicked perishing because of how they live. Alternate translation: "The wicked will die because of how they live" or 2) the way perishing is a metaphor for no longer being able to live the way they do. Alternate translation: "the wicked will no longer be able to live the way they live"

I myself

Yahweh is emphasizing that he, and not someone else, has set his king in place.

set my king in place

"appointed my king to rule"

Psalms 2:7

I will announce a decree of Yahweh. He

The person saying this is the king. This can be stated clearly. Alternate translation: "The king says, 'I will announce a decree of Yahweh.' He"

He said to me

"Yahweh said to me"

You are my son! This day I have become your Father

Among many peoples in that part of the world then, men could decide to legally adopt children, who would become their heirs. Here Yahweh adopts a man and makes him king of Israel. Alternate translation: "I make you my son. This day I have become your Father" or "Now you are my son and am your Father"

Psalms 2:8

Connecting Statement:

Yahweh continues speaking to the new king of Israel. the nations for your inheritance ... the ends of the earth for your possession

These phrases express very similar ideas.

the ends of the earth

"the lands that are very far away"

Psalms 2:9

You will break them with an iron rod; like a jar of a potter, you will smash them to pieces

These phrases express very similar ideas.

You will break them with an iron rod

Defeating the nations is spoken of as breaking them, and his power is spoken of as an iron rod. Alternate translation: "You will defeat them completely by your power"

you will smash them to pieces

Destroying nations is spoken of as if they could be smashed like a clay jar. Alternate translation: you will completely destroy them like a clay pot"

a jar of a potter

A potter is a person who makes clay pots and jars. These are fragile and can be broken easily. Alternate translation: "a clay jar" or "a clay pot"

Psalms 2:10

be corrected

This can be stated with an active form. Alternate translation: "listen to this correction" or "take this correction"

judges of the earth

"powerful people who govern the nations on earth"

Psalms 2:11

General Information:

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Psalms 2:12

Kiss the son

People would show their king that they were loyal to him by kissing him, perhaps on the feet. Alternate translation: "Show the son that you are truly loyal to him" or "Bow

down humbly before his son"

you will die in the way

This may refer to dying right there, before the person has a chance to go away. Alternate translation: "you will die immediately"

when his anger burns for just a moment

The king's anger is spoken of as if it were a fire that could burn. Alternate translation: "when he suddenly becomes very angry"

seek refuge in him

Asking the king for protection is spoken of as seeking refuge in him. Alternate translation: "ask the king to protect them"

Chapter 3

Psalms 3:1

A psalm of David

Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.

Yahweh, how many are my enemies!

"Oh Yahweh, I have so many enemies!"

have risen against me

"come against me"

Psalms 3:2

General Information:

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Psalms 3:3

you, Yahweh, are a shield around me

A shield protects a soldier. David speaks as if God were a shield protecting him. Alternate translation: "you, Yahweh, protect me like a shield"

my glory

"you are my glory." By calling God his glory, David says that God is the one who gives him glory. Since David has just spoken about his enemies and God being his protector, he probably meant that God gives him glory by giving him victory over his enemies. Alternate translation: "you are the one who gives me glory" or "you are the one who gives me victory"

the one who lifts up my head

"you are the one who lifts up my head." Giving someone courage is spoken of as lifting up his head. Alternate translation: "the one who encourages me"

Psalms 3:4

I lift up my voice

Using one's voice to cry out is spoken of as lifting up his

voice. Alternate translation: "I cry out"

Psalms 3:5

General Information:

This page has intentionally been left blank.

Psalms 3:6

have set themselves against me on every side

"have surrounded me to destroy me"

Psalms 3:7

Rise up

David speaks of starting to do something as getting up.

Alternate translation: "Take action" or "Do something"

hit all my enemies ... break the teeth of the wicked

These phrases say very similar things. The phrases "my enemies" and "the wicked" refer to the same group of people.

For you will hit all my enemies on the jaw

This was a way of insulting people. David speaks as if Yahweh would come and physically hit his enemies.

Alternate translation: "For you will insult all my enemies like someone hitting them on the jaw"

you will break the teeth of the wicked

Animals attack with their teeth. Breaking their teeth takes away their power to attack. David speaks as if Yahweh would come and physically fight against the wicked.

Alternate translation: "you will make the wicked unable to harm me like someone breaking the teeth of a ferocious animal"

Psalms 3:8

Salvation comes from Yahweh

The abstract noun "salvation" can be expressed with the verb "save." Alternate translation: "Yahweh saves his people"

Chapter 4

Psalms 4:1

For the chief musician

"This is for the director of music to use in worship"

on stringed instruments

"people should play stringed instruments with this song"

Answer me when I call

"Respond to me when I call" or "Help me when I call"

God of my righteousness

"God, who shows that I am righteous"

give me room when I am hemmed in

"rescue me when I am in danger"

Psalms 4:2

General Information:

David sings this part of the song as if he is speaking to his enemies.

You people, how long will you turn my honor into shame?

David uses this question to rebuke his enemies. Alternate translation: "You people continually turn my honor into

shame!"

turn my honor into shame

Shaming him instead of honoring him is spoken of as making his honor become shame. Alternate translation: "shame me instead of honoring me" or "bring me shame when you should be honoring me"

How long will you love what is worthless and seek after lies?

David uses this question to rebuke his enemies. Alternate translation: "You continue to love things that are worthless and seek after lies."

love what is worthless ... seek after lies

These two phrases are very similar in meaning. The lies are worthless. Alternate translation: "love worthless lies"

Psalms 4:3

Yahweh has set apart the faithful ones for himself

"Yahweh chooses godly people for himself"

Psalms 4:4

Tremble in fear

The relationship between "tremble" and "fear" and who people should fear can be stated clearly. Alternate translation: "Fear Yahweh so much that you tremble" or "Stand in awe of Yahweh"

Tremble

shake from fear

Meditate in your heart

The heart represents a person's thoughts. Thinking carefully is spoken of as meditating in one's heart. Alternate translation: "Think carefully"

Psalms 4:5

Offer the sacrifices of righteousness

"Offer the right sacrifices"

put your trust in Yahweh

Here "trust" is spoken of as if it were an object that could be put somewhere. The abstract noun "trust" can be stated as a verb. Alternate translation: "trust in Yahweh" or "trust Yahweh"

Psalms 4:6

Who will show us anything good?

This question is used either to ask for something or to express a wish about something that has not happened.

Alternate translation: "Please show us something good!" or "We wish someone would show us something good!"

Who will show us anything good?

Possible meanings are 1) showing something good represents bringing good things. Alternate translation:

"Who will bring good things to us?" or 2) showing something good represents saying that good things have happened. Alternate translation: "Who will say that anything good has happened?"

lift up the light of your face on us

The writer speaks of Yahweh acting favorably towards them as if Yahweh's face shone a light on them. Alternate translation: "act favorably towards us"

Psalms 4:7

You have given my heart more gladness

The heart represents the person. Alternate translation: "You have given me more gladness"

You have given my heart more gladness than others have

Here "gladness" is spoken of as if it is an object that can be given. The abstract noun "gladness" can be stated as "glad." Alternate translation: "You have made me more glad than others are"

when their grain and new wine abound

"New wine" may represent grapes. Alternate translation: "when they reap plentiful harvests of grain and grapes"

Psalms 4:8

It is in peace that I will lie down and sleep

Peace is spoken of as if it were a place. This can be restated to remove the abstract noun "peace." Alternate translation: "I will be peaceful when I lie down and sleep" or "I will not be afraid of danger when I lie down and sleep"

make me safe and secure

The words "safe" and "secure" mean basically the same thing and emphasize complete safety. Alternate translation: "make me completely safe"

Chapter 5

Psalms 5:1

For the chief musician

"This is for the director of music to use in worship"

with wind instruments

"This song should be accompanied by people who play wind instruments."

Give ear to my words

"Listen to me as I call to you for help"

groanings

low sounds that people make with the voice when they are suffering

Psalms 5:2

General Information:

This page has intentionally been left blank.

Psalms 5:3

in the morning you hear my cry ... in the morning I will bring my petition to you

These two phrases are very similar in meaning.

I will bring my petition to you

"I will make my request" or "I will ask you for what I need" wait expectantly

"wait, expecting you to do what I ask you to do"

Psalms 5:4

General Information:

This page has intentionally been left blank.

Psalms 5:5

General Information:

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Psalms 5:6

Yahweh abhors

Since David is speaking to God in this psalm, this sentence can be stated with the word "you." Alternate translation: "Yahweh, you abhor"

the man of bloodshed and deceit

The phrase "the man" here refers to any person. Alternate translation: "anyone who kills or deceives others"

Psalms 5:7

because of your great covenant faithfulness

The abstract noun "faithfulness" can be translated as an adjective. Alternate translation: "because you are faithful to your covenant"

your house

This refers to God's temple. Alternate translation: "your temple"

Psalms 5:8

lead me in your righteousness

David speaks of righteousness as if it were a path and of teaching as leading. The phrase "your righteousness" means that God is righteous. Alternate translation: "teach me to do what is righteous as you do"

make your path straight before me

David speaks of righteousness as if it were a path. A straight path is easy to see or walk on. Alternate translation: "show me clearly how to live in the right way" or "make it easy for me to do what is right"

Psalms 5:9

General Information:

David talks about his enemies.

For there is no truth in their mouth

Truth being in the mouth represents speaking truthfully.

Alternate translation: "For they never say what is true"

their inward being is wicked

The inward being represents people's thoughts and desires.

Alternate translation: "their thoughts and desires are wicked"

their throat

The throat represents people's speech. Alternate translation: "their speech" or "what they say"

their throat is an open tomb

Their throat is spoken of as if it were an open tomb, ready for dead bodies to put into it. Possible meanings are 1) "they say that they will kill people" or 2) "What they say kills people"

they flatter with their tongue

"they say nice things about people without really meaning it"

their tongue

The tongue represents what people say.

Psalms 5:10

may their schemes be their downfall

"may their schemes cause them to experience disasters" or "may they become less important because of their schemes"

schemes

plans to harm people

downfall

This is something that causes a person to experience disasters or to lose power. Experiencing disaster or becoming less important is spoken of as falling.

Psalms 5:11

may all those who take refuge in you rejoice

God is spoken of as if he were a refuge, a place where people can be protected. Alternate translation: "May all those who go to you for protection rejoice"

those who take refuge in you rejoice ... shout for joy because you defend them

These two clauses express similar thoughts.

take refuge in you

Going to Yahweh for protection is spoken of as taking refuge in him. Alternate translation: "go to you for protection"

those who love your name

God's name represents him. Alternate translation: "those who love you"

Psalms 5:12

you will surround them with favor as with a shield

God's favor is spoken of as if it were a shield. Alternate translation: "you will favor them and protect them as a soldier protects himself with his shield" or "because you are kind to them, you will protect them"

Chapter 6

Psalms 6:1

For the chief musician

"This is for the director of music to use in worship"

on stringed instruments

"people should play stringed instruments with this song"

set to the Sheminith style

This may refer to a style of music.

Psalms 6:2

my bones are shaking

The bones represent the whole body. His body may have been shaking because he was sick or extremely tired.

Alternate translation: "my whole body is shaking"

Psalms 6:3

very troubled

"terrified" or "worried"

how long will this continue?

David uses this question to show that he does not want to continue feeling weak and troubled. Alternate translation: please, do not let this continue!"

Psalms 6:4

Return, Yahweh

David speaks of God being kind to him as God returning to him. Alternate translation: "Yahweh, come back to me" or "Have mercy on me, Yahweh"

Save me because of your covenant faithfulness

The abstract noun "faithfulness" can be translated as an adjective. Alternate translation: "Save me because you are faithful to your covenant"

Psalms 6:5

For in death there is no remembrance of you. In Sheol who will give you thanks?

These two sentences express similar meanings.

For in death there is no remembrance of you

The abstract noun "remembrance" represents praise.

Alternate translation: "For when people die, they no longer praise you"

In Sheol who will give you thanks?

David uses this question to emphasize that no one in Sheol thanks God. Alternate translation: "No one in Sheol will give you thanks!" or "The dead cannot praise you!"

Psalms 6:6

I am weary with my groaning

His groaning represents the pain or distress that he feels.
Alternate translation: "I am very tired because of my pain"
I drench my bed with tears
This is an exaggeration. Alternate translation: "I make my bed wet with my tears" or "I cry in my bed"
bed ... couch
Possible meanings are 1) these are two words for the same thing or 2) the "couch" is the main cushion on the bed or 3) the "bed" is where he sleeps at night and the "couch" is another item of furniture.
I dissolve my couch with my tears
This is an exaggeration. "My couch is very wet because of my tears" or "I cry hard when I am on my couch"
Psalms 6:7
My eyes grow dim
The ability to see is spoken of in terms of the eyes. Alternate translation: "My vision is blurry" or "I cannot see clearly"

Chapter 7

Psalms 7:1

A musical composition of David

"This is a song that David wrote"

take refuge in you!

"go to you for protection!"

Psalms 7:2

they will rip me apart like a lion, tearing me in pieces

David speaks of his enemies attacking him as if they would rip his body apart and tear it in pieces as a lion would.

Alternate translation: "they will violently kill me like a lion ripping apart its victim's body and tearing it in pieces" or "they will violently kill me"

with no one else able to bring me to safety

"and no one else will be able to save me"

Psalms 7:3

General Information:

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Psalms 7:4

General Information:

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Psalms 7:5

my life

The life represents the person. Alternate translation: "me" overtake me

This represents capturing him. Alternate translation: "capture me"

let him trample my life to the ground

Here "my life" represents the writer. Alternate translation: "allow him to destroy me"

lay my honor in the dust

This refers to lying dead and unburied in disgrace.

Psalms 7:6

Arise, Yahweh, in your anger

Arising represents doing something or taking action.

Alternate translation: "Do something in your anger" or "Be angry at my enemies and take action:

stand up against the rage of my enemies

Fighting against people is spoken of as standing up against them. Alternate translation: "fight against the rage of my enemies" or "attack my enemies who rage against me"

from grief

Grief here represents crying. Alternate translation: "from crying" or "because I cry so much"

Psalms 6:8

General Information:

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Psalms 6:9

Yahweh has heard my appeal for mercy ... Yahweh has accepted my prayer

These two lines have very similar meanings.

Yahweh has accepted my prayer

Being willing to do what David has prayed for is spoken of as accepting his prayer. Alternate translation: "Yahweh will respond to my prayer"

Psalms 6:10

General Information:

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the rage of my enemies

Their rage represents their attacks. Alternate translation: "the attacks of my enemies" or "my enemies who attack me"

wake up

Waking up represents starting to do something or take action. Alternate translation: "Take action" or "Do something"

for my sake

"for me" or "to help me"

Psalms 7:7

The peoples are assembled

Here the word "peoples" represents all of the armies that have gathered to attack.

take once more your rightful place over them

Ruling people is spoken of as being over them. Yahweh's rightful place refers either to heaven or to ruling in general. Alternate translation: "Rule over them from heaven" or "Rule over them"

Psalms 7:8

vindicate me

"show them that I am not guilty"

Psalms 7:9

establish the righteous people

"make the righteous people strong" or "make the righteous people prosper"

you who examine hearts and minds

The hearts and minds represent people's desires and thoughts. Alternate translation: "you who know our inner thoughts"

Psalms 7:10

My shield comes from God

The word "shield" represents God's protection.

Psalms 7:11

a God who is indignant each day

Who God is angry with can be stated explicitly. Alternate translation: "a God who is angry with the wicked every day"

Psalms 7:12

God will sharpen his sword and will prepare his bow for battle
In verses 12 and 13, David speaks of God deciding to punish the wicked as if God were a warrior preparing to fight

against them with weapons. Alternate translation: "God will take action against him like a warrior who sharpens his sword and prepares his bow for battle"

Psalms 7:13

General Information:

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Psalms 7:14

one who is pregnant with wickedness ... conceives destructive plans ... gives birth to harmful lies

David speaks of the things that a wicked person does as if the person were pregnant and wickedness was the baby. Alternate translation: "the wicked person. He makes plans to destroy people and produces harmful lies"

Psalms 7:15

Chapter 8

Psalms 8:1

For the chief musician

"This is for the director of music to use in worship"

set to the Gittith style

This may refer to a style of music.

how magnificent is your name in all the earth

"people all over the world know that you are very great"

Psalms 8:2

Out of the mouth of babies and infants you have established praise

"You have given babies and infants the ability to praise you" or "It is babies and infants who truly praise you"

Psalms 8:3

your heavens, the work of your fingers

"the heavens, which you have made"

Psalms 8:4

Of what importance is the human race that you notice them, or mankind that you pay attention to them?

"It is amazing that you think about people and are concerned about them!"

the human race ... mankind

Chapter 9

Psalms 9:1

For the chief musician

"This is for the director of music to use in worship"

set to Muth Labben

This may refer to a style of music.

I will give thanks to Yahweh with my whole heart

"Yahweh, I will give thanks to you with all my heart"

all your marvelous deeds

"all the marvelous things you do" or "all the marvelous things you have done"

Psalms 9:3

turn back

"retreat" or "flee in fear"

Psalms 9:4

you sit on your throne, a righteous judge

"you judge like a king who sits on his throne, and you are righteous"

Psalms 9:5

you have blotted out their name forever and ever

Causing people to be forgotten is spoken of as blotting out their name. Alternate translation: "you have caused them to

General Information:

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Psalms 7:16

His own destructive plans return to his own head, for his violence comes down on his own head

Destruction and violence are spoken of as if they hit a person's head or fall down on it. Alternate translation: "His own destructive plans destroy him, for his violence attacks him" or "When he plans to destroy others, others destroy him; when he attacks others, others attack him"

Psalms 7:17

General Information:

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Both of these phrases refer to people in general.

Psalms 8:5

have crowned them with glory and honor

"have given them glory and honor" or "have caused them to be like kings"

Psalms 8:6

You make him ... under his feet

"you make them ... under their feet." The words "him" and "his" here refer to people.

the works of your hands

"the things that you made"

you have put all things under his feet

"you have given him authority over all things"

Psalms 8:9

how magnificent is your name in all the earth

"your reputation is wonderfully magnificent in all the earth" or "people in all the earth know how magnificent you are"

magnificent

excellent, great

be forgotten as if their name was erased" or "no one will ever remember them again"

Psalms 9:6

The enemy crumbled like ruins

"Our enemies were destroyed"

when you overthrew their cities

"when you destroyed their cities"

All remembrance of them has perished

"No one remembers them at all"

Psalms 9:7

Yahweh remains forever

"Yahweh sits on his throne forever" or "Yahweh rules forever"

he has established his throne for justice

Possible meanings are 1) "He rules in order to judge people" or "He rules over people justly"

Psalms 9:8

He will judge the world with righteousness

"He will judge all the people of the world righteously"

Psalms 9:9

Yahweh also will be a stronghold for the oppressed

"Yahweh will also protect the oppressed" or "Yahweh will also provide safety for those who are oppressed"

Psalms 9:10

Those who know your name

"Those who know you"

do not abandon

"do not forsake" or "do not leave"

Psalms 9:11

who rules in Zion

"who is king in Jerusalem"

tell the nations

Here "the nations" represents the people of the nations.

Psalms 9:12

For the God who avenges bloodshed remembers

"For the God who avenges bloodshed remembers those who were killed" or "For God remembers those who were killed and he punishes the killers"

he does not forget the cry

"He does not ignore the cry"

Psalms 9:13

see my affliction by those who hate me

"see how those who hate me oppress me" or "see how badly my enemies treat me"

you who can snatch me from the gates of death

"you who can rescue me from death" or "you who can keep me from dying"

Psalms 9:15

The nations have sunk down into the pit that they made

"The nations are like people who dig a pit for others and then fall into it"

their feet are caught in the net that they hid

"they are like people who hide a net and get trapped in it"

Psalms 9:16

the wicked is ensnared by his own actions

"when a wicked person tries to harm other people, his actions will end up harming him"

is ensnared

"is trapped"

Psalms 9:17

turned back

"rejected"

all the nations that forget God

This refers to "the wicked."

Psalms 9:18

For the needy will not always be forgotten

"God will not always forget the needy" or "God will remember the needy"

nor will the hope of the oppressed be forever dashed

"and the oppressed will not hope forever without results"

or "and someday what the oppressed hope for will happen"

Psalms 9:19

Arise

"Do something" or "Take action"

man

people

be judged

"be punished"

may the nations be judged in your sight

"judge the nations in your presence" or "take the nations into your presence and punish them"

Chapter 10

Psalms 10:1

Why, Yahweh, do you stand far off? Why do you hide yourself in times of trouble?

"Yahweh, it seems as though you are far away from me and you hide from me whenever I am in trouble"

Psalms 10:2

schemes

evil plans

Psalms 10:3

his deepest desires

"the things that he wants very much to do"

the greedy

"greedy people"

Psalms 10:4

The wicked

"the wicked person"

in the haughtiness of his face

"has an arrogant attitude and" or "is proud and"

does not seek God

"does not ask God for help" or "does not think about God"

Psalms 10:5

He is secure at all times

"He is safe at all times." He is not really safe, but he thinks that he is.

your righteous decrees are too high for him

"he cannot understand your righteous decrees"

he snorts at all his enemies

"he thinks that all his enemies are weak and worthless" or "he sneers at all his enemies"

he snorts

This means that he blows air out noisily through his nose.

Psalms 10:6

He says

"The wicked man says"

throughout all generations

This probably simply means "forever."

I will not meet adversity

"I will not have any troubles"

Psalms 10:7

His mouth is full of curses and lies and oppression

"He always curses people, tells lies, and threatens to harm people"

under his tongue are mischief and evil

"what he says injures and destroys people" or "he speaks words that threaten and hurt people"

Psalms 10:8

He waits in ambush

The word "he" refers to the wicked man.

Psalms 10:9

He lurks in secret like a lion in the thicket

"He hides while he waits for the weak to walk near him, the same way a lion quietly waits in the bush for the animal it wants to attack"

He catches the oppressed when he pulls in his net

"He catches the oppressed like a hunter that catches an animal in a net and drags it away"

Psalms 10:10

they fall into his strong nets

"his victims are caught by his plans like animals that fall into a hunter's strong nets"

Psalms 10:11

He says

The word "He" refers to the wicked person, and to wicked people in general.

God has forgotten

"God does not pay attention" or "God does not care about what I do"

he covers his face

"God refuses to see what is happening"

he will never see it

"he will never see what I am doing" or "he does not care what I am doing" or "he will never punish me for what I am doing"

Psalms 10:12

Arise

"Do something"

Lift up your hand

"Hit him hard" or "Punish the wicked person"

Psalms 10:13

Chapter 11

Psalms 11:1

For the chief musician

"This is for the director of music to use in worship."

take refuge in Yahweh

"go to Yahweh for protection"

how will you say to me, "Flee like a bird to the mountain"?

"So do not ask me to run away!"

Psalms 11:2

For see! The wicked prepare their bows. They make ready their arrows on the strings to shoot in the darkness at the upright in heart

"Look! the wicked are preparing to attack upright people"

upright in heart

Here "upright in heart" refers to godly or righteous people.

Psalms 11:3

For if the foundations are ruined, what can the righteous do?

"Righteous people cannot do anything when evil people are not punished when they disobey the laws!"

Chapter 12

Psalms 12:1

For the chief musician

"This is for the director of music to use in worship"

set to the Sheminith

This may refer to a style of music.

Help, Yahweh

"Yahweh, come to my aid"

those who have integrity have vanished

"faithful people have all vanished"

Psalms 12:2

everyone speaks with flattering lips and a double heart

"everyone speaks with flattering words and deception" or

"everyone praises people falsely and tells lies"

Why does the wicked man reject God and say ... "You will not hold me accountable"?

"Wicked people are always rejecting God and saying ... 'You will not hold me accountable.'"

You will not hold me accountable

"You will not punish me"

Psalms 10:15

Break the arm of the wicked and evil man

"Destroy the power of the wicked and evil man" or "Make the wicked and evil man weak"

Make him account for his evil deeds

"Punish him for the evil things he has done"

Psalms 10:16

the nations are driven out of his land

"Yahweh forces the people of other nations to leave his land"

Psalms 10:17

you have heard the needs of the oppressed

"when oppressed people cried out to you, you listened to them tell you what they need"

you strengthen their heart

"you encourage them" or "you make them confident"

Psalms 10:18

no man ... will cause terror again

"no one ... will cause people to be afraid again"

Psalms 11:4

his eyes watch, his eyes examine the children of mankind

"He examines all that humanity does"

Psalms 11:5

Yahweh examines

"Yahweh watches carefully"

do violence

"hurt others"

Psalms 11:6

He rains burning coals and sulfur upon the wicked; a scorching wind will be their portion from his cup!

"He punishes the wicked; there will be no relief for them!"

sulfur

burning sulphur

Psalms 11:7

see his face

"be in his presence"

Psalms 12:3

cut off all flattering lips

"stop all those who flatter others"

every tongue declaring great things

"every person who boasts"

Psalms 12:4

With our tongues we will prevail

"We will prevail because of what we say"

we will prevail

"we will succeed" or "we will win" or "we will be victorious"

When our lips speak

"When we speak"

who can be master over us?

"no one can rule over us!"

Psalms 12:5

groans

These are deep sounds that people make because of pain or some strong emotion.

I will arise," says Yahweh

This means Yahweh will do something to help the people.

Psalms 12:6

like silver purified in a furnace on the earth, refined seven times

Chapter 13

Psalms 13:1

For the chief musician

"This is for the director of music to use in worship."

How long, Yahweh, will you forget me? Forever?

"Yahweh, it seems that you have forgotten about me and will never remember me!"

How long ... face from me?

"It seems like you are hiding from me!"

Psalms 13:2

How long will my enemy triumph over me?

"Surely my enemies will not always defeat me!"

Psalms 13:3

Look at me and answer me

"Give me your attention and listen to me"

Give light to my eyes

"Make me strong again"

Chapter 14

Psalms 14:1

For the chief musician

"This is for the director of music to use in worship."

A fool says in his heart

"A foolish person says to himself"

They are corrupt

The word "they" refers to all foolish human beings who say there is no God.

Psalms 14:2

children of mankind

This phrase refers to all humans.

who seek after him

"who desire to know him"

Psalms 14:3

They have all turned away

"They have all turned away from Yahweh"

Psalms 14:4

Do they not know anything ... who do not call on Yahweh?

"They act as if they do not know anything ... who do not call on Yahweh. But they know what they are doing!"

those who eat up my people

This refers to those who do evil things and destroy God's

Chapter 15

Psalms 15:1

Who may live on your holy hill?

"Who may live in your holy place?"

Psalms 15:2

speaks truth from his heart

"speaks honestly"

Psalms 15:3

"they are without any imperfection"

Psalms 12:7

You keep them

"You keep the righteous people safe"

Psalms 12:8

walk on every side

"surround us"

when evil is exalted among the children of mankind

"when people everywhere are praising evil"

or I will sleep in death

To "sleep in death" means to die.

Psalms 13:4

Do not let my enemy say ... so that my enemy may not say

"Do not let my enemy say about me ... so that my enemy may not say about me"

when I am brought down

"when I fall" or "when they defeat me"

Psalms 13:5

I have trusted in your covenant faithfulness

"I have trusted that you are faithful to your covenant" or "I have trusted you because you are faithful to your covenant"

my heart rejoices in your salvation

"I will rejoice because you have rescued me"

people as if they were eating food.

Psalms 14:5

They tremble

The word "they" refers to those who do evil things.

God is with the righteous generation

"God helps those who act righteously" or "God helps those who do the right things"

Psalms 14:6

You want

The word "you" here refers to the wicked people.

to humiliate the poor person

"to make the person who is poor feel ashamed"

Yahweh is his refuge

"Yahweh is like a shelter of protection to him"

Psalms 14:7

Oh, that the salvation of Israel would come from Zion!

"Oh, that Yahweh would come from Zion and save Israel!" or "I wish that Yahweh would come from Zion and rescue his people Israel!"

then Jacob will rejoice and Israel will be glad

"then all the people of Israel will rejoice greatly"

He does not slander with his tongue

"He does not slander people with his speech" or "He does not say evil things about innocent people"

harm

hurt

Psalms 15:4

The abhorrent is despised in his eyes, but he honors those who fear

Yahweh
"Righteous people hate those who have rejected God, but
they honor those who respect God"

Chapter 16

Psalms 16:1

take refuge in you
"go to you for protection"

Psalms 16:3

the holy people who are on the earth
"your people who live in this land"

Psalms 16:4

Their troubles will be ... gods
"The troubles of those who seek other gods will increase"
pour out ... blood to their gods
"pour out blood as a sacrifice to their gods"
or lift up their names with my lips
"or praise them with my words" or "and I will not praise
their gods"

Psalms 16:5

my cup
"the one who blesses me"
You hold onto my lot
"You determine my future" or "You control what will
happen to me"

Psalms 16:6

Chapter 17

Psalms 17:1

Give ear to my prayer from lips without deceit
"Listen to my prayer for I speak without deceit"

Psalms 17:2

Let my vindication come from your presence
"Let my vindication come from you" or "Declare that I am
innocent"

let your eyes see what is right!
"please see what is right" or "do what is right"

Psalms 17:3

If you test my heart, if you come to me in the night
"If you examine my thoughts in the night"

my mouth will not transgress

"I will not tell lies or sin with my words"

Psalms 17:4

it is at the word of your lips that I have kept myself from the ways of the
lawless

"it is by obeying your instruction that I have kept myself
from doing the things that lawless people do" or "your
instruction has caused me to avoid doing wicked things"

Psalms 17:5

my feet have not slipped
"I am determined to follow your ways"

Psalms 17:6

turn your ear to me ... listen when I speak
"pay attention to me ... listen when I speak"

Psalms 17:7

Show your covenant faithfulness in a wonderful way
"Show in a wonderful way that you are faithful to your
covenant"
your right hand

Psalms 15:5

will never be shaken
"will live in safety"

Measuring lines ... in pleasant places

"You have measured off land for me in pleasant places" or
"You have given me land in pleasant places" or "You bless
me like one who gives land in pleasant places"

surely a beautiful inheritance is mine

"I am delighted with all the things that he has given me"

Psalms 16:8

I set Yahweh before me at all times

"I always remember that Yahweh is with me"

so I will not be shaken from his right hand

"nothing will take me away from his side"

Psalms 16:9

my glory is rejoicing

"I am rejoicing"

Psalms 16:11

abundant joy

"great joy" or "a large amount of joy"

joy resides in your presence

The writer speaks of "joy" as if it were a person.

in your right hand

"when I am near you"

"your mighty power"

take refuge in you

"go to you for protection"

Psalms 17:8

Protect me like the apple of your eye

"Protect me as you would something most valuable and
precious"

hide me under the shadow of your wings

"Keep me safe as a mother bird protects her babies by
gathering them under her wing"

Psalms 17:10

their mouths speak with pride

"they speak with pride" or "they are always boasting"

Psalms 17:11

They have surrounded my steps

"My enemies have surrounded me"

Psalms 17:12

They are like a lion ... like a young lion

The writer feels pursued the way a lion hunts its prey

Psalms 17:13

by your sword

"by having them die in war" or "by killing them in battle"

Psalms 17:14

You will fill the bellies ... with riches

Here "fill the bellies ... with riches" is a metaphor for giving
them many valuable things. Possible meanings are 1) "You
will give many riches to the people you love" or 2) "you will
give the men of this world many riches"

Psalms 17:15

I will see your face in righteousness

Here "face" represents Yahweh in all of his being. David is

confident he will see Yahweh. Alternate translation:
"because I act in the right way, I will be with you one day"
I will be satisfied, when I awake, with a sight of you
David believes that after he dies, he will be with Yahweh.

Chapter 18

Psalms 18:1

For the chief musician

"This is for the director of music to use in worship."

A psalm of David

Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.

he sang to Yahweh the words of this song on the day that Yahweh rescued him

"he sang this song to Yahweh after Yahweh had rescued him"

from the hand of Saul

"from Saul's power"

Psalms 18:2

Yahweh is my rock

David speaks of Yahweh as if he were a rock. The word "rock" is a picture of a safe place.

take refuge in him

"go to him for protection"

my shield, the horn of my salvation, and my stronghold

David speaks of Yahweh as if he were a "shield," "the horn" of his salvation, and his "stronghold."

Psalms 18:3

I will be saved from my enemies

"I will be rescued from my enemies"

Psalms 18:4

The cords of death surrounded me

"I was about to be killed"

rushing waters of worthlessness

"I felt completely helpless"

Psalms 18:5

The cords of Sheol surrounded me; the snares of death trapped me

"I felt trapped and thought I was going to die"

Psalms 18:6

In my distress

"In my great need" or "In my despair"

my cry for help went into his presence

"I prayed to him"

it went into his ears

"he heard my appeal"

Psalms 18:7

Then the earth ... shaken because God was angry

"God was so angry that it was as if the earth ... shaken"

the earth shook and trembled

"the land moved back and forth" or "the ground moved up and down" or "there was a violent earthquake"

the foundations of the mountains also trembled and were shaken

"the foundations of the mountains also trembled and shook"

Psalms 18:8

Smoke went up from out of his nostrils ... Coals were kindled by it

David speaks of Yahweh as if he were breathing fire. This is a picture of how angry God was.

This can be made clear in the translation. Alternate translation: "After I die, I will be happy to wake up in your presence"

blazing fire came out of his mouth. Coals were kindled by it

"blazing fire came out of his mouth and kindled coals"

Psalms 18:9

He opened

The word "He" refers to Yahweh.

thick darkness was under his feet

"thick darkness was beneath him"

Psalms 18:10

wings of the wind

Here the Psalmist speaks of the wind as if it had wings like an angel.

Psalms 18:11

He made darkness ... him

Here the words "He" and "him" refer to Yahweh.

He made darkness a tent

"He made darkness a covering" or "He made darkness a hiding place"

heavy rainclouds

"clouds heavy with rain" or "thick, dark rainclouds"

Psalms 18:12

Hailstones

stones made of ice

Psalms 18:13

Yahweh thundered in the heavens

Yahweh's voice sounded like thunder.

the Most High

"the Most High" refers to Yahweh.

Psalms 18:14

He shot his arrows and scattered his enemies

Here lighting strikes are being spoken of as if they were arrows

dispersed them

"sent them in different directions"

Psalms 18:15

Then the water channels appeared; the foundations of the world were laid bare

"Then the water channels appeared and the bottom of the ocean became visible; you exposed the foundations of the world"

at the blast of the breath of your nostrils

The wind is spoken of here as if it came as a mighty blast from God's nostrils.

Psalms 18:16

He reached down ... he took hold ... He pulled me

The word "He" in these verses refers to Yahweh.

surging water

Here the Psalmist speaks of the dangers of his enemies as if they were huge waves or forceful waters, from which Yahweh has rescued him.

Psalms 18:18

They came against me

Here "They" refers to the strong enemies in verse 17.

They came against me on the day of my distress but Yahweh was my

support
"Strong enemies attacked me on a day when I was
distressed, but Yahweh protected me"
Psalms 18:20
my hands were clean
Here having clean hands represents being innocent of
wrongdoing. Alternate translation: "I was innocent" or "my
actions were right"
Psalms 18:21
I have kept the ways of Yahweh
The laws of Yahweh are spoken of as if they were the paths
on which one should walk. Alternate translation: "I have
obeyed Yahweh's laws"
Psalms 18:22
have been before me
"have guided me" or "I have remembered"
Psalms 18:23
innocent before him
"innocent according to him"
I have kept myself from iniquity
"I have not sinned"
Psalms 18:24
my hands were clean
"I was innocent" or "my actions were right"
before his eyes
"before him" or "according to him"
Psalms 18:25
you show yourself to be faithful
"you show that you are faithful" or "you are faithful"
you show yourself to be blameless
"you show that you are blameless" or "you are blameless"
Psalms 18:26
you show yourself to be pure
"you show that you are pure" or "you are pure"
but to one who is perverse, you show yourself to be shrewd
The perverse person might think that he is wise and can sin
without being punished, but God is wiser and will do to the
perverse person what that person deserves.
Psalms 18:27
you abase
"you humiliate"
with proud, uplifted eyes
"who are proud"
Psalms 18:29
For by you I can run over a barricade
"For with your help I can run past anything that is in my
way"
Psalms 18:30
He is a shield to everyone who takes refuge in him
"You, Yahweh, protect like a shield everyone who takes
refuge in you"
Psalms 18:31
For who is God except Yahweh? Who is a rock except our God?
"Only Yahweh is God! Only our God is a rock!"
Psalms 18:32
places the blameless person on his path
"causes the blameless person to live a righteous life"
Psalms 18:33
makes my feet swift

"makes me run very fast"
like a deer and places me on the heights
The deer is especially quick and stable in the mountains.
Psalms 18:34
He trains my hands
"He trains me"
my arms
"me"
Psalms 18:35
the shield of your salvation
"your protection and saved me"
Your right hand has supported me
"Your power has supported me" or "You have supported me
by your power"
your favor has made me great
"You have made me great according to your favor" or "By
your kindness, you have made me great"
Psalms 18:36
a wide place for my feet beneath me
"a safe place for me"
my feet have not slipped
"I have not slipped" or "I am doing well"
Psalms 18:38
I smashed them
"I crushed them" or "I broke them to pieces"
unable to rise
"unable to stand"
they have fallen under my feet
"I have defeated all of them"
Psalms 18:39
you put under me
"you defeat for me"
those who rise up against me
"those who are my enemies"
Psalms 18:40
You gave me the back of my enemies' necks
"You gave me victory over my enemies"
I annihilated those who hated me
"I defeated those who hated me" or "I destroyed completely
those who hated me"
Psalms 18:41
but he did not answer them
"but he did not help them"
Psalms 18:43
disputes
disagreements, arguments
have made me head over nations
"appointed me to be the ruler over many nations"
Psalms 18:44
foreigners were forced to bow
"God forced foreigners to bow"
Psalms 18:45
foreigners came trembling
"foreigners came shaking, showing that they were very
afraid"
Psalms 18:46
may my rock be praised
"he is my rock and he should be praised" or "may people
praise my rock"

May the God of my salvation be exalted
"May people exalt the God who rescued me"
Psalms 18:47
the God who executes vengeance for me
"the God who punishes people for the evil things they have done to me"
Psalms 18:48
I am set free
"God has set me free"
you lifted me above
"you put me in a safe place high above"
who rose against me
"who attacked me" or "who rebelled against me"
violent men
"cruel men" or "savage men"

Chapter 19

Psalms 19:1
For the chief musician
"This is for the director of music to use in worship."
The heavens declare
"The heavens show" or "The heavens look like they declare"
the skies make known the work of his hands
"people can learn from looking at the skies that God has created them"
Psalms 19:2
speech pours out
"creation is like a person speaking to everyone"
Psalms 19:3
There is no speech or spoken words; their voice is not heard
"There is no real speech or spoken words; no one hears an actual voice with their ears"
Psalms 19:4
General Information:
David has just said that creation shows God's glory.
their words ... their speech
This refers to the unspoken "words" of creation that show God's glory.

He has pitched a tent for the sun

"He created a place for the sun"
among them
The word "them" probably refers to the heavens.
Psalms 19:5
The sun is like a bridegroom coming out of his chamber
"The sun is like a bridegroom walking joyfully toward his bride"
like a strong man who rejoices when he runs his race
This compares the sun to an athlete to emphasize the strength and brightness of the sun.
Psalms 19:6
horizon
the line where the earth and the sky meet
to the other
"to the other horizon"
nothing escapes its heat
"everything feels its heat"
Psalms 19:7
restoring the soul
"making a person strong again"

Psalms 18:49
among the nations
"so all the nations will hear about it"
to your name
Here "name" represents God himself. Alternate translation: "in honor of your name" or "to you"
Psalms 18:50
victory to his king
By using the words "his king," David is referring to himself as king.
he shows his covenant loyalty to his anointed one ... to his descendants forever
"he faithfully loves me as he promised in his covenant, and he will love my descendants forever"

the simple
"those who have no experience" or "those who have not learned"
Psalms 19:8
the heart
"a person"
are right
"are true" or "are correct"
bringing light to the eyes
Possible meanings are 1) "bringing understanding to a person" or 2) "making a person healthy again"
Psalms 19:9
altogether right
"completely right"
Psalms 19:10
They are of greater value than gold ... they are sweeter than honey
"If you could buy them, they would be of greater value than gold ... if you could taste them, they would be sweeter than honey"
Psalms 19:11
Yes
"Moreover"
by them your servant is warned
"they warn your servant" or "they are a warning for your servant"
by them ... in obeying them
The word "them" refers to Yahweh's righteous decrees.
your servant is warned
"I am warned"
Psalms 19:12
Who can discern all his own errors?
"No one can be aware of his own errors!"
from hidden faults
"from secret mistakes I have made"
Psalms 19:13
Keep your servant also from
"Also, protect your servant from doing" or "Also, make sure that I do not commit"
let them not rule over me
"do not let my sins become like a king who rules over me"
innocent from many transgressions
"innocent of rebelling against you" or "innocent of

committing many sins"

Psalms 19:14

the words of my mouth and the meditation of my heart

"the things I say and the things I think about"

be acceptable in your sight

"receive approval in your sight" or "be pleasing to you"

Yahweh, my rock

"Yahweh, you are like my rock"

Chapter 20

Psalms 20:1

For the chief musician

"This is for the director of music to use in worship"

help you

The word "you" in this Psalm is singular and refers to the king.

in the day of trouble

"in times of trouble" or "when you are in trouble"

may the name of the God of Jacob protect you

"may the God of Jacob protect you"

Psalms 20:2

send help from the holy place

"may Yahweh help you from his holy place"

holy place ... Zion

Both of these refer to God's temple in Jerusalem.

Psalms 20:3

May Yahweh call to mind

"May he remember"

Psalms 20:4

May he grant

"May he give"

your heart's desire

"what you desire" or "what you want"

fulfill all your plans

"may he help you to accomplish everything that you plan to do"

Psalms 20:5

we will rejoice in your victory

Here "we" refers to the people. They will rejoice in the king's victory.

in the name of our God

"in honor of our God" or "for the reputation of our God"

Psalms 20:6

Now

This word is used here to mark a break in the psalm. It transitions from the people speaking to the king speaking.

I know

The word "I" probably refers to the king who is speaking in this section.

his anointed one ... answer him

"me, his anointed one ... answer me"

from his holy heaven

God dwells in heaven as well as in the temple in Jerusalem.

with the saving strength of his right hand

"with his great strength he will rescue him"

Psalms 20:7

Some trust in chariots and others in horses

Here "chariots" and "horses" represent a king's army.

we trust in the name of Yahweh our God

"we trust in Yahweh our God because of who he is"

Psalms 20:8

we will rise

Here "we" refers to the writer and the readers.

They will be brought down and fall

"God will bring them down and make them fall"

we will rise and stand upright

"we will get up and stand up straight." Both of these stand for victory in battle.

Psalms 20:9

Yahweh, rescue the king

Possible interpretations are 1) the people ask God to protect the king or 2) the king continues to speak about himself in the third person.

the king; help us when we call

"King, help us when we call you"

Chapter 21

Psalms 21:1

For the chief musician

"This is for the director of music to use in worship."

in your strength, Yahweh

"because you, Yahweh, have made him strong enough to defeat his enemies"

in the salvation you provide

"because you have saved him from his enemies"

Psalms 21:2

his heart's desire

"his desire" or "what he wished for"

have not held back

"have not refused him" or "you have given him"

the request of his lips

"his request" or "what he requested of you"

Psalms 21:3

you bring him rich blessings

"you bless him greatly" or "you give him many good things"

you placed on his head a crown of purest gold

To place a crown on a person's head is a symbol of making him a king.

Psalms 21:4

He asked you for life; you gave it to him

"He asked that you cause him to live for a long time; you caused it to happen"

the length of his days forever and ever

"a long life that lasts forever"

Psalms 21:5

His glory

"The king's honor" or "The king's fame"

you have bestowed on him splendor and majesty

"you have made him wealthy and powerful"

Psalms 21:6

you grant him

"you allow him to have" or "you agree to give him"

lasting blessings

"a blessings that will last" or "a blessings that will stay"
the joy of your presence
"the joy of being in your presence" or "the joy that comes from you being near to you"

Psalms 21:7

through the covenant faithfulness of the Most High
"because the Most High is faithful to his covenant"

he will not be moved

"no one will remove him as king"

Psalms 21:8

Your hand will seize

"Your power will seize" or "You will powerfully seize"

your right hand will seize those who hate you

God will give the king the power to stop his enemies.

Psalms 21:9

At the time of your anger

"When you are angry and begin to act"

Yahweh will consume them in his wrath, and the fire will devour them

Yahweh completely destroying his enemies is spoken of as

if his wrath is a fire that completely burns up his enemies.

Psalms 21:10

You will destroy

The word "you" refers to either 1) God or 2) the king.

from the earth ... from among the human race

none of their enemies will survive.

Psalms 21:11

they intended

"they planned." The word "they" refers to the enemies of God and the king.

evil against you

"to do evil things to you"

they conceived a plot

"they made a plan" or "they created a scheme"

Psalms 21:12

you will turn them back

This is a way of saying that God and the king will defeat

their enemies in battle.

Psalms 21:13

Be exalted, Yahweh, in your strength

Possible meanings are 1) "Yahweh, show us that you are

very strong" or 2) "Yahweh, because you are strong we will

exalt you"

we will sing and praise your power

"with singing we will praise you because you are powerful"

Chapter 22

Psalm 22 General Notes

Type of psalm

Psalm 22 is a messianic psalm. It contains references to events during the crucifixion of Christ. It is also a psalm of individual lament and praise.

Special concepts in this chapter

Messiah

Christ was despised and taunted by his enemies; but finally people all over the earth will bow down to him.

New Testament usage

This psalm is quoted in different places in the New Testament. Verse 1a is cited in Matthew 27:46 and Mark 15:34 as the words of Christ on the cross. Many of the events in the narratives of the crucifixion are mentioned in this psalm.

Psalms 22:1

For the chief musician

"This is for the director of music to use in worship"

The rhythm of the deer

This may refer to a style of music.

My God, my God

The writer repeats "My God" to emphasize that he is desperate for God to hear him.

my God, why have you abandoned me?

"my God, I feel like you have abandoned me!"

you abandoned me

"you left me all alone"

Why are you so far from saving me and far from the words of my anguish?

"You are far from saving me and far from the words of my anguish!"

Psalms 22:2

I am not silent

"I still speak"

Psalms 22:3

you sit as king with the praises of Israel

"you are king and the people of Israel praise you"

Psalms 22:5

were not disappointed

"you did not disappoint them" or "you did not fail them" or

"you saved them" or "you did for them what they needed

you to do"

Psalms 22:6

I am a worm and not a man

"But it is like I am a worm and not a man"

disgrace to humanity and despised by the people

"everyone thinks I am worthless and the people hate me"

Psalms 22:7

taunt me; they mock me; they shake their heads at me

These three phrases share similar meanings and emphasize

how much people disrespect him.

Psalms 22:8

Let him rescue him

"Let Yahweh rescue him"

for he delights in him

Possible meanings are 1) "for Yahweh delights in him" or 2)

"for he delights in Yahweh"

Psalms 22:9

For you

The writer uses the word "For" to begin explaining why he

is confused and asking God why he is not coming to help.

you brought me from the womb
 This is a way of saying "you caused me to be born."
 when I was on my mother's breasts
 "even from the time that I drank milk from my mother's
 breasts"
 Psalms 22:10
 I have been thrown on you from the womb
 "It was as though you had adopted me right when I was
 born"
 you are my God
 "you, God, have taken care of me"
 Psalms 22:11
 Do not be far away from me
 "Come close to me"
 for trouble is near
 "for my enemies are near me"
 there is no one to help
 "there is no helper"
 Psalms 22:12
 Many bulls surround me; strong bulls of Bashan surround me
 "I have many enemies and they are like bulls that surround
 me; they are like strong bulls from Bashan that surround
 me"
 Psalms 22:13
 They open their mouths wide against me
 The writer speaks about his enemies as if they were lions
 with the mouths open ready to eat him. His enemies may
 be speaking lies to discredit him. Or they may be
 threatening him and attacking him.
 Psalms 22:14
 I am being poured out like water
 "It is like someone is pouring me out like water"
 all my bones are dislocated
 "all my bones are out of place." It is possible the writer is in
 some kind of physical pain. Or he may be speaking of his
 emotional pain as if it were physical pain.
 My heart is like wax ... inner parts
 The writer speaks about no longer having courage as if his
 heart melted like wax.
 wax
 a soft substance that melts at a relatively low temperature
 Psalms 22:15
 My strength has dried up like a piece of pottery
 The writer speaks about feeling weak as if his strength
 were like a dry piece of pottery that can easily break.
 my tongue sticks to the roof of my mouth
 The writer may be describing his extreme thirst. Or he may
 be continuing to speak about being weak as if he were
 completely dry.
 You have laid me in the dust of death
 "You have laid me in my grave"
 Psalms 22:16
 dogs have surrounded me
 "my enemies are like dogs that have surrounded me"
 a company of evildoers
 "a group of evildoers" or "a gang of evildoers"
 encircled
 stood in a circle
 they have pierced my hands and my feet

This continues the dog metaphor. The writer speaks about
 his enemies as if they were dogs that are biting and
 piercing his hands and feet with their teeth.
 pierced
 stabbed through something with a sharp object
 Psalms 22:17
 I can count all my bones
 "I can see all of my bones" or "I can feel each of my bones"
 look and stare at me
 The words "look" and "stare" mean basically the same thing
 and emphasize that people look at him awkwardly and
 make fun of him.
 Psalms 22:18
 my garments
 "my clothes"
 Psalms 22:19
 Do not be far away
 "Be very close"
 my strength
 "you who give me strength"
 Psalms 22:20
 Rescue my soul
 "Rescue me"
 the sword
 "those who want to kill me" or "my enemies"
 my only life
 "my precious life" or "the only life I have"
 wild dogs
 The word "wild" here means that no one has captured and
 tamed the animal.
 Psalms 22:21
 lion's mouth ... horns of the wild oxen
 The writer speaks about his enemies as if they were lions
 and wild oxen to emphasize how dangerous his enemies
 are.
 Psalms 22:22
 I will declare your name
 "I will talk about your character"
 my brothers
 Here "brothers" means "my fellow Israelites" or "my fellow
 worshipers of Yahweh"
 in the midst of the assembly
 "when my fellow Israelites and I gather together" or "when
 I am surrounded by my fellow worshipers of Yahweh"
 Psalms 22:23
 You who fear
 Here "You" is plural.
 Stand in awe of him
 "Be full of awe for him" or "Let God's power amaze you"
 Psalms 22:24
 he has not despised or abhorred the suffering of the afflicted one
 Possible meanings are 1) he has not despised the afflicted
 one because he is suffering or 2) he has not belittled the
 suffering of the afflicted one
 the suffering of the afflicted one ... from him ... the afflicted one cried
 "my suffering because of my affliction ... from me ... I cried"
 has not hidden his face from him
 "has not turned his attention away from him" or "has not
 ignored him"

he heard
"he answered" or "he helped"
Psalms 22:25
because of you
Here "you" refers to Yahweh.
I will fulfill my vows
This refers to sacrifices the writer promised to offer to God.
before those who fear him
"in the presence of those who fear you"
Psalms 22:26
The oppressed will eat and be satisfied
This refers to the fellowship meal which occurs after the
writer offers to God the sacrifices that he promised. He will
invite those who were suffering to eat a part of the animal
he sacrificed.
those who seek Yahweh
Those who want to know Yahweh and please him are
spoken of as if they are literally seeking to find Yahweh.
May your hearts
Here "your" is plural and refers to the oppressed people.
Psalms 22:27
will remember and turn to Yahweh
"will remember Yahweh and obey him"
all the families of the nations will bow down before you

Chapter 23

Psalms 23:1
Yahweh is my shepherd
"Yahweh is like a shepherd to me" or "Yahweh cares for me
as a shepherd cares for his sheep"
I will lack nothing
"I have everything that I need"
Psalms 23:2
He makes me to lie down in green pastures
"He gives me rest like a shepherd who leads his sheep to lie
down in green pastures"
he leads me beside tranquil water
"he provides what I need like a shepherd who leads his
sheep beside tranquil water"
tranquil water
"calm water" or "water that flows gently." This water is safe
to drink.
Psalms 23:3
He brings back my life
This means God makes a person who is weak and tired to
be strong and rested again.
he guides me along paths that are right
"he shows me how to live right"
for his name's sake
"for his reputation" or "so that people will honor him"
Psalms 23:4
Even though I walk through the darkest valley
"Though my life is like walking through a dark and
dangerous valley"
I will fear no harm

Chapter 24

Psalms 24:1
its fullness

"everyone from every place will worship and obey Yahweh"
Psalms 22:28
For the kingdom is Yahweh's
"For Yahweh is king"
he is the ruler over the nations
"he rules the people of the nations"
Psalms 22:29
will feast
"will eat together" or "will eat a festive meal together"
those who are descending into the dust
"those who are dying" or "those who die"
those who cannot preserve their own souls alive
"those who cannot save their own lives" or "those who
cannot keep themselves from dying"
Psalms 22:30
A generation to come
"People in the future generations"
the next generation
"the people of the next generation" or "their children"
of the Lord
"about the Lord" or "about what the Lord has done"
Psalms 22:31
tell of his righteousness
"tell of the righteous things he has done"

"I will not be afraid of something harming me"
you are with me
Here "you" refers to Yahweh.
your rod and your staff comfort me
"I am not afraid because you protect me like a shepherd
who protects his sheep with his rod and staff"
Psalms 23:5
You prepare a table
A table represents a feast because people would put all the
food on a table.
in the presence of my enemies
"despite the presence of my enemies"
anointed my head with oil
People sometimes put oil on their guests' heads in order to
honor them.
my cup runs over
"You fill my cup so much that it overflows" or "You give me
many blessings"
Psalms 23:6
Surely goodness and covenant faithfulness will pursue me
"Surely you will be good and faithful to me"
all the days of my life
"as long as I live"
the house of Yahweh
Possible meanings are that 1) this refers to Yahweh's
eternal home, or 2) this refers to Yahweh's temple in
Jerusalem. If possible, translate it so that both meanings
could be understood.

"everything that fills it"
Psalms 24:2

For he has founded it upon the seas and established it on the rivers
"For he formed its foundation on the seas and built it on the deep waters"
the seas ... the rivers
These phrases are used together to refer to the huge deep ocean below the earth.
Psalms 24:3
Who will ascend the mountain ... in his holy place?
The speaker is asking about who is allowed to go and worship Yahweh.
will ascend
"will go up" or "will climb"
the mountain of Yahweh
This refers to Mount Zion in Jerusalem.
his holy place
This refers Yahweh's temple. His temple is on Mount Zion in Jerusalem.
Psalms 24:4
He who has ... who has ... and has not
"Those who have ... who have ... and have not"
who has clean hands

"who does what is right"
a pure heart
"thinks good thoughts" or "does not think about doing what is wrong"
who has not lifted up a falsehood
"who has not worshiped an idol"
Psalms 24:5
He will receive a blessing from Yahweh
"Yahweh will bless them"
righteousness from the God of his salvation
"God will deal righteously with him and save him"
Psalms 24:6
Such is the generation of those who seek him
"The people who seek him are like this"
those who seek him, those who seek the face of the God of Jacob
"the ones who approach God, they are the ones who may worship God, the one we Israelites worship"
Psalms 24:7
Lift up your heads, you gates; be lifted up, everlasting doors
"Open up, you ancient gates" or "Open these ancient gates"

Chapter 25

Psalms 25:1
I lift up my life
"I give myself to you" or 2) he is offering prayer and adoration to Yahweh. Alternate translation: "I worship and adore you"
Psalms 25:2
Do not let me be humiliated
"Do not let my enemies humiliate me"
rejoice triumphantly over me
"defeat me and rejoice about it"
Psalms 25:3
May no one who hopes in you be disgraced
"Do not let enemies defeat those who hope in you"
who hopes in you
"who trusts you"
act treacherously
"act deceitfully" or "act with trickery"
without cause
"without a reason"
Psalms 25:5
I hope in you
"I depend on you" or "I wait patiently for you"
Guide me into your truth and teach me
"Instruct me to conduct my life by obeying your truth"
the God of my salvation
"the one who saves me"
Psalms 25:6
Call to mind
"Remember" or "Think about"
your acts of compassion and of covenant faithfulness
"how you have been compassionate and faithful to your covenant"
for they have always existed
"for that is how you have always been"
Psalms 25:7
Do not think about the sins of my youth

"Do not think about how I sinned against you when I was young"
or my rebelliousness
"how I have rebelled against you"
with covenant faithfulness because of your goodness
"and be faithful to me because of your covenant, because you are good"
Psalms 25:8
the way
How God wants a person to behave is spoken of as if it were a way or path on which a person travels.
Psalms 25:9
the humble
"humble people" or "those who are humble"
Psalms 25:10
All the paths of Yahweh are steadfast love and faithfulness
"Yahweh always loves and is faithful"
Psalms 25:11
For your name's sake
"For your reputation" or "So that people will honor you"
pardon my iniquity, for it is great
"please forgive me, for I have sinned much"
Psalms 25:12
Who is the man who fears Yahweh?
"I will tell you about the man who fears Yahweh."
The Lord will instruct him in the way that he should choose
Yahweh teaching people how they should behave is spoken of as if Yahweh were teaching the people what way or path they should travel.
Psalms 25:13
His life ... his descendants
"Their lives ... their descendants"
His life will go along in goodness
"God will cause him to prosper" or "God will cause them to prosper"
Psalms 25:14

The friendship of Yahweh is for those
"Yahweh is a friend to those." Some translate it as "Yahweh
confides in those." His confiding in them shows the intimate
friendship he has with them.

Psalms 25:15

My eyes are always on Yahweh

"I always look to Yahweh to help me" or "I always depend
on Yahweh to help me"

for he will free my feet from the net

"He will rescue me from danger"

Psalms 25:16

Turn toward me

Yahweh paying attention to a person and considering him
is spoken of as if Yahweh were physically turning towards
the person.

Psalms 25:17

The troubles of my heart are enlarged

"I feel more and more troubled"

draw me out from my distress

"rescue me from my distress" or "relieve me of my distress"

Psalms 25:18

See my affliction

"Notice my affliction"

my affliction

"the things that afflict me" or "how afflicted I am"

my toils

"the things that trouble me"

Psalms 25:19

they hate me with violent hatred

"they hate me and want to do violence to me"

Psalms 25:20

take refuge in you!

"go to you for protection!"

Psalms 25:21

May integrity and uprightness preserve me

"May being honest and doing what is right preserve me" or

"keep me safe, Lord, because I am honest and do what is
right"

Psalms 25:22

Rescue Israel

"Save Israel" or "Redeem Israel"

Israel ... his troubles

"the people of Israel ... our troubles"

Chapter 26

Psalms 26:1

I have walked

"I have behaved"

in Yahweh

"in you"

without wavering

"without doubting"

Psalms 26:2

Examine me

"Try me"

test the purity of my inner parts and my heart

"test whether my motives are good"

Psalms 26:3

For your covenant faithfulness is before my eyes

"For I am always aware of your covenant faithfulness" or

"For I am always aware that you are faithful to your
covenant"

I walk about in your faithfulness

"I conduct my life according to your faithfulness" or "I
behave the way I do because you are faithful"

Psalms 26:4

I do not associate with

"I do not keep company with" or "I do not sit with"

with deceitful people

"with those who deceive others"

nor do I mingle with dishonest people

"and I do not join with dishonest people"

Psalms 26:5

the assembly of evildoers

"those who gather to do evil"

the wicked

"wicked people" or "those who are wicked"

Psalms 26:6

I wash my hands in innocence

This seems to refer to a ritual washing of hands in water to

symbolize freedom from sin and guilt.

I go around your altar

This was an action of worship that the Israelites were
accustomed to doing.

Psalms 26:8

the house where you live

Possible meanings are 1) if a person wrote this after the
time of David, then the writer is referring to the temple in
Jerusalem or 2) if David wrote this, then this refers to the
tent that God told his people to set up so that they could
worship him there.

the place where your glory lives

"the place where people can see the glorious light of your
presence"

Psalms 26:9

Do not sweep me away with sinners

"Do not destroy me along with sinners"

men of bloodshed

"people who are eager to shed others' blood" or

"murderers"

Psalms 26:10

in whose hands

"people in which"

a plot

"a wicked plan"

Psalms 26:11

I will walk in integrity

"I will behave with integrity"

Psalms 26:12

My foot stands

"I stand"

level ground

Possible meanings are that "level ground" represents 1) a
safe place or 2) right behavior

in the assemblies will I bless Yahweh

"when I gather with the people of Israel I will praise you"

Chapter 27

Psalms 27:1

Yahweh is my light

"Yahweh is the source of my life"

whom should I fear?

"I will not be afraid of anyone"

Yahweh is my life's refuge

"Yahweh is the one who keeps me safe"

whom should I dread?

"I will not dread anyone"

Psalms 27:2

to devour my flesh

"to destroy me"

my adversaries and my enemies

These words mean the same thing. These are the evildoers who came near to him.

stumbled and fell

"did not succeed" or "failed"

Psalms 27:3

Though an army encamps against me

"though an army surrounds me" or "though an army puts its tents around me"

my heart will not fear

"I will not be afraid"

though war rises up against me

"though my enemies come to fight against me"

I will remain confident

"I will continue to trust God to help me"

Psalms 27:4

have I asked of Yahweh

"I have asked Yahweh to let me do"

I will seek that

A person really wanting something and continually asking God for it is spoken of as if he were seeking to find something.

to see the beauty of Yahweh

"to see how wonderful Yahweh is"

to meditate in his temple

Possible meanings are 1) "to ask God what he wants me to do" or 2) "to think carefully about God in his temple."

Psalms 27:5

in the day of trouble

"in times of trouble" or "when I have troubles"

he will hide me

"he will protect me"

his shelter ... his tent

Both of these refer to the tabernacle where the writer is worshipping God.

in the cover of his tent

The word "cover" represents something that hides and protects.

He will lift me high on a rock

God keeping the writer safe from his enemies is spoken of as if God were placing him on a high rock where his enemies cannot reach him.

Psalms 27:6

my head will be lifted up above my enemies

"people will honor me when I win the fight against my enemies" or "God will honor me by enabling me to defeat my enemies"

Psalms 27:7

Hear, Yahweh, my voice

"Yahweh, hear me"

answer me

"answer my prayer" or "do what I request of you"

Psalms 27:8

My heart says

"In my heart I say" or "I say to myself"

I seek your face, Yahweh

"I will come to your temple to pray to you"

Psalms 27:9

Do not hide your face from me

"Do not reject me" or "Do not stop taking care of me"

do not turn your servant away in anger

"do not be angry with me"

do not abandon me or reject me

The writer is emphasizing that he does not want God to leave him.

God of my salvation

"God who saves me" or "because you are the God who saves me"

Psalms 27:10

Even if my father and my mother abandon me

He is not saying that they actually have done this or that they would do it. His point is that even if they did that, God would not abandon him.

Yahweh will take me in

"Yahweh will keep me" or "Yahweh will take care of me"

Psalms 27:11

Teach me your way

"Teach me how you want me to live" or "Teach me to do what you want me to do"

Lead me on a level path

"Keep me safe"

Psalms 27:12

Do not give me up to the desires of my enemies

"Do not let my enemies do to me what they desire"

have risen up against me

"have stood up in order to speak against me"

they breathe out violence

"they say that they will do violent things to me"

Psalms 27:13

What would have happened to me

"Something bad would have happened to me"

the goodness of Yahweh

"the good things that Yahweh does"

in the land of the living

"while I am alive"

Psalms 27:14

Wait for Yahweh ... Wait for Yahweh!

This verse may be 1) the writer speaking to himself or 2) the writer speaking to others or 3) someone speaking to the writer.

let your heart be courageous
"be courageous"

Chapter 28

Psalms 28:1

I cry out

"I call out loudly"

my rock

"my strength"

do not ignore me

"do not be silent to me" or "do not leave me alone"

I will join those who go down to the pit

"I will die like those who are in the grave"

Psalms 28:2

Hear the sound of my pleading

"Hear my strong request"

I lift up my hands toward your most holy place

Lifting up hands is a symbol of worship. The writer is not worshipping the holy place, but Yahweh who lives in the holy place.

your most holy place

Possible meanings are 1) if David wrote this, then this refers to the tent that God told his people to set up so that they could worship him there, or 2) if a person wrote this after the time of David, then the writer is referring to the temple in Jerusalem.

Psalms 28:3

Do not drag me away

"Do not remove me"

who speak peace with their neighbors

"who speak peacefully with other people"

but have evil in their hearts

"but are thinking something evil about them"

Psalms 28:4

Give them what their deeds deserve ... repay them what their wickedness demands

These two phrases mean the same thing. They are used together to emphasize that they deserve for God to punish them.

the work of their hands

"the things they have done"

render to them their due

"give them what they deserve"

Chapter 29

Psalms 29:1

you sons of God

"you mighty men"

ascribe to Yahweh glory and strength

"praise Yahweh because he is glorious and strong"

Psalms 29:2

his name deserves

"as is proper because of who he is"

Bow down to Yahweh

"Bow down to worship Yahweh"

in the splendor of holiness

"because he is gloriously beautiful and holy"

Psalms 29:3

The voice of Yahweh is heard over the waters

Psalms 28:5

Because they do not understand ... never rebuild them

Possible meanings are 1) David is confident about what God will do to wicked people or 2) David is asking God to destroy the wicked people.

they do not understand the deeds of Yahweh

"they do not regard with honor what Yahweh has done"

the work of his hands

"what he has created"

he will break them down and never rebuild them

The punishment of the wicked people is spoken of as if they were a building or a city that God would destroy.

Psalms 28:6

he has heard the sound of my pleading

"has heard what I said when I pleaded to him"

Psalms 28:7

Yahweh is my strength

"Yahweh makes me strong"

my shield

"he protects me"

my heart trusts

"I trust"

I am helped

"he helps me"

my heart greatly rejoices

"I greatly rejoice"

Psalms 28:8

Yahweh is the strength of his people

"Yahweh makes his people strong"

he is the saving refuge of his anointed one

"he keeps safe the one he appointed to be king"

his anointed one

The words "anointed one" represent the king.

Psalms 28:9

your inheritance

"your possession" or "those who belong to you"

Be their shepherd and carry them forever

"Be like their shepherd and protect them forever"

"When Yahweh speaks his voice is louder than the sound of the sea" or "Yahweh shouts louder than the sound of the waters"

the God of glory thunders

"The voice of the glorious God is loud like thunder" or

"When the glorious God speaks it rumbles like thunder"

Psalms 29:6

He makes Lebanon skip like a calf

"He makes the land of Lebanon shake like a calf skipping"

skip

jump lightly back and forth

Sirion like a young ox

"he makes Sirion skip like a young ox"

Sirion

This is a mountain in Lebanon. It is also called Mount Hermon.
Psalms 29:7
The voice of Yahweh sends out flames of fire
"When Yahweh speaks he causes lightning to flash in the sky"
flames of fire
This refers to lightning.
Psalms 29:9
The voice of Yahweh causes

"When Yahweh speaks, the sound causes"
the oaks to twist
"the large trees to shake"
strips the forests bare
"strips off the leaves from the trees"
Psalms 29:10
Yahweh sits as king
"Yahweh rules" or "Yahweh is king"
over the flood
Here "flood" refers to waters that cover the earth.

Chapter 30
Psalms 30:1
a song at the dedication of the temple
"This song was sung when the temple was dedicated"
you have raised me up
"you rescued me"
Psalms 30:3
brought up my soul from Sheol
"kept me from dying"
from going down to the pit
"from dying"
Psalms 30:4
Give thanks when you remember his holiness
"Remember that God is holy and thank him" or "Remember what God has done because he is holy and thank him"
Psalms 30:5
his anger is only for a moment
"he is angry for only a a short time"
but his favor is for a lifetime
"but he is good to us all of our lives"
Weeping comes for a night, but joy comes in the morning
"We may cry during the night, but the next morning we will be joyful"
Psalms 30:6
In confidence
"When I was confident" or "When I felt safe"
I will never be shaken
"No one will defeat me"
Psalms 30:7
by your favor
"when you favored me" or "when you were kind to me"
you established me as a strong mountain

"you made me as secure as a high mountain"
when you hid your face
"when you stopped helping me" or "when you rejected me"
I was troubled
"I was fearful" or "I was worried"
Psalms 30:8
sought favor from my Lord
"I pleaded for you to help me"
from my Lord
"from you, my Lord"
Psalms 30:9
What advantage is there in my blood, if I go down to the grave?
"There is no advantage in my blood, if I go down to the grave."
in my blood
"if I die a violent death"
Will the dust praise you? Will it declare your trustworthiness?
"My decayed body will certainly not praise you or tell others about how trustworthy you are."
Psalms 30:11
You have turned my mourning into dancing
"You have caused me to stop mourning and to dance with joy instead"
you have removed my sackcloth
"You have caused me to no longer be sad"
clothed me with gladness
"caused me to be glad"
Psalms 30:12
my glory will sing praise to you
"I will sing praise to you"

Chapter 31
Psalms 31:1
For the chief musician
"This is for the director of music to use in worship"
In you, Yahweh, I take refuge
"I go to you, Yahweh, for protection"
never let me be humiliated
"do not let others humiliate me"
Psalms 31:2
my rock of refuge
"like a huge rock on which I can be safe"
Psalms 31:3
my fortress
Yahweh is spoken of as if he were a strong fortress in which the writer would be protected from his enemies.

for your name's sake
"so that your name may be honored" or "so that I may worship you"
lead and guide me
"lead me where you want me to go"
Psalms 31:4
Pluck me out of the net that they have hidden for me
The writer is spoken of as if he were a bird caught in a hidden net, and waiting for Yahweh to free him from the trap.
you are my refuge
"you always protect me" or "you give me constant protection"
Psalms 31:5

Into your hands
 "Into your care"
 I entrust my spirit
 "I place myself"
 God of trustworthiness
 "you are a God I can trust"
 Psalms 31:6
 I hate those who serve worthless idols
 "Idols are worthless. I hate those who serve them"
 Psalms 31:7
 I will be glad and rejoice in your covenant faithfulness
 "I will be very glad because you are faithful to your covenant"
 you saw my affliction ... you knew the distress of my soul
 God knows about the writer's troubles.
 the distress of my soul
 "my distress"
 Psalms 31:8
 You have set my feet
 "You have set me"
 a wide open place
 "a place where I am free"
 Psalms 31:9
 I am in distress
 "I am suffering greatly"
 my soul and my body
 The terms "soul" and "body" are used to describe the complete person.
 Psalms 31:10
 For my life is weary
 "I have become very weak"
 with sorrow ... with groaning
 "because of my sorrow ... because of my groaning"
 my years with groaning
 "my years are weary with groaning"
 My strength fails
 "I have become weak"
 my bones are wasting away
 "my health is failing"
 Psalms 31:11
 have become contemptible
 "people have contempt for me" or "people insult me"
 are appalled at my situation
 "are shocked at my condition"
 Psalms 31:12
 as a dead man whom no one thinks about
 People do not think about dead people. The writer does not think people think about him.
 like a broken pot
 The writer speaks of himself as useless as a broken pot"
 Psalms 31:13
 the whispering of many
 "many people talking about me"
 terrifying news from every side

Chapter 32

Psalms 32:1

A psalm of David

Possible meanings are 1) David wrote the psalm or 2) the

"scary reports from many sources"

take away my life

"kill me"

Psalms 31:15

My times are in your hand

"You have the power to decide my future"

from those who pursue me

"from people who try to capture me"

Psalms 31:16

Make your face shine on your servant

"Act favorably towards your servant"

save me in your covenant faithfulness

"save me because you are faithful to your covenant"

Psalms 31:17

Do not let me be humiliated

"Do not let others make me feel ashamed"

May the wicked be humiliated!

"I wish that God would disgrace wicked people!"

May they be silent in Sheol

"Let them die so they cannot speak"

Psalms 31:18

May lying lips be silenced

"May someone make people who lie be silent"

that speak against the righteous defiantly

"that say terrible things about righteous people"

with arrogance and contempt

"with a complete lack of respect"

Psalms 31:19

is your goodness

"are the good things you do"

that you have stored up

"that you are keeping ready to use"

those who revere you

"those who respect you greatly"

take refuge in you

"those who go to you for protection"

Psalms 31:20

You hide them in a shelter

"You provide a safe place for them"

from the strife of tongues

"where their enemies cannot speak evil at them"

Psalms 31:21

he showed me his marvelous covenant faithfulness

"he showed me that he is wonderfully faithful to his covenant"

Psalms 31:22

I am cut off from your eyes

"You have removed me from your presence"

you heard my plea for help

"you heard me plead for help"

Psalms 31:23

he pays back the arrogant in full

"he gives the proud people all of the punishment that they deserve"

psalm is about David or 3) the psalm is in the style of David's psalms.

A maschil

This may refer to a style of music.
whose transgression is forgiven, whose sin is covered
"who God forgives his transgression and covers his sin"
whose sin is covered
"whose sin is ignored" or "whose sin is deliberately forgotten"
Psalms 32:2
to whom Yahweh reckons no guilt
"whom Yahweh sees as innocent" or "who is not guilty according to Yahweh"
in whose spirit there is no deceit
"in whom there is not deceit" or "who is completely honest"
Psalms 32:3
my bones were wasting away
"I was wasting away" or "I was getting weaker"
all day long
"all the time"
Psalms 32:4
your hand was heavy upon me
"you made me suffer greatly"
My strength withered as in summer drought
David's strength is compared to a small, green plant that turns brown and crumbles in the dry season.
Psalms 32:6
at a time of great distress
"when they are in great trouble."
When the surging waters overflow, the waters will not reach them
"Then when difficulties come like a flood of water, those people will be safe"
Psalms 32:7
You are my hiding place
"You are like a place where I can hide myself from my enemies"

Chapter 33

Psalms 33:1
Rejoice in Yahweh
"Rejoice because of what Yahweh has done"
praise is appropriate for the upright
"to praise Yahweh is appropriate for upright people"
Psalms 33:4
Yahweh's word is upright
"Yahweh always does what he says that he will do"
Psalms 33:5
He loves righteousness and justice
"He loves doing what is right and just" or "He loves those who do what is right and just"
The earth is full of Yahweh's covenant faithfulness
"People everywhere on earth can see that Yahweh is faithful to his covenant" or "Throughout the earth, there is evidence that Yahweh is faithful to his covenant"
Psalms 33:6
By the word of Yahweh the heavens were made
"By using his word, Yahweh made the heavens"
by the breath of his mouth
"by his word"
Psalms 33:7
like a heap
"like behind a dam." The writer describes the creation of

You will surround me with the songs of victory
"Because of you I will sing songs of victory"
Psalms 32:8
I will instruct you and teach you in the way
"I will teach you everything about the way"
I will instruct
Here the "I" is probably Yahweh who talks directly to David.
in the way which you should go
"how you should live your life"
with my eye upon you
"and direct my attention to you" or "and watch over you"
Psalms 32:9
Do not be like a horse ... no understanding
Possible meanings are 1) the writer is speaking Yahweh's words to his readers, "You all must not be like a horse ... no understanding" or 2) Yahweh is speaking to the writer as though to a group of people.
bridle and bit
Two tools that are used by people to guide horses and mules go where the rider wants them to go.
Psalms 32:10
Yahweh's covenant faithfulness will surround the one who trusts in him
"Because Yahweh is faithful to his covenant, he will protect the one who trusts in him"
Psalms 32:11
Be glad in Yahweh
"Be glad because of what Yahweh has done"
you righteous
"you righteous people"
shout for joy
"shout joyfully" or "shout because of joy"
who are upright in heart
"people who are upright"

the sea as if God piles up all the waters together.
he puts the oceans in storehouses
"he puts the oceans in their place, just like a man puts grain in a storehouse"
Psalms 33:8
Let the whole earth
"Let everyone on earth"
stand in awe of him
"honor him"
Psalms 33:9
stood in place
"started to exist"
Psalms 33:10
Yahweh frustrates
"Yahweh destroys" or "Yahweh breaks"
the alliances of nations
"the alliances of the people of different nations"
alliances
An alliance is an agreement between two or more nations to support each other in a war against a common enemy.
the plans of the peoples
"the intentions of the peoples" Alternate translation: "the evil plans of the peoples"
Psalms 33:11

stand forever
"endure."
the plans of his heart for all generations
"the plans of his heart stand forever"
Psalms 33:12
Blessed is the nation
"Blessed are the people of the nation"
whose God is Yahweh
"who worship Yahweh as God"
as his own inheritance
The people Yahweh has chosen to worship him are
described here as if they were an inheritance that he has
received.
Psalms 33:14
he looks down
The place where Yahweh lives is spoken of as if it is above
the earth where people live.
Psalms 33:15
shapes the hearts of them all
"guides their thinking as a potter shapes a bowl"
Psalms 33:16
No king is saved by a vast army
"A large army is not what saves a king"
Psalms 33:17
A horse is a false hope for victory
"Having an army with strong horses does not provide
security"
Psalms 33:18

Chapter 34

Psalms 34:1
A psalm of David, when he pretended to be insane before Abimelek,
who drove him out
Possible meanings are 1) David wrote the psalm or 2) the
psalm is about David or 3) the psalm is in the style of
David's psalms.
pretended to be insane
"acted like a crazy person"
before Abimelek
"when he was in Abimelek's house" or "when he was
Abimelek's prisoner"
his praise will always be in my mouth
"I will always praise him out loud"
Psalms 34:2
the oppressed
"the oppressed people"
Psalms 34:3
Praise Yahweh with me
"Everyone should praise Yahweh with me"
lift up his name
"tell people how great he is"
his name
"his character"
Psalms 34:4
I sought Yahweh
"I prayed to Yahweh" or "I asked Yahweh for help"
Psalms 34:5
Those who look to him
"Those who look at him for help" or "those who expect help

See
"Look" or "Listen" or "Pay attention to what I am about to
tell you"
Yahweh's eye
"Yahweh's attention"
those who hope in his covenant faithfulness
"those who expect him to act faithfully because of his
covenant" or "those who wait for him to act because he is
faithful to his covenant"
Psalms 33:19
to deliver their lives from death
"to keep them from dying"
Psalms 33:20
We wait for Yahweh
"We trust in Yahweh" or "We hope in Yahweh"
he is our help and our shield
"he is our helper and protects us like a shield"
Psalms 33:21
Our hearts rejoice
"We rejoice"
in his holy name
"in his holy character" or "in him because he is holy"
Psalms 33:22
Let your covenant faithfulness, Yahweh, be with us
"May you always act faithfully towards us because of your
covenant, Yahweh"
as we put our hope in you
"as we hope for your help"

only from him"
are radiant
"are joyful"
their faces are not ashamed
"they are not ashamed" or "they are proud"
Psalms 34:6
This oppressed man
"I was oppressed and"
Yahweh heard him
"Yahweh heard me" or "Yahweh helped him"
Psalms 34:7
camps around
"guards"
Psalms 34:8
Taste and see that Yahweh is good
Yahweh's goodness is spoken of as something that can be
tasted and seen. Alternate translation: "Try and experience
that Yahweh is good"
takes refuge
"trust him to protect them"
Psalms 34:9
There is no lack for those who fear him
"Those who fear him will always have what they need"
Psalms 34:10
will not lack anything good
"will always have the good things they need"
Psalms 34:11
sons
"my students"

Psalms 34:12

What man is there who delights in life and loves many days, that he may see good?

"Every man delights in life and desires to live many days and have a good life"

Psalms 34:13

Then keep your tongue from evil

"Therefore, do not speak evil"

keep your lips from speaking lies

"do not speak lies"

Psalms 34:14

Turn away from evil

"Refuse to do evil"

Seek peace

"Try hard to live in peace with other people"

Psalms 34:15

The eyes of Yahweh are on the righteous

"Yahweh carefully watches over the righteous people"

his ears are directed toward their cry

"he pays attention to their cry" or "he answers their cry"

Psalms 34:16

to cut off the memory of them from the earth

"so that when they are dead, people will forget them completely"

Psalms 34:17

Chapter 35

Psalms 35:2

small shield and large shield

these are defensive weapons

Psalms 35:3

spear and battle ax

these are offensive weapons

those who chase me

Possible meanings are 1) these enemies are literally chasing the writer or 2) this is a metaphor for people who are enemies of the writer.

say to my soul

"say to me"

I am your salvation

"I am your savior" or "I will save you"

Psalms 35:4

May those who seek my life be shamed and dishonored

"I desire that Yahweh shame and dishonor those who who are trying to kill me"

May those who plan to harm me be turned back and ashamed

"May Yahweh turn back and confound those who plan to harm me"

be turned back

"be unsuccessful"

Psalms 35:5

as chaff before the wind

"blown away by the wind like chaff"

Psalms 35:6

their way

"their lives"

dark and slippery

"hidden and full of dangers"

chases them

Yahweh hears

"Yahweh pays attention to them"

Psalms 34:18

Yahweh is close

"Yahweh is always ready to help"

the brokenhearted

"people who are very sad"

those who are crushed in spirit

"people who are deeply discouraged"

Psalms 34:19

the righteous

"the righteous people"

Psalms 34:20

He keeps all his bones, not one of them will be broken

"He provides complete protection for him, he will not be harmed in any way"

Psalms 34:21

Evil will kill the wicked

"The evil deeds of wicked people will kill them"

Those who hate the righteous will be condemned

"Yahweh will condemn those who hate the righteous people"

Psalms 34:22

None of those who take refuge in him will be condemned

"Yahweh will forgive everyone who takes refuge in him"

"works against them" or "opposes them"

Psalms 35:7

they set their net for me

"they want to catch me in a net like a small animal"

they dug a pit for my life

"they wanted to capture me in a pit like a big animal"

Psalms 35:8

Let destruction overtake them by surprise

"Let them be destroyed suddenly" or "Let them be surprised because you destroy them suddenly"

the net that they have set

"the net that they placed in order to capture me like an animal and harm me"

Let them fall into it

"Let them fall into the pit that they dug for me"

fall into it

Possible meanings are 1) fall into the pit of verse 7 or 2) fall into destruction.

Psalms 35:9

in his salvation

"because you save me"

Psalms 35:10

All my bones

"My whole inner being"

Yahweh, who is like you ... those who try to rob them?

"Yahweh, there is no one like you ... those who try to rob them."

the poor and needy

The words "poor" and "needy" mean basically the same thing and emphasize that Yahweh saves many who need his help.

Psalms 35:11

rise up
"volunteer to give a testimony"
Psalms 35:12
They repay me evil for good
"In return for my doing good things for them, they do evil things to me"
I am sorrowful
"I am extremely sad"
Psalms 35:13
when they were sick
The word "they" refers to the "unrighteous witnesses"
my clothing was sackcloth
"I wore sackcloth" or "I showed that I was sad"
them, and my prayer returned to my bosom
"them with my head bent down in prayer"
Psalms 35:14
in grief as for my brother
"grieving as if my own brother was ill"
I bent down in mourning as for my mother
"I mourned as if my own mother had died"
I bent down
This was a symbol of pain and suffering.
Psalms 35:15
gathered together
"assembled together" or "came together"
against me
"to make plans against me" or "to plan my destruction"
They tore at me
"They attacked me"
Psalms 35:16
With no respect at all they mocked me
"With the worthless people they ridiculed me" or "Without respect they made fun of me"
they grind their teeth at me in rage
This is a sign of anger and hate. "they made grinding noises with their teeth at me"
Psalms 35:17
how long will you look on?
"how long will you only watch them doing this?" or "when will you help me?"
Rescue my soul
"Rescue me"
my only life from the lions
"save my only life from from my enemies who attack me like wild animals"
my only life from
"me—and I only have one life—from"
Psalms 35:19
Do not let my deceitful enemies
"Do not let my enemies, who tell lies about me,"
their wicked schemes
"their evil plans"
Psalms 35:20
they do not speak peace
"they do not speak peacefully to people"
devise deceitful words
"look for ways to tell lies"
those in our land who live in peace

"those who live peacefully in our land"
Psalms 35:21
They open their mouths wide against me
"They shout at me in order to accuse me"
our eyes have seen it
"we have seen it" or "we saw the wrong things that you did"
Psalms 35:22
You have seen it
"You have seen how they falsely accused me"
do not be silent
"judge them because of what they did"
do not be far from me
"be very close to me"
Psalms 35:23
Arouse yourself and awake
"I feel like you are sleeping! Wake up"
to my defense
"to defend me"
Psalms 35:24
do not let them rejoice over me
"do not let them be glad because I am suffering"
Psalms 35:25
say in their heart
"say to themselves"
Aha
"Yes"
we have what we wanted
"he has been declared guilty just as we desired"
We have devoured him
"We have swallowed him up" or "We have destroyed him"
Psalms 35:26
May they be put to shame and may they be humiliated who rejoice at my distress
"May those who rejoice at my distress be put to shame and humiliated"
May those who exalt themselves over me be clothed with shame and dishonor
"May you clothe with shame and dishonor those who exalt themselves over me"
exalt themselves over me
"consider themselves better than I am" or "think they have the right to treat me badly"
Psalms 35:27
my vindication
Here "vindication" refers to Yahweh proclaiming or judging the psalmist innocent.
may they say continually
"may they always say"
Yahweh be praised
"Let us praise Yahweh"
who delights in
"who is happy with" or "who is glad for"
welfare
well-being, happiness
Psalms 35:28
tell of your justice
"proclaim that you act in the right way"

Chapter 36

Psalms 36:1

For the chief musician

"This is for the director of music to use in worship."

An evil man

"Evil people"

from deep in his heart

"from his inner being"

in his eyes

"in him"

Psalms 36:2

he comforts himself, thinking

"he prefers to believe" or "he wants to think"

his iniquity will not be discovered and be hated

"God will not discover and hate his sin"

Psalms 36:3

The words of his mouth are wickedness and deceit

"Everything he says is wicked, and he wants to deceive others"

do good

"do things that are good"

Psalms 36:4

he sets out on an evil way

"he begins to do evil things"

he does not reject evil

"he does not reject evil behavior"

Psalms 36:5

Your covenant faithfulness ... reaches to the heavens

"Your covenant faithfulness ... is very great" or "You ... are as faithful to your covenant as the heavens are high above the earth"

Psalms 36:6

like the mountains of God ... like the great deep

"as high as the highest mountains ... as deep as the deepest sea"

you preserve

"you help" or "you save"

Psalms 36:7

How precious is your covenant faithfulness

"I greatly value how you are faithful to your covenant"

Psalms 36:8

They feast upon the abundance of your house

"They will have all they need because you will provide it to them" or "You have plenty to give, and you will provide them with all they need"

you let them drink from the river of your delights

"your precious blessings are like a river from which you will let them drink"

Psalms 36:9

fountain of life

"source of life"

in your light we will see light

"when you enlighten us, we will know the truth" or "your light is what enables us to know the truth about you"

Psalms 36:10

Extend your covenant faithfulness fully to those who know you

"Continue to act faithfully to those who know you"

your defense to the upright of heart

"Continue to protect the people who act righteously"

Psalms 36:11

the foot of the arrogant man ... the hand of the wicked

"arrogant people ... wicked people"

drive me away

"send me away" or "make me leave my place"

Psalms 36:12

they have been pushed down

"you have pushed them down" or "you have destroyed them" or "you have defeated them"

are not able to get up

"cannot get up" or "will never again harm anyone"

Chapter 37

Psalms 37:1

Do not be irritated because of evildoers

"Do not let wicked people upset you" or "Do not be bothered by what wicked people do"

Psalms 37:2

dry up as the grass ... wither as the green plants

"die" or "come to an end"

Psalms 37:3

graze in faithfulness

"nourish faithfulness" or "increase your faithfulness"

Psalms 37:4

the desires of your heart

"your deepest, inner desires" or "the things that you desire the most"

Psalms 37:5

Give your ways to Yahweh

"Ask Yahweh to guide your actions in life"

act on your behalf

Here, when one trusts in Yahweh, he will defend that person and grant justice to that person.

Psalms 37:6

like the daylight

"as clear to see as the light of day"

like the day at noon

"as visible as the light at the brightest time of day"

Psalms 37:7

Be still

"Be quiet"

Psalms 37:9

will be cut off

The destruction of the wicked is spoken of as if they were a branch of a plant that was cut off and thrown away.

but those who wait for Yahweh

"but those who trust in Yahweh"

will inherit the land

"will receive the land as their own possession" or "will live safely in the land"

Psalms 37:10

will disappear

"will die and you will no longer see him"

Psalms 37:11

the meek

"the meek people"
 will inherit the land
 "will receive the land as their own possession" or "will live safely in the land"
 Psalms 37:12
 The wicked man
 "The wicked person"
 the righteous
 "the righteous person"
 grinds his teeth
 The wicked man hates the righteous person so much that he grinds his teeth together to show his anger.
 Psalms 37:13
 his day is coming
 "the day is coming when Yahweh will judge and punish him" or "the day is coming when Yahweh will judge and punish the wicked person"
 Psalms 37:14
 The wicked
 "The wicked people"
 have drawn out their swords ... have bent their bows
 "have prepared their weapons in order to attack"
 to cast down
 "to destroy"
 the oppressed and needy
 "people who are not able to resist them"
 Psalms 37:15
 Their swords will pierce their own hearts
 "Their weapons will be turned against them and they will kill themselves"
 Psalms 37:16
 Better is the little that the righteous has than the abundance of many wicked people
 "It is better to be poor and righteous than to be wicked with great wealth"
 Psalms 37:17
 For the arms of the wicked people will be broken
 "For Yahweh will remove the strength of the wicked people"
 Psalms 37:18
 watches over the blameless
 "protects the blameless people"
 day by day
 "every day"
 Psalms 37:19
 when times are bad
 "when calamities occur"
 Psalms 37:20
 be consumed and disappear in the smoke
 "Yahweh will destroy them as fire turns the weeds of the field into smoke"
 Psalms 37:21
 is generous and gives
 These mean the same thing and emphasize the generosity of the righteous.
 Psalms 37:22
 Those who are blessed by God
 "Those whom God blesses"
 will inherit the land

"will receive the land as their own possession" or "will be allowed to live safely in the land"
 those who are cursed by him
 "those whom Yahweh curses"
 Psalms 37:23
 It is by Yahweh that a man's steps are established ... commendable in God's sight
 "If a man lives in a commendable way in Yahweh's sight, Yahweh will establish his steps"
 a man's steps
 "the way a man lives"
 Psalms 37:24
 Though he stumbles, he will not fall down
 "Though he has difficult times, he will not utterly fail"
 holding him with his hand
 "protecting him with his power"
 Psalms 37:25
 the righteous person abandoned
 "Yahweh forsake the righteous person"
 begging for bread
 "begging for food"
 Psalms 37:26
 All the day long he is
 "He is always"
 his children become a blessing
 "his children grow up to bless others"
 Psalms 37:27
 Turn away from
 "Stop doing"
 Psalms 37:28
 They are preserved forever
 "Yahweh will protect them forever"
 Psalms 37:29
 will inherit the land
 "will receive the land as their own possession" or "will be allowed to live safely in the land"
 Psalms 37:30
 the righteous
 "the righteous people"
 speaks wisdom
 "gives wise advice to others"
 increases justice
 "encourages other people to live rightly"
 Psalms 37:31
 The law of his God is in his heart
 "He treasures the commands of his God in his inner being"
 his feet will not slip
 "he will walk safely in the way God wants him to walk" or "he will safely do the things God wants him to do"
 Psalms 37:32
 The wicked person ... the righteous person
 "Wicked people ... righteous people" or "Any wicked person" or "any righteous person"
 spies on the righteous person
 "waits in ambush for the righteous person"
 Psalms 37:33
 the evil person's hand
 "evil people's hands" or "the power of the evil person"
 when he is judged

"When Yahweh judges him"

Psalms 37:34

he will raise you up to possess the land

"he will honor you by giving you the land"

the wicked

"the wicked people"

Psalms 37:35

spread out like a green tree in its native soil

Here the prosperity of the wicked man is spoken of as if he were a healthy tree growing in good soil.

Psalms 37:36

he could not be found

"I could not find him" or "Yahweh had taken him away"

Psalms 37:37

the man of integrity

This does not refer to a specific person. It is a general statement.

mark the upright

"note carefully the good people" or "notice the good people"

Psalms 37:38

the future for the wicked man is cut off

"God will end his family line" or "he will not have any descendants"

Psalms 37:39

Salvation of the righteous comes from Yahweh

"Yahweh rescues the righteous people"

Psalms 37:40

they have taken refuge in him

"they have gone to him for protection"

Chapter 38

Psalms 38:1

A psalm of David

Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.

Psalms 38:2

your arrows pierce me

"Your punishment is as painful as if you had shot arrows into me"

your hand presses me down

"your power knocks me down"

Psalms 38:3

there is no health in my bones because of my sin

"my whole body is diseased because of my sin"

Psalms 38:4

my iniquities overwhelm me

"my iniquities cover me like a flood"

they are a burden too heavy for me

"they are like a load that is too heavy for me to lift"

Psalms 38:5

My wounds are infected and smell

"My wounds are infected and stink as they rot"

Psalms 38:6

I am stooped over

"I am bent over in pain"

Psalms 38:7

I am filled with burning

"My body is burning with fever"

there is no health in my flesh

"I am completely sick"

Psalms 38:8

utterly crushed

The writer's illness is so severe that it is as if a huge weight is pressing down on him.

anguish of my heart

"my anguish"

Psalms 38:9

my heart's deepest yearnings

"My strongest desires" or "that I desire you to heal me"

my groanings are not hidden from you

"you are able to see all my moans of sorrow"

Psalms 38:10

My heart pounds

"My heart beats loudly"

my strength fades

"I become very weak"

the light of my eyes, even that is not with me

"I can no longer see well"

Psalms 38:12

lay snares for me

"set traps to catch me"

speak destructive words and say deceitful words

These two phrases mean basically the same thing and emphasize the hurtful nature of what these people say.

Psalms 38:13

I am like a deaf man ... hear nothing

The writer does not listen to what his enemies are saying.

I am like a mute man ... says nothing

The writer does not speak evil words to or about his enemies.

Psalms 38:14

does not hear

The writer does not listen to what his enemies are saying.

has no reply

The writer does not speak evil words to or about his enemies.

Psalms 38:15

you will answer

Possible meanings are 1) "you will answer me" or 2) "you will answer my enemies."

Psalms 38:16

will not rejoice over me

"will not be glad because I am having trouble"

If my foot slips

"If I make mistakes that cause me trouble"

Psalms 38:17

I am about to stumble

Possible meanings are 1) "I am so sick that I am about to die" or 2) "I will soon be ruined."

I am in constant pain

"I am always in pain"

Psalms 38:20

They repay me evil for good

"They do evil thing to me after I was good to them"

hurl accusations at me
The way the writer's enemies accuse him is spoken of as if they were throwing accusations at him like rocks.
pursued what is good
The writers desire for what is good is spoken of as if he were running after good things.
Psalms 38:21

do not stay far away from me
Because Yahweh has not yet answered the writer's request, he speaks of Yahweh as if Yahweh were standing far away from the writer.
Psalms 38:22
my salvation
"you are the one who saves me"

Chapter 39

Psalms 39:1

For the chief musician

"This is for the director of music to use in worship,"

Jeduthun

One of David's chief musicians had this same name. This may refer to him.

I will watch what I say

"I will pay attention to the things that I say"

so that I do not sin with my tongue

"so that I do not speak an offense against Yahweh"

muzzle

To "muzzle" means to keep a mouth shut. Here David means that he will not speak while he is with an evil person.

Psalms 39:2

I kept silent; I kept back my words

"I was completely silent"

I kept back my words

"I did not speak"

Psalms 39:3

My heart became hot ... it burned like a fire

"I became very anxious when I thought about these things"

Psalms 39:4

Show me how transient I am

"Show me how brief my life is" or "Show me how soon I will die"

Psalms 39:5

only the width of my hand

"only a very short time"

my lifetime is like nothing before you

"the length of my life is barely any time at all"

Surely every man is a single breath

"The time that humans live is as short as a single breath of a person"

Psalms 39:6

Surely every man walks about like a shadow

"Everyone disappears like shadows do"

although they do not know who will receive them

Here it is implied that they do not know what will happen to their wealth after they die.

Psalms 39:7

Now, Lord, for what am I waiting?

"So now, Yahweh, I can expect to receive nothing from anyone else."

Psalms 39:9

because it is you who has done it

"because my punishment comes from you"

Psalms 39:10

Stop wounding me

"Please stop punishing me"

I am overwhelmed

"I am defeated completely"

the blow of your hand

"your judgment on me"

Psalms 39:11

consume the things they desire like a moth

"consume the things they desire like a moth eats away at clothing"

all people are nothing but vapor

"everyone is completely fragile"

Psalms 39:12

do not be deaf to my tears

"do not ignore me" or "pay attention to me"

tears

The reader should understand that the writer is extremely sad.

I am like a foreigner with you, a sojourner

"I am like a complete stranger to you"

Psalms 39:13

Turn your gaze from me

"Please stop punishing me"

so that I may smile again

"so that I can be happy again"

Chapter 40

Psalms 40:1

For the chief musician

"This is for the director of music to use in worship."

I waited patiently for Yahweh

This means the writer was waiting for Yahweh to help him.

he listened to me ... heard my cry

"he listened to me when I called out to him"

Psalms 40:2

out of a horrible pit, out of the miry clay

"from being trapped in a horrible pit full of sticky mud"

he set my feet on a rock

"he provided safety for me"

Psalms 40:3

He has put a new song in my mouth

Possible meanings are 1) "He has taught me the words to a new song" or 2) "He has given me a new reason to sing."

in my mouth

"in me"

praise to our God

"a song to praise our God"

Many will see it

"Many people will hear me tell what Yahweh has done"

Psalms 40:4

Blessed is the man who makes Yahweh his trust

"Blessed is the man who trusts in Yahweh" or "Those who trust in Yahweh are blessed"

the proud

"proud people"

to lies

The Hebrew word is unclear. Possible meanings are 1)

"lies" or 2) "false gods."

Psalms 40:5

your thoughts which are about us cannot be numbered

"no one can count all the things you think about us"

Psalms 40:6

You have no delight in sacrifice or offering

"Sacrifices and other offerings are not the things that delight you most"

you have opened my ears

"you have enabled me to hear your commands"

you have not required burnt offerings or sin offerings

"animals burned on the altar and other offerings for our sins are not what you require most"

Psalms 40:7

the scroll of the document

"the written scroll"

Psalms 40:8

your laws are in my heart

"I am always thinking about your laws within my inner being"

Psalms 40:9

I have proclaimed good news of your righteousness in the great assembly

"I have told a large assembly of people the good news of your righteousness."

good news of your righteousness

"good news that because you are righteous, you rescue your people"

my lips have not kept back from doing this

"I have not stopped myself from proclaiming these things"

Psalms 40:10

I have not concealed your righteousness in my heart

"I have openly told every one about your righteousness" in my heart

Here this refers to the writer's inner being.

I have not concealed your covenant faithfulness or your trustworthiness from the great assembly

"I have told everyone in the great assembly about your covenant faithfulness or your trustworthiness"

your covenant faithfulness

"how faithful you are to your covenant"

your trustworthiness

"how trustworthy you are"

Psalms 40:11

let your covenant faithfulness and your trustworthiness always preserve me

"I want your covenant faithfulness and your

trustworthiness to always preserve"

Psalms 40:12

Troubles that cannot be numbered surround me

"there are more troubles around me than I can count" or "more troubles come to me than I can count"

my iniquities

"the consequences of my iniquities"

have caught up with me

The writer's iniquities are spoken of as if they were his enemies who were harming him.

I am no longer able to see anything

This may mean that the speaker is crying so much that he cannot see anything because of his tears.

my heart has failed me

"I am very discouraged"

Psalms 40:14

Let them be ashamed and completely disappointed who pursue my life to sweep it away

"Let those who pursue my life to sweep it away be ashamed and completely disappointed"

who pursue my life to sweep it away

"who are trying to kill me"

Let them be turned back and brought to dishonor, those who delight in hurting me

"Let those who delight in hurting me be turned back and brought to dishonor" or "Please have someone turn back those who delight in hurting me and bring them to dishonor"

Psalms 40:15

Let them be appalled because of their shame, those who say to me,

"Aha, aha!"

"Let those who say to me, 'Aha, aha!' be appalled because of their shame"

Let them be appalled because of their shame

"I hope that they will be appalled when you cause them to be ashamed"

Aha, aha!

These words indicate that the speaker has seen the hearer doing evil that the hearer did not think anyone knew about.

Psalms 40:16

rejoice and be glad

"be very joyful"

loves your salvation

"love you because you saved them"

Psalms 40:17

poor and needy

"very needy"

the Lord thinks about me

"the Lord cares for me"

You are my help

"You are the one who helps me"

you come to my rescue

"you come to save me"

do not delay

"respond quickly"

Chapter 41

Psalms 41:1

For the chief musician

"This is for the director of music to use in worship."

he who is concerned for the weak ... rescue him

The words "he" and "him" refer to anyone who is concerned for weak people" or "poor people."

Psalms 41:2

he ... him ... his

These words refer to anyone who is concerned for the weak.

Psalms 41:3

Yahweh will support him on the bed of suffering

"When he is sick and in bed, Yahweh will support him"

Psalms 41:5

his name perish

"when will his name perish" or "when will people forget about him"

Psalms 41:6

If my enemy comes to see me

The words "my enemy" refers to any enemy in general, and not to one specific enemy.

he says worthless things

"he says deceitful things" or "they pretend to be concerned about me"

his heart gathers up wickedness for itself

"he tries to learn about all of my sins"

Psalms 41:7

against me they hope for my hurt

Possible meanings are 1) "they hope that very bad things will happen to me" or 2) "they are planning to hurt me."

Psalms 41:8

An evil disease ... to him

"He is sick with a fatal disease"

now that he is lying down, he will rise up no more

"now that he is sick in bed, he will die there"

Psalms 41:9

has lifted up his heel against me

"has betrayed me" or "has turned against me"

Psalms 41:10

But you, Yahweh, have mercy on me and raise me up

"Please, Yahweh, have mercy on me and raise me up"

raise me up

"make me well"

so that I may pay them back

"so that I may take revenge on them"

Psalms 41:11

By this I know that you delight in me, for my enemy does not triumph over me

"Because my enemy does not triumph over me, I know that you delight in me"

Psalms 41:12

you support me in my integrity

"you support me because of my integrity"

will keep me before your face

"will keep me with you"

Psalms 41:13

from everlasting to everlasting

"for all eternity"

Amen and Amen

"May it certainly be so"

Chapter 42

Psalms 42:1

For the chief musician

"This is for the director of music to use in worship."

A maschil

This may refer to a style of music.

As the deer pants after streams of water, so I thirst for you, God

The author compares his desire for God to the desire of a thirsty deer for water.

pants

heavy breathing from an animal or person that is very tired or thirsty

Psalms 42:2

when will I come and appear before God?

The author does not ask this question to get an answer but to show his strong desire to be before God.

Psalms 42:3

My tears have been my food

"My tears are like my food and I eat nothing else"

day and night

"all day long"

Where is your God?

"Your God is not here to help you"

Psalms 42:4

call to mind

"remember"

I pour out my soul

"I express my sorrow"

the throng

"the crowd of people"

Psalms 42:5

Why are you bowed down, my soul? Why are you upset within me?

"I should not be discouraged. I should not be worried"

Hope in God

The writer continues to speak to his own soul and commands it to trust God.

Psalms 42:6

My God, my soul

The writer begins to speak to God about his soul.

I call you to mind

"I think of you"

the land of the Jordan

"the land where the Jordan river begins"

peaks

mountain tops

hill of Mizar

This is the name of a hill at the base of Mount Hermon.

Psalms 42:7

Deep calls to deep at the noise of your waterfalls

The word "deep" refers to deep waters, which here are likely the streams rushing down Mount Hermon. The writer speaks of them as if they are people calling out to one another as they hear the sound of their own descent from the mountain.

all your waves ... have gone over me

The author speaks of his great misfortune and sadness as if they are deep waters that drown him with one wave after another.

your waves and your billows

"all of your great waves"

Psalms 42:8

Yahweh will command his covenant faithfulness in the daytime
"Yahweh will show me his covenant faithfulness in the daytime" or "Yahweh will show me in the daytime how faithful he is to his covenant"

his song

Possible meanings are 1) "the song that he gives me" or "the song about him"

the God of my life

"the God who gives me life"

Psalms 42:9

I will say to God, my rock

The writer speaks of God as if he were a huge rock that would provide protection from enemy attack.

Why do I go mourning

To "go mourning" is to perform customs related to being very sad.

Psalms 42:10

As with a sword in my bones

The writer describes his adversaries' rebukes as his receiving a fatal wound.

Chapter 43

Psalms 43:2

the God of my strength

Possible meanings are 1) "the God who protects me" or 2) "the God who gives me strength."

Why do I go about in mourning

To "go about in mourning" is to perform customs related to being very sad.

because of the oppression of the enemy

"because my enemy oppresses me"

Psalms 43:3

send out your light and your truth

"guide me with your light and truth"

holy hill

This refers to the hill in Jerusalem where the temple is located and thus to the temple itself.

to your dwelling

"to the place where you live"

Psalms 43:4

God my exceeding joy

"God who is my very great joy" or "God who gives me very great joy"

Psalms 43:5

Why are you bowed down, my soul? Why are you upset within me?

"I should not be bowed down. I should not be worried"

Hope in God

The writer continues to speak to his own soul and commands it to trust God.

my salvation and my God

"my God who saves me"

Chapter 44

Psalms 44:1

For the chief musician

"This is for the director of music to use in worship."

A psalm of the sons of Korah

"This is a psalm that the sons of Korah wrote."

We have heard with our ears, God

"God, we have heard clearly"

in their days, in the days of old

Both of these phrases use the word "days" to refer to the time period when the ancestors of the people of Israel were alive.

Psalms 44:2

You drove out the nations

"You forced the people from other nations to leave"

with your hand

"by your power"

you planted our people

"you caused our people to live there"

Psalms 44:3

by their own sword

"by fighting with their own swords" or "by their own army's strength"

their own arm

"their own power"

the light of your face

"the light of your face obtained the land for their possession"

"your great power"

the light of your face

"your kindness" or "your good favor"

Psalms 44:4

victory for Jacob

The people of Israel are referred to by the name of their ancestor "Jacob."

Psalms 44:5

Through you ... through your

"By you ... by your"

push down ... tread them under ... rise up

The writer speaks of his enemies' defeat as if they are "down" and of their preparing to fight as if they are "up."

through your name

"by your power"

tread them under

"tread them under our feet" or "walk on top of them"

Psalms 44:8

we have made our boast

"we have boasted"

we will give thanks to your name

"we will give thanks to you"

Psalms 44:10

spoil

resources and treasures that an army collects after winning a battle

Psalms 44:11

You have made us like sheep to be slaughtered

"You have allowed our enemies to kill us like they would kill a sheep and eat it"

scattered us among the nations

"caused us to live in many different nations"
 Psalms 44:13
 You make us a rebuke to our neighbors
 "You make us something that our neighbors rebuke"
 scoffed and mocked by those around us
 "those around us scoff at us and mock us"
 Psalms 44:14
 You make us an insult among the nations
 "You make the nations around us insult us"
 a shaking of the head among the peoples
 "something at which the peoples shake their heads"
 Psalms 44:15
 my dishonor is before me
 "I think about my dishonor"
 the shame of my face has covered me
 "the shame of my face has overwhelmed me"
 Psalms 44:16
 because of the voice of him who rebukes and insults
 "because of what the person says who rebukes and insults me"
 Psalms 44:18
 Our heart has not turned back
 "We have not stopped being loyal to you"
 Psalms 44:19
 you have severely broken us
 "you have punished us severely"
 in the place of jackals
 "and made our land like a place where wild dogs live"
 covered us with the shadow of death
 "made us so that we are about to die"
 Psalms 44:20
 If we have forgotten the name of our God
 "If we have forgotten our God" or "If we have stopped
 worshipping our God"

Chapter 45

Psalms 45:1
 For the chief musician
 "This is for the director of music to use in worship"
 set to Shoshannim
 This may refer to a style or the tune of the music.
 Sometimes it is translated as "set to the tune of 'Lilies.'"
 A psalm of the sons of Korah
 "This is a psalm that the sons of Korah wrote."
 A maschil
 This may refer to a style of music.
 My heart overflows on a good subject
 "My emotions are excited about a good subject"
 a good subject
 "a noble theme" or "a beautiful word." This refers to the
 song that he has written.
 composed
 to have written or created a song
 my tongue is the pen of a ready writer
 "my tongue is like the pen of person who writes well" or "I
 speak words as skillfully as an experienced writer can
 write words"
 Psalms 45:2
 You are fairer than the children of mankind

spread out our hands to a strange god
 "worshiped a strange god" or "prayed to a strange god"
 Psalms 44:21
 would not God search this out?
 "God would certainly find out"
 he knows the secrets of the heart
 "he knows what a person secretly thinks"
 Psalms 44:22
 we are being killed all day long
 "we are always in danger of people killing us"
 we are considered to be sheep for the slaughter
 "people consider us to be sheep for the slaughter"
 Psalms 44:23
 Awake, why do you sleep, Lord?
 "Wake up! I feel like you are sleeping, Lord!"
 Psalms 44:24
 Why do you hide your face ... our oppression?
 "Do not ignore us ... our oppression."
 forget our affliction and our oppression
 "forget that people afflict us and oppress us" or "forget that
 people greatly afflict us"
 Psalms 44:25
 For we have sunk down into the dust
 The writer speaks of their humiliation as if their bodies
 were objects, such as ice, that melt and soak into the dirt.
 our bodies cling to the earth
 The writer speaks of their humiliation as if their bodies
 were stuck to the ground and they could not raise
 themselves up.
 Psalms 44:26
 Rise up
 "Take action"
 for the sake of your covenant faithfulness
 "to show that you are faithful to your covenant"

"You are more handsome than any other man"
 grace is poured onto your lips
 "it is as if someone has anointed your lips with oil" or "you
 speak eloquently"
 Psalms 45:3
 Gird your sword to your side
 "Prepare yourself for battle"
 Psalms 45:4
 ride on triumphantly
 The writer tells the king to ride his horse or chariot to
 victory.
 because of trustworthiness, meekness, and righteousness
 "in order to fight for what is trustworthy, meek, and right"
 your right hand will teach you fearful things
 "You will learn to accomplish great military feats by
 fighting in many battles"
 fearful things
 "awesome deeds." This refers to military victories that
 cause his enemies to fear him and his allies to revere him.
 Psalms 45:5
 the peoples fall under you
 This phrase refers to the king defeating his enemies.
 Possible meanings are 1) "the peoples fall at your feet in

surrender" or 2) "the peoples fall dead at your feet."
your arrows are in the hearts of the king's enemies
"your arrows have pierced the hearts of your enemies." The writer speaks to the king while referring to the king in the third person.
Psalms 45:6
Your throne ... is forever and ever
"Your kingdom ... is forever and ever" or "You will reign ... forever and ever"
Your throne, God
Possible meanings are that the word "God" 1) is a title for the king, who is God's representative or 2) modifies the word "throne" and means "Your kingdom that God has given you."
a scepter of justice is the scepter of your kingdom
"you rule your kingdom with justice"
Psalms 45:7
God, your God, has anointed you with the oil of gladness
"when God appointed you as king, he made you very glad"
Psalms 45:8
myrrh, aloes, and cassia
These are aromatic plant substances that people used to make perfumes.
ivory palaces
Ivory is a hard white substance that forms animal's tusks. This phrase describes a palace with walls and furniture that people have decorated with ivory.
stringed instruments have made you glad
"the music of stringed instruments has made you glad"
Psalms 45:9
honorable women
These women are wives of the king who receive his approval.
the queen
"your bride, the queen" or "your bride, who will be the queen"
Ophir
This is the name of a place that had a reputation for its fine gold.
Psalms 45:10
Listen, daughter
The writer begins to speak to the queen and refers to her as "daughter" because she is a young woman.
incline your ear
"listen carefully"

Chapter 46

Psalms 46:1

For the chief musician

"This is for the director of music to use in worship."

A psalm of the sons of Korah

"This is a psalm that the sons of Korah wrote"

set to Alamo

This may refer to a style of music.

God is our refuge and strength

"God gives us safety and strength"

Psalms 46:2

the mountains should be shaken into the heart of the seas

"the mountains should shake so violently that they fall into

forget your own people

"no longer follow the customs of your people"

your father's house

"your relatives"

Psalms 45:11

In this way

"and" or "so"

the king will desire your beauty

This is a polite way to say that the king will want to sleep with the queen as his wife.

Psalms 45:12

The daughter of Tyre

"The people of Tyre"

Psalms 45:13

The royal daughter

"The king's bride"

all glorious

"very beautiful."

her clothing is worked with gold

"she wears clothing that someone has embroidered with golden thread"

Psalms 45:14

She will be led to the king in embroidered dress

"People will lead her to the king as she wears an embroidered dress"

embroidered

a design made by sewing colored threads into cloth

the virgins, her companions who follow her, will be brought to you

"people will bring to you the virgins, her companions who follow her"

Psalms 45:15

They will be led by gladness and rejoicing

"Gladness and rejoicing will lead them" or "They will proceed with gladness and rejoicing"

Psalms 45:16

In the place of your fathers will be your children

This means that the king's sons will replace him as king, just as he replaced his ancestors as king.

you will make princes in all the earth

"you will make rulers over many nations"

Psalms 45:17

I will make your name to be remembered in all generations

"I will cause people in every generation to know about your greatness"

the depths of the sea"

Psalms 46:3

though its waters roar and rage

"though the waters of the sea roar and rage." The words "roar" and "rage" describe the violent movements of the sea during a strong storm.

mountains tremble with their swelling

"the swelling waters cause the mountains to tremble"

Psalms 46:4

There is a river whose streams make the city of God happy

The imagery of a running river symbolizes peace and prosperity for the city of God.

the holy place where the Most High dwells
"the holy place where the Most High lives"
Psalms 46:5
in the middle of her; she will not be moved ... help her
The words "her" and "she" refer to "the city of God."
she will not be moved
"nothing will be able destroy her"
Psalms 46:6
The nations raged
"The nations are terrified"
the kingdoms were shaken
"armies overthrew the kingdoms"
he lifted up his voice
"God shouted"
the earth melted
"the people of the earth tremble with fear"
Psalms 46:7
the God of Jacob is our refuge
"the God of Jacob gives us safety"
the God of Jacob
Possible meanings are 1) "the God whom Jacob worshiped"
or 2) "the God of Israel."

Chapter 47
Psalms 47:1
For the chief musician
"This is for the director of music to use in worship"
Clap your hands
"Clap your hands in celebration"
Psalms 47:3
He subdues peoples under us and nations under our feet
These two phrases are parallel and mean that God enabled
Israel to conquer their enemies.
Psalms 47:4
He chooses our inheritance for us
"He chooses this land as an inheritance for us"
the pride of Jacob
"the land in which Jacob takes pride"
Jacob whom he loved
The word "Jacob" refers to the nation of Israel.

Chapter 48
Psalms 48:1
greatly to be praised
"people are to praise him greatly"
the city of our God on his holy mountain
This is a reference to Jerusalem, which was built on Mount
Zion.
the city of our God
Possible meanings are 1) "the city where our God lives" or
2) "the city that belongs to our God"
Psalms 48:2
Beautiful in elevation
"Beautiful and high." The word "elevation" refers to how
high Mount Zion is.
the joy of the whole earth, is Mount Zion
"Mount Zion gives joy to everyone on earth" or "everyone
on earth rejoices because of Mount Zion"
on the sides of the north

Psalms 46:9
He makes wars cease
"He makes nations stop fighting wars"
to the ends of the earth
"everywhere in the world"
he breaks the bow ... burns up the shields
One way in which Yahweh will make all wars to cease is by
destroying the weapons that the armies use to fight one
another.
shields
Some versions understand this Hebrew word as "chariots."
Psalms 46:10
Be quiet and know that I am God
Here, God begins to speak.
Be quiet
"Stop fighting"
know that I am God
Here the word "know" means to understand and to confess
that Yahweh is the true God.
I will be exalted among the nations; I will be exalted on the earth
"People from every nation will exalt me; people all over the
earth will exalt me"

Psalms 47:5
God has gone up with a shout
"God has gone up into the temple as people shouted" or
"God has ascended to his throne as people shouted"
Yahweh with the sound of a ram's horn
"Yahweh has gone up as people blew rams' horns"
Psalms 47:9
The princes of the peoples
"The rulers of all the nations"
gathered together to the people
Possible meanings are that the rulers of the nations 1)
"gather in front of the people" or 2) "gathered together with
the people" so that all may worship God as king.
the shields of the earth belong to God
"the kings of the earth are subject to God"

Possible meanings are that this phrase 1) refers to the
direction of the north or 2) is a proper name, Zaphon,
referring to a mountain in the north.
Psalms 48:3
God has made himself known in her palaces as a refuge
"God has made himself known as one who gives safety to
the people in Mount Zion's palaces"
Psalms 48:4
see
The word "see" here alerts us to pay attention to the
surprising information that follows.
assembled themselves
"assembled their armies"
they passed by together
"together they passed by Jerusalem"
Psalms 48:5
They saw it

"They saw Jerusalem"

dismayed

greatly troubled

Psalms 48:6

Trembling took hold of them there

"There they trembled with fear"

pain as when a woman is in labor

"pain took hold of them, as when a woman is in labor" or

"they became afraid, like a woman is afraid of experiencing labor pains"

Psalms 48:7

the east wind

Possible meanings are 1) "a wind blowing from the east" or 2) "a strong wind."

the ships of Tarshish

Possible meanings are that this refers to 1) ships that sail to or are built in the city of Tarshish or 2) any large ocean-going ship.

Psalms 48:8

in the city of Yahweh of hosts, in the city of our God

"in the city of our God, Yahweh of hosts"

establish it

"make it secure."

Psalms 48:9

your covenant faithfulness

"how faithful you are to your covenant" or "how faithful you are to us because of your covenant"

Chapter 49

Psalms 49:1

For the chief musician

"This is for the director of music to use in worship"

Hear this, all you peoples; give ear, all you inhabitants

These two phrases are parallel. Together they strengthen the command for all people to listen.

Psalms 49:2

both low and high

"both important people and unimportant people" or

"people of every social class"

rich and poor together

"all people"

Psalms 49:3

My mouth will speak wisdom

"I will speak wise words"

the meditation of my heart will be of understanding

"the thoughts upon which I meditate will help you to understand"

Psalms 49:4

incline my ear

"listen carefully"

with the harp

"as I play the harp"

Psalms 49:5

Why should I fear ... heels?

"I have no reason to fear ... heels."

the days of evil

"when evil things happen." Here the word "days" refers to general periods of time.

when iniquity surrounds me at my heels

in the middle of your temple

"as we are in your temple"

Psalms 48:10

As your name is ... so is your praise to the ends of the earth

"Your name is very great ... and so people throughout the world praise you greatly" or "People all throughout the world have heard of you ... so people throughout the world praise you"

your right hand is full of righteousness

"you rule with righteousness" or "you are righteous as you rule"

Psalms 48:11

Let Mount Zion be glad

"Let those who live on Mount Zion be glad"

let the daughters of Judah rejoice

"let the people who live in the cities of Judah rejoice"

Psalms 48:12

Walk around Mount Zion, go round about her

"Walk all the way around Mount Zion"

Psalms 48:13

notice well

"notice in detail"

Psalms 48:14

he will be our guide

"he will guide us"

to death

Possible meanings are 1) "until we die" or 2) "forever."

"when my enemies surround me"

Psalms 49:6

those who trust in their wealth

These people trust their wealth will keep them from having to suffer.

about the amount of their riches

a large amount of something

Psalms 49:7

no one can redeem his brother or give God a ransom for him

"no one can pay money to God so that their brother will not die"

Psalms 49:8

the redemption of one's life is costly

"it costs too much to redeem a person's life"

Psalms 49:9

so that he would not see the pit

The word "pit" here refers to the place where a person's spirit goes after the person dies. The words "not see the pit" refer to the person's dead body not decaying.

Psalms 49:10

he will see decay

"he will die and his body will decay"

brute

This means a person who is stupid or unintelligent.

Psalms 49:11

Their inner thought

"Their belief"

the places where they live, to all generations

"the places where they live will continue to all generations"

they call their lands after their own names

"they own their own lands"

Psalms 49:12

But man, having wealth

"But man, even if he has wealth"

Psalms 49:13

This, their way, is their folly

"This is the fate of those who practice folly"

yet after them

"yet after they die"

Psalms 49:14

Like sheep

The writer compares people who will all die to a flock of sheep. Just as sheep cannot escape when the butcher decides to slaughter them, so men will not escape when it is their time to die.

they are appointed

"God has appointed them"

death will be their shepherd

"death will take them away as a shepherd leads away sheep to be slaughtered"

in the morning

Here the word "morning" is a metaphor that refers to a time when God will vindicate righteous people and save them from evil people.

their bodies will be consumed in Sheol

"their bodies will decompose in the grave"

Psalms 49:15

God will redeem my life

"God will redeem me"

Psalms 49:16

the glory of his house increases

The word "glory" here refers to wealth or riches. Possible meanings are 1) "when he gains more wealth in his house" or 2) "when his family becomes richer."

Psalms 49:17

he will take nothing away

"he will take nothing with him to the grave"

his glory will not go down after him

"his glory will not go along with him when he dies" or "he will not keep his reputation when he dies"

Psalms 49:18

He blessed his soul

"He congratulated himself"

Psalms 49:19

he will go to the generation of his fathers

"he will join his ancestors in the grave"

they will never see the light again

"they will never see the sun again" or "they will never live again"

Chapter 50

Psalms 50:1

The Mighty One, God, Yahweh

The author uses three different names to speak of God.

called the earth

"called all people"

from the rising of the sun to its setting

"everywhere on earth"

Psalms 50:2

Zion, the perfection of beauty

Possible meanings are 1) "Zion, whose beauty is perfect" or 2) "Zion, the most beautiful city."

God has shone

"God's glory shines like a light"

Psalms 50:3

does not stay silent

"speaks so that everyone can hear him"

a fire devours before him

"a fire burns in front of him"

it is very stormy around him

"there is a great storm around him"

Psalms 50:4

He calls to the heavens above and to the earth

Possible meanings are 1) God is calling on all who live in heaven and on earth to be witnesses as he judges his people or 2) God is speaking to heaven and earth as if they are people, and he is calling them to be witnesses as he judges his people.

Psalms 50:6

The heavens will declare

Possible meanings are 1) the writer uses the word

"heavens" to refer to the angels who live there or 2) the

writer speaks of "the heavens" as if they are a person who

testifies about God's righteousness.

Psalms 50:8

reprove

tell someone he is guilty of doing wrong

your burnt offerings are always before me

"you are always sacrificing burnt offerings to me"

Psalms 50:9

folds

areas surrounded by walls in which sheep and goats are kept

Psalms 50:10

the cattle on a thousand hills

"all the cattle in the world are mine"

Psalms 50:11

I know all the birds

"I own all the birds"

Psalms 50:13

Will I eat the flesh of bulls or drink the blood of goats?

"I do not eat the flesh of bulls or drink the blood of goats."

Psalms 50:14

Offer to God

"Offer to me"

pay your vows to the Most High

"fulfill your vows to the Most High" or "do what you have promised the Most High to do"

Psalms 50:15

in the day of trouble

"whenever you have troubles"

Psalms 50:16

to the wicked

"to wicked people"

have taken my covenant in your mouth

"talk about my covenant"

Psalms 50:17

since you hate instruction and throw my words away

"It is not right for you to declare my statutes and my covenant, since you hate instruction and reject what I say."

Psalms 50:18

you agree with him

"you join him"

Psalms 50:19

You give your mouth to evil

"You are always saying evil things"

your tongue expresses deceit

"you are always telling lies"

Psalms 50:20

You sit and speak against your brother; you slander your own mother's son

God accuses them of speaking falsely against members of their own family.

Psalms 50:21

Chapter 51

Psalms 51:1

For the chief musician

"This is for the director of music to use in worship."

A psalm of David

Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.

when Nathan the prophet came to him

"when Nathan the prophet came to David and rebuked him"

because of your covenant faithfulness

"because you are faithful to your covenant"

for the sake of the multitude of your merciful actions

"because you do so many merciful things"

blot out my transgressions

"forgive my sins like someone wiping something away" or

"forget my sins like someone who erases a record of sins"

Psalms 51:2

Wash me thoroughly from my iniquity

"Wash away all my sin" or "Forgive all my sins so that I will be acceptable to you"

thoroughly

completely, totally

cleanse me from my sin

"Make me clean from my sin" or "forgive me for my sin so that I will be clean"

Psalms 51:3

my sin is always before me

"I am always aware of my sins" or "I cannot forget my sins"

Psalms 51:4

what is evil in your sight

"what you judge to be evil" or "what you consider to be evil"

Psalms 51:5

I was born in iniquity

"I was already a sinner when I was born"

as soon as my mother conceived me, I was in sin

"even when my mother conceived me, I was a sinner"

you thought that I was someone just like yourself

"you thought that I was someone who acts just like you do"

reprove

tell someone he is guilty of doing wrong

bring up ... all the things you have done

"list ... all the things you have done"

right before your eyes

"right in front of you" or "so that you can not deny them"

Psalms 50:22

you who forget God

"you who reject me"

I will tear you to pieces

"I will destroy you"

Psalms 50:23

plans his path in the right way

"lives his life the right way"

I will show God's salvation

"I will save him"

Psalms 51:6

you desire trustworthiness in my inner self

"you want me to desire trustworthiness" or "you want me to be trustworthy"

Psalms 51:7

Purify me with hyssop

"Make me acceptable by sprinkling water on me with hyssop" or "Forgive me for my sins so that I will be acceptable to you"

hyssop

This is a plant that the priests used to sprinkle water or blood on people or things to make them ceremonially clean, that is, acceptable to God.

whiter than snow

"very, very white"

Psalms 51:8

so that the bones that you have broken may rejoice

"for you have caused me terrible sadness in my inner being. Let me rejoice again"

Psalms 51:9

Hide your face from my sins

"Do not look at my sins" or "Do not remember my sins"

blot out all my iniquities

"forgive my sins like someone wiping something away" or

"forget my sins like someone who erases a record of sins"

Psalms 51:10

Create in me a clean heart

"Make me completely devoted to you" or "Make me want to obey you always"

renew a right spirit within me

"make my attitude right" or "make me always want to do what is right"

Psalms 51:11

Do not drive me away from your presence

"Do not reject me as one of your people"

Psalms 51:12

sustain me

"hold me up" or "assist me"

Psalms 51:13

your ways

"the way you want people to live" or "what you want people to do"

transgressors ... sinners

These two words refer to the same people here.

Psalms 51:14

shedding blood

This phrase refers to killing another person.

Psalms 51:15

Lord, open my lips, and my mouth will express your praise

"Lord, make me able to speak, and I will praise you"

Psalms 51:16

you do not delight in sacrifice ... you have no pleasure in burnt offerings

"A sacrifice is not enough to please you ... you want

something more than burn offerings"

Psalms 51:17

The sacrifices of God

"The sacrifices that please God"

a broken and a contrite heart

"sorrow and humility" or "a person who is sorry for his sin and humble"

Psalms 51:18

rebuild the walls of Jerusalem

Possible meanings are 1) "enable us to rebuild the walls of Jerusalem" or 2) "protect Jerusalem and make it strong"

Psalms 51:19

our people will offer bulls on your altar

A bull is an adult male cow. Bulls were often used as sacrificial animals, according to God's instruction.

Chapter 52

Psalms 52:1

For the chief musician

"This is for the director of music to use in worship."

A maschil

This may refer to a style of music.

Doeg ... Ahimelek

These are the names of men.

you mighty man

"you, who think you are so mighty"

The covenant faithfulness of God comes every day

"Every day, God is faithful to keep the promises of his covenant" or "Every day, God faithfully protects his people from wicked people like you"

Psalms 52:2

Your tongue plans destruction like a sharp razor, working deceitfully

"Your tongue harms people like a sharp razor does, when you plan destruction and deceive others"

Your tongue

"You"

Psalms 52:3

lying rather than speaking righteousness

"you love lying more than speaking what is right"

Psalms 52:4

words that devour others

"words that harm others"

you deceitful tongue

"you speaker of deceit" or "you liar"

Psalms 52:5

take you up ... pluck you ... root you

All three of these phrases are different ways of saying

"remove you"

root you out of the land of the living

"he will take you out the land of the living" or "He will kill you so that you will no longer be on earth with living people"

Selah

This may be a musical term that tells people how to sing or play their instruments here. Some translations write the Hebrew word, and some translations do not include it.

Psalms 52:6

The righteous will also see it and fear

"The righteous will also see God remove him and they will fear"

Psalms 52:7

See

"Look" or "Listen" or "Pay attention to what I am about to tell you"

did not make God his refuge

"did not make God his protector" or "did not ask God to protect him"

Psalms 52:8

I am like a green olive tree in the house of God

"I am strong in God's house, like a green olive tree" or

"Because I worship in God's temple, I am secure like a green olive tree"

I will trust in the covenant faithfulness of God forever and ever

"I will trust in God forever and ever because he is faithful to his covenant"

Psalms 52:9

I will wait for your name, because it is good

"I will wait for you, because you are good" or "I will wait for you to help me, because you are good"

Chapter 53

Psalms 53:1

For the chief musician

"This is for the director of music to use in worship"

set to Mahalath

This may refer to a style of music.

A maschil

This may refer to a style of music.

Psalms 53:2

the children of mankind

This refers to all people.

who seek after him

"who worship him"

Psalms 53:3

They have all turned away

"They have all turned away from doing what is right" or

"They have all rejected God"

Psalms 53:4

those who devour my people as if they were eating bread

"those who destroy my people as freely as if they were eating bread"
Psalms 53:5
God will scatter the bones of those who encamp against you
"God will completely destroy everyone who attacks you, and their bones will lie scattered on the ground"
Psalms 53:6
Oh, that the salvation of Israel would come
"I hope that the salvation of Israel will come" or "I pray that

the salvation of will come"
the salvation of Israel would come from Zion
"the savior of Israel would come from Zion" or "God would come from Zion and save Israel"
When God brings back his people from the captivity
"When God saves his captive people"
Jacob
Here "Jacob" refers to the descendants of Jacob, the Israelites.

Chapter 54
Psalms 54:1
For the chief musician
"This is for the director of music to use in worship"
on stringed instruments
"people should play stringed instruments with this song"
A maschil
This may refer to a style of music.
Ziphites
people from the city of Ziph in the Judean mountains, southeast of Hebron.
Save me, God, by your name
"Save me, God, by your power"
judge me in your might
"In your might, show people that I am not guilty" or "Show people that I am not guilty by using your power to rescue me"
Psalms 54:2
give ear to the words
"listen to the words"
the words of my mouth
"my words" or "what I am saying to you"
Psalms 54:3
have risen up against me
"have prepared to attack me" or "are attacking me"

ruthless men
"men who have no mercy"
have sought after my life
"have tried to kill me" or "want to kill me"
they have not set God before them
"they do not pay attention to God" or "they ignore God"
Psalms 54:4
who upholds me
"who defends me" or "who keeps me safe"
Psalms 54:5
He will repay my enemies with evil
"He will do the evil to my enemies that they have done to me" or "He will cause the evil that my enemies have done to me to be done to them"
in your faithfulness, destroy them
"God, destroy them because you are faithful to me"
Psalms 54:6
I will give thanks to your name, Yahweh, for it is good
"I will give thanks to you, Yahweh, for you are good"
Psalms 54:7
my eye has looked in triumph on my enemies
"I have seen that my enemies have been defeated" or 2) "I have defeated my enemies"

Chapter 55
Psalms 55:1
For the chief musician
"This is for the director of music to use in worship"
on stringed instruments
"people should play stringed instruments with this song"
A maschil
This may refer to a style of music.
Give ear to my prayer
"Listen to my prayer"
do not hide yourself from my plea
"do not ignore my plea"
Psalms 55:3
because of the voice of my enemies
"because of what my enemies say"
they bring trouble on me
"they cause me to have great troubles" or "they do wicked things to me and so I suffer"
Psalms 55:4
My heart trembles within me
"I am suffering because I am so afraid"
the terrors of death have fallen on me
"I am very much afraid that I will die" or "I am terrified

that I will die"
Psalms 55:5
Fear and trembling have come on me
"I have become very fearful and I tremble"
horror has overwhelmed me
"I feel terrible horror" or "I am extremely afraid"
Psalms 55:6
Oh, if only I had wings like a dove!
"I wish very much that I had wings like a dove"
Then would I fly away
"If I did have wings, I would fly away"
Psalms 55:8
tempest
a strong storm
Psalms 55:9
Destroy, Lord
Possible meanings are "Destroy my enemies, Lord" or "Destroy my enemies."
divide their tongue
"confuse them when they speak to each other" or "confuse their plans"
Psalms 55:10

they go about on its walls
"people walk about on the city's walls, being violent and fighting"
wickedness and trouble are in the middle of it
"people do wickedness and cause trouble in the middle of the city" or "people do sinful things and cause trouble in it"
Psalms 55:11
Wickedness is in the middle of it
"People do wicked things in the middle of the city" or
"people destroy things in the city"
oppression and deceit do not leave its streets
"People oppress and deceive others in the city streets, and they do not leave" or "People are always oppressing and deceiving others in the city streets"
its streets
This may refer to the marketplaces in the city.
Psalms 55:12
I could have borne it
"I could have tolerated the rebuke" or "I would not be so sad about the rebuke"
raised himself up against me
"insulted me" or "despised me"
Psalms 55:13
But it was you
The psalmist speaks as though the person who had rebuked and taunted him were there listening to him.
myself, my companion and my close friend
"myself. You were my companion and my close friend"
Psalms 55:14
We
The word "we" refers to the psalmist and his friend.
with the throng
Possible meanings are 1) "together" or 2) "with the crowd."
Psalms 55:15
Let death come deceitfully on them
"Let my enemies die suddenly"
let them go down alive to Sheol
"let them suddenly go to Sheol"
wickedness is where they live
"they always do wicked things where they live"
right among them
"They always do wicked things wherever they are" or
"wherever they are"
Psalms 55:17
moan
the sound people and animals make when they are in pain
he will hear my voice
"he will hear me" or "he will hear my moaning"
Psalms 55:18
my life

Chapter 56
Psalms 56:1
For the chief musician
"This is for the director of music to use in worship;"
set to Jonath elem rehokim
"Sing this psalm using the tune of 'Jonath elem rehokim.'"
This may mean "Dove on Distant Oak Trees." Translators may either write the meaning or copy the Hebrew words.

"me"
for those who fought against me were many
"for many people fought against me"
Psalms 55:19
will hear them
"will hear my enemies" or "will hear what my enemies say."
Some versions say "will hear me."
humiliate them
"will defeat and humiliate them"
Psalms 55:20
has raised his hands against those
"has attacked those" or "has betrayed those"
Psalms 55:21
His mouth was smooth as butter
"What he said was pleasant like smooth butter" or "He said nice things"
was hostile
"was mean" or "was hateful"
his words
"what he said"
his words were softer than oil
"what he said was kind and soothing like oil" or "he said kind things"
they were actually drawn swords
"what he said wounded people as drawn swords do" or
"what he said caused people trouble"
Psalms 55:22
Place your burdens on Yahweh
"Give Yahweh your problems" or "Trust God to help you with all your troubles like someone who trusts a stronger person to carry his load"
he will sustain you
"he will take care of you" or "he will help you"
he will never allow a righteous person to totter
"he will not let a righteous person sway and fall down" or
"he will not let a righteous person to be destroyed"
Psalms 55:23
But you, God
The author speaks to God now.
the pit of destruction
This probably refers to the grave or hell.
will bring the wicked down into the pit of destruction
"will cause the wicked to die" or "will cause wicked people to die and go to the place where dead people are"
men of bloodshed and deceit
"people who lie and who want to kill others" or "deceitful murderers"
even half as long as others
"even half as long as other people live"

A psalm of David
Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.
A michtam
The meaning of the word "michtam" is uncertain. You may use the word "psalm" instead. This can be written as: "This

is a psalm that David wrote."
 oppress me
 "come closer and closer in order to attack me"
 Psalms 56:2
 My enemies trample me
 "My enemies attack me severely"
 Psalms 56:3
 you
 The word "you" refers to God.
 Psalms 56:4
 mere man
 "just humans" or "people." This implies that people are not powerful, but God is powerful.
 Psalms 56:5
 All the day long
 "All the time"
 they twist my words
 "they say that I said things than I did not say" or "they claim that I said things, but they lie"
 all their thoughts are against me for evil
 "they always have evil thoughts against me" or "they always think of evil things to do to me"
 Psalms 56:6
 they mark my steps
 "they watch everything I do"
 just as they have waited for my life
 "as they wait to kill me"
 Psalms 56:7
 Do not let them escape doing iniquity
 "Do not let them escape your punishment for their iniquity" or "Do not let them escape when you punish them for the wicked things they do"
 Bring down the peoples

Chapter 57

Psalms 57:1
 For the chief musician
 "This is for the director of music to use in worship"
 Al Tashheth
 This means "Do Not Destroy." Translators may either write the meaning or copy the Hebrew words.
 A psalm of David
 Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.
 A michtam
 The meaning of the word "michtam" is uncertain. You may use the word "psalm" instead. This can be written as: "This is a psalm that David wrote."
 I take refuge in you
 "I go to you for protection"
 I stay under your wings for protection
 "I trust you to protect me"
 until this destruction is over
 "until this destructive storm is over"
 Psalms 57:2
 who does all things for me
 "because he does all things for me"
 Psalms 57:3

"Defeat the peoples"
 Psalms 56:8
 You number my wanderings
 "You care about all the times that I have been wandering alone"
 put my tears into your bottle
 "you know how much I have cried and you care about me" are they not in your book?
 "you have written about them in your book!" or "you remember my cries!"
 Psalms 56:9
 will turn back
 "will retreat" or "will turn and run away"
 God is for me
 "God is fighting for me"
 Psalms 56:11
 What can anyone do to me?
 "People can do nothing to me!" or "People cannot harm me badly!"
 Psalms 56:12
 The duty to fulfill my vows to you is on me
 "I must fulfill my vows to you" or "I must do what I promised you I would do"
 Psalms 56:13
 you have kept my feet from stumbling
 "you have kept me from stumbling" or "you have kept me from being killed by my enemies"
 so that I may walk before God
 "so that I may live in God's presence"
 in the light of the living
 "with the life that you give" or "because you enable me to live"

those who hotly pursue me
 "those who attack me severely"
 God will send me his steadfast love and his faithfulness
 "God will be loving to me and trustworthy"
 Psalms 57:4
 My life is among lions
 "I live among fierce enemies" or "Fierce enemies surround me like lions"
 those who are ready to devour me
 "those who are ready to destroy me"
 people whose teeth are spears and arrows
 "people who kill others with spears and arrows as lions kill with their sharp teeth"
 spears and arrows
 Since both of these terms are weapons, if your culture knows only one, it is acceptable to use it alone.
 whose tongues are sharp swords
 "whose cruel words are like sharp swords" or "who cause terrible trouble for me by what they say"
 Psalms 57:5
 Be exalted, God, above the heavens
 "God, show that you are exalted above the heavens" or "God, show that you are great in the heavens"
 let your glory be above all the earth

"show your glory over all the earth"

Psalms 57:6

They spread out a net for my feet

"It is as though my enemies have spread a net out to trap me" or "They planned to capture me like people who spread out a net to trap an animal"

They dug a pit in front of me

"It is as though they dug a pit for me to fall into" or "They planned to capture me like people who dig a hole in the ground to trap an animal"

They themselves have fallen into the middle of it

"They themselves fell into the pit they had dug for me" or

"But they themselves were hurt by what they planned to do to me"

Psalms 57:7

My heart is fixed, God, my heart is fixed

"I am completely confident in you, God"

I will sing praises

"I will sing praises to you, God"

Psalms 57:8

Wake up, my glory

"Wake up, my honored heart, to sing praises to God" or "I

will prepare my honored heart to sing praises to God" or "I am honored to wake up and sing praises to God"

Wake up, lute and harp

The psalmist speaks as though the lute and harp were people who could wake up to sing praises to God.

I will wake up the dawn

"I will get up before dawn" or "I will get up before the sun rises"

Psalms 57:10

For great is your unfailing love, reaching to the heavens

"Your unfailing love is as great as the distance from the earth to the heavens"

your faithfulness to the clouds

"great is your faithfulness, reaching to the clouds" or "your faithfulness is as great as the distance from the earth to the clouds"

Psalms 57:11

Be exalted, God, above the heavens

"God, show that you are exalted above the heavens" or

"God, show that you are great in the heavens"

may your glory be exalted over all the earth

"show your glory over all the earth"

Chapter 58

Psalms 58:1

For the chief musician

"This is for the director of music to use in worship"

set to Al Tashheth

This probably tells what musical style or tune to use when singing the psalm.

A psalm of David

Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.

Do you rulers speak righteousness?

"You rulers do not say what is right!"

Do you judge uprightly, you people?

"You people never judge people uprightly!"

Psalms 58:2

you ... your

The words "you" and "your" refer to the mighty men who are judges

you commit wickedness in your heart

"you commit wickedness in your thoughts" or "you think about doing wicked things"

you distribute violence throughout the land with your hands

"you yourselves do violent deeds everywhere in the land"

Psalms 58:3

they go astray

"they do wrong things"

Psalms 58:4

Their poison is like a snake's poison

"Their wicked words cause trouble as a snake's poison harms people"

a deaf asp that stops up its ears

"a poisonous snake that does not listen"

Psalms 58:5

charmers

people who play or sing music in order to control snakes

no matter how skillful they are

"no matter how skillful the charmers are at controlling snakes"

Psalms 58:6

Shatter their teeth ... break out the great teeth of the young lions

"Take away their power to kill. Make them powerless like young lions whose teeth have been broken and fallen out"

Psalms 58:7

Let them melt away as water that runs off

"Make them disappear like water that runs off" or "Make them vanish like ice that melts and drains into the ground"

let them be as though they had no points

"let their arrows be as though they had no points"

Psalms 58:8

Let them be like a snail that melts and passes away

"Let the wicked vanish like a snail that melts and no longer exists"

snail

small animal that the Israelites considered unclean and that looks like it is melting as it moves by sliding over slime it has produced

like the untimely born child of a woman that never sees the sunlight

"like a baby who is born too early too live and see the sunlight" or "like a baby that was born dead"

Psalms 58:9

Before your pots can feel the thorn's burning heat ... the green thorns

and the burning thorns alike

"God will destroy wicked people faster than a whirlwind can blow away thornbush branches that have been put under a cooking pot and lit with fire"

your

David is speaking to God's people, so this is plural.

the thorn's burning heat ... the green thorns and the burning thorns

"the heat from the burning thorn branches ... the green

thorn branches and the burning thorn branches"

Psalms 58:10

The righteous will rejoice when he sees

"Righteous people will rejoice when they see"

he will wash his feet in the blood of the wicked

Chapter 59

Psalms 59:1

For the chief musician

"This is for the director of music to use in worship"

set to Al Tashheth

This probably tells what musical style or tune to use when singing the psalm.

A psalm of David

Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.

A michtam

The meaning of the word "michtam" is uncertain. You may use the word "psalm" instead.

set me on high

"put me in a safe place"

rise up against me

"attack me"

Psalms 59:2

men of bloodshed

"people who like to kill other people" or "murderers"

Psalms 59:3

not because of my transgression or my sin

The writer has transgressed and sinned, but not against those who "prepare to run" at him.

they wait in ambush to take my life

David's enemies are in hiding and are waiting quietly for the time when they can attack him.

Psalms 59:4

awake

"do something" or "take action"

and see

"and see what is happening to me" or "and see what they are doing to me"

Psalms 59:5

arise

"do something" or "take action"

all the nations

"the people of all the nations"

Psalms 59:6

They return at evening

The word "they" refers to the wicked transgressors.

they howl like dogs

"they threaten to attack people"

go around the city

"go around the city to attack anyone they find"

Psalms 59:7

See

"Hear"

they belch out with their mouths

"they say terrible things" or "they shout out terrible words"

belch

burp loudly; allow air from the stomach to come out of the mouth with a loud, rude noise

"the righteous will make their feet wet in the blood of the wicked" or "the righteous will march on the blood of the wicked"

swords are in their lips

"they say cruel things that cause people trouble as much as swords destroy people"

Who hears us?

"No one can hear us!" or "Your God does not hear us!"

Psalms 59:8

laugh at them

"laugh at them scornfully" or "mock them." God would laugh at them because they are worthless and powerless.

Psalms 59:9

my strength

"you are my strength" or "you are my protector"

you are my high tower

"you protect me like a high tower"

Psalms 59:10

My God will meet me with his covenant faithfulness

"My God, who is faithful to his covenant, will come to save me" or "My God will come to save me because he is faithful to his covenant"

my desire on my enemies

"what I want to happen to my enemies"

Psalms 59:11

Scatter them

"Cause them to wander around"

our shield

"our protector" or "the one who protects us like a shield"

Psalms 59:12

For the sins of their mouths and the words of their lips

"Because they sin by what they say" or "Because of the sinful things they say"

let them be captured in their pride

"let people capture them because of their pride"

that they express

"that they say"

Psalms 59:13

Consume them in wrath, consume them so that they will be no more

"Be angry with them and destroy them completely so there will be no more of them"

in Jacob

"in Israel"

to the ends of the earth

"everywhere on earth"

Psalms 59:14

howling like dogs

"threatening to attack us" or "threatening to attack us like wild dogs"

Psalms 59:15

satisfied

content, having everything they want

Psalms 59:16

you have been my high tower and a refuge

"you have protected me like a high tower and a refuge"

in the day of my distress

"whenever I have had troubles"

Psalms 59:17

To you, my strength, I will sing praises

"You are my protector, so I will sing praises to you"

Chapter 60

Psalms 60:1

For the chief musician

"This is for the director of music to use in worship"

set to Shushan Eduth

"sing this psalm using the tune of 'Shushan Eduth'" or "sing this using the Shushan Eduth style"

Shushan Eduth

This means "Lily of the Promise." Translators may either write the meaning or copy the Hebrew words.

A michtam

The meaning of the word "michtam" is uncertain. You may use the word "psalm" instead.

Aram Naharaim ... Aram Zobah

"Aram of the two rivers ... the Aramean nation of Zobah."

These are places.

Joab

"Joab and his army"

you have broken through our defenses

"you have allowed our enemies to break through our defenses"

Psalms 60:2

You have made the land tremble; you have torn it apart

The psalmist speaks of the disaster in his country as if it were an earthquake.

heal its cracks

Making the people strong again is spoken of as repairing large cracks in the ground or walls.

Psalms 60:3

You have made your people see difficult things

Here "see" represents "experience" or "suffer."

drink the wine of staggering

"the wine that makes us stagger"

Psalms 60:4

you have set up a banner

"you are like a king who sets up a banner" or "you command us in battle like a king who raises up a battle flag"

to be displayed against those who carry the bow

Chapter 61

Psalms 61:1

For the chief musician

"This is for the director of music to use in worship"

on a stringed instrument

"people should play a stringed instrument with this song"

Hear my cry, God; attend to my prayer

"God, listen to me and answer my prayer"

Psalms 61:2

lead me to the rock that is higher than I

Here the writer speaks of God as if he were a high rock that he could climb for protection.

Psalms 61:3

you have been a refuge for me

for God is my high tower

"you have protected me like a high tower"

the God of covenant faithfulness

"He is the God who is faithful to his covenant")

"to display when he takes his army into battle against your enemies"

Psalms 60:5

with your right hand

"by your power"

answer me

"respond to my request" or "answer my prayer"

Psalms 60:7

Ephraim also is my helmet

"Ephraim is like a helmet I have chosen" or "the tribe of Ephraim is my army"

helmet

a hard hat that soldiers wear to protect their heads from injury

Judah is my scepter

"the tribe of Judah is like my scepter" or "Judah is the tribe through whom I rule my people"

Psalms 60:8

Moab is my washbasin

"Moab is like a bowl that I use for washing"

over Edom I will throw my sandal

"I take ownership of the land of Edom" or "I throw my sandal onto the land of Edom to show that it is mine"

Psalms 60:10

But you, God, have you not rejected us?

"But God, it seems like you have rejected us." or "God, you seem to have abandoned us."

You do not go into battle with our army

"you do not help our army when we go into battle"

Psalms 60:11

is futile

"is worthless"

Psalms 60:12

will triumph

"will defeat our enemies"

he will trample down our enemies

"he will enable us to trample down our enemies" or "he will make us able to defeat our enemies"

"You have been like a safe place for me"

a strong tower from the enemy

"You have been like a strong tower to keep me safe from the enemy" or "You have protected me from my enemy like a strong tower"

Psalms 61:4

take refuge under the shelter of your wings

"go to you for protection as a chick is safe under the wings of its mother"

Psalms 61:5

you have given me the inheritance

"you have given to me the blessings"

who honor your name

"who honor you" or "who have an awesome respect for you"
Psalms 61:6
You will prolong the king's life
"You will extend the king's life" or "You will cause the king's life to last a long time"
his years will be like many generations
"he will live for many generations"
Psalms 61:7
He will reign before God forever

"I desire that the king reign before God forever"
appoint your steadfast love and faithfulness to protect him
"always protect him because you love him and are faithful"
Psalms 61:8
I will sing praise to your name forever
"I will always sing praise to you"
my vows
These refer to the promise to offer sacrifices to God every day.

Chapter 62
Psalms 62:1
For the chief musician
"This is for the director of music to use in worship"
Jeduthun
One of David's chief musicians had this same name. This may refer to him.
my salvation comes from him
"he is the one who rescues me" or "he is the one who saves me"
Psalms 62:2
He alone is my rock and my salvation
"He is the only one who can protect and rescue me"
he is my high tower
"he keeps me away from the grasp of my enemies"
I will not be greatly moved
"nothing can ever move me"
Psalms 62:3
all of you
"my enemies" or "all my enemies"
How long ... will you attack a man ... or a shaky fence?
"It seems like my enemies will never stop attacking me. I feel that I am as weak against you as a leaning wall or a broken-down fence."
Psalms 62:4
They consult with him only to
"They intend to" or "They plan to"
with their mouths
This refers to their speech or their words.
in their hearts
This refers to their thoughts.
Psalms 62:5
my hope is set on him
"for I place my hope in him"

Psalms 62:6
I will not be moved
"nothing can move me"
Psalms 62:7
the rock of my strength and my refuge are in God
"God always gives me strength and protection"
Psalms 62:8
pour out your heart
"give your deepest concerns to God"
Psalms 62:9
men of low standing ... men of high standing are a lie
"you cannot place your trust in men, no matter how important they are"
Psalms 62:10
oppression or robbery
These two words have basically the same meaning. You cannot trust in money that you get by taking it from other people.
for they will bear no fruit
"for they will provide nothing good for you"
do not fix your heart on them
"do not desire them"
Psalms 62:11
God has spoken once, twice have I heard this
This means that God has said this more than once.
power belongs to God
"God is powerful"
Psalms 62:12
Also to you, Lord, belongs covenant faithfulness
"You, Lord, are also faithful to your covenant"
for you pay back every person for what he has done
The writer speaks of God's rewards as if he were paying a wage for work.

Chapter 63
Psalms 63:1
A psalm of David
Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.
earnestly
sincerely
my soul thirsts for you, and my flesh longs for you
"my whole being greatly desires to be with you"
dry and weary land
"hot, dry desert"
Psalms 63:3

Because your covenant faithfulness is better than life, my lips
"I value you being faithful to your covenant more than I value living, so my lips"
my lips will praise you
"I will praise you"
Psalms 63:4
I will lift up my hands in your name
"I will worship you and pray to you"
Psalms 63:5
It will be as if I ate a meal of marrow and fatness
"I will be happier than a person who eats a meal of fat and choice food"

with joyful lips my mouth will praise you
"I will praise you joyfully"

Psalms 63:7

in the shadow of your wings I rejoice
"I rejoice because you protect me"

Psalms 63:8

I cling to you
"I need you" or "I depend on you"
your right hand supports me
"you support me" or "you lift me up"

Psalms 63:9

will go down into the lowest parts of the earth
"will die and descend into the place of the dead" or "will die
and go down into the place of the dead"

Chapter 64

Psalms 64:1

For the chief musician
"This is for the director of music to use in worship"
preserve
save

Psalms 64:2

Hide me from the secret plotting of evildoers
"Protect me from the harm that evil doers secretly plan to
do to me"

the commotion of those who behave wickedly
"the noisy disturbance that those who behave wickedly
make" or 2) a crowd that makes a noisy disturbance.

Psalms 64:3

They have sharpened their tongues like swords
"The harsh things that they say hurt me like a sharp sword"
arrows, bitter words
"bitter words which pierce me like arrows"

Psalms 64:5

Who will see us?

Chapter 65

Psalms 65:1

For the chief musician
"This is for the director of music to use in worship"
For you, God in Zion, our praise waits
"To you alone, God in Zion, we will offer our praise"
our vows will be carried out to you
"we will do what we have promised you that we would do"

Psalms 65:3

Iniquities prevail against us
"It is as if our own sins were defeating us"

you will forgive them
The word "them" refers to our "iniquities."

Psalms 65:4

whom you choose ... your courts
The words "you" and "your" in this verse refer to Yahweh.
live in your courts
"worship often in your courts"

We will be satisfied with the goodness of your house, your holy temple
"The goodness of your house, your holy temple, will satisfy
us"

We will be

Here the word "we" refers to David and the people of Israel,

Psalms 63:10

they will be given over to those whose hands use the sword
"God will cause them to die in battle"

they will become food for the jackals
"wild dogs will eat their dead bodies"

Psalms 63:11

the king will
"I, the king of Israel, will"
swears by him ... proud of him
The word "him" refers to "God."
but the mouth of those who speak lies will be stopped up
"but God will silence the liars" or "but God will silence those
who lie"

"No one will see what we are doing"

Psalms 64:6

inner thoughts ... hearts of man
Both of these phrases refer to man's private or inner
thoughts.

Psalms 64:8

They will be made to stumble
"God will make them stumble" or "God will cause their
plans to fail"

since their own tongues are against them
"since the words that they say are against them"

Psalms 64:9

what he has done
"what God has done"

Psalms 64:10

take refuge in him
"go to him for protection"
all the upright in heart will take pride in him
"all the people who are godly will praise him"

but not to God, to whom he is speaking.

Psalms 65:5

In righteousness
"Because you are righteous"
of all the ends of the earth
This refers to the people who live all over the earth.

Psalms 65:6

you who are girded with strength
"showing that you are very powerful"

Psalms 65:7

roaring
a loud noise caused by the wind and waves

commotion

loud noise

Psalms 65:8

evidence
proof or something that shows that another thing is true

you make the east and the west rejoice
"you cause people everywhere to shout joyfully"

Psalms 65:9

you greatly enrich it
"you make the soil very good so that good things will grow"

in it"
the river of God is full of water
"you fill the streams with water"
Psalms 65:10
its furrows
"the earth's furrows"
furrows
A furrow is a long narrow trench made in the ground for planting seeds or for watering the field where grains have been planted.
ridges
edges
Psalms 65:11
You crown the year with your goodness
"You have honored the year with a good harvest"
your wagon tracks overflow with abundance

Chapter 66
Psalms 66:1
For the chief musician
"This is for the director of music to use in worship"
Shout out loud to God
"Shout joyfully to God" "or "Shout praises to God"
all the earth
"everyone on earth"
Psalms 66:2
Sing out the glory of his name; make his praise glorious
"Sing about how wonderful God's name is; sing wonderful praise about how great God is"
Psalms 66:3
How terrifying are your deeds
The works of God cause us to be in awe and terrified because we know he is powerful and holy.
By the greatness of your power
"Because you have great power"
Psalms 66:4
All the earth will worship you
"All the people on earth will worship you"
they will sing praises to your name
"they will praise and honor you"
Psalms 66:5
he is fearsome in his deeds toward the sons of mankind
"God causes people to feel fear and wonder when they see his deeds"
the sons of mankind
"humanity"
Psalms 66:6
He turned the sea into dry land; they went through the river on foot
This refers to the crossing of the Red Sea.
they went
The word "they" refers to God's people, the Israelites.
we rejoiced
The word "we" refers to the Israelites, their ancestors, David, and the people he is speaking to.
Psalms 66:7
his eyes
"God sees"
let not the rebellious exalt themselves
"let not the rebellious people exalt themselves" or "let not

"everywhere you have been, you have left abundant food"
Psalms 65:12
The pastures ... drip with dew
"The pastures ... are full of dew" or "Much dew drips in the pastures of the wilderness"
the hills are girded with joy
"the hills are like people wearing joy" or "the hills are like joyful people"
Psalms 65:13
The pastures are clothed with flocks
The writer speaks of the pastures as being so covered with flocks that it is like the pastures are wearing a garment.
they shout for joy, and they sing
"they are like joyful singing people"
they shout
The word "they" refers to the pastures and valleys.

the rebellious people be proud"
Psalms 66:9
he does not permit our feet to slip
"he has not allowed us to fall into disaster"
Psalms 66:11
a net
a trap for a bird or an animal
you laid a heavy burden on our backs
The writer speaks of what the people have endured as having to carry heavy loads on their backs.
Psalms 66:12
You made people ride over our heads
"It is as if our enemies defeated us in battle and then drove their chariots over our fallen bodies"
went through fire and water
"we suffered like people who suffer from fires and floods"
spacious place
"open place where we are safe"
Psalms 66:14
which my lips promised and my mouth spoke
"which I promised"
Psalms 66:15
aroma of rams
"smell of the smoke of sacrificed rams"
Psalms 66:16
I will declare what he has done for my soul
"I will tell you what he has done for me"
Psalms 66:17
I cried to him with my mouth
The word "mouth" represents the whole person who cries out to God.
he was praised with my tongue
"I praised him with my tongue" or "I praised him"
Psalms 66:18
seen wickedness
"looked with favor on wickedness"
would not have listened to me
"would not have heard me call out to him" or "he would not have answered my prayer"
Psalms 66:19
But God has truly heard; he has paid attention

"But God has truly heard my prayer"
the voice of my prayer
"my prayer"
Psalms 66:20
who has not turned away my prayer

"who has not ignored my prayer"
or his covenant faithfulness from me
"and has not turned away his covenant faithfulness from me" or "and has not stopped being faithful to his covenant with me"

Chapter 67
Psalms 67:1
For the chief musician
"This is for the director of music to use in worship"
on stringed instruments
"people should play stringed instruments with this song"
cause his face to shine on us
"act favorably towards us"
Psalms 67:2
your ways may be known on earth
"people may know your ways on earth"
your salvation among all nations
"and the people of all nations may know that you have the power to save them"

Psalms 67:4
let the nations ... govern the nations
Here "nations" represents the people who live in all the nations on the earth.
with justice
"fairly" or "justly"
Psalms 67:6
The earth has yielded its produce
"We have gained much food from our crops"
Psalms 67:7
all the ends of the earth honor him
"I desire that all people everywhere on the earth may have an awesome respect for him"

Chapter 68
Psalms 68:1
For the chief musician
"This is for the director of music to use in worship"
A psalm of David
Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.
Let God arise
"Let God begin to act"
let his enemies be scattered
"let God chase away his enemies"
Psalms 68:2
As smoke is driven away, so drive them away
"Drive them away as the wind blows away smoke"
as wax melts before the fire
"cause them to disappear as wax melts before a fire"
the wicked
This refers to the wicked people in general.
Psalms 68:3
the righteous
This refers to the righteous people in general.
Psalms 68:4
to his name
"to him"
the one who rides through the plains
God's presence among people is spoken of as if he rides on the earth in a horse or chariot.
Psalms 68:5
A Father of the fatherless
"One who acts like a father to children who have no parents"
a judge of the widows
"a protector of widows"
Psalms 68:6
God puts the lonely into families
"God provides families for those who have no one to live with"

he brings out the prisoners with singing
"God frees prisoners and makes them sing with happiness"
the rebellious
"rebellious people" or "people who rebel against him"
a parched land
"a very hot and dry land"
Psalms 68:7
you went out before your people
"you led your people"
when you marched through the wilderness
God is spoken of as if he was a soldier marching ahead of the people of Israel.
Psalms 68:8
the heavens also dropped rain ... God's presence
"God caused it to rain"
in the presence of God
"when God appeared to the Israelites"
Psalms 68:9
you strengthened your inheritance when it was weary
"you caused the land to produce good crops"
your inheritance
"the land that you gave to us Israelites"
Psalms 68:10
the poor
"poor people"
Psalms 68:11
those who announced them ... army
The large number of people told the Lord's message to others. They are spoken of as if there were a large army.
Psalms 68:12
Kings of armies flee, they flee
"Kings and their armies flee from us because they are defeated"
plunder
things that are taken from the defeated army and brought to the victorious army's home.
Psalms 68:13

the wings of a dove are covered with silver ... gold
This means that some of the plunder is very valuable
because it is covered with precious metals.
Psalms 68:14
scattered kings there ... snowed on Mount Zalmon
"defeated so many enemy kings and soldiers there that they
were like snowflakes covering Mount Zalmon"
Psalms 68:16
Why do you look in envy ... for the place he will live?
"The high hill country of Bashan should not look in envy at
the mountain which God desires for the place he will live."
Psalms 68:18
ascended
To "ascend" is to move up, to go toward the sky.
Psalms 68:19
daily bears our burdens
"carries our heavy loads every day."
the God who is our salvation
"the God who saves us"
Psalms 68:21
will strike through the heads of his enemies
"will kill his enemies by striking them in the head"
the hairy scalps
"the long-haired skulls"
walk in offenses against him
"habitually offend him"
Psalms 68:22
I will bring them back
The word "them" refers to God's enemies.
the depths of the sea
This speaks of the most remote parts of the earth where
people might try to escape from God as if they were the
depths of the sea.
Psalms 68:23
crush your enemies
"totally defeat your enemies"
dipping your foot in blood
"stepping in their blood"
the tongues of your dogs may have their share
The bloodshed from the battle against Israel's enemies is
spoken of as if it is so extensive that the dogs will lap up the
flowing blood with their tongues.
Psalms 68:24
processions
A procession is a group of people walking together in an
orderly manner as part of a ceremony.
Psalms 68:25
minstrels
people who play musical instruments
Psalms 68:26

Chapter 69

Psalms 69:1
For the chief musician
"This is for the director of music to use in worship"
set to Shoshannim
This may refer to a style of music.
for the waters have put my life in danger
"for it feels like I am drowning in the waters"

Bless God in the assemblies; praise Yahweh, you who are from the
fountain of Israel
"You who are true descendants of Israel, praise Yahweh and
bless God in the assembly"
Psalms 68:27
their multitudes
"their group." The word "their" refers to the leaders of
Judah.
Psalms 68:28
Your God, Israel, has decreed your strength
Some versions understand the Hebrew text differently:
"Summon your strength, God" or "Use your strength, God"
Psalms 68:29
to us
The word "us" refers to the writer and the people of Israel,
but not to Yahweh, to whom he is speaking.
Reveal your power to us from your temple at Jerusalem
"When you are present in the temple at Jerusalem, Show us
that you are strong"
Psalms 68:30
Rebuke the wild beasts in the reeds, against the peoples
"Tell the wild beasts in the reeds that you are going to fight
against them. Tell the peoples"
the peoples, that multitude of bulls and calves
"the powerful nations, who are like herds of bulls"
scatter
This means cause something to spread quickly in different
directions.
Psalms 68:31
Princes will come out of Egypt
"Then the leaders of Egypt will bring gifts to you"
Cush
"The Cushites"
reach out with her hands to God
"lift up her hands to praise God"
Psalms 68:32
you kingdoms of the earth
"you people who are citizens of kingdoms all over the
world"
Psalms 68:33
to him who rides on the heaven of heavens
"to Yahweh, who rides across the sky in his chariot"
he lifts up his voice with power
"he shouts powerfully" or "he speaks loudly"
Psalms 68:34
Ascribe strength to God
"Strength belongs to God"
his strength is in the skies
"in the skies he also shows that he is powerful"

Psalms 69:2

I sink in deep mire
"For it feels like I am sinking in deep mud and will die"
I have come into deep waters, where the floods flow over me
"It feels like I am in deep waters, and the floodwaters flow
over me"
Psalms 69:3

weary
 very tired
 my eyes fail
 "my eyes are swollen from tears"
 Psalms 69:4
 more than the hairs on my head
 "more than I can count, like the hairs on my head"
 cut me off
 "kill me."
 Psalms 69:5
 my foolishness
 "the foolish things that I have done"
 my sins are not hidden from you
 "you know all my sins"
 Psalms 69:6
 let not those who seek you be brought to dishonor because of me
 "Please do not allow anyone to bring dishonor on those
 who worship you because of me"
 Psalms 69:7
 For your sake
 "On your behalf" or "For you"
 I have borne rebuke
 "I have endured the insults of my enemies"
 shame has covered my face
 "I am thoroughly humiliated"
 Psalms 69:8
 I have become a stranger to my brothers
 "My brothers no longer know or accept me at all"
 Psalms 69:9
 the zeal of your house has eaten me up
 "the zeal I have for your house completely controls all that I
 think and do"
 the rebukes ... have fallen on me
 "those who rebuke you have also thrown their rebukes at
 me"
 Psalms 69:10
 I must endure scorn
 "my enemies rebuked me because I was weeping and not
 eating"
 Psalms 69:11
 When I put on sackcloth
 Wearing rough, cheap clothing was a symbol of mourning
 over sin.
 I became a byword to them
 "I became a joke to them" or "they made fun of me"
 Psalms 69:12
 Those who sit in the city gate
 "The important people of the city"
 I am a song of drunkards
 "the drunkards of the city sing disgusting songs about me"
 Psalms 69:13
 at a time that you will accept
 "in your accepted time" or "when you are willing"
 answer me in the trustworthiness of your salvation
 "rescue me because you faithfully love me, as you have
 promised to do"
 Psalms 69:14
 Pull me out of the mire, and do not let me sink
 "Do not allow me to sink anymore in the mud"

rescued out
 "please rescue me out"
 Psalms 69:15
 the deep swallow me up
 "the deep waters swallow me up like a dangerous animal"
 Do not let the pit shut its mouth on me
 "Do not let the pit consume me" or "Do not let the pit of
 death close over me"
 Psalms 69:16
 your covenant faithfulness is good
 "you are good and faithful to your covenant"
 your mercies for me are many
 "you are very merciful to me"
 turn to me
 "help me"
 Psalms 69:17
 Do not hide your face from your servant
 "Please help your servant" or "Please help me"
 in distress
 "in great trouble"
 Psalms 69:18
 redeem me
 "free me"
 ransom me
 "rescue me"
 Psalms 69:19
 my rebuke, my shame, and my dishonor
 "how people have rebuked me, shamed me, and dishonored
 me"
 my adversaries are all before you
 "you know who all my enemies are"
 Psalms 69:20
 broken my heart
 "offended me deeply"
 I am full of heaviness
 "I am heavy with sorrow"
 to take pity
 to feel sorrow or sadness
 Psalms 69:21
 They gave me poison for my food
 "They gave me food that tasted like poison"
 Psalms 69:22
 Let their table before them become a snare ... let it become a trap
 "May their food ruin them like a snare ... may it destroy
 them like a trap"
 Psalms 69:23
 Let their eyes be darkened
 "Please make them unable to see anything"
 make their loins shake
 "cause their backs to be too weak for them to do anything"
 Psalms 69:24
 indignation
 anger of a person who has suffered injustice
 your raging anger
 "your burning anger" or "your strong anger"
 overtake them
 God's judgment on his enemies is described as if he ran
 after them and caught them.
 Psalms 69:25

be a desolation
"become abandoned"
Psalms 69:26
they persecuted the one
"they persecuted the man"
you struck down
"you punished"
those you have wounded
"those you have caused to suffer"
Psalms 69:27
Accuse them of having committed iniquity after iniquity
"Keep making a record of all their sins"
do not let them come into your righteous victory
"do not let them receive your righteous reward"
Psalms 69:28
Let them be blotted out of
"Wipe out their names in"
not be written down
"do not write down their names"
Psalms 69:29
let your salvation, God, set me up on high
"God, save me and put me in a safe place"
Psalms 69:30
with thanksgiving
"by thanking him"
Psalms 69:31
better than an ox or a bull
"better than sacrificing an ox or sacrificing a bull"

Chapter 70

Psalms 70:1
For the chief musician
"This is for the director of music to use in worship"
A psalm of David
Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.
Psalms 70:2
those who
"the people who"
take my life
"kill me."
let them be turned back and brought to dishonor
"may God turn them around and make them ashamed for what they have done"
turned back
"stopped"
Psalms 70:3

Chapter 71

Psalms 71:1
In you, Yahweh, I take refuge
"go to you, Yahweh, for protection"
let me never be put to shame
"never let my enemies put me to shame"
Psalms 71:2
make me safe in your righteousness
Possible meanings are 1) "make me safe because you always do what is right" or 2) "make me safe as I do what

a bull that has horns and hooves
"a bull that is full grown with horns and hooves"
Psalms 69:32
The meek
"Meek people"
you who seek after God
"you who ask God for help" or "you who think about God"
let your hearts live
"may you be encouraged"
Psalms 69:33
Yahweh hears
"Yahweh answers"
the needy
"needy people"
his prisoners
"those who have suffered for him"
Psalms 69:34
the seas and everything that moves in them
"let he seas and everything that moves in them praise him"
Psalms 69:35
God will save Zion
"God will save the people of Zion"
have it as a possession
The word "it" refers to the land of Judah.
Psalms 69:36
who love his name
"who love God"

those who say, "Aha, aha."
"those who mock and laugh at me"
Psalms 70:4
seek you
"ask you for help" or "think about you and obey you"
love your salvation
"love you because you saved them"
always say
This exaggeration emphasizes that it is important to praise God often.
May God be praised
"Let everyone praise God"
Psalms 70:5
hurry to me
"come quickly to help me"
you are my help and you rescue me
"you help me by rescuing me"

you want me to do"
turn your ear to me
"pay attention to me"
save me
"keep me safe"
Psalms 71:3
Be to me a rock for refuge
The psalmist requests that Yahweh make him as safe as he would be if he were hiding in a large rock or cliff where his

enemies could not find him.

you are my rock and my fortress

The psalmist believes that Yahweh will protect him and make him as safe as if he were hiding on top of a large mountain or inside a man-made fortress.

Psalms 71:4

out of the hand of the wicked, out of the hand of the unrighteous
"from wicked people, from unrighteous ... people" or "so that wicked people and unrighteous ... people cannot harm me"

Psalms 71:5

you are my hope

"you are the one whom I confidently expect to help me"

Psalms 71:6

By you I have been supported from the womb

"You have supported me from the womb" or "You have taken care of me ever since I came out of my mother's womb"

you are he

"you are the one"

Psalms 71:7

I am a marvel to many people

"Many people are surprised to see how well I live and want to live as I do"

Psalms 71:8

My mouth will be filled with your praise ... with your honor

"My mouth will be filled with words that praise you ... that honor you" or "I will always praise you ... will always honor you"

all the day

"all day long" or "at all times"

Psalms 71:9

Do not throw me away

"do not reject me"

do not abandon me

"do not leave me forever"

Psalms 71:10

watch for my life

"watch for an opportunity to take my life" or "wait for an opportunity to kill me"

Psalms 71:11

pursue and take him

"follow him when he runs away, and kill him"

Psalms 71:12

hurry to help me

"help me soon"

Psalms 71:13

Let them be put to shame and destroyed, those who are hostile to my life

"Let those who are hostile to my life be put to shame and destroyed"

let them be covered with rebuke and dishonor

"may everyone rebuke them, and may no one honor them"

those who seek my hurt

"those who are looking for ways to harm me"

Psalms 71:15

My mouth will tell about your righteousness and your salvation all the day, although I cannot understand it

"I do not completely understand your righteousness and

your salvation, but my mouth will tell about them all the day"

your salvation

"how you have saved me" or "how you save people"

Psalms 71:16

I will come

Possible meanings are 1) "I will go to where people worship Yahweh" or 2) "I will go to my enemies"

with the mighty acts of the Lord Yahweh

Possible meanings are 1) "I will tell them of the mighty deeds the Lord Yahweh has done" or 2) "because the Lord Yahweh has given me strength to do mighty acts."

will make mention of

"will talk about"

Psalms 71:18

God, do not abandon me

"God, please do not leave me"

I have been declaring your strength

"I have been telling how strong you are"

to the next generation

"to those who are children today"

your power to everyone who is to come

"and as I declare your power to everyone who is to come"

everyone who is to come

"so as many people as I can tell will know"

Psalms 71:19

Your righteousness also, God, is very high

The psalmist speaks of the good things God has done as though they were put together as a high building or a mountain.

who is like you?

"there is no one like you!"

Psalms 71:20

revive

strengthen or make lively again

from the depths of the earth

"when we are near death"

Psalms 71:21

May you increase ... turn again and comfort

"You will increase ... you will turn again and comfort me."

Psalms 71:22

to you I will sing praises with the harp, Holy One of Israel

"to you, who is the Holy One of Israel, I will sing praises

while I play the harp"

Psalms 71:23

My lips will shout for joy

"I will shout for joy"

even my soul, which you have redeemed

"and my soul, which you have redeemed, will sing praises"

my soul

Here "soul" refers to the whole person.

Psalms 71:24

My tongue will also talk

"I will also talk"

they have been put to shame and are confused, those who sought my hurt

"those who sought my hurt have been put to shame and are confused"

Chapter 72

Psalms 72:1

Give the king your righteous decrees

"Enable the king to judge rightly"

your righteousness to the king's son

"give your righteousness to the king's son" or "enable the king's son to rule with righteousness"

Psalms 72:2

May he judge

"May the king judge"

your people ... your poor

The psalmist is speaking to God.

Psalms 72:3

May the mountains produce peace ... may the hills produce righteousness

"May the people of the land live in peace ... may they do everything in a righteous way"

Psalms 72:4

he ... he

These refer to the one who will "judge"

break in pieces the oppressor

"punish the person who oppresses others"

Psalms 72:5

while the sun endures, and as long as the moon lasts

"forever, and without ending"

Psalms 72:6

May he come down like rain on the mown grass

The king will be good, and he will do good things for his people as if he were rain doing good for freshly cut grass.

like showers that water

"May he come down like showers that water."

Psalms 72:7

the righteous

"righteous people"

in his days

Possible meanings are 1) "while the king rules" or 2) "as long as the righteous person lives" or "as long as the righteous people live."

may there be an abundance of peace

"may righteous people live peacefully"

Psalms 72:8

May he have dominion

"May the king have dominion"

from sea to sea, and from the River to the ends of the earth

Both of these expressions are merisms and refer to the whole earth.

the River

"the Euphrates River," which the Israelites would travel to on land by going north

the ends of the earth

as far as people could travel on land by different routes to the south.

Psalms 72:9

lick the dust

"do everything they can so he will allow them to live"

Psalms 72:10

Tarshish

This is the name of a place.

render

pay

Psalms 72:11

fall down before him

"bow down before him" or "honor him as their king"

all nations

"the people who live in every nation"

Psalms 72:12

no other helper

"no one else to help him"

Psalms 72:13

He has pity on the poor and needy

"He wants to stop the poor and needy from suffering"

the poor and needy

"those who are poor and those who are needy"

Psalms 72:14

redeems their lives

"redeems them" or "saves them" or "rescues them"

oppression and violence

"those who oppress them and hurt them"

their blood is precious in his sight

"their well-being is very important to him" or "he wants them to live well"

Psalms 72:15

May he live!

"May the king live a long time!" or "I desire that the king live a long time!"

all day long

"continually" or "all the time"

Psalms 72:16

abundance of grain

"much grain" or "plenty of grain"

crops

plants that people grow for food

wave

Use the word for what long grass does when a gentle wind blows on it and it moves slowly back and forth.

like Lebanon

"like the cedar trees in Lebanon."

the people flourish in the cities like the grass of the field

The prosperity of the people in the cities is spoken of as if they were grass that grows abundantly in the fields.

Psalms 72:17

May his name endure forever

"May people always know about him" or "May people never forget who he is"

his name

"the king's name" or "the king's reputation" or "the king's fame"

as long as the sun

"as long as the sun endures" or "as long as the sun shines"

may people be blessed in him

"may God cause him to do good things for people"

call him blessed

"recognize that God has blessed them"

Psalms 72:18

May Yahweh God, the God of Israel, be blessed

"May people bless Yahweh God, the God of Israel"

Psalms 72:19

May his glorious name be blessed forever
"May people forever know how glorious he is"
may the whole earth be filled with his glory
"may his glory fill the whole earth" or "may he fill the whole earth with his glory"
Amen and Amen

Chapter 73

Psalms 73:2

my feet almost slipped; my feet almost slipped out from under me
"I almost stopped trusting in God; I was almost guilty of committing a great sin against him"

Psalms 73:3

I was envious of the arrogant
"I envied the arrogant" or "I did not want arrogant people to have the good things that they had"
the prosperity of the wicked
"how the wicked people have so many good things"

Psalms 73:5

They are not in trouble like other men
They do not have to work hard to meet their needs for food, shelter, and clothing, and they are always healthy.
they are not afflicted like other men
"they do not suffer the way other people do"

Psalms 73:6

Pride adorns them like a necklace around their neck; violence clothes them like a robe

This means the wicked show everyone how proud and violent they are as if they were wearing a necklace or beautiful robe.

Psalms 73:7

Out of such blindness comes sin
Because they are like blind people who cannot see where they are going, they sin without knowing it.
evil thoughts pass through their hearts
"in their inner beings they are always thinking about more evil things to do"

Psalms 73:8

They mock
"They mock God and his people"

Psalms 73:9

They set their mouth against the heavens
"They speak against God, who is in the heavens"
their tongues march through the earth
Possible meanings are 1) "they go through the earth saying bad things about God" or "they go everywhere and boast about themselves."

Psalms 73:10

his people turn to them
Possible meanings are 1) "God's people love the wicked people" or "the wicked people return to this place"
abundant waters are drained out
Possible meanings are 1) "God's people listen gladly to the words of the wicked people" or 2) "the wicked people have plenty of food to eat and wine to drink"

Psalms 73:11

They say
the wicked people say
How does God know? Is there knowledge with the Most High?

"May it certainly be so"

Psalms 72:20

The prayers of David son of Jesse are finished
"David, the son of Jesse has finished his prayers" or "This is the last prayer of the David the son of Jesse"

"Surely God does not know what we are doing. The Most High has no knowledge of it."

Psalms 73:13

guarded my heart
"I have kept my thoughts pure"
washed my hands in innocence
"my actions have remained pure" or "I have washed my hands to show that I am innocent"

Psalms 73:14

all the day long
"always" or "every day"
I have been afflicted
"You have made me suffer."

I have been ... disciplined
"I have been ... punished"

Psalms 73:15

If I had said, "I will say these things," then I would have betrayed this generation of your children
"I never said, 'I will say these things,' so I did not betray this generation of your children"

Psalms 73:16

these things
The good things that happen to "the wicked"

Psalms 73:17

their fate
"what happens to wicked people when they die" or "how wicked people die"

Psalms 73:18

put them
The word "them" refers to the wicked.

slippery places

"unsafe or unstable ground."

Psalms 73:19

How they become a wilderness in a moment
"How quickly they are destroyed"

Psalms 73:20

like a dream after one wakes up
The wicked will last no longer than what a person sees in a dream. It disappears as soon as the person wakes up.

Psalms 73:21

my heart was embittered
"I was very sad"
I was deeply wounded
"I felt like someone had wounded me"

Psalms 73:22

ignorant and lacked insight
"very ignorant"
lacked insight
"understood nothing"

you

This "you" refers to God.

Psalms 73:23

I am always with you

The word "I" here represents Asaph. The word "you" here represents God.

you hold my right hand

"You hold me close"

Psalms 73:24

receive me to glory

Possible meanings are 1) "put me where people will honor me" or 2) "honor me by taking me to where you are."

Psalms 73:25

Whom have I in heaven but you?

"There is no one for me in heaven but you!" or "You are the only one I have in heaven!"

Chapter 74

Psalms 74:1

A maschil

This may refer to a style of music.

God, why have you rejected us forever?

"God, we have done nothing wrong, but you have rejected us forever!"

Why does your anger burn against the sheep of your pasture?

"We are the ones you have promised to care for, and we have done nothing wrong, but now you are angry with us!" the sheep of your pasture

"against Israel, who are like the sheep whom you feed in your pasture"

Psalms 74:2

Call to mind

"Pay attention to." God has not forgotten his people, but he does not seem to be thinking about them.

your own heritage

"yours forever"

Psalms 74:3

Come look

Asaph is addressing God, asking him to come look at the destruction.

the everlasting ruins

the ruins of a building that no one will ever rebuild

Psalms 74:4

roared

The adversaries were shouting loudly with a great cry of victory.

Psalms 74:6

engravings

This refers to carvings on wood, metal, or stone in the temple.

Psalms 74:8

They ... They

Here "they" refers to the adversaries mentioned in Psalms 74:4.

They said in their hearts

"They said to themselves" or "They thought to themselves")

Psalms 74:9

We do not see any more signs

"They have completely destroyed our army"

Psalms 74:10

How long, God, will the enemy throw insults at you?

Psalms 73:26

My flesh and my heart

"My body and my mind"

Psalms 73:27

Those who are far from you

"Those who do not want to obey you"

who are unfaithful

The word "unfaithful" here refers to people who say they will worship only Yahweh but later worship other gods.

Psalms 73:28

my refuge

The writer speaks of Yahweh as if he were a place to which a person could flee for safety.

"God, the enemy has been throwing insults at you for too long!"

Psalms 74:11

"not show your power" or "not use your power to destroy your enemies"

your right hand

Take your right hand from your garment

"Stop hiding your power and take action"

Psalms 74:12

God has been my king from ancient times

"God has been our king since we Israelites first became a nation" or 2) "God, my king, was alive even in ancient times."

bringing salvation

"saving people"

Psalms 74:13

You divided the sea by your strength

"You are so strong you were able to make dry land in the middle of the great water."

you smashed the heads of the sea monsters in the waters

"when you killed Pharaoh's army, it was as if you smashed the heads of sea monsters in the waters"

Psalms 74:14

leviathan

Leviathan is a sea monster. It represents a cruel enemy.

Psalms 74:15

You broke open springs and streams

"You caused springs and streams to flow out of the ground"

Psalms 74:16

the light

This probably refers to the moon.

Psalms 74:17

the borders of the earth

"the boundaries of the land and the sea"

Psalms 74:18

Call to mind

"Pay attention to."

the enemy hurled insults at you

"the enemy insulted you many times"

Psalms 74:19

the life of your dove

"me, your dove"

dove

A small, defenseless bird often kept as a pet.
a wild animal
"a savage enemy that is like a wild animal"
Do not forget forever the life of your oppressed people
"Come soon to help your oppressed people"
Psalms 74:20
the dark regions of the land are full of places of violence
"violent people do evil deeds in dark places in the land
wherever they can"
Psalms 74:21
Do not let the oppressed be turned back in shame
"Do not let wicked people defeat the oppressed and make

them ashamed"
Psalms 74:22
plead your own cause
"show everyone that you are right"
Psalms 74:23
the voice of your adversaries
"what your adversaries are saying"
or the uproar of those who continually defy you
"and pay attention to the loud and meaningless words of
those who continually defy you"
defy
boldly oppose

Chapter 75
Psalms 75:1
For the chief musician
"This is for the director of music to use in worship"
set to Al Tashheth
This may refer to a style of music.
A psalm of Asaph
"This is a psalm that Asaph wrote."
your name is near
you reveal your presence
Psalms 75:3
all the inhabitants
"all the people who live on it"
make steady the earth's pillars
"keep my people safe"
Psalms 75:4
I said
Possible meanings are 1) God is speaking or 2) Asaph is speaking.
Do not lift up the horn
"Do not be confident" or "Do not boast about how strong
you are"
Psalms 75:5
Do not lift up your horn to the heights
"Be especially sure not to boast that you are greater than
God"
with an arrogant neck
"arrogantly"
Psalms 75:6
It is not from the east ... that lifting up comes

"The one who will lift you up will not be someone who
comes from the east" or "The one who will make you strong
and have people honor you will not be someone who comes
from the east"
Psalms 75:7
he brings down and he lifts up
"he makes one man king in place of another man" or "he
takes away one man's power and gives power to another
man"
Psalms 75:8
a cup of foaming wine ... mixed with spices
When Yahweh punishes the people they will be like people
who have drunk strong wine and become ill.
spices
dried leaves or ground seeds
pours it out
pours it from a large container into the cups that the people
will drink from
drink it to the last drop
"drink every drop of it"
Psalms 75:10
He says
God says
cut off all the horns of
"take away all power from"
the horns of the righteous will be raised up
"I will raise up the horns of the righteous" or "I will make
the righteous powerful"

Chapter 76
Psalms 76:1
For the chief musician
"This is for the director of music to use in worship"
on stringed instruments
"people should play stringed instruments with this song."
A psalm of Asaph
"This is a psalm that Asaph wrote"
made himself known in Judah
"caused the people of Judah to know who he is" or "made
himself famous in Judah"
his name is great in Israel
"the people of Israel consider him good and powerful"
Psalms 76:2
his dwelling place

"the place where he has chosen to live"
Psalms 76:4
You shine brightly
"You show how extremely great you are"
Psalms 76:5
The brave of heart were plundered
"Your people killed the brave soldiers of their enemies and
then took all their possessions"
fell asleep
"died" or "fell down dead"
Psalms 76:6
At your rebuke
"When you rebuked them"
Psalms 76:7

who can stand in your sight when you are angry?
"No one can stand in your sight when you are angry." or
"You can destroy anyone at whom you are angry."
Psalms 76:8
you made your judgment heard
"you pronounced judgment" or "you announced how you
were going to punish wicked people"
the earth was
"the people of the earth were"
Psalms 76:9
execute judgment
"carry out judgment" or "punish wicked people"
Psalms 76:10
your angry judgment against humanity will bring you praise

Possible meanings are 1) "people will praise you because
you are angry at the wicked and judge them" or 2) "people
who are angry with you will do things that cause people to
praise you."
you gird yourself with the remnant of your anger
"you tie your remaining anger around you like a belt"
Psalms 76:11
him who is to be feared
"Yahweh, whom they should fear"
Psalms 76:12
He cuts off the spirit of the princes
"He humbles the princes"
he is feared by the kings of the earth
"the kings of the earth fear him"

Chapter 77
Psalms 77:1
For the chief musician
"This is for the director of music to use in worship"
Jeduthun
One of David's chief musicians had this same name.
Psalms 77:2
I stretched my hands out
"I prayed with my arms extended"
My soul refused to be comforted
"I would not allow anyone to try to comfort me"
Psalms 77:3
as I grew faint
"as my spirit grew faint" or "as my spirit was overwhelmed"
Psalms 77:4
held my eyes open
"kept me from sleeping"
Psalms 77:5
the days of old, about years long past
"about things that happened a very long time ago"
Psalms 77:6
I called to mind
"I remembered"
Psalms 77:7
show me favor
"do things that show that he is pleased with me"
Psalms 77:8
Was his covenant faithfulness gone forever?
"Has he stopped being faithful to his covenant forever?"
Psalms 77:9
Had his anger shut off his compassion
"Had God stopped showing us compassion because he was
angry with us"
Psalms 77:10
I said
Possible meanings are 1) the psalmist was speaking to
himself or 2) the psalmist was speaking to Yahweh.
the changing of the right hand of the Most High toward us

"the Most High no longer uses his power to help us"
Psalms 77:11
your miracles of long ago
"the wonderful things you did long ago"
Psalms 77:12
ponder
think deeply about
reflect on them
"think of what they mean"
Psalms 77:13
what god compares to our great God?
"no god compares to our great God."
Psalms 77:14
revealed your strength among the peoples
"shown people from many people groups how strong you
are"
Psalms 77:15
the descendants of Jacob and Joseph
This refers to the entire nation of Israel.
Psalms 77:16
the waters saw you, and they were afraid; the depths trembled
"water" and "depth" refers to large bodies of water such as
the sea or ocean.
Psalms 77:17
The clouds poured down water
"Much rain fell" or "It rained very hard"
your arrows flew about
"the lightning you made flashed like arrows"
Psalms 77:18
thunderous voice
"voice, which was as loud as thunder" or "very loud voice"
lightning lit up the world
"lightning lit up everything as far as you could see"
Psalms 77:19
your footprints were not seen
"no one saw your footprints"

Chapter 78
Psalms 78:1
A maschil
This may refer to a style of music.
Hear my teaching

"Hear what I teach" or "Hear me as I teach you"
the words of my mouth
"my words"
Psalms 78:2

open my mouth in parables
"speak in parables"
hidden things
If your language has a word for sayings that are purposely difficult to understand, you might use it here.
Psalms 78:4
We will not keep them from their descendants
"We will certainly tell our descendants about them"
the praiseworthy deeds of Yahweh
"the things we praise Yahweh for"
Psalms 78:5
he established
"Yahweh established"
covenant decrees
Other possible meanings are "testimonies" or "laws."
Psalms 78:9
The Ephraimites
"The Ephraimite soldiers"
were armed with bows
"had bows and arrows for weapons"
Psalms 78:12
land of Zoan
This refers to the area around the city of Zoan, which was in Egypt.
Psalms 78:15
He split
"God split"
enough to fill the depths of the sea
"more water than they could possibly drink"
Psalms 78:16
streams
small rivers
Psalms 78:18
They challenged God
They wanted God to prove that he could do what he said he would do before they would believe him.
in their hearts
"with their whole hearts"
to satisfy their appetites
"so they could eat as much as they desired"
Psalms 78:19
They spoke
the Israelites spoke
Can God really lay out a table for us in the wilderness?
"We do not believe that God can really lay out a table for us in the wilderness!" or "God, prove to us that you can really lay out a table for us in the wilderness!"
Psalms 78:20
waters gushed out
much water came out quickly
But can he give bread also? Will he provide meat for his people?
"But we will not believe that he can give us bread also or provide meat for his people until we see him do it."
Psalms 78:21
his fire burned against Jacob
"his anger was like a fire that burned Jacob"
his anger attacked Israel
"because he was angry, he attacked Israel"
Psalms 78:22

did not trust in his salvation
"did not trust him to save them"
Psalms 78:23
he commanded the skies
"he spoke to the sky"
skies
Possible meanings are 1) "sky" or 2) "clouds."
opened the doors of the sky
"opened the sky as if it were a storeroom"
Psalms 78:24
He rained down manna
"He caused manna to fall from the sky like rain"
Psalms 78:25
the bread of angels
"the same kind of food that angels eat"
food in abundance
"abundant food" or "a large amount of food"
Psalms 78:26
He caused
"God caused"
Psalms 78:27
He rained down meat on them like dust
"He caused birds to fall from the sky like rain, and there was so much of it that it covered the ground like dust"
as numerous as the sands of the sea
There were more birds than anyone could count
Psalms 78:29
craved
strongly desired
Psalms 78:31
Then
while the food was still in their mouths
God's anger attacked them
"God was angry and attacked them."
brought down
"killed"
Psalms 78:32
did not believe his wonderful deeds
"did not believe that he would take care of them even though he had done such wonderful deeds"
Psalms 78:33
cut short their days
"killed them while they were still young"
their years were filled with terror
"year after year they were afraid all the time"
Psalms 78:34
killed them, they would start to seek him
When some of them died, others would "start to seek" God.
would return
"would repent" or "would be truly sorry for their sins"
look earnestly
"look urgently" or "look as best they could"
Psalms 78:35
call to mind
"remember."
God was their rock
"God was the one who protected them"
their rescuer
"the one who rescued them"

Psalms 78:36
 flatter him
 "tell him he was wonderful when they did not believe it"
 with their mouth
 "by saying what they said"
 Psalms 78:37
 their hearts were not firmly fixed on him
 "their thoughts were not focused on him" or "they were not loyal to him"
 Psalms 78:38
 forgave their iniquity
 "forgave them even though they had done evil deeds"
 held back his anger
 "did not punish them even though he was angry with them"
 did not stir up all his wrath
 "did not allow himself to become fully angry with them"
 Psalms 78:39
 they were made of flesh
 "the Israelites were weak and would someday die"
 Psalms 78:40
 the barren regions
 "places where nothing grows"
 Psalms 78:45
 swarms of flies
 so many flies that it looked like a cloud
 destroyed them
 "overran their land" or "went everywhere in their land"
 Psalms 78:46
 gave their crops to the grasshopper and their labor to the locust
 "allowed the grasshoppers to eat all their crops and allowed the locusts to eat everything they had worked hard to produce"
 grasshopper
 a plant-eating insect with long legs used for jumping
 Psalms 78:47
 sycamore
 a tree that gives fruit
 Psalms 78:48
 lightning bolts
 lightning that makes loud thunder
 He rained hail
 "He brought hail" or "He caused hail to fall"
 Psalms 78:49
 The fierceness of his anger lashed out against them
 "He was angry with them, so he suddenly and fiercely attacked them"
 He sent wrath, fury, and trouble like angels who bring disaster
 "He was so angry that he wanted to harm the Egyptians, so he made trouble for them and brought them to disaster"
 angels who bring disaster
 or "servants who bring disaster"
 Psalms 78:50
 He leveled a path for his anger
 "He was so angry that he did everything he could to harm them" or "It was as if his anger was an army and he made a smooth road for it to march on"
 he did not spare them from death
 "he did not keep the Egyptians from dying" or "he did not permit the Egyptians to live"

gave them over to the plague
 "he made them all very ill with the plague"
 Psalms 78:51
 the firstborn of their strength
 "the firstborn males"
 in the tents of Ham
 "among the families of Egypt"
 Psalms 78:52
 like sheep ... like a flock
 This means God cared for and protected the people like a shepherd does his sheep.
 Psalms 78:53
 overwhelmed
 completely covered
 Psalms 78:54
 his right hand acquired
 "he won for himself using his own power"
 Psalms 78:55
 assigned them their inheritance
 "gave them land that would always be theirs"
 in their tents
 "in their homes"
 Psalms 78:56
 rebelled against
 refused to obey
 Psalms 78:57
 were unfaithful and acted treacherously
 These words mean almost the same thing. The writer uses them both to emphasize that the Israelites did not do for God what they had said they would do.
 Psalms 78:58
 made him angry with their high places and provoked him to jealous anger with their idols
 These two phrases are in parallel and have similar meanings.
 Psalms 78:61
 He allowed his strength to be captured and gave his glory into the enemy's hand
 "He allowed his enemies to capture the glorious ark of his covenant; he simply gave it to them so they could do whatever they wanted with it"
 Psalms 78:62
 He handed his people over to the sword
 "He allowed people to kill all his people in war"
 he was angry with his heritage
 "he was angry with the people he had said would be his forever"
 Psalms 78:63
 Fire devoured their young men
 Possible meanings are 1) "The enemy used fire to kill all their young men" or 2) "Their young men died quickly in battle like a fire burns dry grass."
 young men ... virgins
 These words refer to people at the time they are the strongest and most attractive.
 wedding
 the celebration when people marry
 Psalms 78:64
 Their priests fell by the sword

"Their priests died in battle" or "Enemies killed their priests with swords"
their widows could not weep
Possible meanings are 1) someone forced the widows not to weep or 2) so many priests died that there was no time for proper funerals.
widows
women whose husbands have died
Psalms 78:65
the Lord awakened as one from sleep
"the Lord began to act as if he had awakened from sleep"
like a warrior who shouts because of wine
Possible meanings are 1) like a warrior who had drunk too much wine and has become angry because he was awakened and so wants to fight or 2) like a warrior who drank much wine but is now able to think and fight well because he has slept.
Psalms 78:67
the tent of Joseph
"the descendants of Joseph"
Joseph ... Ephraim

Chapter 79

Psalms 79:1
your inheritance
"the land that was to be yours forever"
Psalms 79:3
They have shed their blood like water
"They have killed so many innocent people that the blood is everywhere, like water after it rains"
Psalms 79:4
We are objects of contempt to our neighbors, mocking and derision to those who are around us
"We have become people whom our neighbors treat with contempt; those around us mock and laugh us"
We are
The pronoun "We" refers to God's people.
Psalms 79:5
How long will your jealous anger burn like fire?
"It seems as though your jealous anger will never stop burning like fire."
burn like fire
"destroy us"
Psalms 79:6
Pour out your wrath on the nations
"Since you are angry, punish the nations"
do not call upon your name
"do not belong to you" or "do not ask you to help them"
Psalms 79:7
they have devoured Jacob
"they have completely destroyed the people of Israel"
Psalms 79:8
Do not hold the iniquities of our forefathers against us
"Do not continue to remember the sins of our forefathers and punish us for them" or "Forgive us for the sins of our forefathers"
we are very low
"we are very weak" or "we are very discouraged"

Ephraim was Joseph's son.
Psalms 78:68
Judah ... Mount Zion
Mount Zion was in the land where the tribe of Judah lived.
Psalms 78:69
He built his sanctuary like the heavens
"He built his sanctuary to last permanently, like the heavens last forever"
like the earth
"He built his sanctuary to last permanently, like the earth lasts permanently"
Psalms 78:70
sheepfolds
spaces with walls around them where sheep are kept safe
Psalms 78:71
to be shepherd of Jacob, his people, and of Israel, his heritage
"to lead and protect the descendants of Jacob, his people, and of Israel, his heritage"
Psalms 78:72
David shepherded them
"David led them and protected them"

Psalms 79:9
God of our salvation
"God who saves us."
for the sake of the glory of your name
"so that people will know about your glory and will honor you"
Psalms 79:10
Why should the nations say, "Where is their God?"
"The nations should not be able to say, 'Their God cannot do anything'"
May the blood of your servants that was shed be avenged on the nations before our eyes
"Avenge your innocent servants whom the nations killed where we can see you do it"
Psalms 79:11
May the groans of the prisoners come before you
"Listen carefully to the groans of the prisoners and help them"
children of death
"those who are condemned to die"
Psalms 79:12
Pay back
"Return" or "Give back"
into the laps
onto their knees and thighs as they are sitting.
Psalms 79:13
we your people and sheep of your pasture will give you thanks
"we who are your people, whom you protect and lead, will thank you"
tell your praises to all generations
"make sure that all generations to come know all the good things you have done"
your praises
"continue to praise you for the things that you have done"

Chapter 80

Psalms 80:1

For the chief musician

"This is for the director of music to use in worship"

set to the Shoshannim

This may refer to a style of music.

Shepherd of Israel

Asaph is referring to God as the one who leads and protects Israel.

you who lead Joseph like a flock

"you who lead the descendants of Joseph as though they were a flock of sheep"

Joseph

Here Joseph represents the nation of Israel.

you who sit above the cherubim

"you who sit on your throne above the cherubim on the ark of the covenant"

shine on us

"give us light" or "show us the right way to live"

Psalms 80:2

stir up your power

The phrase "stir up" means to "put into action."

Psalms 80:3

make your face shine on us

"act favorably towards us"

and we will be saved

"and please save us" or "so that you can save us"

Psalms 80:4

your people

Israel

Psalms 80:5

You have fed them with the bread of tears and given them tears to drink in great quantities

"You have made sure that they are very sad all the time"

Psalms 80:7

make your face shine on us

"act favorably towards us"

we will be saved

"you will save us"

Psalms 80:8

You brought a vine out of Egypt

"You brought us, like a vine, out of Egypt"

you drove out nations and transplanted it

"you forced nations out of this land and gave it to us, the vine, and planted us there"

Psalms 80:9

You cleared the land for it

"You cleared the land for the vine"

it took root

"the vine took root" or "the vine began to grow"

filled the land

"its branches covered the land"

Psalms 80:10

the cedars of God by its branches

"and its branches covered the cedars of God"

cedars of God

Possible meanings are 1) "the highest cedar trees," the cedar trees that grew on the "mountains" in the land of Lebanon north of Israel, or 2) "God's own cedar trees."

Psalms 80:11

the sea

the Mediterranean Sea to the west of Israel

shoots

the parts of new plants that are just starting to grow above the ground

Psalms 80:12

its walls

walls of stone, not of wood

Psalms 80:13

boars

wild pigs that ruin gardens and farms and attack people.

forest

land where there are many trees

beasts

wild animals of any kind

field

land where there are many plants but no trees

Psalms 80:14

Turn back

"Turn back to us" or "Come and help us again"

take notice

"look at"

this vine

The writer continues comparing the nation of Israel to the vine.

Psalms 80:15

This is the root that your right hand planted

"This is the root that you, Yahweh, planted"

the son that you have strengthened for yourself

"the shoot you have caused to grow for your pleasure"

Psalms 80:16

down; they perish because of your rebuke

Possible meanings are 1) "down; your people perish because of your rebuke." or 2) "down. May your enemies perish because of your rebuke!"

Psalms 80:17

your hand

This refers to Yahweh's power and control.

the man of your right hand

the nation of Israel, which Yahweh has chosen as his people.

Psalms 80:18

we will not turn away from you

"we will not stop worshiping and obeying you" or "we will always worship and obey you"

Psalms 80:19

shine on us

"act favorably towards us"

we will be saved

"you will save us"

Chapter 81

Psalms 81:1
 A psalm of Asaph
 A psalm that Asaph wrote.
 For the chief musician
 "This is for the director of music to use in worship;"
 set to the Gittith
 This may refer to a style of music.
 God our strength
 "God who causes us to be strong"
 the God of Jacob
 "the God of Israel, the nation of Jacob's descendants"
 Psalms 81:2
 play the tambourine, the pleasant harp with the lute
 These are musical instruments.
 tambourine
 a musical instrument with a head like a drum that can be
 hit and with pieces of metal around the side that sound
 when the instrument is shaken
 Psalms 81:3
 the new moon
 This is the beginning of the lunar month.
 the day of the full moon
 This is the middle of the lunar month.
 when our feast day begins
 "and on the days when our feasts begin"
 Psalms 81:4
 For it
 Here "it" refers to the feast day.
 a decree given by the God of Jacob
 "the God of Jacob decreed it" or "the God of Jacob
 commanded it"
 the God of Jacob
 "the God of Israel, the nation of Jacob's descendants"
 Psalms 81:5
 issued it as a regulation
 "gave it as a law"
 in Joseph
 "to the Israelites"
 when he went against the land of Egypt
 This refers to the historical events in Egypt when the
 people of Israel were enslaved and God rescued them.
 the land of Egypt
 "the people of Egypt"
 Psalms 81:6
 removed the burden from his shoulder
 Here "the burden from his shoulder" represents the forced
 labor the Israelites had to do as slaves in Egypt.
 his hands were freed from holding the basket
 Here "holding the basket" represents the forced labor the
 Israelites had to do as slaves in Egypt.
 Psalms 81:7

Chapter 82
 Psalms 82:1
 the divine assembly
 "the heavenly council" or "the meeting in heaven"
 he renders judgment
 "he judges"
 the gods

In your distress
 "In your great suffering"
 I answered you from a dark thundercloud
 When God came to the Israelites, he hid the fullness of his
 presence and glory in a dark and threatening cloud.
 I tested you at the waters of Meribah
 God tested the children of Israel to see if they would trust
 him to supply water in the desert of Meribah.
 Psalms 81:8
 for I will warn you
 "because I am giving you a warning"
 Israel
 "Israelites" or "people of Israel"
 if you would only listen to me!
 "how I wish you would listen to me" or "but you must start
 listening to me!"
 Psalms 81:10
 Open your mouth wide, and I will fill it
 God taking care of all the needs of the people is spoken of
 as if he were a mother bird feeding her baby birds.
 Psalms 81:11
 to my words
 "to what I said" or "to me"
 Psalms 81:12
 So I gave them over to their own stubborn way
 "Therefore, I let them be stubborn"
 they might follow their own devices
 "they might follow their own plans" or "they might do what
 they think is right"
 Psalms 81:13
 oh, that my people would walk in my paths
 "I wish that they would obey my laws"
 Psalms 81:14
 turn my hand against
 "I would destroy" or "I would defeat"
 Psalms 81:15
 who hate Yahweh ... before him
 "who hate me ... before me"
 cringe in fear
 "bow down in fear" or "fall down in fear"
 May they be humiliated forever
 "I would humiliate them forever" or "I will punish them
 forever"
 Psalms 81:16
 I would feed Israel with the finest wheat
 "I would allow the Israelites to eat the finest wheat"
 feed Israel ... satisfy you
 Both "Israel" and "you" refer to the Israelites.
 honey out of the rock
 This refers to wild honey. Bees would build hives in the
 holes in rocks and make the honey there.

"the divine beings" or "the heavenly judges" or 2) these are
 human judges that God has appointed. Either way, it does
 not mean they are gods like Yahweh is god. It means God
 has given them great power and authority. Alternate
 translation: "the rulers"
 Psalms 82:3

maintain the rights of the
"do what is right for the"
Psalms 82:4
take them out of the hand of the wicked
"stop the wicked people from harming them"
Psalms 82:5
They neither
Possible meanings are 1) "they" refers to the gods or 2)
"they" refers to the wicked people.
they wander around in the darkness
Doing what is evil is spoken of as if they were walking in a
very dark place.
all the foundations of the earth crumble
The gods corrupting the moral order that Yahweh
established is spoken of as if the gods were shaking the

Chapter 83

Psalms 83:1
remain unmoved
"do nothing to help us"
Psalms 83:2
Look, your enemies are making a commotion
"Look, your enemies are rebelling against you"
those who hate you have raised their heads
"those who hate you are defying you"
Psalms 83:3
your protected ones
"those whom you protect." This refers to the Israelites.
Psalms 83:4
the name of Israel will no longer be remembered
"no one will ever remember the Israelites existed"
Psalms 83:5
They schemed together with one strategy
"Your enemies have agreed together with one plan"
they made an alliance against you
"they have joined together against you"
Psalms 83:6
the tents of Edom
This refers to the people of Edom who lived in tents.
Hagrites
This is the name of a people group that lived on the east
side of the Jordan River.
Psalms 83:7
Byblos, Ammon, Amalek ... Philistia
"the people of Byblos, the Ammonites, the Amalekites ... the
Philistines"
Byblos
This is the name of a region south of the Dead Sea.
Psalms 83:8
Assyria
"the people of Assyria"
they have become an arm for the descendants of Lot
"they have become a help for the descendants of Lot" or
"they are helping the descendants of Lot"
the descendants of Lot
This refers to the people of the nations of Moab and
Ammon. You can make clear the understood information.
Psalms 83:9
Do to them as you did to Midian ... Sisera and to Jabin

earth and making it fall apart.
Psalms 82:6
sons of the Most High
Yahweh is speaking about himself as "the Most High."
Psalms 82:7
Nevertheless you
"However you"
and fall
This is a way of speaking of a person dying.
Psalms 82:8
judge the earth
"judge the people of the earth"
for you have an inheritance in all the nations
"for you rule over all the people of every nation"

The writer is asking God to defeat Israel's enemies as he has
done in the past.
did to Midian
"did to the Midianites"
Sisera ... Jabin
These are names of men. Jabin was king of Hazor. Sisera
was the commander of Jabin's army.
Kishon River
This is the name of a river in northern Israel.
Psalms 83:10
Endor
This is the name of a town in northern Israel.
became like manure for the earth
This means the bodies of Sisera and Jabin were not buried
but were left to rot.
Psalms 83:11
Oreb ... Zeeb ... Zebah ... Zalmunna
These are all names of kings.
Psalms 83:12
They said
Here "They" refers to Oreb, Zeeb, Zebah and Zalmunna.
the pastures of God
This speaks about the land of Israel as if it were land for
sheep to graze and God were the shepherd watching over
it.
Psalms 83:13
make them like the whirling dust, like chaff before the wind
Both statements speak of God destroying his enemies as if
he were a strong wind easily blowing them away.
Psalms 83:14
like the fire that burns the forest, and like the flame that sets the
mountains on fire
Both statements speak of God's punishment as if it were a
fire, and the enemies of God are things that burn in the fire.
Psalms 83:15
Chase them with your strong wind, and terrify them with your
windstorm
Both statements ask God to destroy the enemies with
storms.
Psalms 83:16
Fill their faces with shame
"Make them very ashamed"

they might seek your name
"they might acknowledge that you are powerful"
seek your name
Possible meanings are 1) God's enemies admit that God is powerful or 2) God's enemies are asking God for help or 3) God's enemies start to worship and obey him.
Psalms 83:17

Chapter 84

Psalms 84:1

For the chief musician

"This is for the director of music to use in worship"

set to the Gittith

This may refer to a style of music.

How lovely

"How beautiful"

Psalms 84:2

I long for the courts of Yahweh

"I really want to be in the courts of Yahweh"

the courts of Yahweh

Here "courts" represent the temple.

my desire for it has made me exhausted

"my desire has exhausted me" or "I am tired because I want it so much"

My heart and all of my being shout for joy

"I shout for joy with all of my being"

the living God

This means God is living and he also has the power to cause other things to live.

Psalms 84:3

sparrow ... swallow

These are types of birds.

the swallow a nest

"the swallow has found a nest" or "the swallow has made a nest"

where she may lay her young

"where she may lay her eggs and care for her babies"

Psalms 84:4

they who live in your house

Possible meanings are 1) "they" refers to the priests who permanently serve at the temple or 2) "they" refers to people in general who come and worship at the temple.

praise you continually

"keep praising you again and again"

Psalms 84:5

Blessed is the man

Here "man" refers to people in general.

whose strength is in you

"whom you strengthen"

in whose heart are the highways up to Zion

may they perish in disgrace

"may they die while they are ashamed"

Psalms 83:18

Then they will know

"Cause them to know"

are the Most High over all the earth

"are supreme, and you rule all things on the earth"

"Who love to go up to Zion" or "Who earnestly wish go up to Zion"

up to Zion

The temple was in Jerusalem on the top of the highest hill, called Mount Zion.

Psalms 84:6

the Valley of Tears

This refers to a dry, arid place. Some Bible versions have

"the Valley of Baca." The word "Baca" means "weeping."

The early rains

This means the rain that falls in autumn before the cold season. This is during the months of October and November on Western calendars.

blessings

"pools of water that make them happy"

Psalms 84:7

They go from strength to strength

This is a way of saying they get stronger.

Psalms 84:9

God, watch over our shield

"God, watch over our king"

Psalms 84:10

For one day in your courts is better than a thousand elsewhere

"I would rather be in your courts for one day than to be somewhere else for a thousand days"

be a doorkeeper

"be a guard at the door" or "stand at the door"

the wicked

"wicked people" or "those who are wicked"

Psalms 84:11

For Yahweh God is our sun and shield

"For Yahweh God guides us like the light from the sun, and he protects us like a shield"

Yahweh will give grace and glory

"Yahweh will be kind to us and honor us"

who walk in integrity

"who live honestly" or "who are honest"

Psalms 84:12

blessed is the man

"blessed are those"

Chapter 85

Psalms 85:1

For the chief musician

"This is for the director of music to use in worship."

you have shown favor to your land

Here "land" represents the nation and people of Israel.

well-being

This refers to a person being happy, healthy and

prosperous.

of Jacob

Here "Jacob" represents Jacob's descendants, the Israelites.

Psalms 85:2

you have covered all their sin

"you have deliberately forgotten their sin"

their sin

"our sin"

Psalms 85:3

you have turned back from your hot anger

God no longer being angry with the Israelites is spoken of as if anger were a fire that God from which God turned away.

Psalms 85:4

God of our salvation

"God who saves us"

let go of your displeasure with us

Asking God to stop being angry with the Israelites is spoken of as if displeasure were an object the writer wants God to let go of.

Psalms 85:5

Will you be angry with us forever? Will you remain angry throughout future generations?

"Please do not stay angry at us forever."

Psalms 85:6

Will you not revive us again?

"Please make us prosper again."

Psalms 85:7

grant us your salvation

"and save us" or "by saving us"

Psalms 85:8

make peace with his people

"have a peaceful relationship with his people" or "bring peace to his people"

Yet they must not turn again to foolish ways

"Yet they must not start doing foolish things again"

Psalms 85:9

Surely his salvation is near to those

"Surely God is ready to save those"

then glory will remain in our land

"then his glorious presence will remain in our land"

Psalms 85:10

Steadfast love and faithfulness have met together

"God has loved his people and his people have responded by trusting him"

have met together ... have kissed each other

"will meet together ... will kiss each other"

kissed each other

This was a common way for friends to greet each other.

Psalms 85:11

Trustworthiness springs up from the ground

"Here on earth, we will be loyal to God"

righteousness looks down from the sky

"God will look on us from heaven and will act justly towards us"

Psalms 85:13

Righteousness will go before him and make a way for his footsteps

God doing what is right everywhere he goes is spoken of as if righteousness were a person who goes ahead of God and prepares a path for God to walk.

his footsteps

Here "footsteps" represents where God walks.

Chapter 86

Psalms 86:2

save your servant

"save me, your servant"

Psalms 86:3

all day long

"continually"

Psalms 86:4

Make your servant glad

"Make me, your servant" or "Make me"

Psalms 86:5

abounding in steadfast love to all those who cry out to you

"faithfully loving all those who cry out to you"

Psalms 86:7

In the day of my trouble

"During my times of difficulty"

I call on you

"I pray to you"

Psalms 86:8

among the gods

The psalmist is referring to false gods that people from other nations worship.

Psalms 86:9

All the nations

"The people from all nations"

They will honor your name

"They will honor you"

Psalms 86:10

wonderful things

"very good things that amaze me"

you only are God

"you are the only God"

Psalms 86:11

Teach me your ways, Yahweh. Then I will walk in your truth

"Teach me your truth, Yahweh. Then I will obey what you say"

Unite my heart to reverence your name

"Cause me to respect you sincerely with all my heart" or

"Cause me to respect you sincerely"

Psalms 86:12

I will praise you with my whole heart

"I will praise you completely and sincerely"

I will glorify your name

"I will glorify you"

Psalms 86:13

For great is your covenant faithfulness toward me

"For you are very faithful to me because of your covenant"

you have rescued my life from the depths of Sheol

This does not mean God brought him back to life after he died. It means God saved him when he was about to die.

Psalms 86:14

the arrogant

"arrogant people"

have risen up against me

"are coming together to harm me"

company of violent men

The word "company" here is a general term for a group of people who are together for a common purpose, not a specific term for people working to do harm.

seek my life
This is a way of saying they want to kill him.
Psalms 86:15
and abounding in steadfast love and faithfulness
"and always loving your people and always being faithful to them"
Psalms 86:16
Turn toward me

Chapter 87
Psalms 87:2
gates of Zion
"city of Jerusalem"
all the tents of Jacob
"any of the other dwelling places of the Israelites"
Psalms 87:3
Glorious things are said of you, city of God
"You people in Jerusalem, other people say wonderful things about your city"
Psalms 87:4
I mention
"I tell about." Here "I" refers to Yahweh.
Rahab and Babylon
"the people of Egypt and Babylon"
to my followers
"to those who worship me"
This one was born there
"This one" refers to the people from the nations that the writer mentions. Although they were not physically born in Zion, those who follow God are natives of Jerusalem

Chapter 88
Psalms 88:1
for the chief musician
"this is for the director of music to use in worship"
A maschil
This may refer to a style of music.
Heman
This is the name of a man.
God of my salvation
"you are the one who saves me"
day and night
The writer uses these words with opposite meanings to say that he cries out continually.
Psalms 88:3
For I am filled with troubles
"For I am very troubled"
my life has reached Sheol
"I am about to die"
Psalms 88:4
People treat me like those who go down into the pit
"people treat me like I have already died"
Psalms 88:5
I am free among the dead
"I now share the existence of the dead" or "I am left alone as if I were dead"
the dead ... the dead
"those who have died ... those who have died"
about whom you care no more

Asking God to consider him is spoken of as if he wanted God to turn and look at him.
give your strength to your servant
"strengthen your servant" or "make your servant strong"
Psalms 86:17
be put to shame
"they will be ashamed"

spiritually.
Psalms 87:5
Of Zion it will be said
"People will say about Zion"
Each of these was born in her
"It is as though all of these people were born in Jerusalem" in her
"in Jerusalem" or "in Zion"
will establish her
"will make Jerusalem strong"
Psalms 87:6
Yahweh writes in the census book of the nations
Yahweh acknowledging that the people from other nations belong to him is spoken of as if he were a king writing down the names of the people who live in his city.
Psalms 87:7
All my fountains are in you
Jerusalem being a place where people receive all their blessings is spoken of as if Jerusalem were a spring that provided water to the people.

"who no longer receive your care" or "people you have stopped caring about"
they are cut off from your power
"you no longer use your power to help them"
Psalms 88:6
You place me in the lowest part of the pit, in the dark and deep places
The writer feeling like God has abandoned him speaks about himself as if God has put the him in the deepest and darkest grave.
Psalms 88:7
Your wrath lies heavy on me
"I feel your great anger" or "I feel how very angry you are with me"
all your waves crash over me
This speaks about God being very angry with the writer as if God's anger were large waves rising up from the sea then landing on the writer.
Psalms 88:8
my acquaintances
"those who know me"
You have made me an abomination to them
"You have made me a disgusting sight to them" or "Because of you, they are shocked when they see me"
I am hemmed in
"It is as though I were in a prison" or "I am trapped"
Psalms 88:9
My eyes grow weary from trouble

For his eyes to grow weary from trouble is a way of saying that he his troubles cause him to cry so much that it is hard for him to see.

I spread out my hands to you

"I lift up my hands to you." This is an action that shows that he totally depends on God.

Psalms 88:10

Will you do wonders for the dead?

"You do not do wonders for dead people."

Will those who have died rise and praise you?

"You know that those who have died will not stand up and praise you."

Psalms 88:11

Will your covenant faithfulness be proclaimed in the grave, your faithfulness in the place of the dead?

"Nobody will proclaim your covenant faithfulness or faithfulness from the grave." or "Nobody will proclaim from the grave that you are faithful to your covenant and faithful to your people"

the grave ... the place of the dead

These represent the place where people go after they die.

your faithfulness in the place of the dead?

"Will your faithfulness be proclaimed in the place of the dead?" or "Those who are dead will not proclaim your faithfulness."

Psalms 88:12

in the darkness ... the place of forgetfulness

These represent the place where people go after they die.

Will your wonderful deeds be known in the darkness, or your righteousness in the place of forgetfulness?

"People will not talk about your wonderful deeds and righteousness in the dark place of the forgotten dead."

Psalms 88:13

my prayer comes before you

The writer praying to Yahweh is spoken of as if the prayer itself goes to speak with Yahweh.

Psalms 88:14

Why do you hide your face from me?

This speaks of the writer feeling like God has rejected or abandoned him as if God were hiding his face or physically turning away from the writer.

Psalms 88:16

Your burning anger has passed over me

"It is as if your angry actions crush me"

your terrifying deeds have annihilated me

"the terrifying things you do have destroyed me" or "the terrifying things you do have almost destroyed me"

Psalms 88:17

They surround me like water all the day long

"All day long they threaten to destroy me like a flood"

They

The word "They" refers to God's "angry actions" and "terrifying deeds" from the previous verse.

they have all encircled me

"they have surrounded me like enemy soldiers"

Psalms 88:18

every friend and acquaintance

"every person I love and know"

My only acquaintance is the darkness

"Everywhere I go it is dark"

Chapter 89

Psalms 89:1

A maschil

This may refer to a style of music.

Ethan

This is the name of the writer.

acts of covenant faithfulness

"faithful acts" or "loving acts"

Psalms 89:2

Covenant faithfulness has been established forever

"You will always be faithful because of your covenant with us"

your truthfulness you have established in the heavens

God always doing what he promised to do is spoken of as if his faithfulness were a building that God has built and made firm.

Psalms 89:3

I have made a covenant with my chosen one

"I made a promise to David, the one I chose"

I have made

Yahweh is speaking.

Psalms 89:4

I will establish your throne through all generations

"I will make sure that one of your descendants will rule as king over every generation of my people"

Psalms 89:5

your truthfulness is praised in the assembly of the holy ones

"The assembly of the holy ones praises you because you

always do what you promise to do"

the assembly of the holy ones

This refers to the angels in heaven.

Psalms 89:6

For who in the skies can be compared to Yahweh? Who among the sons of the gods is like Yahweh?

Both questions mean the same thing. The writer is using question to emphasize that there is no one in heaven like Yahweh.

sons of the gods

"angels" or "divine beings"

Psalms 89:7

He is a God who is greatly honored in the council of the holy ones

"The gathering of heavenly beings" or "the gathering of angels greatly honors God"

Psalms 89:8

who is strong like Yah?

The writer asks the question to emphasize there is no one as strong as Yahweh.

Your truthfulness surrounds you

Yahweh always doing what he promises to do is spoken of as if his truthfulness were a cloak or garment that wraps around him.

Psalms 89:10

You crushed Rahab as one who is killed

The word "Rahab" here refers to a monster of the sea.

with your strong arm

Here "arm" represents power. Alternate translation: "with your great power"

Psalms 89:12

the north and the south

The writer uses the words "north" and "south" together to mean that God created everything everywhere.

Tabor and Hermon rejoice in your name

"It is as if Mount Tabor and Mount Hermon were rejoicing in your name"

in your name

"in you"

Psalms 89:13

right hand is high

To raise the right hand high into the air is a gesture that indicates power.

Psalms 89:14

Righteousness and justice are the foundation of your throne

God ruling as king and doing what is right and just is spoken of as if God's throne were a building, and righteousness and justice were its foundation.

Steadfast love and faithfulness come before you

"You are always faithful to your covenant and are worthy of people trusting you"

Psalms 89:15

who know the joyful sound

Here the words "joyful sound" refer to the sound of people shouting and blowing horns. These were common acts of worship during Israelite festivals.

they walk

"they live"

in the light of your face

"knowing that you act favorably towards them"

Psalms 89:16

in your name

"in you"

in your righteousness they exalt you

"they exalt you because you always do what is right"

Psalms 89:17

You are their glorious strength

"You make them wonderfully strong"

You are their

"You are our"

our horn is exalted

"we win the battle"

Psalms 89:18

For our shield belongs to Yahweh

The king who protects his people and whom Yahweh chose is spoken of as if he were a shield that belongs to Yahweh.

Psalms 89:19

I have set a crown on a mighty one

"I have made a mighty man king"

I have raised up one chosen from among the people

"I have chosen one from among the people to be king"

Psalms 89:20

with my holy oil have I anointed him

Here to pour oil on someone's head is a sign that God is appointing the person to be king.

Psalms 89:21

My hand will support him; my arm will strengthen him

"I will support him and make him strong"

Psalms 89:22

son of wickedness

"wicked person"

Psalms 89:24

My truth and my covenant faithfulness will be with him

"I will always be truthful with him and I will always act faithfully towards him"

by my name

"I, God, will cause him to be victorious"

his horn will be exalted

"he wins the battle"

Psalms 89:25

I will place his hand over the sea and his right hand over the rivers

"I will give him authority over everything from the Mediterranean sea to the Euphrates river"

Psalms 89:26

He will call out to me, 'You are my Father, my God, and the rock of my salvation.'

"He will say that I am his Father, his God, and the rock of his salvation."

Psalms 89:27

I also will place him as my firstborn son

Yahweh giving David special rank and privileges over all other people is spoken of as if David would be Yahweh's firstborn son.

Psalms 89:28

I will extend my covenant faithfulness to him forever

"I will continue to act faithfully towards him forever"

Psalms 89:29

his throne as enduring as the skies above

Someone from David's family always ruling as king is spoken of as if his throne would last as long as the sky will last.

Psalms 89:30

his children

"David's descendants"

Psalms 89:32

punish their rebellion with a rod

"punish them for rebelling against me"

their iniquity with blows

"I will punish them because they sinned against me"

Psalms 89:33

I will not remove my steadfast love from him or be unfaithful to my promise

"I will always love David, and I will do what I promised to him"

Psalms 89:34

the words of my lips

"what I said"

Psalms 89:36

his throne as long as the sun before me

"his throne will continue as long as the sun before me"

as long as the sun before me

God compares David's rule as king to the sun to emphasize that someone from David's descendants will always rule as king.

Psalms 89:37

It will be established forever

"I will cause it to last forever"
the moon, the faithful witness in the sky
"the moon, which is like a faithful witness in the sky"
Psalms 89:38
you have refused and rejected
"you have refused and rejected the king"
with your anointed king
"with the king you chose"
Psalms 89:39
You have desecrated his crown on the ground
"You have defiled his crown on the ground" or "You have caused his crown to fall into the dirt"
his crown
This represents the king's power as king and his right to rule.
Psalms 89:40
You have broken down all his walls. You have ruined his strongholds
"You have allowed enemies to break down his walls and ruin his strongholds in Jerusalem"
Psalms 89:41
the scorn of his neighbors
"the one whom his neighbors scorn" or "the one his neighbors mock"
Psalms 89:42
raised the right hand of his enemies
Here "right hand" represents power. To "raise the right hand" means that Yahweh has made his enemies strong enough to defeat God's chosen king.
Psalms 89:43
turn back the edge of his sword
Here "sword" represents the king's power in battle. To turn the sword back represents making the king unable to win in battle.
have not made him stand when in battle
"You have not helped him to be victorious in battle"
Psalms 89:44
you have brought down his throne to the ground
"you, Yahweh, have ended his reign as king"
Psalms 89:45
You have shortened the days of his youth
"Even while he is young you have made him weak like an old man"

Chapter 90

Psalms 90:1
Lord, you have been our refuge
"Lord, you have been like a shelter for us"
throughout all generations
"always"
Psalms 90:2
were formed
"were created" or "were shaped"
the world
This represents everything that is in the world.
from everlasting to everlasting
This phrase represents all time past, present, and future.
Psalms 90:3
You return man to dust
"You return people to dust when they die" and means people

covered him with shame
Yahweh completely humiliating the king is spoken of as if shame were a garment that God used to cover the king.
Psalms 89:46
How long, Yahweh? Will you hide yourself forever?
"Please, Yahweh, do not refuse to help the king forever."
How long will your anger burn like fire?
"Please do not continue being angry"
Psalms 89:47
for what vanity you have created all the children of mankind
"that you have created all people for such a short life"
Psalms 89:48
Who can live and not die, or rescue his own life from the hand of Sheol?
"No one can live forever or bring himself back to life after dying"
Psalms 89:49
Lord, where are your former acts of covenant faithfulness that you swore to David in your truthfulness?
"Lord, be faithful to your covenant with David as you have been in the past"
Psalms 89:50
Call to mind
"Remember" or "Consider"
the mocking directed against your servants
"how they mock us, your servants"
how I bear in my heart so many insults from the nations
"I endure so many insults from the people of the nations" or "I suffer because the people from the nations insult me"
Psalms 89:51
Your enemies hurl insults
The enemies shouting insults at the king is spoken of as if insults were an object that the enemies throw violently at the king.
they mock the footsteps of your anointed one
"they mock your anointed one wherever he goes"
Psalms 89:52
Blessed be Yahweh forever
"May people praise Yahweh forever"
Amen and Amen
The word "Amen" is repeated to emphasize approval of what has been said.

in general.

Return, you descendants
"Return to dust, you descendants" or "Return to soil, you people"
Psalms 90:4
For a thousand years in your sight are as yesterday when it is past, and as a watch in the night
"You consider a thousand years the same as one day in the past, or as a few short hours in the night" or "Even a thousand years is not a long time to you"
Psalms 90:5
You sweep them away as with a flood and they sleep
"Lord, you destroy the people as with a flood and they die"
Psalms 90:6
it blooms and grows up

"it begins to grow and develop"

Psalms 90:7

we are consumed in your anger

"You destroy us in your anger"

in your wrath we are terrified

"when you are angry we are greatly afraid"

Psalms 90:8

You have set our iniquities before you, our hidden sins in the light of your presence

"You see every sinful thing we do, even the sinful things we do in secret"

Psalms 90:9

Our life passes away under your wrath

"Our lives come to an end because of your wrath"

Psalms 90:10

we fly away

"we die"

Psalms 90:11

Who knows the power of your anger, and your wrath that is equal to the fear of you?

"No one knows the power of your anger. Therefore no one fears your wrath when they sin."

Psalms 90:12

we might gain a heart of wisdom

"we might want to be wise and act wisely"

Psalms 90:13

Turn back, Yahweh! How long will it be?

"Yahweh, please do not be angry any longer"

Have pity on your servants

"Be merciful to us, your servants"

Psalms 90:14

Satisfy us in the morning

"Satisfy us every morning"

with your covenant faithfulness

"by being faithful because of your covenant with us"

Psalms 90:15

in proportion to the days you afflicted us and to the years we have experienced trouble

"for the same amount of time that you afflicted us and caused us to suffer"

Psalms 90:16

Here "children" means children and descendants.

see your majesty

"see the great things you do"

Psalms 90:17

May the favor of the Lord our God be ours

"May the Lord our God be kind to us"

prosper the work of our hands

"cause us to be successful"

Chapter 91

Psalms 91:1

He who lives ... will stay ... of the Almighty

"The Most High, the Almighty, will care for all those who live where he can protect them"

the Most High

The words "the Most High" refer to Yahweh.

Psalms 91:2

I will say of Yahweh

"I will say about Yahweh"

my refuge and my fortress

"the one to whom I can go and he will protect me"

Psalms 91:3

destructive

deadly

the snare of the hunter

"from the snare that the hunter has set to catch you"

Psalms 91:4

He will cover you with his wings, and under his wings you will find refuge

"He will keep you safe and protect you"

His faithfulness is a shield and protection

"You can trust him to protect you"

Psalms 91:5

terror in the night

"things attacking you at night"

the arrow that flies by day

"people attacking you with arrows during the day"

Psalms 91:6

or of the plague that stalks

"You will not be afraid of dying from illness"

in the darkness ... at noon

These two phrases taken together refer to all possible times

of night and day.

plague

an illness that makes many people ill at the same time

Psalms 91:7

A thousand may fall at your side and ten thousand at your right hand

"Many people may fall all around you."

it will not reach you

"the evil will not harm you"

Psalms 91:8

You will only observe and see

"You yourself will not suffer, but you will watch carefully, and you will see"

the punishment of the wicked

"how God punishes the wicked"

Psalms 91:9

Yahweh is my refuge

"Yahweh protects me, like a person finds protection in a place of refuge"

Make the Most High your refuge also

"You should make the Most High your refuge also."

Psalms 91:10

No evil will overtake you

"Nothing evil will happen to you"

no affliction will come near your tent

"no one will be able to harm your family"

Psalms 91:11

in all your ways

"in everything you do" or "at all times"

Psalms 91:12

They will lift you

"Yahweh's angels will lift you"

you will not hit your foot on a stone

"you will not even hit your foot on a stone" or "not even the smallest bad thing will happen to you"

Psalms 91:13

You will crush lions and asps under your feet; you will trample on young lions and serpents

"You will be able kill lions and asps as if they were small animals you could crush under your feet"

asps

types of poisonous snake.

trample

crush by walking heavily on

Psalms 91:14

he acknowledges my name

"he is loyal to me" or "he considers me holy"

Psalms 91:15

I will give him victory

"I will cause him to be victorious" or "I will enable him to defeat his enemies"

Psalms 91:16

will satisfy him with the length of his days

"I will satisfy him by giving him a long life" or "I will make him happy by letting him live a very long time"

and show him my salvation

"I will save him so that he knows I am the one who saved him"

Chapter 92

Psalms 92:1

to sing praises to your name

"to sing praises to you"

Psalms 92:2

proclaim your covenant faithfulness in the morning

"proclaim in the morning that you are faithful to your covenant"

your truthfulness every night

"proclaim every night that everything you say is true"

Psalms 92:4

glad

happy

the deeds of your hands

"What you have done"

Psalms 92:5

Your thoughts are very deep

"We cannot understand what you plan to do until you do it"

Your thoughts

"What you think" or "What you plan"

Psalms 92:6

brutish

animal-like

Psalms 92:7

When the wicked sprout like the grass

"When evil people appear quickly and seem to be everywhere, like grass"

they are doomed to eternal destruction

"God has decided that he will destroy them completely"

Psalms 92:9

They will perish

"They will die" or "You will kill them"

All those who behave wickedly will be scattered

"you will scatter all those who behave wickedly" will be scattered

Many texts read, "have been driven away."

Psalms 92:10

You have lifted up my horn like the horn of the wild ox

"You have made me as strong as a wild ox"

I am anointed with fresh oil

Possible meanings are that the oil that God has put on the psalmist is a metaphor for God 1) making him happy "you have made me very happy" or 2) making him strong, "you have made me strong" or 3) enabling him to defeat his enemies, "you have enabled me to defeat my enemies."

Psalms 92:11

My eyes have seen the downfall of my enemies; my ears have heard of the doom of my evil foes

"I have seen and heard of the defeat of my evil enemies"

Psalms 92:12

The righteous will flourish like the palm tree

Possible meanings are that righteous people will be like a healthy palm tree because they will 1) be strong or 2) live for long time.

they will grow like a cedar in Lebanon

Possible meanings are that righteous people will be like a healthy cedar tree growing in the land of Lebanon because 1) they will be strong or 2) people will honor them.

Psalms 92:13

They are planted

"Yahweh has planted them" or "Yahweh takes care of them as if they were trees he had planted"

in the house of Yahweh ... in the courts of our God

The psalmist speaks of people who truly worship God as if they were trees growing in Yahweh's house.

they flourish

"they are growing well" or "they are very strong"

in the courts of our God

in the courtyard of the temple in Jerusalem.

Psalms 92:14

They bear fruit

"They please God"

they stay fresh and green

"they remain strong and healthy" or "they always do what pleases God"

Psalms 92:15

He is my rock

"Yahweh is the one who protects me." The psalmist speaks of Yahweh as if he were a rock that would protect him.

Chapter 93

Psalms 93:1

he is robed in majesty; Yahweh has clothed and girded himself with strength

"he shows everyone that he is a powerful king" or "his majesty is there for all to see, like the robe a king wears; everything about Yahweh shows that he is strong and he is

ready to do great work"
girded himself
put on a belt—a band of leather or another material that a person wears around his waist—to prepare for work or battle
The world is firmly established
"You have firmly established the world")
it cannot be moved
"no one will ever move it"
Psalms 93:2
Your throne is established from ancient times
"You established your throne in ancient times"
you are from everlasting
"you have always existed"
Psalms 93:3
have lifted up their voice; the oceans' waves crash and roar
"have made a mighty noise because their waves crash and roar"
roar

make a long, loud sound.
Psalms 93:4
breakers
large waves coming to land
on high
"in heaven"
Psalms 93:5
solemn
very serious
are very trustworthy
"always stay the same" or "never change"
holiness adorns your house
"your house is beautiful because you are holy" or "your holiness makes your house beautiful the way beautiful clothes and jewelry make a woman more beautiful"
your house
This refers to the temple in Jerusalem.
for the length of your days
"for as long as you live" or "forever"

Chapter 94

Psalms 94:1
shine over us
"show yourself" or "reveal your glory"
Psalms 94:2
Rise up
"Take action" or "Do something"
give recompense to the proud
"give to the proud what they deserve" or "punish people who are proud"
Psalms 94:3
How long will the wicked, Yahweh, how long will the wicked rejoice?
"You have waited too long Yahweh; you have waited too long to stop the wicked from rejoicing."
Psalms 94:4
They pour out their arrogant words
The psalmist writes of the wicked speaking as if their words were a liquid being poured out.
all those who behave wickedly boast
"all those who behave wickedly boast about their evil deeds"
Psalms 94:5
afflict your heritage
"afflict the people of the nation"
They crush
"They completely destroy" or "They greatly harm"
Psalms 94:6
the widow
"women whose husbands have died"
the fatherless
"children without fathers"
Psalms 94:7
the God of Jacob does not take notice of it
"the God of Israel does not see what we do"
Psalms 94:8
when will you gain understanding?
"stop your foolish ways!" or "learn from your mistakes!"
Psalms 94:9
He who made the ear, does he not hear? He who formed the eye, does

he not see?
"God made ears, so he can hear. God made eyes, so he can see." or "God made ears, so stop acting as if he does not hear. God made eyes, so stop acting as if he does not see."
Psalms 94:10
He who disciplines the nations, does he not correct?
"You know that Yahweh corrects the nations, so you can be sure that he will correct his people!" or "he will punish his people!"
does he not correct
"he corrects" or 2) God punishes. "he punishes"
Psalms 94:11
vapor
"mist." See how this word is translated in Psalms 39:11
Psalms 94:13
until a pit is dug for the wicked
"until you dig a pit for the wicked" or "until you destroy the wicked"
Psalms 94:14
his inheritance
"those whom he has chosen to be with him forever"
Psalms 94:15
judgment will again be righteous
"judges will again judge righteously" or "judges will again make righteous decisions"
the upright in heart
"those whose hearts are right with God"
will follow it
"will want the judges to judge righteously"
Psalms 94:16
Who will rise up to defend me against the evildoers? Who will stand up for me against those who behave wickedly?
"No one will defend me against the evildoers. No one will help me fight against those who behave wickedly."
Psalms 94:17
Unless Yahweh had been my help
"If Yahweh had not helped me"
I would soon be lying down in the place of silence

"in a short time, I would be dead, lying in a silent grave"
Psalms 94:18
Your covenant faithfulness, Yahweh, held me up
"You, Yahweh, held me up because you are faithful to your covenant"
Psalms 94:19
When cares within me are many, your consolations delight my soul
"When I have been worried about many things, you have comforted me and made me happy"
Psalms 94:20
Can a throne of destruction be allied with you, one that creates trouble by statute?
"A wicked ruler or "corrupt judge, one that creates trouble by statute, cannot be allied with you"
Psalms 94:21
conspire
secretly plan with a person something harmful or illegal
they declare guilty the blood of the innocent

"they declare the innocent person guilty and then kill him"
Psalms 94:22
Yahweh has been my high tower
"Yahweh has protected me from my enemies"
God has been the rock of my refuge
"I have asked God to protect me, and he has kept me safe by his power"
Psalms 94:23
will bring on them their own iniquity
Possible meanings are 1) "will do to them the evil things they have done to others" or 2) "will punish them for all the evil things he has done to others."
cut them off
"kill them."
in their own wickedness
Possible meanings are 1) "while they are doing wicked things" or 2) "because they have done wicked things."

Chapter 95

Psalms 95:1
the rock of our salvation
"the rock where we can go and God will save us"
Psalms 95:2
enter his presence
"go to where he is"
with thanksgiving
"thanking him as we enter his presence"
Psalms 95:3
superior to all gods
Possible meanings are that Yahweh is a great king 1) "who rules over all other gods," or 2) "who is much better than all gods."
Psalms 95:4
In his hand
"in his control" or "he is responsible for."
depths
deep places
heights
high places
Psalms 95:6
kneel
put both knees on the ground, often to show submission
Psalms 95:7
the people of his pasture
"we are the people whose needs he meets"
the sheep of his hand
"the people whom he protects like a shepherd protects his sheep"

Today—oh, that you would hear his voice!
"Oh, that you would hear his voice today!" The psalmist purposely interrupts what he is saying.
hear his voice
"listen to God speak" or "hear what God says"
Psalms 95:8
harden your heart
"become stubborn"
Meribah, ... Massah
These are places in the desert that Moses named because the Israelites rebelled against God.
Psalms 95:9
tested me ... put me to the test
"wanted to see if they could do evil things without me punishing them ... tested me to see if I would continue to be patient with them"
my deeds
"the amazing things I had done"
Psalms 95:10
that generation
"all of those people" or "that entire generation of people"
wander astray
"move away from me" or "go their own way"
they have not known my ways
"they have not obeyed my commands"
Psalms 95:11
my resting place
"the place where I would have allowed them to rest"

Chapter 96

Psalms 96:1
a new song
a song no one has ever sung before
all the earth
"all you people who live on the earth"
Psalms 96:2
bless his name
"bless Yahweh" or "do what makes Yahweh happy"

announce his salvation
"announce that he has saved us" or "tell people that he is the one who saves"
Psalms 96:3
Declare his glory among the nations
"Tell all the people in every nation about his great glory"
Psalms 96:4
Yahweh is great and is to be praised greatly

"Yahweh is great. Praise him greatly" or "Yahweh is great, and people should praise him greatly"

He is to be feared above all other gods

"Fear him above all other gods"

Psalms 96:6

in his presence

"where he is"

Splendor and majesty are in his presence

"Everyone knows of his splendor and majesty"

Strength and beauty are in his sanctuary

"It is his sanctuary that contains the ark of the covenant decrees"

Psalms 96:7

Ascribe to Yahweh ... ascribe praise to Yahweh for his glory and strength

"Praise Yahweh ... praise Yahweh because he is glorious and strong"

Psalms 96:8

Give to Yahweh the glory that his name deserves

"Honor Yahweh just as his name deserves" or "Proclaim that Yahweh is glorious just as his name deserves"

his courts

the temple courtyard where the priests sacrificed animals to Yahweh

Psalms 96:9

Bow down to Yahweh

"Bow down to worship Yahweh"

in the splendor of holiness

"because he is gloriously beautiful and holy"

tremble

to shake because of fear

Psalms 96:10

The world also is established

"He also established the world"

it cannot be shaken

"nothing can shake it"

Psalms 96:11

Let the heavens be glad, and let the earth rejoice

"Let those who live in the heavens be glad and let those who live on the earth rejoice"

that which fills it shout with joy

"the sea creatures shout joyfully"

Psalms 96:12

Let the fields rejoice and all that is in them

"Let it be as if the fields themselves and all the animals that live in them are rejoicing"

let all the trees in the forest shout for joy

"let it be as if all the trees in the forest shout for joy"

Psalms 96:13

He will judge the world with righteousness

"He will judge all the people of the world righteously"

the peoples with his faithfulness

"he will judge the peoples with his faithfulness"

with his faithfulness

"fairly, according to what he knows is true" or 2) Alternate translation: "using the same standard for all people"

Chapter 97

Psalms 97:1

let the earth rejoice; let the many coastlands be glad

"Rejoice and be glad every person on the earth and near the seas"

coastlands

Possible meanings are 1) "lands near the seas" or 2)

"islands."

Psalms 97:2

Clouds and darkness surround him

"We cannot see him; it is as if he were sitting in the dark with clouds all around him"

Righteousness and justice are the foundation of his throne

"He is righteous and just in everything he does" or "He is able to rule because he rules righteously and justly"

Psalms 97:3

Fire goes before him

The psalmist speaks as if fire were a person walking before King Yahweh and telling people that the king was coming.

consumes his adversaries

"burns up his enemies"

Psalms 97:4

the earth sees and trembles

"like a person, the earth sees and shakes with fear"

Psalms 97:5

The mountains melt like wax before Yahweh

"The mountains are unable to stand as Yahweh comes near" or "The mountains crumble in Yahweh's presence"

Psalms 97:6

The skies declare his justice

"All those who live in heaven declare that Yahweh is just"

Psalms 97:9

are most high above all

"rule over all the people who live on"

You are exalted far

"You are high, far"

Psalms 97:10

he takes them out of the hand of the wicked

"he rescues them from the power of the wicked"

Psalms 97:11

Light is sown for the righteous

"Yahweh plans for good things to happen to the righteous people in the future"

gladness for those with honest hearts

"gladness is sown for those with honest hearts" or "Yahweh plans for people with honest hearts to be happy in the future"

Psalms 97:12

Be glad in Yahweh

"Be glad because of what Yahweh has done"

Chapter 98

Psalms 98:1

a new song

a song no one has ever sung before.

his right hand and his holy arm have given him victory

"his very great power has have enabled him to be victorious over his enemies" or "has enabled him to defeat his enemies"
Psalms 98:2
made known his salvation
"showed people that he saves his people"
showed his justice to all the nations
"showed the people who live in all the nations that he is just"
Psalms 98:3
He calls to mind his steadfast love and faithfulness for the house of Israel
"He remembers that he always loves and is faithful to the house of Israel
all the ends of the earth
"people from all over the world"
will see the victory of our God
"will see our God defeat his enemies"
Psalms 98:4
all the earth
"all people in the world"
burst into song
"suddenly begin singing happily"

sing for joy
"sing because you are happy"
sing praises
"sing praises to God"
Psalms 98:5
melodious
delightful or pleasing musical sound
Psalms 98:6
the horn
an animal horn used as a musical instrument
Psalms 98:7
Let the sea shout and everything in it
"Let it be as if the sea and everything in it were shouting"
the world
"the people in the world"
Psalms 98:8
Let the rivers clap their hands, and let the mountains shout for joy
"Let it be as though the rivers are clapping their hands and mountains were shouting for joy"
Psalms 98:9
the nations with fairness
"he will judge the nations with fairness"

Chapter 99

Psalms 99:1
the nations
"the people of all nations"
tremble
shake with fear
He sits enthroned above the cherubim
"He sits on his throne above the cherubim on the ark of the covenant"
quakes
shakes
Psalms 99:2
Yahweh is great in Zion; he is exalted above all the nations
"Not only does Yahweh rule in Zion, he rules over all the nations"
he is exalted above all the nations
"people in all the nations exalt him" or "people in all nations praise him greatly"
Psalms 99:3
Let them praise your great and awesome name
Here the author shifts from speaking about God, to

speaking to God. After this phrase though, he shifts back to speaking about God.
Psalms 99:4
he loves justice
"he loves doing what is just"
You have established fairness
"The laws you have established are fair"
Psalms 99:5
worship at his footstool
"worship Yahweh at his footstool" or "worship Yahweh before his throne in the temple"
Psalms 99:7
solemn
important, given seriously
Psalms 99:8
You answered them
"You answered your people"
Psalms 99:9
his holy hill
"Mount Zion"

Chapter 100

Psalms 100:1
all the earth
"everyone on the earth"
Psalms 100:2
come before his presence
"go to where he is with joyful singing" or "he can hear you, so sing joyfully"
Psalms 100:3
the sheep of his pasture
"the people God provides for and protects"
pasture
a grassy area for feeding animals

Psalms 100:4
with thanksgiving
"while thanking him" or "while giving thanks to him"
bless his name
"bless Yahweh" or "do what makes Yahweh happy"
Psalms 100:5
his covenant faithfulness endures forever
"he is faithful to his covenant forever"
his truthfulness through all generations
"his truthfulness endures through all generations" or "he is truthful through all generations"

Chapter 101

Psalms 101:1

I will sing of covenant faithfulness and justice

"I will sing that you are faithful to your covenant and that you are just"

Psalms 101:2

I will pay attention to the way of integrity

"I will live in a way that is honest and right" or "I will live a life full of integrity"

Psalms 101:3

I will not put wrongdoing before my eyes

"I will not approve of anyone doing anything that is wrong in my presence"

it will not cling to me

"I will completely avoid evil"

Psalms 101:4

A perverse heart

"Perverse people"

to evil

"to anything that is evil"

Psalms 101:5

the haughty of eye and arrogant of heart

"people who are haughty and arrogant"

Psalms 101:6

I will look to the faithful of the land to sit at my side

"I will allow the faithful people of the land to live with me"

Psalms 101:7

liars will not be welcome

"I will not welcome liars"

before my eyes

"before me" or "in my presence"

Psalms 101:8

Morning by morning

"Every day"

the wicked

"the wicked people"

from the city of Yahweh

"from this city, which is Yahweh's city"

Chapter 102

Psalms 102:1

the afflicted

"the afflicted man"

Psalms 102:3

my days pass away like smoke

"my life passes away quickly"

my bones burn like fire

"my body feels like it is burning"

Psalms 102:4

My heart is crushed

"I am in despair"

I am like grass that has withered

"I feel like I am drying up like withered grass"

Psalms 102:6

I am like a pelican of the wilderness

"I am lonely and despised like a pelican in the wilderness"

a pelican

a large fish-eating bird

I have become like an owl in the ruins

"I have become alone like an owl in abandoned ruins"

an owl

"a night bird"

Psalms 102:9

mix my drink with tears

"my tears fall into the cup that I drink"

Psalms 102:10

you have lifted me up to throw me down

"it is like you have lifted me up to throw me down"

Psalms 102:11

My days are like a shadow that fades

"My time to remain alive is short like an evening shadow that will soon be gone"

I have withered like grass

"my body has become weak like dry and wrinkled grass"

Psalms 102:12

your fame is for all generations

"you will be recognized by many people for all generations"

to come"

Psalms 102:13

have mercy on Zion

"have mercy on the people of Zion"

upon her

The word "her" refers to Zion.

Psalms 102:14

hold her stones dear

"still love the stones that were formerly in the city walls"

Psalms 102:15

your name

"you"

will honor your glory

"will honor you because you are glorious"

Psalms 102:16

will appear in his glory

"will be seen as glorious" or "people will see his glory"

Psalms 102:17

the destitute

This refers to destitute people.

he will not reject their prayer

"Yahweh will accept their prayers"

Psalms 102:19

the holy heights

"his holy place high above the earth"

Psalms 102:20

those who were condemned to death

"those whom the authorities had sentenced to die"

Psalms 102:23

taken away my strength

"has caused me to become weak"

my days

"my life"

Psalms 102:24

do not take me away

"do not take me away from the earth" or "do not let me die"

you are here throughout all generations

"you are present throughout all generations"
Psalms 102:26
they will all grow old
The word "they" refers to "the earth" and "the heavens."
Psalms 102:27
your years will have no end

"you will live forever"
Psalms 102:28
will live on
"will continue to live"
live in your presence
"be protected as they live in your presence"

Chapter 103

Psalms 103:1
I give praise to Yahweh with all my life, and with all that is within me, I
give praise to his holy name
"I will praise Yahweh with all that I am"
give praise to his holy name
This refers to praising Yahweh's name as Yahweh.
Psalms 103:4
He redeems your life from the pit
"He saves me from dying"
he crowns you with covenant faithfulness and acts of tender mercy
"he blesses you by acting faithfully and mercifully towards
you"
Psalms 103:5
He satisfies your life with good things
"He satisfies you with good things through your life"
your youth is renewed like the eagle
"you feel young and are strong like an eagle"
Psalms 103:6
does acts of justice for
"causes justice to happen to"
all who are oppressed
"all who are oppressed by men"
Psalms 103:8
abounding in steadfast love
"he always loves his people"
Psalms 103:10
He does not deal with us ... or repay us
"He does not repay us with the punishment we deserve for
our sins"
Psalms 103:11
so great is his covenant faithfulness
"so he is very faithful to his covenant"
Psalms 103:12
As far as the east ... removed the guilt of our sins from us
The distance between east and west is so far that it cannot
be measured.

Psalms 103:14
how we are formed
"what our bodies are like" or "how he formed our bodies"
he knows that we are dust
"he remembers that he created us from dust"
Psalms 103:15
As for man, his days are like grass
"The length of man's life is short like that of grass"
flourishes
To "flourish" is to grow well or be healthy.
Psalms 103:16
The wind blows over it, and it disappears ... where it once grew
"The wind blows over the flowers and grass and they
disappear, and no one can tell where they once grew—it is
the same way with man"
Psalms 103:17
the covenant faithfulness of Yahweh is
"Yahweh is faithful to his covenant"
is from everlasting to everlasting
"will continue forever"
their descendants
"the descendants of those who honor him"
Psalms 103:19
Yahweh has established his throne in the heavens
"Yahweh has taken his seat in the heavens where he rules
as king"
has established
"has made"
Psalms 103:21
all his hosts
"all his multitude of angels"
Psalms 103:22
in all the places where he reigns
"praise him in all the places where he reigns"
with all my life
"with all of me" or "with all my soul"

Chapter 104

Psalms 104:1
you are clothed with splendor and majesty
"you have splendor and majesty all around you"
Psalms 104:3
You lay the beams of your chambers on the clouds
"You build your upper rooms in the heavens." This is
referring to his house is so tall that the upper floor extends
into the clouds.
you make the clouds your chariot
"you make the clouds carry you like a chariot"
you walk on the wings of the wind
"you walk upon the wind"
Psalms 104:4

He makes the winds his messengers
Possible meanings are 1) he causes the wind to be able to
carry a message like a messenger, "He makes the winds to
be like his messengers" or 2) "He makes his messengers
swift like the wind"
flames of fire his servants
"He makes the flames of fire his servants"
Psalms 104:5
He laid the foundations of the earth
"He created the whole earth"
it will not totter
It will not sway like it is about to fall down.
Psalms 104:6

You covered the earth with water like a garment
"You completely covered the earth with water"
Psalms 104:7
the waters retreated
"rushed away"
Psalms 104:8
The mountains rose and the valleys went down
"The mountains grew and the valleys sank"
Psalms 104:9
boundary
border
Psalms 104:10
streams
small rivers
Psalms 104:12
riverbanks
the ground at the edges of a river
they sing among the branches
"they chirp among the tree branches"
Psalms 104:13
He waters the mountains from his water chambers in the sky
"He waters the mountains by causing the rains to fall from the sky"
the fruit of his labor
"the many good things that you create"
Psalms 104:17
There the birds make their nests
"The birds make their nests in the cedars"
stork
"bird"
Psalms 104:18
hyraxes
"rock badger"
Psalms 104:19
seasons
This word refers to different weather changes through the year. Some places have rainy season and dry season, while others have spring, summer, fall, and winter.
the sun knows its time
"he made the sun to set when it is time"
Psalms 104:20
You make
"Yahweh, you make." Here the authors switches from speaking about Yahweh to speaking to him.
Psalms 104:21
prey
an animal that is food for another animal
and seek their food from God
"but they rely on God to provide their food"
Psalms 104:22

Chapter 105
Psalms 105:1
call on his name
"call on him"
the nations
"the people of the nations"
Psalms 105:3
Boast in his holy name

retreat
go back to their dens
dens
the homes of some mammals and small animals
Psalms 104:24
overflows with your works
"is filled with your work"
Psalms 104:25
deep and wide
"it is very deep and very wide." The depth and width of the sea emphasizes how large it is.
teeming with innumerable creatures
"having in them more creatures than anyone could count"
both small and great
This means creatures of all sizes.
Psalms 104:26
The ships travel there
"The ships travel on the sea"
Psalms 104:27
All these
"All these creatures"
give them their food on time
"give them their food when they need it"
Psalms 104:28
When you give to them, they gather
"When you give food to them, they collect it"
when you open your hand
"when you open your hand to feed them"
Psalms 104:29
hide your face
"when you do not look upon them" or "when you ignore them"
return to dust
"their bodies decay and return to the ground"
Psalms 104:30
When you send out your Spirit
This refers to his Spirit being sent to give life to creatures.
they are created
It is Yahweh's spirit that created them.
you renew the surface of the ground
"you cause the land to be full of new life"
Psalms 104:34
my thoughts be sweet
"my thoughts be pleasing"
Psalms 104:35
vanish
disappear
let the wicked be no more
"may wicked people disappear"

"Boast in Yahweh"
let the heart of those who seek Yahweh rejoice
"let the people who seek Yahweh rejoice"
Psalms 105:4
Seek Yahweh and his strength
"Seek Yahweh and ask him to give you his strength"
Psalms 105:5

Recall his miracles and
 "remember and think about his miracles and"
 the decrees from his mouth
 "the decrees that he has spoken"
 Psalms 105:6
 you descendants of Abraham ... you people of Jacob
 The author is speaking to the Israelites, calling them these names.
 Abraham his servant
 "Abraham, Yahweh's servant"
 Psalms 105:8
 He keeps in mind ... the word that he commanded
 "He remembers his covenant forever, the promise he made"
 Psalms 105:9
 He calls to mind
 "he remembers"
 the covenant that he made with Abraham ... his oath to Isaac
 "the covenant" and "the oath" refer to the same promise that Yahweh made to his people.
 his oath to Isaac
 "his oath that he made to Isaac" or "his oath that he gave to Isaac"
 Psalms 105:12
 when they were only few in number
 The word "they" refers to the Israelites.
 were strangers in the land
 "were foreigners in the land of Canaan"
 Psalms 105:13
 They went from
 "They continued to wander"
 Psalms 105:14
 for their sakes
 "for their own well-being." This is referring to Israel.
 Psalms 105:15
 Do not touch my anointed ones
 "Do not harm the people I have anointed"
 Psalms 105:16
 He called for
 "He sent." This means that caused a famine to happen in the land.
 the whole staff of bread
 "the whole supply of food"
 Psalms 105:17
 Joseph was sold as a servant
 "Joseph's brothers sold him as a slave"
 Psalms 105:18
 shackles
 metal restraints used to fasten a prisoner's wrists or ankles together
 His feet were bound by shackles; on his neck was put an iron collar
 "The Egyptians bound his feet in shackles; they put an iron collar around his neck."
 Psalms 105:19
 The word of Yahweh tested him
 "The message of Yahweh tested him"
 Psalms 105:23
 Then Israel came into Egypt
 "Then Israel and his family came into Egypt"

Psalms 105:24
 Yahweh made his people fruitful
 "God increased the number of his people greatly"
 Psalms 105:27
 They performed his signs among the Egyptians ... his wonders in the land of Ham
 "Moses and Aaron performed God's miracles in Egypt among the descendants of Ham"
 the land of Ham
 "the land of Ham's descendants"
 Psalms 105:28
 made that land dark
 "made the sky dark"
 they did not rebel
 Moses and Aaron did not rebel
 Psalms 105:30
 frogs
 a small jumping reptile
 even in the rooms of their rulers
 "they were even in the rooms of their rulers"
 Psalms 105:31
 swarms
 large flying groups
 gnats
 small flying insects like flies but smaller
 Psalms 105:32
 hail
 ice that falls from the sky like rain
 Psalms 105:33
 He destroyed ... he broke
 "God caused it to destroy ... and to break"
 Psalms 105:35
 The locusts ate up all of the vegetation ... They ate up all the crops of the ground
 "The insects ate all the plants and all the crops in the land"
 Psalms 105:36
 He killed every firstborn in their land, the firstfruits of all their strength
 "He killed every firstborn in their land, which were the firstfruits of all their strength" or "Then Yahweh killed the oldest son in every house of the people of Egypt"
 Psalms 105:37
 He brought the Israelites out with silver and gold
 "He brought the Israelites out of Egypt with silver and gold in their possession"
 none of his tribes stumbled on the way
 "every one of his tribes was able to make the journey"
 Psalms 105:38
 Egypt was glad
 The people of Egypt were glad
 Psalms 105:39
 He spread a cloud for a covering
 "He placed a cloud in the sky to protect them from the sun and heat"
 made a fire to light up the night
 "placed a fire in the sky to light up the night"
 Psalms 105:40
 he brought quail
 "Yahweh sent small birds to eat"
 with bread from heaven

"with bread that fell from the sky"
Psalms 105:41
they flowed
"the waters flowed"
Psalms 105:43
He led his people out ... his chosen with shouts of triumph

Chapter 106

Psalms 106:2
Who can recount the mighty acts of Yahweh ... deeds?
"No one can recount the mighty acts of Yahweh ... deeds."
praiseworthy deeds
"deeds that are worthy of praise"
Psalms 106:4
Call me to mind
"remember me"
Psalms 106:5
of your chosen
"of your chosen people"
rejoice in the gladness ... and glory
These are things that David says he will do, along with
"seeing the prosperity of your chosen."
glory with your inheritance
"boast of your greatness with your people" or "boast with
your people about you"
Psalms 106:8
for his name's sake
"for the sake of his own reputation"
Psalms 106:9
through the depths, as through a wilderness
"through the Seas of Reeds on dry ground"
Psalms 106:10
the hand of those who hated them
"the power of those who hated them" or "the control of
those who hated them"
Psalms 106:11
covered their adversaries
"drowned their enemies"
Psalms 106:13
they did not wait for his instructions
"they did things without first waiting for Yahweh's
instructions"
Psalms 106:14
insatiable cravings
"cravings that could not be satisfied"
they challenged God
"They rebelled against God"
Psalms 106:15
but he sent a horrible disease
"but he caused them to suffer from a horrible disease"
Psalms 106:16
In the camp
"In the camp in the wilderness"
Psalms 106:17
The earth opened and swallowed up
"The earth opened and buried"
Dathan
This was an official who rebelled against Moses.
covered the company of Abiram

"He led his chosen people out with shouts of joy and
triumph"
Psalms 105:45
keep his statutes and obey his laws
"obey his laws and statutes"

"it also buried the company of Abiram"
Abiram
This was an official who rebelled against Moses.
Psalms 106:19
They made a calf at Horeb and worshiped a cast metal figure
"At Horeb, they made a cast metal figure of a calf and
worshiped it"
Psalms 106:20
They traded the glory of God for the image of a bull
"They traded worshiping the glory of God to worship the
image of a bull"
the glory of God
"their glorious God" or "God who is glorious"
Psalms 106:22
the land of Ham
"the land where Ham's descendant live"
Psalms 106:23
stood in the breach before him, to turn away his anger from destroying
them
"stood between Yahweh and the Israelites and begged
Yahweh to not destroy them"
Psalms 106:24
his promise
This refers to Yahweh's promise that he would allow them
to take the land of Canaan as their possession.
Psalms 106:25
grumbled
complained
Psalms 106:26
raised his hand
The word "his" refers to Yahweh. Also, it was custom to
raise a hand when swearing an oath.
Psalms 106:27
scatter their descendants ... in foreign lands
"and that he would make their descendants live in foreign
lands"
scatter
This means to disperse or spread out something.
Psalms 106:28
to the dead
"to gods who are dead" or "to lifeless gods"
Psalms 106:29
a plague broke out
"a plague spread"
provoked him to anger
"angered him"
Psalms 106:30
Then Phinehas stood up and mediated
"Then Phinehas rose to punish the people on God's behalf
because of their sin"
Psalms 106:31

It was counted to him as a righteous deed
 "People credited it to him as a righteous deed"
 Psalms 106:32
 Meribah
 This is a place.
 suffered because of them
 "suffered because of their actions"
 Psalms 106:33
 They made his spirit bitter
 Possible meanings: 1) The word "his" refers to Moses.
 Alternate translation: "They were rebellious against Moses."
 Or 2) The word "his" refers to God. Alternate translation:
 "They were rebellious against the Spirit of God."
 Psalms 106:35
 but they mingled with the nations
 "but they mixed in marriage with the other nations"
 Psalms 106:36
 which became a snare to them
 The idols became a snare to them.
 Psalms 106:38
 They shed innocent blood, the blood of their sons and of their daughters
 "They shed innocent blood when they killed their sons and daughters"
 Psalms 106:39
 They were defiled by their deeds
 "Their deeds defiled them"
 in their actions they were like prostitutes
 "they were as unfaithful to Yahweh as prostitutes"
 Psalms 106:40
 So Yahweh was angry with his people ... he abhorred his inheritance

Chapter 107

Psalms 107:1
 his covenant faithfulness endures forever
 "he remains faithful to his covenant forever"
 Psalms 107:2
 the redeemed of Yahweh
 "those whom Yahweh has saved"
 speak out
 "tell about what Yahweh has done"
 from the hand of the enemy
 "from the power of the enemy"
 Psalms 107:3
 from the east ... and from the south
 "from every direction" or "from every part of the world"
 Psalms 107:4
 They wandered
 "Some people wandered"
 on a desert road
 "on a road that was in the desert"
 in which to live
 "that they could live in"
 Psalms 107:6
 Then they called out to Yahweh in their trouble
 "Then they prayed to Yahweh to help them in their trouble"
 their distress
 "their difficulties" or "their afflictions"
 Psalms 107:8
 Oh that people would praise Yahweh for his covenant faithfulness

"So Yahweh was angry with his people and despised them"
 Psalms 106:41
 He gave them into the hand of the nations
 "God allowed the nations to take control of them"
 those who hated them
 "people who hated them"
 Psalms 106:42
 they were brought into subjection to their authority
 "their enemies caused them to be subject to their authority"
 Psalms 106:43
 were brought low by their own iniquity
 "their iniquity ruined them"
 Psalms 106:44
 their distress
 "their affliction" or "their suffering"
 Psalms 106:45
 He ... relented because of his steadfast love
 "He ... decided that because he still loved them very much he would not punish them"
 Psalms 106:46
 to have pity on them
 "to be compassionate on them"
 Psalms 106:47
 to your holy name
 "to you"
 Psalms 106:48
 May Yahweh, the God of Israel, be praised
 "May people praise Yahweh the God of Israel"
 from everlasting to everlasting
 "for all eternity"

"Let people praise Yahweh because he is faithful to his covenant" or "People should praise Yahweh because he is faithful to his covenant"
 for humanity
 "for all people"
 Psalms 107:9
 For he satisfies the longings of those who are thirsty
 "For he gives water to those who desire it—to those who are thirsty"
 the desires of those who are hungry he fills up with good things
 "to those who are very hungry and desire food, he give them good things to eat"
 Psalms 107:10
 Some sat
 "Yahweh also rescued people who sat"
 in the shadow of death
 Possible meanings are 1) they thought that their captors would kill them or 2) the prison had no light and was very dark.
 Psalms 107:12
 He humbled their hearts through hardship
 "He humbled them by allowing them to suffer hardship"
 hardship
 Possible meanings are 1) "trouble" or 2) "hard labor."
 they stumbled and there was no one to help them up
 "they got into trouble and there was no one to help them out of it"

Psalms 107:14
 He brought them
 "Yahweh brought those in prison"
 darkness and gloom
 "complete darkness"
 Psalms 107:16
 For he
 "because he"
 For he has broken the gates of bronze and cut through the bars of iron
 "He freed his people from prison"
 Psalms 107:17
 They were foolish in their rebellious ways
 "They were foolish in the way they rebelled against Yahweh"
 and afflicted
 "and they became sick"
 Psalms 107:18
 they came close to the gates of death
 "they almost died"
 Psalms 107:20
 He sent his word and healed them
 Possible meanings are 1) "He commanded for them to be healed and they were healed" or 2) "He encouraged them and healed them"
 Psalms 107:22
 of thanksgiving
 "that show that they are thankful"
 with shouts of joy
 "by singing about them"
 Psalms 107:23
 and do business overseas
 "selling things in cities far away"
 Psalms 107:25
 he commanded and aroused the windstorm that stirs up the seas
 "he commanded the wind and caused it become a great windstorm that stirred up the sea"
 windstorm
 a strong wind, like the wind that accompanies a strong rain storm
 that stirs up the seas
 "that caused the waves of the sea to become very high"
 Psalms 107:26
 They reached up to the sky; they went down to the depths
 "their ships would rise very high on the waves and then they would fall very low between the waves"
 Their lives melted away in distress
 "The men were terrified and greatly distressed"
 Psalms 107:27
 were at their wits' end
 "and they did not know what to do" or "they had no idea what to do"
 Psalms 107:28
 Then they
 The word "they" refers to the sailors.
 he brought them
 "he guided them"
 Psalms 107:29
 He calmed the storm
 "He made the wind stop"

Psalms 107:30
 their desired harbor
 "to the harbor where they wanted to go"
 Psalms 107:32
 praise him in the council of the elders
 "when the elders sit together." The elders sat together to discuss issues in the community and to make decisions for the community.
 Psalms 107:33
 He turns
 "Yahweh makes"
 Psalms 107:34
 because of the wickedness of its people
 "because the people that live there are wicked"
 Psalms 107:35
 He turns the wilderness into a pool of water and dry land into springs of water
 "He make springs and lakes in land that used to be desert"
 Psalms 107:36
 He settles the hungry there
 "Yahweh makes people who are hungry live there"
 Psalms 107:37
 that yielded a fruitful harvest
 "that produced a plentiful harvest"
 Psalms 107:38
 so they are very numerous
 "so that their people are very numerous"
 He does not let their livestock decrease in number
 "He keeps their livestock very numerous"
 Psalms 107:39
 They
 The word "They" refers to the people who were hungry that Yahweh had settled in the land. This sentence describes how they were before Yahweh settled them in the land.
 They were diminished and brought low
 "Their leaders became fewer in number and brought them low"
 brought low
 "humiliated"
 Psalms 107:40
 pours contempt on
 "shows contempt for"
 the leaders
 "the leaders who oppressed them"
 where there are no roads
 "where people never go"
 Psalms 107:41
 But he
 "But Yahweh"
 the needy
 "needy people" or "poor people"
 cares for his families like a flock
 Possible meanings are 1) "makes the number of people in their families increase like flocks" or 2) "takes care of them like a shepherd cares for his sheep"
 Psalms 107:42
 The upright
 "Upright people" or "People who do what is right"
 all wickedness

"all wicked people"
shuts its mouth
"has nothing to say against Yahweh in reply"
Psalms 107:43
take note of these things

"think about these things" or "remember these things"
meditate on Yahweh's acts of covenant faithfulness
"meditate on the things that Yahweh has done that show
that he is faithful to his covenant"

Chapter 108

Psalms 108:1

My heart is fixed, God

"My heart is fixed on you, God" or "I am trusting completely
in you, God"

I will sing, yes, I will sing praises with all my glory

"You honor me by allowing me to sing praises to you"

Psalms 108:2

Wake up, lute and harp

"I will praise you by playing the lute and the harp"

I will wake up the dawn

"I will be praising you when the sun rises"

Psalms 108:4

your covenant faithfulness is great above the heavens; and your
trustworthiness reaches to the skies

"For your covenant faithfulness and trustworthiness are
greater than the distance between heaven and earth" or
"For you are more faithful to your covenant and more
worthy of people trusting you than the sky is higher than
the earth"

Psalms 108:5

Be exalted, God, above the heavens

"God, show that you are exalted above the heavens" or

"God, show that you are great in the heavens"

Psalms 108:6

So that those you love may be rescued

Because those you love need rescuing" or "Rescue those you
love"

with your right hand

"by your power"

answer me

"respond to my request" or "answer my prayer"

Psalms 108:7

God has spoken in his holiness

"God, because he is holy, has said"

I will divide Shechem and apportion out the Valley of Sukkoth

Here God is speaking about dividing the land of Shechem
and the Valley of Sukkoth.

apportion

to divide into portions

Psalms 108:8

Ephraim also is my helmet

"Ephraim is like a helmet I have chosen" or "The tribe of
Ephraim is my army"

helmet

a hard hat that soldiers wear to protect their heads from
injury

Judah is my scepter

"The tribe of Judah is like my scepter" or "Judah is the tribe
through whom I rule my people"

Psalms 108:9

Moab is my washbasin

"Moab is like a bowl that I use for washing"

over Edom I will throw my sandal

"I take ownership of the land of Edom" or "I throw my
sandal onto the land of Edom to show that it is mine"

Psalms 108:11

God, have you not rejected us?

"It seems like you have rejected us!" or "God, you seem to
have abandoned us!"

You do not go into battle with our army

"you do not help our army when we go into battle"

Psalms 108:12

is futile

"is worthless"

Psalms 108:13

will triumph

"will defeat our enemies"

he will trample down our enemies

"he will enable us to trample down our enemies" or "he will
make us able to defeat our enemies."

Chapter 109

Psalms 109:1

For the chief musician

"This is for the director of music to use in worship."

Psalms 109:2

For the wicked and deceitful

"For wicked and deceitful men"

Psalms 109:4

In return for my love

"Although I loved them"

my love

"my love for them"

they accuse me

"they accuse me falsely" or "they slander me"

Psalms 109:6

at his right hand

"at my enemy's right hand"

Psalms 109:7

When he is judged, may he be found guilty

"When he is on trial, may the judge find him guilty"

Psalms 109:8

May his days be few

"May he not live a long time"

his office

"his position of authority"

Psalms 109:10

their ruined home

"their destroyed homes"

Psalms 109:11

the creditor

someone who lends money to another person but expects

that the person will pay the money back
plunder
steal by force
Psalms 109:13
May his descendants be cut off
"Cause his descendants to be cut off" or "Cause his descendants to die"
may their name be blotted out in the next generation
"may there be no one to carry on his name"
Psalms 109:14
May his ancestors' iniquity be remembered before Yahweh
"May Yahweh remember the iniquity of this man's ancestors" or "May you remember the iniquity of his ancestors, Yahweh"
may the sin of his mother not be forgotten
"May you not forget the sins that his mother committed"
Psalms 109:15
May their sins always be before Yahweh
"May Yahweh always see their sins" or "May Yahweh always think about their sins"
may he cut off their memory from the earth
"may Yahweh make it so that no one on earth remembers those wicked people"
Psalms 109:16
that man never bothered to show any covenant faithfulness
"that man never did anything to show that he was faithful to his covenant with people" or "that man never bothered to be kind to people"
the oppressed, the needy
"oppressed people, needy people"
the brokenhearted
"brokenhearted people" or "people who have lost hope" to death
"until they died." This means that he harassed them until they died.
Psalms 109:17
may it come back upon him
"may his curses come upon him"
Psalms 109:18
He clothed himself with cursing as his garment
"Curses were like his clothing" or "He cursed people all the time"
his curse came into his body like water, like oil into his bones
"may his curse come into his body like water, like oil into his bones"
Psalms 109:19
May his curses be to him like the clothes he wears to cover himself
"Let his curses be on him every day like the garment he wears"
like the belt he always wears
"may his curses be to him like the belt he always wears" or "and let his curses always be on him like the belt he always wears"
Psalms 109:20
May this be the reward
"May these curses be the reward"
Psalms 109:21

deal kindly with me
"treat me kindly"
your name's sake
"the sake of your reputation"
Because your covenant faithfulness is good
"Because you are good and are faithful to your covenant"
Psalms 109:22
my heart is wounded within me
"I am full of grief and despair"
Psalms 109:23
I am fading away like the shadow ... like a locust
"I feel like I am about to die, like an evening shadow that will soon disappear, like a locust is easily blown away by the wind"
Psalms 109:24
My knees are weak
"My legs are weak" or "I have difficulty standing" from fasting
"because I am not eating any food"
Psalms 109:25
I have become an object of scorn to my accusers
"My accusers ridicule me"
shake their heads
This is an act of disapproval.
Psalms 109:26
save me by your covenant faithfulness
"save me because you are faithful to your covenant"
Psalms 109:27
Let them know
The word "them" refers to David's accusers and the people who say bad things about him.
this is your hand
"this is your work" or "this salvation is your doing"
have done this
"have saved me"
Psalms 109:28
They curse, but you bless
"They curse me, but you bless me"
may they be put to shame
"put the to shame" or "may they be ashamed"
but may your servant rejoice
"but may I, your servant, rejoice" or "I am your servant, let me rejoice." David uses the phrase "your servant" to refer to himself.
Psalms 109:29
be clothed with shame
"be very ashamed"
may they wear their shame like a robe
"may their shame cover them just like their robe is wrapped around them"
Psalms 109:30
With my mouth I give
"I will speak and give"
Psalms 109:31
will stand at the right hand of the one who is needy
"will defend the one who is needy"

Psalm 110 General Notes

Psalm 110 is a psalm honoring the king as he becomes king and also a prophecy about Christ.

Psalms 110:1

Sit at my right hand

"Sit at the place of honor which I have for you"

make your enemies your footstool

"put your enemies under your power"

Psalms 110:2

Yahweh will hold out the scepter of your strength

"Yahweh will extend the area over which you powerfully rule"

rule among your enemies

"King, rule among your enemies." This is spoken to the king as a command.

Psalms 110:3

of their own free will

"by their own choice." This means that they will chose to follow the king.

on the day of your power

"on the day that you lead your armies into battle"

from the womb of the dawn ... like the dew

"in the morning ... like the dew"

from the womb of the dawn your youth will be to you like the dew

"each morning you will be filled with youthful strength to sustain you just like each morning the dew appears to water and sustain the earth"

Psalms 110:4

You are

Yahweh is speaking to the lord, the one David calls "my master" in Psalms 110:1.

will not change

"will not change his mind" or "will not change what he has said"

after the manner of Melchizedek

"after the manner that Melchizedek was priest" or "in the same way that Melchizedek was priest"

Psalms 110:5

The Lord is at your right hand

"The Lord helps you in battle"

The Lord

The word "Lord" refers to Yahweh.

He will kill

"He will cause the enemy kings to die" or "He will allow your armies to kill the enemy kings"

on the day of his anger

"on the day of judgment when his patience turns to anger"

Psalms 110:6

he will fill the battlegrounds with dead bodies

"he will cause the battlegrounds to be filled with death bodies"

he will kill the leaders in many countries

"he will cause the leaders in many countries to be killed" or

"he will allow the leaders in many countries to die"

Psalms 110:7

He will drink of the brook along the road

"As he pursues his enemies, he will only stop to drink quickly from a brook"

he will lift his head

Possible meanings are 1) the king lifts up his own head or

2) Yahweh lifts up the head of the king.

he will lift his head up high after victory

"he will confidently lift his head after victory" or "he will be victorious"

Chapter 111

Psalms 111:1

with my whole heart

"with all that I am"

in the assembly of the upright, in their gathering

"in the gathering of upright people"

Psalms 111:2

eagerly awaited by all those who desire them

"all those who desire the works of Yahweh eagerly await them"

Psalms 111:5

call to mind

"remember"

Psalms 111:6

his powerful works

"his works that demonstrated his power"

the inheritance of the nations

"the land that belonged to other nations"

Psalms 111:7

The works of his hands

"The works that he does"

Psalms 111:9

holy and awesome is his name

"Yahweh is holy and awesome"

Psalms 111:10

the beginning of wisdom

"the first step to becoming wise" or "the most important thing to become wise"

those who carry out his instructions

"those who obey his instructions"

His praise endures forever

"People will praise him forever"

Chapter 112

Psalms 112:1

greatly delights

"takes great pleasure"

Psalms 112:3

Wealth and riches are in his house

"His family is very wealthy"

Psalms 112:4

Light shines in the darkness for the godly person

"The blessings that a godly person receives from God are like a light that shines in the darkness"

Psalms 112:5

lends money

"lends his money to other people"

Psalms 112:6

For he will never be moved

"For nothing will ever move him"

Psalms 112:8

His heart is tranquil

"His heart is supported." Here the word "heart" refers to the person. Possible meanings are 1) "He is at peace" or 2) "He is confident"

Psalms 112:9

his horn will be exalted with honor

"Yahweh will give him honor by enabling him to win battles" or "Yahweh will give him honor by defeating his enemies"

Psalms 112:10

will see this

"will see that things go well for the godly person." The word "this" refers to everything good that the writer has described in the previous verses about the godly person.

melt away

"eventually die"

the desire of the wicked people will perish

"wicked people will lose the things that they desired"

Chapter 113

Psalms 113:3

From the rising of the sun to its setting

"Everywhere on earth"

Psalms 113:4

his glory reaches above the skies

"his glory is higher than the skies" or "his glory is enormously great"

Psalms 113:5

Who is like Yahweh our God, who has his seat on high

"There is no one like Yahweh our God, who is enthroned on high" or "who rules in the highest position"

Psalms 113:6

who humbles himself to look down at the sky and at the earth

"There is no one like Yahweh our God, needs to bow so he can look down at the sky and at the earth."

Psalms 113:7

He raises up the poor ... from the ash heap

The writer speaks of Yahweh helping and honoring people who are poor as if Yahweh caused them to stand up from sitting in dirt and ashes.

Psalms 113:8

so that he may seat him with princes, with the princes of his people

"so that Yahweh may seat him next to rulers of his people"

Psalms 113:9

He gives a home to the barren woman of the house

"He gives children to the woman who had none"

Chapter 114

Psalms 114:1

the house of Jacob from a people who spoke a foreign language

"the descendants of Jacob left people who spoke a language that the descendants of Jacob did not understand"

Psalms 114:2

Judah became his holy place, Israel his kingdom

"The land of Judah became Yahweh's holy place, the land of Israel became his kingdom." Alternate translation: "The people of Judah became those among whom Yahweh lived, the people of Israel became those over whom he ruled"

Psalms 114:3

The sea looked and fled

"It was as though the sea looked and fled"

the Jordan turned back

"it was as though the Jordan retreated"

Psalms 114:4

The mountains skipped like rams, the hills skipped like lambs

"It was as if the mountains shook like jumping rams and the hills shook like jumping lambs"

Psalms 114:7

Tremble, earth

"Tremble, everyone one earth"

Chapter 115

Psalms 115:1

Not to us, Yahweh, not to us

"Do not bring honor to us, Yahweh"

to us

The word "us" refers to the people of Israel.

but to your name bring honor

"but bring honor to yourself"

for your covenant faithfulness and for your trustworthiness

"because you are faithful to your covenant and you are worthy of people trusting you"

Psalms 115:2

Why should the nations say, "Where is their God?"

"The people of the nations should not be able to say, 'Your God is not here to help you'"

Psalms 115:4

the work of men's hands

"things which men have made"

Psalms 115:5

Those idols have mouths

"People have given mouths to those idols"

Psalms 115:7

Those idols have hands

"People have given hands to those idols"

but do not feel

"but those hands do not feel"

Psalms 115:8

Those who make them are like them, as is everyone who trusts in them

"Those who make them become lifeless like they are, as does everyone who trusts in them"

Psalms 115:9

Israel, trust in Yahweh

"People of Israel, trust in Yahweh"

your help and shield
"the one who helps you and protects you"
Psalms 115:10
House of Aaron
"Descendants of Aaron" or "Priests"
Psalms 115:12
takes notice of us
"has paid attention to us"
the family of Israel
"the people of Israel"
the family of Aaron
"the descendants of Aaron" or "the priests"
Psalms 115:14
May Yahweh increase your numbers more and more
"May Yahweh increase the number of your children more

Chapter 116

Psalms 116:1
he hears my voice and my pleas for mercy
"he hears me when I plead for him to be merciful to me"
Psalms 116:3
The cords of death surrounded me
"I felt like I was about to die"
the snares of Sheol confronted me
"I felt as if I were ready to enter the grave"
Psalms 116:4
called on the name of Yahweh
"called out to Yahweh"
rescue my life
"rescue me" or "keep me from dying"
Psalms 116:6
the naive
"those who are naive" or "those who are helpless"
I was brought low
"I was helpless"
Psalms 116:7
My soul can return to its resting place
"I can rest in peace again"
Psalms 116:8
you rescued my life from death
"you have saved me from death" or "you have kept me from dying"
my eyes from tears
"you have kept me from crying"
my feet from stumbling
"you have rescued me from stumbling" or "you have kept me from being killed by my enemies"
Psalms 116:9
in the land of the living
"in this world where people are alive."

Chapter 117

Psalms 117:2
For his
"Because his"
his covenant faithfulness is great toward us
"he does great things for us because he is faithful to his

Chapter 118

and more"
Psalms 115:16
the earth he has given to mankind
The earth still belongs to Yahweh, but he has given the earth to mankind as a dwelling place.
Psalms 115:17
The dead
"People who are dead"
nor do any who go down into silence
"nor do any who go to the place of the dead"
Psalms 115:18
But we
The word "we" refers to the people of Israel who are still alive.

Psalms 116:10
I am greatly afflicted
"I suffer greatly" or "People afflict me very much"
Psalms 116:11
In my alarm I said
"I said too quickly" or "I said without considering"
All men are liars
"Every person is a liar" or "All people are liars"
Psalms 116:12
How can I repay Yahweh ... to me?
"This is how I will repay Yahweh ... to me."
Psalms 116:13
I will raise the cup of salvation
"I will present a drink offering to Yahweh because he saved me"
Psalms 116:15
Precious in the sight of Yahweh is the death of his faithful ones
"Yahweh considers the death of his saints to be a costly thing"
Psalms 116:16
the son of your servant woman
"as my mother was"
you have taken away my bonds
"you have saved me from death"
Psalms 116:17
the sacrifice of thanksgiving
"a sacrifice to express my thankfulness"
Psalms 116:19
in the courts of the house of Yahweh
"in the courtyards of Yahweh's temple"
in your midst, Jerusalem
"in Jerusalem"

covenant"
the trustworthiness of Yahweh endures forever
"Yahweh remains trustworthy forever" or "Yahweh will forever be worthy of people trusting him"

Psalms 118:1

Give thanks to Yahweh, for he is good
"Thank Yahweh because of the good things he does"
his covenant faithfulness endures forever
"he remains faithful to his covenant forever"

Psalms 118:2

Let Israel say
"Let the people of Israel say"

Psalms 118:3

Let the house of Aaron say
"Let the descendants of Aaron say" or "Let the priests say"
His covenant faithfulness endures forever
"He remains faithful to his covenant forever"

Psalms 118:4

the loyal followers of Yahweh
"those who fear Yahweh" or "those who worship Yahweh"

Psalms 118:5

set me in a spacious place
The writer speaks of Yahweh (Yah) saving him from
distress as if Yahweh had taken him from a place of
confinement to a wide open space where he could move
about freely.

Psalms 118:6

what can man do to me?
"people cannot do anything to harm me."

Psalms 118:7

Yahweh is on my side as my helper
"Yahweh approves of me and will help me"

I will look in triumph on those who hate me

"I will see Yahweh defeating all those who hate me"

Psalms 118:8

to take shelter in Yahweh
"to seek protection from Yahweh"

Psalms 118:10

All the nations
"The armies of many nations"
in Yahweh's name
"by Yahweh's power"

I cut them off

"I defeated them"

Psalms 118:12

They surrounded me like bees
"They surrounded me like a swarm of bees would surround
a person"
they disappeared as quickly as fire among thorns
"their attack lasted only a short time, as a fire that
consumes thorns quickly dies"

Psalms 118:13

to knock me down
"in order to defeat me"

Psalms 118:14

Yah is my strength and joy

"Yah gives me strength and joy"

Psalms 118:15

the right hand of Yahweh conquers
"Yahweh has conquered by his great strength"

Psalms 118:16

The right hand of Yahweh is exalted
"Yahweh has exalted his right hand" or "Yahweh has raised
his right hand in victory"

Psalms 118:18

Yah has punished me
"Yah has disciplined me"
he has not handed me over to death
"he has not allowed me to die" or "he has not allowed my
enemies to kill me"

Psalms 118:19

Open to me the gates of righteousness
"Open for me the temple gates"

Psalms 118:20

the gate of Yahweh
"the gate that leads to Yahweh's presence" or "Yahweh's
gate"

Psalms 118:21

you have become my salvation
"you have saved me"

Psalms 118:22

The stone that the builders rejected has become the cornerstone
That which others have considered worthless, Yahweh has
made to be the most important.

Psalms 118:24

rejoice and be glad
"be very glad"

Psalms 118:26

he who comes in the name of Yahweh
"the one who comes in the power of the Yahweh"
we bless you from the house of Yahweh
Here the priests address the people.

the house of Yahweh

"Yahweh's temple"

Psalms 118:27

he has given us light
"he has blessed us"

bind the sacrifice with cords

"tie the sacrifice with rope"

Psalms 118:29

Oh

This is an exclamation that should be translated with
whatever exclamation of emphasis you have in your
language to make it sound natural.

give thanks to Yahweh, for he is good

"thank Yahweh because of the good things he does."

his covenant faithfulness endures forever

"he remains faithful to his covenant forever"

Chapter 119

Psalm 119 General Notes

Formatting in this chapter

This is a certain kind of psalm called an acrostic. The Hebrew language has twenty-two letters, and this psalm has twenty-two groups of verses, one group for each letter of the alphabet. Each group has eight verses, and each verse in a group

begins with the same letter. The verses in the first group begin with the first letter of the Hebrew alphabet, the verses in the second group begin with the second letter of the Hebrew alphabet, and so on through the whole alphabet.

Type of psalm

Psalms 119 is a wisdom psalm about the Law of God.

Psalms 119:1

General Information:

"Aleph" is the name of the first letter in the Hebrew alphabet. Each of verses 1 through 8 begins with this Hebrew letter.

Blessed are those

"How good it is for those"

those whose ways are blameless

"those whose behavior is blameless" or "those whom no one can blame for doing wrong"

who walk in the law of Yahweh

"who live according to the law of Yahweh" or "who obey the law of Yahweh."

Psalms 119:2

who seek him with all their heart

To "seek" God means to want to know him.

with all their heart

"with all their being" or "with everything in them" or

"sincerely"

Psalms 119:3

They do no wrong

They do not disobey Yahweh.

they walk in his ways

"they behave as Yahweh wants them to"

Psalms 119:4

keep your instructions

"obey all the things that you have declared that we should do"

carefully observe them

This is to carefully know and understand the commandments and to obey those commandments.

Psalms 119:5

I would be firmly established

The writer speaks of being established in God's commandments as if no one could physically make him move.

Psalms 119:6

I would not be put to shame

The writer does not want to be ashamed when he is in God's presence.

Psalms 119:7

an upright heart

"a sincere heart." A person who is sincere will do what is right. The heart refers to the center of emotions in a person.

Psalms 119:8

your statutes

"Statutes" refers to God's laws or commands.

Psalms 119:9

General Information

"Beth" is the name of the second letter in the Hebrew alphabet. Each of verses 9 through 16 begins with this Hebrew letter.

How can a young person keep his path pure?

"This is how a young person can keep his path pure"

keep his path pure

The writer compares living according to God's law as a path kept clear of obstructions.

Psalms 119:10

Do not let me stray from your commandments

"Do not let me disobey your commandments"

Psalms 119:11

I have stored up your word in my heart

"I have memorized your word." The heart is pictured as a container that can hold what people think.

Psalms 119:15

meditate on your instructions

"think carefully about what you have instructed us"

pay attention

"give careful thought"

Psalms 119:16

I delight

to take pleasure

Psalms 119:17

General Information

"Gimel" is the name of the third letter in the Hebrew alphabet. Each of verses 17 through 24 begins with this Hebrew letter.

your servant

The writer called himself "your servant" to show his humility.

Psalms 119:18

Open my eyes so that I may see

Help me to understand"

in your law

"in your instructions" or "in your commands"

Psalms 119:19

I am a foreigner in the land

"I am like a foreigner living a short time in the land" or 2) the writer's ignorance of God's law as if he were a foreigner who did not know the laws of the land.

Psalms 119:20

My desires are crushed by the longing

"My inner being strongly desires to know" or "My soul aches because I want so much to know"

Psalms 119:21

who are cursed

"who deserve your punishment"

who wander from your commandments

"who go away from the path of your commandments" or "who disobey your commandments"

Psalms 119:22

Spare me from

"Keep me from" or "Rescue me from"

Psalms 119:23

Though rulers plot and slander me

"Though rulers make plans to harm me and say bad things about me"

Psalms 119:24

Your solemn commands are my delight
 "Your solemn commands make me very happy."
 they are my counselors
 "they are like wise counselors to me" or "they give me wise counsel"
 Psalms 119:25
 General Information
 "Daleth" is the name of the fourth letter in the Hebrew alphabet. Each of verses 25 through 32 begins with this Hebrew letter.
 My life clings to the dust
 Possible meanings are that 1) he thought that he would die soon, or 2) he lay in the dust because he was very sad, or 3) he realized that he desired the worthless things of the earth.
 Give me life by your word
 Here "life" refers to purpose and significance, not just biological life.
 by your word
 "according to your promise"
 Psalms 119:26
 my ways
 "what I have done"
 Psalms 119:27
 wondrous teachings
 "amazing teachings"
 Psalms 119:28
 with grief
 "because I am so sad"
 Strengthen me
 "Make me strong." This may refer to physical strength or spiritual strength.
 Psalms 119:29
 Turn from me the path of deceit
 "Keep me from following the path of deceit" or "Prevent me from being deceptive"
 deceit
 Possible meanings are 1) "lying" or 2) "believing lies" or "following lies."
 Psalms 119:31
 I cling to your covenant decrees
 "I hold tightly to your covenant decrees" or "I am committed to obeying your covenant decrees"
 covenant decrees
 This refers to the law of Moses.
 Psalms 119:32
 I will run in the path of your commandments
 "I will be committed to obey your commands"
 you enlarge my heart
 Possible meanings are 1) "you help me gain greater understanding of your commands" or 2) "you give me greater desire to obey your commands"
 Psalms 119:33
 your statutes
 This is another way of describing the law of Moses.
 Psalms 119:34
 I will observe it with all my heart
 "I will surely observe your law" or "I am completely committed to doing what it says"

Psalms 119:36
 Direct my heart toward
 "Make me want"
 unrighteous gain
 "the desire for riches." This is referring to wealth gained by illegal methods or wrongdoing towards others.
 Psalms 119:37
 revive me
 "make my life strong" or "give me strength"
 Psalms 119:38
 Carry out for your servant the word that you gave to those who revere you
 "Do for your servant what you promised to do for those who revere you"
 Psalms 119:39
 I dread
 "I am very afraid of"
 your judgments are good
 "Your judge rightly"
 Psalms 119:40
 See
 This refers to being aware of the situation. The focus is on knowledge or understanding, rather than just observing.
 I have longed for your instructions
 Possible meanings are 1) "I want very much to know your instructions" or 2) "I want very much to obey what you teach us to do."
 revive me
 Possible meanings are 1) "Keep me alive" or 2) "Make me strong."
 Psalms 119:41
 your salvation
 "give me your salvation" or "save me"
 according to your word
 "as you promised"
 Psalms 119:43
 Do not take the word of truth from my mouth
 Here the writer is represented by his "mouth." Possible meanings are 1) "never prevent me from speaking the message about the truth" or 2) "never prevent me from speaking the true message."
 Psalms 119:48
 lift up my hands to
 This means to honor, cherish or respect God's commandments.
 Psalms 119:49
 Call to mind your word
 "Remember your promise."
 Psalms 119:50
 This is my comfort in my affliction: that your word has kept me alive
 "The reason for my comfort is that your promise has kept me alive in my affliction"
 Psalms 119:51
 The proud
 "The proud people"
 scoffed at
 to mock someone or something that is looked down on, doubted, or not honored
 Psalms 119:52

from ancient times
 This is a reference to when the decrees, the Law, were
 given to Moses many years before.
 Psalms 119:53
 Hot anger has taken hold of me
 "I have become very angry"
 Psalms 119:54
 Your statutes have been my songs
 "I have used your statutes as lyrics to my music" or "I have
 created songs from your statutes"
 Psalms 119:55
 I think about your name
 "I think about you, Yahweh"
 I keep your law
 "I obey your law"
 Psalms 119:56
 my practice
 "my habit"
 I have observed your instructions
 "I have obeyed your instructions"
 Psalms 119:57
 Yahweh is my portion
 This means Yahweh is all he wants. Just as the Levites did
 not receive vast territories of land for the Lord was to be
 their portion so the writer claims Yahweh as the satisfier of
 his needs.
 Psalms 119:59
 turned my feet
 "changed my direction"
 Psalms 119:61
 The cords of the wicked have ensnared me
 "My enemies have tried to catch me"
 Psalms 119:63
 I am a companion of all who honor you
 "I am a friend of all who honor you"
 Psalms 119:64
 The earth, Yahweh, is full of your covenant faithfulness
 "People everywhere on earth can see that you, Yahweh, are
 faithful to your covenant" or "Throughout the earth, there
 is evidence that you, Yahweh, are faithful to your covenant"
 Psalms 119:65
 to your servant
 "to me, your servant" or "to me"
 by means of your word
 "as you have promised"
 Psalms 119:67
 Before I was afflicted
 "Before you afflicted me" or "Before you punished me"
 I went astray
 "I disobeyed you"
 I observe your word
 "Now I obey your commandments"
 Psalms 119:69
 The arrogant
 "Arrogant people"
 smeared me with lies
 People telling many lies about a person is spoken of as if
 they made the person dirty by spreading lies over him.
 with my whole heart

"with complete commitment" or "completely"
 Psalms 119:70
 Their hearts are hardened
 "They are stubborn"
 Psalms 119:72
 Instruction from your mouth is
 "The instructions you have spoken are" or "Your
 instructions are"
 than thousands of pieces of gold and silver
 "than a large amount of money" or "than great wealth"
 Psalms 119:73
 Your hands
 Here "hands" represents God's power or action. Alternate
 translation: "You"
 Psalms 119:74
 because I find hope in your word
 "because I trust what you say" or "I confidently believe
 what you say"
 Psalms 119:75
 in faithfulness you afflicted me
 "you punished me because you are faithful"
 Psalms 119:76
 according to your word to
 "as you promised"
 Psalms 119:78
 the proud
 "proud people" or "those who are proud"
 Psalms 119:79
 turn to me
 "come to me" or "unite with me"
 those who know your solemn commands
 "so that they may learn your solemn commands"
 Psalms 119:80
 May my heart be blameless
 "May I be blameless"
 Psalms 119:81
 I hope in your word
 "I confidently trust in what you say"
 Psalms 119:82
 My eyes long for your word
 "I wait and wait for you to do what you promised to do"
 Psalms 119:83
 I have become like a wineskin in the smoke
 A wineskin is ruined when it hangs for a long time in a
 smoke-filled place. The writer compares himself to a
 wineskin that has been ruined by smoke to emphasize that
 he feels useless.
 Psalms 119:84
 How long must your servant endure this; when will you judge those
 who persecute me?
 "Please do not make wait any longer. Punish those who
 persecute me."
 must your servant
 "must I, your servant" or "must I"
 Psalms 119:85
 The proud have dug pits for me
 This is spoken of as if they were hunters digging holes to
 trap the writer like an animal.
 Psalms 119:87

They have almost made an end to me on earth
 "They have almost killed me"
 Psalms 119:88
 By your steadfast love
 "because you faithfully love me"
 Psalms 119:89
 your word is established firmly in heaven
 "what you have said will be true in heaven forever"
 Psalms 119:90
 for all generations
 "forever."
 Psalms 119:91
 all things are your servants
 "all things serve you" or "all things obey your commands"
 Psalms 119:93
 I will never forget
 "I will always remember"
 for through them you have kept me alive
 "for you have kept me alive because I obey them"
 Psalms 119:95
 I will seek to understand
 "I will try hard to understand"
 Psalms 119:96
 but your command is exceedingly broad
 "but your command is without limits" or "but your
 command is eternal"
 Psalms 119:101
 I have kept my feet back from every evil path
 "I have avoided doing what is evil"
 kept my feet
 "kept myself"
 observe your word
 "obey your word" or "observe your commands"
 Psalms 119:102
 I have not turned aside from your righteous decrees
 "I always obey your righteous decrees"
 Psalms 119:103
 How sweet are your words to my taste, yes, sweeter than honey to my
 mouth!
 "Your words are good and delightful!"
 Psalms 119:104
 I gain discernment
 "I learn to discern what is right"
 Psalms 119:105
 Your word is a lamp to my feet and a light for my path
 "Your words tell me how to live my life"
 Your word
 Here "word" represents all that God communicates to
 people.
 Psalms 119:107
 as you have promised in your word
 "as you have promised to do"
 Psalms 119:108
 freewill offerings of my mouth
 "my prayer as a sacrifice to you"
 of my mouth
 Here "mouth" represents the whole person.
 Psalms 119:109
 My life is always in my hand

"My enemies are often trying to kill me"
 I do not forget your law
 "I always remember your laws"
 Psalms 119:110
 The wicked
 "Wicked people"
 I have not strayed from your instructions
 "I obey your instructions"
 Psalms 119:111
 I claim your covenant decrees as my heritage forever
 "Your laws will belong to me forever" or "Your covenant
 decrees are like a heritage I will keep forever"
 they are the joy of my heart
 "they make me joyful" or "I delight in them"
 Psalms 119:112
 My heart is set on obeying
 "I am determined to obey"
 to the very end
 Possible meanings are 1) "every one of them" 2) "to the very
 end of my life" or 3) "to the very end of time"
 Psalms 119:113
 who have a double mind
 "who are not completely committed to obeying you" or
 "who are insincere"
 Psalms 119:114
 my hiding place
 God making the writer safe is spoken of as if God were a
 place where the writer could go and hide.
 my shield
 God protecting the writer is spoken of as if God were the
 writer's shield.
 I hope in your word
 "I trust in your word"
 Psalms 119:116
 Sustain me by your word
 "Give me strength as you said you would" or "Enable me to
 be strong as you promised"
 and not be ashamed of my hope
 "Do not disappoint me" or "Do not cause me shame by not
 doing what you promised to do"
 Psalms 119:117
 Support me
 "Help me" or "Strengthen me"
 Psalms 119:118
 their deceit is vain
 Possible meanings are 1) "those people lie and no one can
 trust them" or 2) "those people make deceitful plans but
 they will fail"
 Psalms 119:119
 You remove all the wicked of the earth like slag
 Slag is the waste or undesired leftovers in the process of
 refining gold or other metals. Yahweh removes the wicked
 people as if they were trash.
 the wicked
 "the wicked people"
 Psalms 119:120
 My body trembles in fear of you
 "I shake because I fear you"
 I am afraid of your righteous decrees

It is implied that the writer is afraid of God's righteous decrees because the writer knows that God punishes those who disobey his decrees.

Psalms 119:121

do not abandon me to my oppressors

"do not allow people to oppress me"

Psalms 119:122

Guarantee the welfare of your servant

"Guarantee my welfare" or "Help and protect me, your servant"

Psalms 119:123

My eyes grow tired as I wait

"I grow tired because I wait and wait"

for your salvation and for your righteous word

"for you to save me as you promised to do"

Psalms 119:124

Show your servant

"Show me" or "Show me, your servant"

your covenant faithfulness

"that you faithfully love me" or "that you are faithful to your covenant"

Psalms 119:125

give me understanding

"enable me to understand what you want me to know"

Psalms 119:126

It is time for Yahweh to act

"It is time for you to act, Yahweh"

people have broken your law

Here "have broken" means "disobeyed." This is a way of saying the people have disobeyed God's law.

Psalms 119:128

every path of falsehood

"all the bad ways some people live"

Psalms 119:130

The unfolding of your words gives light

"The explanation of your words gives people wisdom"

Psalms 119:132

Turn to me

"Pay attention to me"

love your name

"love you"

Psalms 119:133

Direct my footsteps

"Direct me" or "Teach me how to live"

do not let any wickedness rule me

Possible meanings are 1) "do not let me habitually do wicked deeds" or 2) "do not let wicked men rule me"

Psalms 119:134

Redeem me from human oppression

"Save me from people who oppress others"

Psalms 119:135

Let your face shine on your servant

"Act favorably towards your servant"

Psalms 119:136

Streams of tears

"Many tears"

observe your law

"obey your law"

Psalms 119:139

Zeal has destroyed me

"I am extremely angry."

Psalms 119:140

has been tested very much

"I have tested your word many times"

your servant loves

"I, your servant, love" or "I love"

Psalms 119:141

I am ... despised

"People despise me"

Psalms 119:143

distress and anguish have found me

"I have become distressed and anguished" or "my body and my mind are suffering"

Psalms 119:145

with my whole heart

"completely"

Psalms 119:147

dawn of the morning

"before the sun first appears"

Psalms 119:148

My eyes are open before the night watches change

"I am awake all night"

Psalms 119:149

in your covenant faithfulness

"because you are faithful to your covenant"

Psalms 119:150

they are far from your law

"they have strayed from your law" or "they do not pay any attention to your laws"

Psalms 119:151

all your commandments are trustworthy

"I can trust your commandments"

Psalms 119:152

set them in place

"given them for people to obey"

Psalms 119:153

Look on my affliction

"Look at how much I am suffering"

Psalms 119:154

Plead my cause

"Defend me against those who accuse me"

keep me

"protect my life" or "give me life"

according to your word

"as you promised"

Psalms 119:155

Salvation is far from the wicked

"You will certainly not save the wicked"

Psalms 119:156

Great are your merciful actions

"You have shown mercy to people many times" or "You have done many merciful things"

as you always do

"because you do what is just."

Psalms 119:157

My persecutors

"Those who persecute me"

I have not turned from

"I have not stopped obeying" or "I have not stopped believing"
Psalms 119:158
the treacherous
"treacherous people" or "those who betray me" or "my enemies"
Psalms 119:159
See
"Look at me so you can see"
Psalms 119:160
The essence of your word is truth
"Your word is completely true" or "Your word can be trusted"
Psalms 119:161
my heart stands in awe of your word
"I am amazed at your word"
Psalms 119:162
plunder
Possible meanings are 1) things that soldiers and robbers take from those they have defeated in battle or 2) things of great value or "treasure."
Psalms 119:163
hate and abhor
"hate very strongly"
falsehood
Possible meanings are 1) "people who lie" or 2) "the false words that people say."
Psalms 119:165
nothing makes them stumble
Possible meanings are 1) "nothing makes them do wrong"

Chapter 120

Psalms 120:1
In my distress
"In my trouble" or "When I was in trouble"
Psalms 120:3
How will he punish you, and what more will he do to you, you who have a lying tongue?
"This is how God will punish you, and this is what he will do to you, you who tell lies."
Psalms 120:4
He will punish you with the arrows of a warrior
"He will punish you severely, as if he were shooting you

or 2) "nothing causes them trouble."
Psalms 119:169
give me understanding into your word
"help me understand your word"
Psalms 119:170
May my plea come before you
"May you hear my prayer"
Psalms 119:171
May my lips pour out praise
"I desire to praise you much"
Psalms 119:172
my tongue sing
"me sing"
Psalms 119:173
May your hand help me
"Please help me"
Psalms 119:174
for your rescue
"you to rescue me"
your law is my delight
"I very much enjoy obeying your law"
Psalms 119:175
may your righteous decrees help me
"may I listen to your righteous decrees and so become wise and strong"
Psalms 119:176
I have wandered off like a lost sheep
"I have left your way like a sheep that has left its flock"
seek your servant
"because I am your servant, come and search for me"

with warrior's arrows"
Psalms 120:5
I temporarily live in Meshech; I lived previously among the tents of Kedar
"It is as if I live in Meshech or among the people who live in Kedar"
Psalms 120:7
I am for peace
"I want peace"
they are for war
"they want war"

Chapter 121

Psalms 121:1
lift up my eyes
This expression means "look at" or "focus my attention on."
From where will my help come?
"I will tell you from where my help comes."
Psalms 121:3
your foot to slip
"you to fall"
he who protects you will not slumber
"God will always protect you"

Psalms 121:4
the guardian
God
Psalms 121:5
Yahweh is the shade at your right hand
"God is beside you to protect you from things that would hurt you"
Psalms 121:6
The sun will not harm you by day, nor the moon by night
"God protects you from the elements at all times"

Chapter 122

Psalms 122:1
A song of ascents
Possible meanings are 1) "song people sang while going up

to Jerusalem for a celebration" or 2) "song people sang while going up the steps into the temple" or 3) "song whose words are like steps."

Psalms 122:2 our feet are standing "we are standing" within your gates "inside you, Jerusalem" Psalms 122:5 the house of David "the descendants of David" Psalms 122:7 May there be peace within ... may they have peace within "May the people in Jerusalem live in peace"	within the walls that defend you ... within your fortresses "within Jerusalem" Psalms 122:8 For the sake "For the well-being" May there be peace within you "May the people in you live in peace" Psalms 122:9 I will seek good for you "I will pray that people treat you well"
Chapter 123 Psalms 123:1 I lift up my eyes "I look to you" enthroned sitting on a throne and ruling as king Psalms 123:2 master's hand ... hand of her mistress "master's provision ... provision of her mistress" mistress woman who has authority over servant girls has mercy on us	"act mercifully toward us" Psalms 123:3 we are filled with humiliation "we are very disgraced" Psalms 123:4 We are more than full "We have had too much" scoffing "mocking" or "insults" the insolent "rude and arrogant people"
Chapter 124 Psalms 124:3 swallowed us up alive "killed us all" their anger raged against us "they were very angry with us" Psalms 124:4 The water would have swept us away "Our enemies would have easily defeated us" the torrent would have overwhelmed us "our enemies would have overwhelmed us" Psalms 124:5 the raging waters would have drowned us	"our enemies would have destroyed us" Psalms 124:6 torn by their teeth "destroyed as if we were eaten by wild animals" Psalms 124:7 escaped like a bird out of the snare of the fowlers "escaped from our enemies as a bird escapes from the trap that hunters have set" Psalms 124:8 the name of Yahweh "the power and authority of Yahweh" "Yahweh himself"
Chapter 125 Psalms 125:1 Those who trust in Yahweh are like Mount Zion, unshakable, forever enduring People who trust in Yahweh are spoken of as if they they were Mount Zion. Mountains are unable to be moved. Psalms 125:2 As the mountains surround Jerusalem, so Yahweh surrounds his people "As the hills that surround Jerusalem protect it, so Yahweh protects his people" now and forever "always." Psalms 125:3 The scepter of wickedness "Wicked people" or "Wicked rulers" the assigned portion	the land that Yahweh assigned to the people of Israel Psalms 125:4 Do good, Yahweh "Yahweh, please do good things" or "Yahweh, I beg you to do good things" are upright in their hearts "desire to do the right" Psalms 125:5 turn aside "leave good and go" their crooked ways "their wicked ways" lead them away "lead them away to punish them"
Chapter 126 Psalms 126:1 reversed the captivity of Zion "made Zion prosperous again"	Zion "the people of Zion" Psalms 126:2

our mouths were filled with laughter
"we laughed for joy"
they said among the nations
"the people of the nations said among themselves."
Psalms 126:4

Reverse our captivity
"Restore our fortunes" or "Allow us to live well again"
Psalms 126:5
Those who sow in tears
"Those who weep as they sow"

Chapter 127
Psalms 127:1
song of ascents
Possible meanings are 1) "song people sang while going up to Jerusalem for a celebration" or 2) "song people sang while going up the steps into the temple" or 3) "song whose words are like steps."
Psalms 127:2
to rise up early, to come home late
A person who works hard often has to wake up earlier in the morning and return home late at night.
eat the bread of hard work
"work hard for your daily needs"
Psalms 127:3

heritage
property that a person can inherit from his ancestors. Children normally receive an inheritance from their parents. Inheritance goes from parents to children. This passage says that Yahweh is the only one who can give children.
Psalms 127:4
Like arrows in the hand of a warrior, so are the children of one's youth
"Having many children will help to protect you"
Psalms 127:5
his quiver full of them
"a home full of children" or "many children"

Chapter 128
Psalms 128:1
who walks in his ways
"who behaves the way Yahweh wants people to behave" or "who does what Yahweh commands"
Psalms 128:2
The labor of your hands
"The food that you work hard to produce"
you will be blessed and prosper
"Yahweh will bless you and prosper you" or "Yahweh will make you blessed and prosperous"
Psalms 128:3
like a fruitful vine in your house
"very productive and give you many children"

your children will be like olive plants
"you will have many children who will grow and prosper" around your table
This refers to the place where a family gathers to eat. Often, all those who eat a man's table are under his authority or control.
Psalms 128:4
the man will be blessed who honors Yahweh
"Yahweh will bless the man who honors him"
Psalms 128:6
May peace be on Israel
"May Israel have peace"

Chapter 129
Psalms 129:3
The plowers plowed on my back
"My enemies have cut me deeply on my back"
they made their furrows long
"they made their cuts long"
Psalms 129:4
he has cut off the ropes of the wicked
"he has freed us from our enemies"
Psalms 129:5
May they all be put to shame and turned back
"May Yahweh shame them and defeat them"
Psalms 129:6

May they be like the grass on the housetops that withers before it grows up
"May they die and may there be few of them"
Psalms 129:7
that cannot fill ... together
Yahweh compares the wicked to the little bit of grass that grows on the roof of a house and withers and is not enough to cut or bundle. "May they be like the grass, which cannot fill ... together"
Psalms 129:8
the blessing of Yahweh be on you
"Yahweh bless you"

Chapter 130
Psalms 130:1
Out of the depths I
"Because I am very sad, I"
Psalms 130:2
let your ears be attentive
"please listen" or "please respond"
Psalms 130:3
who could stand
"no one could escape from your punishment" or "no one

could survive your punishment"
Psalms 130:6
My soul waits
"I hope" or "I trust" or "I desire for something"
watchmen
These are men who guard towns or fields against enemies or robbers. Here it refers to men who have to stay awake at night doing this.
Psalms 130:7

Israel, hope in Yahweh
"You people of Israel, hope in Yahweh"
with him is great redemption

"he is very willing to redeem" or "he is very willing to forgive"

Chapter 131

Psalms 131:1

my heart is not proud or my eyes haughty
"I am not proud or haughty"

I do not have great hopes for myself

Possible meanings are "I do not expect to do great things" or "I do not think I am great."

things that are beyond me

"things that are too hard to understand"

Psalms 131:2

I have stilled and quieted my soul

"I am calm and peaceful"

my soul within me

"I"

a weaned child with his mother

"content like a young child that no longer cries for breast milk but rests in his mother's arms" or "content and resting"

Chapter 132

Psalms 132:1

for David's sake

"because of what happened to David"

call to mind

"remember" or "think about"

Psalms 132:2

the Mighty One of Jacob

This refers to God.

Psalms 132:3

He said

"King David said"

the tent of my house or ... the couch of my bed,

"the comfort of my own house or ... my comfortable bed."

Psalms 132:4

I will not give sleep to my eyes or rest to my eyelids

"I will not allow my eyes to sleep or my eyelids to rest" or "I will not sleep or close my eyes and rest"

Psalms 132:5

until I find a place for Yahweh

"until I build a place for Yahweh"

Psalms 132:6

we heard about it in Ephrathah

"we who were in Ephrathah heard about where the sacred chest was" or "we in Ephrathah heard that the holy box was in Jaar"

fields of Jaar

Jaar is probably another name for the city of Kiriath Jearim. This probably refers to the fields surrounding the city.

Psalms 132:8

Arise, Yahweh, to your resting place

"Arise, Yahweh, and come to your tabernacle"

you and the ark of your strength!

Possible meanings are 1) "come to the ark of your strength" or 2) "come, and make the ark of your strength come."

the ark of your strength

"the ark that shows your great power"

Psalms 132:9

May your priests be clothed with integrity

"May people recognize that your priests have integrity" or

"I want people see how your priests always do what is right"

Psalms 132:10

For your servant David's sake

"Because of what happened to your servant David."

do not turn away from your anointed king

"do not abandon the king that you anointed"

Psalms 132:12

sit on your throne

"rule as king"

your sons

"your descendants"

Psalms 132:13

Zion ... her

The author writes as though the city of Zion were a woman. he has desired her for his seat

"Yahweh has desired Zion for Yahweh's seat." Here "seat" represents either 1) his throne where he would rule, or 2) the place where he would stay.

Psalms 132:14

my resting place

"the place where I stay" or "my tabernacle"

Psalms 132:15

will satisfy her poor with bread

"will satisfy the poor people in Zion with food"

Psalms 132:17

I will make a horn to sprout for David

"I will make a descendant of David become king after him" or "I will cause David to have a descendant who will be a powerful king"

set up a lamp for my anointed one

"I will cause my anointed one's descendants to continue to rule as king"

Psalms 132:18

I will clothe his enemies with shame

"I will cause his enemies to be ashamed" or "I will cause his enemies to be defeated and ashamed"

his crown will shine

"he will be a great king" or "his greatness will shine"

Chapter 133

Psalms 133:1

Behold

This word is used to stress the importance of the statement that follows.

for brothers to live together
"for God's people to live together peacefully as brothers"
Psalms 133:2
It is like fine oil on the head
"This unity is precious like the oil that was poured on Aaron's head"

Chapter 134
Psalms 134:1
all you servants of Yahweh
"all you who serve Yahweh"
Psalms 134:2
Lift up your hands
This is how people prayed or praised God.

Chapter 135
Psalms 135:2
stand in the house of Yahweh
This represents serving Yahweh in his temple.
Psalms 135:3
for it is pleasant to do so
"because we get pleasure from praising his name"
Psalms 135:4
Yah has chosen Jacob
"Yah has chosen Jacob's descendants"
Psalms 135:5
that our Lord is above all gods
"that our Lord is greater than all gods"
Psalms 135:7
bringing the wind out of his storehouse
"causing the wind to blow by his power"
Psalms 135:9
signs and wonders
These two words mean basically the same thing and refer to the miraculous troubles that God had caused in Egypt.
into your midst, Egypt
"among you people of Egypt" or "among the people of Egypt"

Chapter 136
Psalms 136:1
His covenant faithfulness endures forever
"He remains faithful to his covenant forever"
Psalms 136:2
the God of gods
the God who is greater than the gods that other people worship
Psalms 136:5
by wisdom
That is, because he is wise.
Psalms 136:6
spread out the earth above the waters
"placed the earth over the waters"
Psalms 136:7
great lights
"the sun and the moon and the stars"
Psalms 136:8
to rule by day
"to mark the time of day"
Psalms 136:11

Psalms 133:3
like the dew of Hermon
"refreshing like the dew of Hermon"
Hermon
This is a mountain in Israel that has snow on its peak year-round.

to the holy place
Possible meanings are 1) "to the temple" or 2) "to the holy place in the temple."
Psalms 134:3
heaven and earth
"everything in heaven and earth"

against Pharaoh
"to punish Pharaoh"
Psalms 135:11
Sihon ... Og
These are the names of two men.
Psalms 135:12
He gave us their land as an inheritance
"He gave us their land to have forever" or "He gave us their land to be ours forever"
Psalms 135:13
Your name
"Your fame" or "Your reputation"
Psalms 135:18
Those who make them are like them
"Those who make them are stupid and powerless like their idols"
as is everyone who trusts in them
"and so are those who trust in the idols"
Psalms 135:21
he who lives in Jerusalem
"he whose temple is in Jerusalem"

from among them
"from among the people of Egypt"
Psalms 136:12
with a strong hand and a raised arm
"with great power"
Psalms 136:13
the Sea of Reeds
The soldiers of Pharaoh drowned in the Sea of Reeds.
Psalms 136:15
overthrew Pharaoh
"defeated Pharaoh" or "defeated the king of Egypt"
Psalms 136:19
Sihon
a man's name
Psalms 136:20
Og
a man's name
Psalms 136:23
called us to mind
"thought about us"

helped us in our humiliation
"cared when we were shamed"
Psalms 136:26

the God of heaven
"the God who lives in heaven" or "the God whom the
heavenly beings worship"

Chapter 137

Psalms 137:1

By the rivers of Babylon

"Next to one of the rivers near Babylon"

Psalms 137:2

There on the poplars

"On the trees in Babylon"

Psalms 137:3

our captors required songs from us

"our captors required us to sing"

required joy from us

"made us pretend to be happy"

one of the songs of Zion

This probably refers to songs that the Israelites had used in
worship at the temple in Jerusalem.

Psalms 137:5

If I ignore the memory of you, Jerusalem

"If I act as if I did not remember you, Jerusalem" or "If I try
to forget you, Jerusalem"

right hand

the hand most people use most often

Psalms 137:7

Call to mind

"Remember" or "Think about"

Call to mind, Yahweh, what the Edomites did

"Punish the Edomites, Yahweh, for what they did"

the day Jerusalem fell

"the day Jerusalem was captured" or "the day the
Babylonian army entered Jerusalem"

Psalms 137:8

Daughter of Babylon

This represents the city of Babylon and its people.

may the person be blessed

"may God bless the person"

pays you back for what you have done to us

"does to you what you did to us"

Psalms 137:9

dashes your little ones against a rock

"smashes your babies' heads against rocks"

Chapter 138

Psalms 138:1

I will give you thanks with my whole heart

"I will sincerely thank you"

before the gods

Possible meanings are 1) "in spite of the false idols that
exist" or 2) "before the heavenly assembly," which means
"in the knowledge of the angels in heaven."

Psalms 138:2

I will bow down

"I will worship you"

give thanks to your name

"give thanks to you"

for your covenant faithfulness and for your trustworthiness

"because you are faithful to your covenant and you are
worthy of people trusting you"

your word

"what you have said" or "your commands and promises"

your name

Possible meanings are 1) "yourself" or 2) "your fame."

Psalms 138:4

your mouth

"you"

Psalms 138:6

Yahweh is high, yet he cares for the lowly

Yahweh is above all creation in power, position, and
authority. Yet his interest is in those who are humble in
spirit, servants to all. This is a simple contrast.

the proud he knows from far off

This expression probably means that God is not faithful to
those who are proud.

Psalms 138:7

walk

live, exist

in the middle of trouble

Being in danger is spoken of as being in a physical place.

you will reach out with your hand against the anger of my enemies

God is spoken of as if he will strike the enemies with his
hand.

anger of my enemies

"my enemies, who are angry"

Psalms 138:8

your covenant faithfulness, Yahweh, endures forever

"you, Yahweh, remain faithful to your covenant forever"

the works of your hands

"the people you have created"

Chapter 139

Psalms 139:1

For the chief musician

"This is for the director of music to use in worship."

have examined

"have tested"

Psalms 139:2

when I sit down and when I get up

"everything I do" or "everything about me"

Psalms 139:3

my path and my lying down

"My path and my lying down" together represent
everything about the psalmist.

Psalms 139:4

before there is a word on my tongue

"before I say anything"

Psalms 139:5

Behind me and before me you surround me

This expression refers to God's presence everywhere.

place your hand upon me
 "you guide and help me"
 Psalms 139:6
 incomprehensible to me
 "too much for me to understand"
 it is too high, and I cannot reach it
 "it is too difficult to understand"
 Psalms 139:7
 Where can I go from your Spirit? ... Where can I flee from your presence?
 "I cannot escape from your Spirit."
 Psalms 139:8
 if I make my bed in Sheol
 "even if I stay in Sheol"
 Psalms 139:9
 If I fly away on the wings of the dawn
 "If the sun could carry me with itself across the sky"
 in the uttermost parts across the sea
 "very far away to the west"
 Psalms 139:10
 will hold on to me
 "will help me"
 Psalms 139:11
 If I said, "Surely the darkness will cover me
 The psalmist speaks of the night as if it were a blanket that could conceal him.
 Psalms 139:12
 The night would shine like the day
 The night, which is dark, is spoken of as if it were bright with light.
 Psalms 139:13
 You formed my inner parts
 "You made my entire body"
 Psalms 139:14
 My soul knows this very well
 "I know this with all my heart"
 Psalms 139:15

Chapter 140

Psalms 140:1
 For the chief musician
 This is for the director of music to use in worship."
 Psalms 140:2
 they cause battles
 Here "battles" probably refers to conflict of any kind, including quarrels.
 Psalms 140:4
 the hands of the wicked
 That is, the power of the wicked
 push down my steps
 Possible meanings are 1) "cause my feet to trip so I fall over" or 2) "cause me to fall."
 Psalms 140:5
 have set a trap ... have spread a net ... have set a snare
 "have set a trap to catch me"
 Psalms 140:6
 give ear to the sound of my pleas
 "listen to me as I call to you now for help"
 Psalms 140:7

intricately made
 "made with great complexity"
 the depths of the earth
 This is probably a way of speaking about a mother's womb
 Psalms 139:16
 all the days assigned to me were recorded in your book even before the first one happened
 This expression implies that ancient Israelites imagined that God wrote down his plans in a book.
 Psalms 139:17
 How precious are your thoughts to me
 "I consider your thoughts very important" or "Your thoughts are very valuable to me"
 How vast is their sum!
 "Your thoughts are so many."
 Psalms 139:18
 they would be more in number than the sand
 "there would be more than I could count"
 Psalms 139:20
 They rebel against you
 "They rebel against your authority, God"
 your enemies tell lies
 "your enemies lie about you"
 Psalms 139:21
 Do I not hate those, Yahweh, who hate you? Do I not despise those who rise up against you?
 "Yahweh, I hate those who hate you! I despise those who rebel against you!"
 Psalms 139:23
 Examine me, God, and know my heart; test me and know my thoughts
 "Please search me" or "I beg you to search me"
 Psalms 139:24
 any wicked way
 Here "way" stands for behavior.
 the everlasting way
 Here "way" refers to trust and obedience in God. Anyone who "walks" this way will have everlasting life.

you shield my head in the day of battle
 "you protect me when I go to war"
 battle
 Here "battle" probably stands for any kind of severe trouble
 Psalms 140:8
 do not grant the desires of the wicked
 "please do not allow wicked people to have what they desire"
 Psalms 140:9
 raise their heads
 "are arrogant"
 the mischief of their own lips
 The trouble that they themselves caused by what they said.
 cover them
 That is, stop them from causing any more trouble.
 Psalms 140:10
 Let burning coals fall on them; throw them into the fire
 Images of fire stand for severe punishment for the wicked.
 bottomless pits
 This is probably a reference to Sheol, the world of the dead.

Psalms 140:11
men of tongues
those who speak evil of others without cause
secure on the earth
"safe in this life"
may evil hunt down the violent man
Here evil is spoken of as if it were someone taking revenge

on another person.
Psalms 140:12
he will give justice to the needy
"He will act in a just manner to help the needy"
Psalms 140:13
to your name
"to you"

Chapter 141

Psalms 141:1
crying out
"asking you for help"
Give ear to my voice when I call
"Please hear me when I call" or "I beg you to hear me when I call"
Psalms 141:2
May my prayer be like incense
"May the my prayer please you the way the sweet smell of incense pleases people"
my lifted hands
"the hands that I have lifted up." People lifted their hands when they prayed or praised Yahweh.
be like the evening sacrifice
The psalmist speaks as if he wants Yahweh to be as pleased with him as he is with those who bring animals to sacrifice.
Psalms 141:3
place a guard over my mouth
"please help me not to say things that are evil"
guard the door of my lips
"please help me not to say things when I should not"
Psalms 141:4
participate in wicked deeds
"do evil things"
their delicacies
"their special foods"
Psalms 141:5
hit me
"rebuke me" or "hit me so I will listen when he corrects me"
it will be a kindness to me
he will be acting kindly to me"
it will be like oil on my head
"when he corrects me, I will know that the one who corrects me is doing a good deed to me" or 2) to make his head feel better.
may my head not refuse to accept it

"may I accept it gladly"
my prayer is always against their wicked deeds
"I always pray that Yahweh will stop wicked people from doing evil deeds"
Psalms 141:6
Their judges will be thrown down
Possible meanings are 1) "Someone will throw their political leaders down" or 2) "Their political leaders will throw them down."
cliffs
ground that goes straight down a long way
Psalms 141:7
our bones have been scattered
Possible meanings are 1) "people have thrown our bones around in different directions" or 2) as a result of the fall from the cliffs (141:6) "our bodies are broken and our bones lie in disorder."
Psalms 141:8
my eyes are on you
"I am looking to see what you will do" or "I expect you to help me"
in you I take refuge
"I am asking you to protect me"
my soul
"me"
Psalms 141:9
the snares that they have laid for me
"people who are looking for ways to harm me"
from the traps of those who behave wickedly
"and protect me from the traps that those who do evil have set"
Psalms 141:10
Let the wicked fall into their own nets
"Let the wicked fall into the net traps they have made to trap other people" or "Let the bad things the wicked planned for the righteous happen to the wicked instead"

Chapter 142

Psalms 142:1
A maschil
This may refer to a style of music.
cave
open place under the earth large enough for people to walk around in
with my voice
"using my voice" -
Psalms 142:2
pour out my lament before him
"I tell him all about why I am sad"
tell him my troubles

"tell him about everything that makes me worry"
Psalms 142:3
my spirit is weak within me
"I am weak" or "I am extremely discouraged"
you know my path
"you know the way I should live"
In the way that I walk they have hidden a trap for me
"They are making plans so that whatever I do they can harm me"
Psalms 142:5
called out to you
"called to you now for help"

my portion
Possible meanings are 1) "all I want" or 2) "all I need" or 3) "all I have."
in the land of the living
"while I am living"
Psalms 142:6
Listen to my cry

"Listen to me as I call to you now for help"
I have been brought very low
Possible meanings are 1) "I am very needy" and 2) "I am very weak."
Psalms 142:7
Bring my soul out of prison
"bring me out of prison"

Chapter 143

Psalms 143:1
Hear my prayer
"Listen to me as I pray to you" or "Be willing to do what I ask you to do"
Psalms 143:2
Do not enter into judgment
"Please do not judge" or "I beg you not to judge"
your servant
"me"
in your sight no one is righteous
"in your judgment no one is righteous"
Psalms 143:3
pursued my soul
"pursued me"
has crushed me to the ground
"has completely defeated me"
Psalms 143:4
My spirit is overwhelmed within me
"I am weak" or "I am extremely discouraged"
my heart is appalled
"I no longer have any hope"
Psalms 143:5
call to mind
"think about"
your accomplishments
"all that you have accomplished" or "all the great things you have done"
Psalms 143:6
spread my hands out to you
"pray to you with my hands lifted up at my sides"
my soul thirsts for you in a parched land
"I want to be with you the way a person in a land without water who is very thirsty."
my soul thirsts for you
"I long for you"
Psalms 143:7

my spirit faints
"I am weak" or "I am very discouraged"
Do not hide your face from me
"Do not refuse to listen to me" or "Please listen to me"
I will become like those who go down into the pit
"I will become just another dead person")
Psalms 143:8
Let me hear your covenant faithfulness
"Let me hear of how you are faithful to your covenant"
Show me
"Tell me"
the way where I should walk
"how you want me to live"
for I lift up my soul to you
Possible meanings are 1) "I pray to you" or 2) "I believe that you will guide and protect me."
Psalms 143:9
I flee to you to hide
Possible meanings are 1) "I flee to you so I can hide" and 2) "I flee to you so you will hide and protect me."
Psalms 143:10
to do your will
"to do what you want me to do"
lead me in the land of uprightness
Possible meanings are 1) "help me to live righteously" or 2) "may my life be free of trouble"
Psalms 143:11
for your name's sake
"because of who you are"
Psalms 143:12
the enemies of my life
"the enemies who want to take my life"
In your covenant faithfulness cut off my enemies
"Because you are faithful to your covenant, cut off my enemies"

Chapter 144

Psalms 144:1
my rock
Possible meanings are 1) "the one who keeps me safe" or 2) "the one who gives me strength"
who trains my hands for war and my fingers for battle
"who trains me for war and trains me for battle" or "who trains me for war"
Psalms 144:2
my covenant faithfulness
The abstract noun "faithfulness" can be translated with anadverb. Possible meanings are 1) "the one who faithfully loves me" or 2) "the one who faithfully protects me."

my fortress ... take refuge
The psalmist kows that Yahweh will protect him.
my high tower
David speaks of Yahweh as if he were a fortress that protects him from attack. Yahweh is the one who protects David from harm.
my shield
David speaks of Yahweh as if he were a shield that protects a soldier. Yahweh is the one who protects David from harm.
the one who subdues nations under me
"the one who enables me to defeat other nations"
Psalms 144:3

Yahweh, what is man that you take notice of him or the son of man that you think about him?

"Man is so small compared to everything else you have made that I am surprised that you take notice of man and that you think about the son of man"

man ... son of man

two words for human beings.

Psalms 144:4

like a breath ... like a passing shadow

The writer compares humans to these thing to emphasize how short their lives are.

Psalms 144:5

Cause the sky to sink

Possible meanings are 1) tear the sky open or 2) bend the heavens like a tree branch bends when someone walks on it or as one bends a bow before shooting arrows.

Psalms 144:6

Send ... scatter ... shoot ... drive

These should probably be translated as requests, not commands, since the psalmist knows that God is greater than he is.

in confusion

"so they do not know what to think or what to do"

Psalms 144:7

Reach out your hand from above; rescue me out of many waters

"You who are able to act, help me overcome my troubles" from the hand of foreigners

"from the power of foreigners"

Psalms 144:8

Their mouths speak lies

"They speak lies"

their right hand is falsehood

Possible meanings are 1) "they lie even when they swear to

tell the truth," or 2) "everything they have gotten, they have gotten by telling lies."

Psalms 144:9

new song

Possible meanings are 1) "a song no one has ever sung before" or 2) "a song I have never sung before."

Psalms 144:10

who gives ... kings, who rescues

"It is you who gives ... kings. It is you who rescues"

David your servant

David speaks of himself as if he were someone else. "me, David, your servant"

from an evil sword

"from evil people who were trying to kill him"

Psalms 144:11

Rescue me and free me

"Please rescue me and free me"

Psalms 144:12

like plants who grow to full size

healthy and strong

in their youth

the time when people develop

our daughters like carved corner pillars

"may our daughters be like carved corner pillars"

carved corner pillars

"beautiful posts that hold up the corners of a large house"

Psalms 144:14

No one will break through our walls

"No one will be able to invade our city"

no outcry

"no one crying in pain" or "no one crying for help" or "no one calling out for justice"

Chapter 145

Psalms 145:1

extol you

"tell people how wonderful you are"

bless your name

"bless you" or "do what makes you happy"

Psalms 145:2

praise your name

"praise you" or "tell people how great you are"

Psalms 145:4

your mighty actions

"the things you can do because you are strong"

Psalms 145:7

declare your abounding goodness

"tell others how very good you are"

Psalms 145:8

great in steadfast love

"loving your people without ceasing"

Psalms 145:9

his tender mercies are over all his works

"people can see him showing mercy in everything he does"

Psalms 145:10

All your works will give thanks

"All the people you have made will give thanks" or "It will be as if everything you have made will give you thanks"

Psalms 145:13

endures throughout all generations

"remains forever"

Psalms 145:14

supports all who are falling ... raises up all those who are bent over

"encourages those who are discouraged"

Psalms 145:15

The eyes of all wait

"Everyone watches and waits"

Psalms 145:16

You open your hand

"You generously provide"

satisfy the desire of every living thing

"you give everyone more than they need and as much as they want"

Psalms 145:17

Yahweh is righteous in all his ways

"People can see from everything that Yahweh does that he is righteous"

faithful in all his deeds

"and he is gracious in all he does" or "people can see from everything that Yahweh does that he is gracious"

Psalms 145:18

is near to all those who call to him

"is always ready to help all those who call to him"
to all who call to him in trustworthiness
"to all who tell only the truth when they pray" or "to all
whom he trusts when they pray"
Psalms 145:21
My mouth will speak

Chapter 146

Psalms 146:1

Praise Yahweh, my soul

"I will praise Yahweh with all my soul" or "I give praise to
Yahweh with all my life"

Psalms 146:2

with all my life

"until I die" or "while I live"

Psalms 146:3

in princes

Here "princes" represents all human leaders.

in mankind, in whom there is no salvation

"in any person because they cannot save you"

in mankind

"in humankind" or "in people"

Psalms 146:4

When a person's life's breath stops

"When a person dies"

he returns to the ground

This means that just as God made the first human, Adam,
from the soil, so will a person's body decay and become soil
again when he dies.

Psalms 146:6

Yahweh made heaven and earth

The words "heaven" and "earth" represent everything that
exists in the physical universe.

Chapter 147

Psalms 147:1

praise is suitable

"praise is fitting" or "praise is appropriate"

Psalms 147:3

He heals the brokenhearted and binds up their wounds

"He encourages those who are sad and helps them to heal
from their emotional wounds"

Psalms 147:5

his understanding cannot be measured

"no one can measure his understanding" or "his
understanding has no limit"

Psalms 147:6

Yahweh supports the oppressed

"Yahweh honors the oppressed"

he brings the wicked down to the ground

"he humiliates the wicked"

Psalms 147:7

with a harp

"while playing a harp"

Psalms 147:9

animals and to the young ravens when they cry

"animals, and he gives food to the young ravens when they
cry"

when they cry

"I will speak"

will speak out the praise of Yahweh

"tell everyone how good Yahweh is"

let all mankind bless his holy name

"let all people bless him" or "let all people do what makes
him happy"

observes trustworthiness

"remains trustworthy" or "remains faithful"

Psalms 146:7

He executes justice

"He decides matters fairly"

for the oppressed

"for oppressed people" or "for those whom other people
oppress"

to the hungry

"to hungry people" or "to those who are hungry"

Psalms 146:8

opens the eyes of the blind

"causes the blind to see"

Yahweh raises up those who are bowed down

"Yahweh helps those who are discouraged" or "Yahweh
helps those who are weak"

Psalms 146:9

supports

God helping someone is spoken of as if he were physically
keeping them from falling to the ground.

Psalms 146:10

your God, Zion

"your God, people of Israel"

for all generations

"will reign for all generations" or "will reign forever"

"when they chirp" or "when they call"

Psalms 147:10

He finds no delight in the strength of a horse

"Strong horses do not delight him"

the strong legs of a man

"men who can run swiftly" or 2) "strong legs" represents the
strength of the whole man. Alternate translation: "how
strong a man is"

Psalms 147:11

who hope in his covenant faithfulness

"who trust him because he is faithful to his covenant"

Psalms 147:12

Jerusalem ... Zion

"people of Jerusalem ... people of Zion"

Psalms 147:13

For he strengthens the bars of your gates

"For he protects Jerusalem"

he blesses ... among you

"he blesses those who live in Jerusalem"

Psalms 147:14

He brings prosperity

"He brings peace." Possible meanings are 1) Yahweh causes
the people who live in Jerusalem to prosper materially and
financially or 2) the word translated as "prosperity" means

"peace" and Yahweh keeps Jerusalem safe from enemy attack.

Psalms 147:15

his command runs very swiftly

The writer describes God's command as if it were a messenger that moves quickly to deliver God's message.

Psalms 147:16

He makes the snow like wool; he scatters the frost like ashes

These emphasize how easy it is for him to do these things.

He covers the ground with snow as easily as a person covers something with a wool blanket. And, he removes the frost as easily as the wind blows ashes.

Psalms 147:17

He dispenses the hail like crumbs

"He sends the hail easily, as if it were crumbs"

hail

Chapter 148

Psalms 148:2

all his hosts

"all his multitude of angels"

Psalms 148:3

Praise him, sun and moon

"Praise Yahweh, sun and moon, as people do"

Psalms 148:4

Praise him, highest heaven

"Praise Yahweh, highest heaven, as people do"

you waters that are above the sky

"praise him, you waters that are above the sky, as people do"

waters that are above the sky

The writer speaks of a place above the sky where water is stored and from which the rain comes.

Psalms 148:5

they were created

"he created them"

Psalms 148:6

he issued a decree that will never change

Possible meanings are 1) "he gave a command that is permanent" or 2) "he gave a command that they will not disobey."

Psalms 148:7

all ocean depths

"all creatures in the ocean depths"

Chapter 149

Psalms 149:1

a new song

Possible meanings are 1) "a song you have never sung before" or 2) a song no one has ever sung before.

sing his praise

"praise him with songs"

Psalms 149:2

rejoice in the one who made them

Possible meanings are 1) "rejoice because he made them" or 2) "rejoice because the one who made them is good."

rejoice in their king

The words "their king" is likely a reference to God. Possible meanings are 1) "rejoice because he is their king" or 2)

small pieces of ice that fall from the sky like rain

who can withstand the cold he sends?

"no one can live in the cold he sends."

Psalms 147:18

He sends out his command and melts them

"He commands the ice to melt"

Psalms 147:19

He proclaimed his word to Jacob, his statutes and his righteous decrees to Israel

Yahweh gave his law only to Israel.

his statutes and his righteous decrees to Israel

"He proclaimed his statutes and his righteous decrees to Israel"

Psalms 147:20

they do not know them

The other nations do not know Yahweh's decrees.

Psalms 148:8

fire and hail, snow and clouds, stormy wind

The Psalmist speaks to these natural phenomena as if they are people and commands them to praise Yahweh.

stormy wind fulfilling his word

"stormy wind that does what Yahweh commands"

Psalms 148:10

Wild animals ... all livestock

"all animals"

Psalms 148:11

all nations

"people of every nation"

Psalms 148:13

the name of Yahweh, for his name alone

"Yahweh, for he alone"

his glory extends over the earth and the heavens

The writer speaks of Yahweh's greatness as his glory being high above earth and heaven.

Psalms 148:14

He has lifted up the horn of his people

"He has made his people strong" or "He has given his people victory"

for praise from all his faithful ones

"so that all his faithful ones praise him"

the people near to him

"the people he loves"

"rejoice because their king is good."

Psalms 149:3

praise his name

"praise him" or "tell people how great he is"

tambourine

a musical instrument with a head like a drum that can be hit and with pieces of metal around the side that sound when the instrument is shaken

Psalms 149:4

glorifies the humble with salvation

"glorifies the humble by saving them"

the humble

"those who are humble"

Psalms 149:5
on their beds
"as they lie down to sleep at night"
Psalms 149:6
May the praises of God be in their mouths
"May they always be ready to praise God"
a two-edged sword in their hand
"may there be a two-edged sword in their hand" or "may
they always be ready to go to war for him"
Psalms 149:7
the nations
"the people of the nations"

Chapter 150
Psalms 150:1
Praise God in his holy place
God's temple was often referred to as his holy place. This
was the most common place to go to worship God.
Psalms 150:2
his mighty acts
"the great things he has done." God's "mighty acts" can
possibly mean 1) natural such as thunderstorms and
earthquakes or 2) miraculous such as healings and great
victories in battle.
Psalms 150:4

Chapter 1
Proverbs 1:1
General Information:
The first chapter of proverbs begins with a type of
introduction in verses 1-7. It mentions Solomon, son of
David. Verse 7 contains a foundational verse for the whole
book. It defines wisdom. Verses 2-33 are poetry. Proverbs
are often written without any surrounding context and in
two lines of text. Each line will have a certain relationship
to the other line.
Proverbs 1:2
to teach wisdom and instruction
"to teach you how to be wise and to instruct you about how
to live moral lives"
to teach words of insight
"to help you understand wise teachings"
Proverbs 1:3
that you may receive
"that we may receive"
may receive instruction in prudent behavior
"may receive instruction in how to live prudently"
Proverbs 1:4
are also to give wisdom to the naive
"also teach to those who are naive how to be wise"
naive
inexperienced or immature
to give knowledge and discretion to the youth
"and to teach to the youth what he needs to know and how
to discern the right thing to do"
the youth
"young people"
discretion
knowing what should be done in a particular situation

Psalms 149:8
chains
These are made of heavy metal and restrict the movement
of prisoners.
shackles
a pair of chains or bands with a chain between that limits
the movement of both a person's hands or feet.
Psalms 149:9
They will execute the judgment that is written
"They will judge and punish the people of those nations as
God wrote should be done"

tambourines
A tambourine is a musical instrument with a head like a
drum that can be hit and with pieces of metal around the
side that sound when the instrument is shaken.
Psalms 150:5
cymbals
two thin, round metal plates that are hit together to make a
loud sound
Psalms 150:6
everything that has breath
All people who are alive should praise God.

Proverbs 1:5
Let wise people listen and increase their learning
"Let those who are wise pay attention and learn even
more"
let discerning people get wise counsel
"let people who have understanding learn from these
proverbs how to make good decisions"
Proverbs 1:6
riddles
sayings that one can understand only after thinking about
them
Proverbs 1:7
General Information:
A father teaches his child.
Yahweh
This is the name of God that he revealed to his people in the
Old Testament.
fools despise wisdom and instruction
"those who do not value what is wise and instructive are
fools"
Proverbs 1:8
do not abandon
"do not ignore" or "do not reject"
Proverbs 1:9
they will be a graceful wreath for your head and pendants hanging
from your neck
"they will make you wise just as wearing a wreath on your
head or a pendant around your neck makes you beautiful".
The rules and instructions that parents teach their children
are so valuable and important that they are spoken of as if
they were a beautiful wreath or pendant that a person
wears.

wreath
an woven circle made of leaves or flowers
pendants
jewelry that is worn around the neck
Proverbs 1:10
try to entice you into their sin
"try to persuade you to sin as they do"
do not go with them
"do not listen to them"
Proverbs 1:11
If they say
The speaker gives an example of what sinners may try to do to entice someone.
lie in wait
"hide and wait for the right time"
Proverbs 1:12
General Information:
Verses 12-14 end the imagined statement of the sinners who are trying to entice others to sin.
let us swallow them up alive, like Sheol takes away those who are healthy
The sinners speak of murdering innocent people as if they were Sheol and they would take a living and healthy person down to the place where dead people go.
let us swallow ... like Sheol takes away
This speaks of the grave as if it were a person that swallows humans and takes them down to the place of the dead.
like Sheol takes away those who are healthy
The wicked expect to destroy their victims in the same way Sheol, the place of the dead, takes away even healthy people.
those who go down into the pit
These words could be: a literal reference to travelers who fall into a deep hole where no one will ever find them or a euphemism for people who die and enter Sheol, the place of the dead.
Proverbs 1:13
we will find
"get" or "seize" by violence.
Proverbs 1:14
throw in your lot with us
"join us"
we will all have one purse together
"we will equally share everything that we steal"
purse
a bag for carrying money
Proverbs 1:15
General Information
This is the continuation of the sentence that started in 1:11 with "If they say."
do not walk down that path with them; do not let your foot touch where they walk
"do not go with the sinners, and do not do what they do"
Proverbs 1:16
their feet run to evil
"they are eager to do wicked things"
their feet run
"they run"
to shed blood

Here "blood" represents a person's life. To "shed blood" means to murder someone.

Proverbs 1:17

For it is useless to spread the net in the sight of any bird

This compares the wisdom of birds who avoid traps that they see to the foolishness of sinners who get caught in traps they make for themselves.

Proverbs 1:18

These men lie in wait for their own blood—they set an ambush for their own lives

"But these men are more foolish than the birds. They kill themselves with their own traps". This finishes the comparison started in Proverbs 1:17.

These men lie in wait for their own blood

"It is as if they are looking for an opportunity to kill themselves" or "They themselves will be killed because they try to kill others". To lie in wait is to hide, ready to do something wicked.

their own blood

"to kill themselves violently"

they set an ambush for their own lives

"it is as if they are the ones who are waiting to suddenly attack and kill them"

Proverbs 1:19

So are the ways of everyone

"This is what happens to everyone"

gains profit by violence

If your language has a word for "profit" that has been gained by unjust means, you should use it here.

unjust gain takes away the lives of those who hold on to it

"it is like the unjust gains will destroy those who hold on to it"

Proverbs 1:20

General Information:

In 1:20-1:33, Wisdom is spoken of as if it were a woman speaking to the people.

Wisdom cries aloud

If your language does not allow you to treat wisdom as a woman shouting to the people in the city, you might try something like "Grandmother Wisdom cries aloud" or "Honored Miss Wisdom cries aloud" or "Wisdom is like a woman who cries aloud"

raises her voice

"speaks with a loud voice"

in the open places

"in the markets" or "in the town squares". This means places where there would be a lot of people.

Proverbs 1:21

at the head of the noisy streets

Possible meanings are: "head" refers to the place where busy streets intersect or "head" refers to the top of a wall where people on noisy streets could see and hear wisdom speaking.

Proverbs 1:22

How long, you naive people, will you love being naive?

"You who are naive must stop loving being naive.". Wisdom uses this question to rebuke those who are not wise.

naive

inexperienced or immature

How long, you mockers, will you delight in mockery, and how long, you fools, will you hate knowledge?

"You who mock must stop delighting in mockery, and you fools must stop hating knowledge."

Proverbs 1:23

Turn at my correction

"Repent when you hear me correct you" or "Listen carefully to me when I correct you."

I will pour out my spirit to you

Wisdom telling the people everything she thinks about them is spoken of as if her spirit were a liquid that she would pour out.

spirit

"thoughts". This word does not refer to the Holy Spirit.

I will make my words known to you

"I will tell you what I think"

Proverbs 1:24

I reached out with my hand

"I invited you to come to me"

Proverbs 1:26

I will laugh

"Therefore I will laugh". This shows that the woman

Wisdom laughs at them because they ignored her.

at your calamity

"when bad things happen to you"

Proverbs 1:27

when your fearful dread comes like a storm ... like a whirlwind ... come upon you

Terrible things happening to the people is compared to a storm hitting them and causing fear and suffering.

whirlwind

a very strong wind storm that causes damage

Proverbs 1:28

Then they will call upon me

"Then those who ignored me will cry out to me for help".

Wisdom continues speaking.

Proverbs 1:29

Because they hate knowledge

"Because they refused to learn to be wise"

did not choose the fear of Yahweh

"did not fear Yahweh" or "did not honor and respect Yahweh"

Proverbs 1:30

would not follow my instruction

"would not accept my instruction" or "rejected my advice"

Proverbs 1:31

General Information:

Verse 33 ends wisdom's statement that began in Proverbs 1:22.

eat the fruit of their ways

"experience the consequences of their actions"

with the fruit of their schemes they will be filled

"they will eat the fruit of their schemes until they are full."

or "they will suffer the consequences of their own evil plans."

Proverbs 1:32

are killed when they turn away

"die because they refuse to learn"

the indifference of fools will destroy them

"fools will die because they do not care about what should be done"

Chapter 2

Proverbs 2:1

General Information:

Chapter 2 continues a collection of proverbs that ends in chapter nine. A father teaches his child using poetry.

Occasionally, the author addresses a proverb to "my son."

This is not intended to restrict the words of that proverb to only males. Instead, it is simply the idea used to pass on advice as a father does to his son.

if you receive my words

"if you listen to what I am teaching you"

treasure up my commandments with you

"consider my commands to be as valuable as a treasure"

Proverbs 2:2

make your ears pay attention

"force yourself to listen carefully"

to wisdom

"to the wise things I am teaching you"

incline your heart to understanding

"fully dedicate yourself to understanding wise teachings"

Proverbs 2:3

raise your voice

This means to speak loudly or to shout.

Proverbs 2:4

if you seek it like you would seek silver and search for understanding as you would seek hidden treasures

"if you seek understanding with as much effort as you

search for a valuable object"

you seek it ... search for understanding

This is spoken of as if understanding were an object for which a person must search.

Proverbs 2:5

you will find the knowledge of God

This is spoken of as if the knowledge of God were an object that a person finds after searching.

Proverbs 2:6

from his mouth comes knowledge and understanding

"from Yahweh comes knowledge and understanding" or

"Yahweh tells us what we need to know and understand"

Proverbs 2:7

He stores up sound wisdom for the upright

"He teaches what is truly wise to the upright". This is spoken of as if wisdom were an item that Yahweh stores and gives to people.

the upright

"the person who lives rightly" or "people who live rightly"

sound

"dependable"

he is a shield for those

"God protects those"

who walk in integrity

"who behave with integrity" or "who live their lives as they should"

Proverbs 2:8

he guards the paths of justice

"God makes sure that people act justly" or "God protects those who act justly"

preserve the way of his faithful ones

"protect those who are faithful to him"

Proverbs 2:9

equity

fairness

every good path

"ways to live that are pleasing to God"

Proverbs 2:10

wisdom will come into your heart

"you will gain much wisdom" or "you will learn how to be truly wise"

pleasant to your soul

"pleasing to you" or "enjoyable to you"

Proverbs 2:11

Discretion will watch over you; understanding will guard you

"Because you think carefully and understand what is right and wrong, you will be safe". This speaks of "discretion" and "understanding" as if they were persons who could watch over someone else.

Discretion

the quality of being careful in actions and speech

watch over

to guard, protect or take care of someone or something

Proverbs 2:12

They will rescue you from the way of evil

"You will know to stay away from what is evil". "They" refers to discretion and understanding, which are spoken of as if they were persons who could rescue someone else. from the way of evil

Evil behaviors are spoken of as if evil were a way or path on which a person walks.

Proverbs 2:13

who abandon the paths of uprightness and walk in the ways of darkness

This is spoken of as if the person stops walking on the correct path and chooses to walk down a dark path.

who abandon

The word "who" refers to the people who speak perverse things.

abandon

to leave and never return to someone or something

Proverbs 2:14

delight in the perversities of evil

"delight in doing what they know is evil"

Proverbs 2:15

They follow crooked paths

"They deceive other people"

using deception they hide their tracks

"they lie so that no one will know what they have done"

Proverbs 2:16

General Information:

The father continues to teach his child how wisdom will protect him.

Wisdom and discretion will save you

"If you have wisdom and discretion, you will save yourself"

Proverbs 2:17

the companion of her youth

This refers to her husband, whom she married when she was young.

the covenant of her God

This likely refers to the marriage covenant that she made with her husband in the presence of God.

Proverbs 2:18

her house sinks down to death

"going to her house leads to death" or "the road to her house is the road to death."

her tracks will lead you

"the paths to her house will lead you." or "her way of life will lead you"

to those in the grave

"to the grave"

Proverbs 2:19

go to her

"have sexual relations with her"

they will not reach the paths of life

"they will not return to the land of the living" or "they will never live a happy life again."

Proverbs 2:20

So

The writer tells the result of getting understanding and discretion.

you will walk in the way ... follow the paths

"you will live in the way ... follow the example"

Proverbs 2:22

the wicked will be cut off from the land

"Yahweh will remove the wicked from the land". The writer speaks of Yahweh as if he were cutting the people off, like cutting a branch from a tree.

the wicked ... the faithless

"those who are wicked ... those who are faithless" or

"wicked people ... faithless people"

the faithless will be cut off from it

"he will remove the faithless from it"

Chapter 3

Proverbs 3:1

General Information:

Chapter 3 continues a collection of proverbs that ends in chapter nine. Occasionally, the author addresses a proverb to "my son." This is not intended to restrict the words of that proverb to only males. Instead, it is simply a form used to pass on advice as a father does to his son.

do not forget my teaching

"do not forget what I have taught you"

keep my commandments in your heart

"always remember what I have commanded you"

Proverbs 3:2

for the length of your days and years of your life

"all your life" or "as long as you live"

Proverbs 3:3

Do not let steadfast love and faithfulness ever leave you

"Love God without ceasing and be faithful to him". The writer speaks of "steadfast love" and "faithfulness" as if they were people who could leave someone.
 tie them together about your neck
 "display them proudly like one would wear a necklace". The writer speaks of faithfulness and trustworthiness as if they were objects that a person could tie around the neck like a necklace. The image suggests that these are valuable things that the person displays outwardly.
 write them on the tablet of your heart
 "always remember them, as if you had written them permanently on a tablet"
 Proverbs 3:4
 in the sight of God and man
 "in the judgment of God and man"
 Proverbs 3:5
 all your heart
 "your whole being"
 do not lean on your own understanding
 "do not rely on your own understanding" or "do not trust your own understanding"
 Proverbs 3:6
 in all your ways
 "in everything you do"
 he will make your paths straight
 "he will give you success"
 Proverbs 3:7
 Do not be wise in your own eyes
 "Do not be wise in your own opinion"
 turn away from evil
 "do not commit evil"
 Proverbs 3:8
 It will be healing to your flesh
 "If you do this, it will be healing for your body"
 flesh ... bones
 These words refer to the entire person through the image for the outer man and the inner man.
 Proverbs 3:9
 all your produce
 "all the food you harvest"
 Proverbs 3:10
 your storehouses will be filled up
 "your storehouses will be full"
 storehouses
 buildings or rooms where food is stored
 your vats will be bursting
 your storage containers will be extremely full, as if ready to break open
 Proverbs 3:12
 a son who pleases him
 "a son in whom he delights." or "a son whom he loves". This refers to the father's affection for the son, and not to the father's approval of the son's behavior.
 Proverbs 3:13
 The one who finds wisdom
 "The one who attains wisdom". You may notice that wisdom is referenced using a feminine pronoun. This is a feature that is carried in from the Hebrew language. This may apply well in your language but if it does not, follow the

conventions of your language.
 Proverbs 3:14
 what silver will give in return
 This refers to the profit that one can make from trading or investing silver.
 Proverbs 3:15
 General Information:
 The author speaks of wisdom as if it were a woman.
 more precious
 "more valuable"
 Proverbs 3:16
 She has the length of her days in her right hand; in her left hand are riches and honor
 "Wisdom gives a person length of days and riches and honor". The writer speaks of having wisdom as if wisdom were a woman who held these qualities in her hands and offered them to people.
 length of her days
 "long life"
 Proverbs 3:17
 Her ways are ways of pleasantness and all her paths are peace
 "Wisdom will always treat you pleasantly and give you peace"
 ways of pleasantness
 "pleasant ways"
 Proverbs 3:18
 She is a tree of life to those who take hold of it
 "Wisdom is like a tree that sustains the life of those who eat of its fruit"
 a tree of life
 "a tree that gives life" or "a tree whose fruit sustains life"
 those who hold on to it
 "those who hold on to its fruit"
 Proverbs 3:19
 Yahweh founded the earth ... established the heavens
 "Yahweh created the earth ... made the heavens"
 Proverbs 3:20
 the depths broke open
 "he caused the rivers to flow" or "he caused the oceans to exist". In ancient thought, water existed under the earth. This phrase refers to Yahweh causing that water to come out of the earth and make the oceans and rivers exist.
 dew
 water that forms on the ground at night
 Proverbs 3:21
 do not let these depart from your eyes ... wisdom ... discretion
 "do not let these out of your sight ... wisdom ... discretion" or "never forget ... wisdom ... discretion"
 Proverbs 3:22
 They will be life to your soul
 "They will be life for you"
 an adornment of favor to wear around your neck
 "a display of favor like one would adorn themselves with a necklace". The writer speaks of "sound judgment" and "discernment" as if they were objects that a person could tie around the neck like a necklace. The image suggests that these are valuable things that the person displays outwardly.
 adornment of favor

"a favorable adornment" or "an adornment that displays Yahweh's favor"

Proverbs 3:23

you will walk on your way in safety

"you will live your life in safety"

your foot will not stumble

"you will not do things that are wrong"

Proverbs 3:24

when you lie down

"when you lie down to sleep"

your sleep will be sweet

"your sleep will be pleasant" or "you will sleep peacefully"

Proverbs 3:25

devastation caused by the wicked, when it comes

"when the wicked cause devastation"

the wicked

"wicked people"

Proverbs 3:26

Yahweh will be on your side

"Yahweh will be by your side" or "Yahweh will support and defend you"

will keep your foot from being caught in a trap

"will protect you from those who want to harm you"

Proverbs 3:27

Do not withhold good

"Do not withhold good things" or "Do not withhold good actions"

when it is in your power to act

"when you are able to help"

Proverbs 3:28

when you have the money with you

"when you have the money with you now." The person has the money to help today, but tells his neighbor to come back tomorrow.

Proverbs 3:31

Do not ... choose any of his ways

"Do not ... choose to imitate any of his ways"

Proverbs 3:32

the devious person is an abomination to Yahweh

"Yahweh strongly hates the devious person"

the devious person

the person who is dishonest or deceitful

he brings the upright person into his confidence

"Yahweh is a close friend to the upright"

Proverbs 3:33

The curse of Yahweh is on the house of the wicked person

"Yahweh has cursed the family of the wicked person"

he blesses the home of righteous people

"he blesses the families of righteous people"

Proverbs 3:34

he gives his favor to humble people

"he shows his favor to humble people" or "he is gracious to humble people"

Proverbs 3:35

Wise people inherit honor

"Wise people will obtain honor" or "Wise people will gain an honorable reputation"

fools will be lifted up in their shame

"Yahweh will cause everyone to see the shame of fools"

Chapter 4

Proverbs 4:1

General Information:

Chapter 4 continues a collection of proverbs that ends in chapter nine. Occasionally, the author addresses a proverb to "my son." This is not intended to restrict the words of that proverb to only males. Instead, it is simply a form used to pass on advice as a father does to his son.

pay attention

"listen carefully"

you will know what understanding is

"you will know how to understand" or "you will gain understanding"

Proverbs 4:2

I am giving you good instructions

"What I am teaching you is good"

Proverbs 4:3

When I was a son of my father

"When I was still a boy learning from my father"

the tender and only child

"the tender only child". The word "tender" refers to a young age at which the child is still weak.

Proverbs 4:4

Let your heart hold fast to my words

"Always remember what I am teaching you"

Proverbs 4:5

General Information:

The father continues to teach his children what his father

taught him.

Acquire wisdom

"Work hard to gain for yourself wisdom" or "Get wisdom".

You may notice that wisdom is referenced using a feminine pronoun. This is a feature that is carried in from the Hebrew language. This may apply well in your language but if it does not, follow the conventions of your language.

do not forget

"remember"

do not reject

"accept"

the words of my mouth

"what I am saying"

Proverbs 4:6

do not abandon wisdom and she will watch over you; love her and she will keep you safe

The writer speaks of wisdom as if it were a woman who protects the person who is faithful to her.

do not abandon wisdom

"hold tightly to wisdom" or "be faithful to wisdom"

love her

"love wisdom"

Proverbs 4:7

General Information:

The father finishes teaching his children what his father taught him.

spend all you own so you can get understanding

"value understanding more than all you own"

Proverbs 4:8

Cherish wisdom and she will exalt you

"If you cherish wisdom, she will give you great honor". The writer refers to wisdom as if wisdom lifted that person to a high position.

Cherish

to feel or show great love for someone or something

she will honor you when you embrace her

"if you love wisdom greatly, wisdom will cause people to honor you"

Proverbs 4:9

She will put a wreath of honor on your head

"Wisdom will be like a wreath on your head that shows your great honor"

wreath

a woven circle made of leaves or flowers

she will give you a beautiful crown

"wisdom will be like a beautiful crown on your head"

Proverbs 4:10

receive my words

"be willing to listen carefully to what I teach you"

you will have many years in your life

"you will live many years"

Proverbs 4:11

I am teaching you in the way of wisdom; I am leading you in upright paths

"I am teaching you how to live wisely; I am explaining the right way to live"

I am teaching ... I am leading

"With these words I am teaching ... with them I am leading"

Proverbs 4:12

When you walk, no one will stand in your way and if you run, you will not stumble

"When you plan something, you will succeed in doing it"

Proverbs 4:13

Hold on to instruction, do not let it go

"Continue to obey what I have taught you and never forget it"

for it is your life

"for it will preserve your life"

Proverbs 4:14

Do not follow the path of the wicked and do not go along the way of those who do evil

"Do not do what wicked people do and do not join in the actions of people who do evil"

Proverbs 4:15

Avoid it

"Avoid the path of the wicked"

Proverbs 4:16

they cannot sleep until they do evil

They probably could literally sleep, but the writer uses an exaggeration to express how intensely they desire to commit evil actions.

they are robbed of sleep

"they are unable to sleep"

until they cause someone to stumble

"until they harm someone"

Proverbs 4:17

they devour the bread of wickedness and drink the wine of violence

"wickedness is like the bread that they eat and violence is like the wine that they drink" or "they eat bread that they obtain by doing wicked things and drink wine that they obtain through violence"

devour

eat a great amount quickly

Proverbs 4:18

the path of righteous people

"the lifestyle of righteous people"

the path of righteous people is like the first light that grows brighter

"righteous people walk along their path safely because the morning sun shines on it and grows brighter"

the first light

This refers to the dawn or sunrise.

until the fullness of the day comes

"until the sun shines most brightly" or "until full daylight"

Proverbs 4:19

The way of the wicked

"The lifestyle of the wicked"

The way of the wicked is like darkness

"Wicked people walk dangerously along their path because they have no light to be able to see"

they do not know what it is they stumble over

"they do not know why they experience harm and misfortune"

Proverbs 4:20

pay attention

"listen carefully"

incline your ear to my sayings

"listen attentively to the things that I am saying"

Proverbs 4:21

Do not let them turn away from your eyes

"Do not stop thinking about them"

keep them in your heart

"always remember them"

Proverbs 4:22

my words are life

"my words give life" or "the things I say give life"

to those who find them

"to those who understand and practice them"

health to their whole body

"my words will give health to the whole body of those who find them"

Proverbs 4:23

Keep your heart safe and guard it

"Keep your mind safe and guard your thoughts"

with all diligence

with constant and earnest effort

from it flow the springs of life

"from your thoughts comes everything you say and do" or

"your thoughts determine your course of life"

Proverbs 4:24

Put crooked speech away from you and put corrupt talk far from you

"Do not lie and do not speak deceitfully"

Proverbs 4:25

Let your eyes look straight ahead and fix your gaze straight before you

"Always look straight ahead and fix your gaze straight

before you"

Proverbs 4:26

Make a level path for your foot

"Make a level path to walk on" or "Prepare well what you want to do"

a level path

"a smooth path" or "an even path"

then all your ways will be established

Chapter 5

Proverbs 5:1

General Information:

Chapter 5 continues a collection of proverbs that ends in chapter nine. The writer speaks as a father teaching his children. Occasionally, the author addresses a proverb to "my son." This is not intended to restrict the words of that proverb to only males. Instead, it is simply a form used to pass on advice as a father does to his son

incline your ears

"listen attentively". The writer speaks of listening attentively to someone as if it were leaning forward so that the ears are closer to the one speaking. See Proverbs 4:20.

Proverbs 5:2

discretion

Discretion is the quality of being careful with regard to one's actions and speech. See Proverbs 1:4.

your lips may protect knowledge

"you will speak only what is true"

Proverbs 5:3

the lips of an adulteress drip with honey

"the words of an adulteress are sweet, as if dripping with honey" or "the kisses of an adulteress are sweet, as if her lips dripped with honey". This chapter is unusual because it holds a theme about the adulteress and warns the young man to avoid her. An adulteress is a woman who commits adultery.

her mouth is smoother than oil

"her speech is persuasive and smoother than olive oil" or "her kisses are smoother than olive oil"

Proverbs 5:4

but in the end she is as bitter as wormwood

"but in the end, she is like bitter-tasting wormwood and will cause you harm"

wormwood

a plant that tastes bitter

cutting like a sharp sword

"she wounds a person, as if she were a sharp sword"

Proverbs 5:5

Her feet go down to death

"She is walking along a path that leads to death" or "Her lifestyle leads to death"

her steps go all the way to Sheol

"she walks all the way to Sheol" or "her conduct takes her all the way to Sheol"

Proverbs 5:6

She gives no thought to the path of life

"She does not think about walking along the path that leads to life" or "She is not concerned about conduct that leads to life"

Her footsteps wander

"then everything that you do will be right"

Proverbs 4:27

Do not turn aside to the right or to the left

"Walk straight ahead and do not leave the level path"

turn your foot away from evil

"turn away from evil" or "stay away from evil"

"She wanders about as if she were lost" or "She walks along the wrong path."

Proverbs 5:7

Now

The teacher shifts from warning about the adulteress to giving advice.

do not turn away from listening

"do not stop listening"

the words of my mouth

"my words" or "what I am saying"

Proverbs 5:8

Keep your path far away from her

"Keep yourself far away from her" or "Stay away from her"

do not come near the door of her house

"do not go near the door of her house" or "do not even go near her house". Here "the door of her house" represents the house itself. It may be more appropriate to use the word "go" instead of "come" since the latter might imply that the speaker is at the door of her house.

Proverbs 5:9

In that way

"If you do this." This phrase refers to what he has just said in previous verses.

you will not give away your honor to others

"You will not lose your good reputation among other people" or "You will not give away your wealth to other people" or "You will not give away the best times of your life to other people"

or years of your life to a cruel person

"or give years of your life to a cruel person" or "or cause a cruel person to kill you while you are still young"

a cruel person

This may refer to the husband of the adulteress, who will deal cruelly with the person who sleeps with her.

Proverbs 5:10

strangers will not feast on your strength

"strangers will not enjoy all of the wealth you labored hard for"

strangers

unknown people from the same people group or nation

your labor will not go into the house of foreigners

"the things that you have labored for will not end up belonging to the families of strangers"

foreigners

unknown people from other people groups or nations

Proverbs 5:11

your flesh and your body waste away

"your body wastes away" or "you waste away"

waste away

"physically wear down" or "become weak and unhealthy"

Proverbs 5:12

I hated instruction ... my heart despised correction

These two phrases emphasize how much this person disliked what the teacher had said.

How I hated instruction

"I hated it so much when someone would instruct me"

my heart despised correction

"I despised people when they corrected me"

Proverbs 5:13

incline my ear to my instructors

"listen to those who instructed me". The writer speaks of listening attentively to someone as if it were leaning forward so that the ear is closer to the one speaking. See Proverbs 4:20.

Proverbs 5:14

in the midst of the assembly, among the gathering of the people

This refers to the person's community that has gathered together either 1) to worship God or 2) to judge him for his offense.

Proverbs 5:15

water from your own cistern ... running water from your own well

The writer speaks of a man as if he drank water only from his own cistern or well.

running water

"flowing water"

Proverbs 5:16

General Information:

The writer speaks of adultery using metaphors about wasting the water that was so precious in Israel, where rain was rare.

Should your springs ... your streams of water flow in the public squares?

"Your springs should not ... your streams of water should not flow in the public squares."

Should your springs ... your streams of water flow in the public squares?

Here the words "springs" and "streams of water" are likely euphemisms for male reproductive fluids. Possible meanings are: sleeping with women other than one's wife is spoken of as if it were allowing one's water to flow in the public streets or having children with women other than one's wife is spoken of as if it were allowing one's water to flow in the public streets.

Should your springs be dispersed everywhere and your ... squares?

"Should you disperse your springs ... everywhere? Should your ... squares?". Public squares are open areas in a city or town where two or more streets meet, where people meet each other and talk.

Proverbs 5:17

not for strangers with you

"do not share them with strangers"

Proverbs 5:18

May your fountain be blessed

"May you always find joy with your wife"

the wife of your youth

"the wife whom you married when you were young" or

"your young wife."

Proverbs 5:19

she is a loving deer and a graceful doe

"she is as beautiful and graceful as a deer or a doe" or "she is as beautiful and graceful as a female deer"

graceful

"beautiful while moving."

Let her breasts satisfy you

"Let her breasts satisfy your desires" or "Let her body

satisfy your desires" or "Let her breasts fill you with delight as a mother's breasts fill her child with food"

may you be continually intoxicated by her love

"let her love control you as alcohol controls someone who is drunk"

by her love

"by your love for her" or "by her love for you."

Proverbs 5:20

For why should you, my son, be captivated by an adulteress?

"My son, do not be captivated by an adulteress!"

be captivated by an adulteress

"allow an adulteress to captivate you" or "allow an adulteress to fascinate you"

Why should you embrace the bosom of an immoral woman?

"Do not embrace the bosom of an immoral woman!"

embrace the bosom of an immoral woman

"have sexual relations with an immoral woman"

bosom

chest, shoulders, and arms

an immoral woman

"a woman who is not your wife" or "a woman who is another man's wife."

Proverbs 5:21

sees everything ... watches all the paths

These two phrases emphasize that God knows everything that everyone does.

all the paths he takes

"everywhere he goes" or "everything he does"

Proverbs 5:22

A wicked person will be seized by his own iniquities

"A wicked person's own iniquities will seize him" or "A wicked person will be unable to avoid the consequences of his iniquities"

the cords of his sin will hold him tight

"because of his sin, he will be like an animal caught in a trap"

Proverbs 5:23

he is led astray by his great foolishness

"his great foolishness leads him astray"

by his great foolishness

"because he is very foolish"

Chapter 6

Proverbs 6:1

set aside your money

"had to save up some of your money". Occasionally, the author addresses a proverb to "my son." This is not

intended to restrict the words of that proverb to only

males. Instead, it is simply a form used to pass on advice as a father does to his son.

a guarantee for your neighbor's loan

your neighbor may come to you to ask for a loan or your neighbor wants to take out a loan from someone else, but you promise to pay the lender back if your neighbor cannot.

neighbor

This same Hebrew word can also mean "friend."

Proverbs 6:2

you have laid a trap for yourself

"you have made a trap in which you yourself are caught"

the words of your mouth

"what you said" or "what you promised to do"

Proverbs 6:3

save yourself

"protect yourself" or "help yourself out of these problems"

you have fallen into the hand of your neighbor

"your neighbor can bring harm to you if he wants to" or

"your neighbor has power over you"

Proverbs 6:4

Give your eyes no sleep and your eyelids no slumber

"Do not let your eyes sleep; do not let your eyelids slumber." or "Stay awake, and do what you can". These two phrases are repeated to emphasize how important it is not to be lazy.

your eyes ... your eyelids

"yourself ... yourself"

Proverbs 6:5

Save yourself like a gazelle from the hand of the hunter

"Escape from your neighbor like a gazelle that flees from a hunter". The gazelle and the ant have certain characteristics which the author uses to give wisdom. If your language does not recognize these characteristics, you could add a footnote to explain or possibly substitute another animal from your culture that would help explain the same concept.

gazelle

A big, lean animal that eats grass and people often hunt for meat. It is famous for its running speed.

from the hand of the hunter

"from the control of the hunter"

like a bird from the hand of the fowler

"and escape like a bird that flies away from a bird-hunter"

Proverbs 6:6

Look at ... consider

"Study ... think about" or "carefully observe ... ponder"

ant

A small insect that lives underground or in a self-built hill. They usually live in groups of thousands, and can lift things that are much bigger than they are.

consider her ways

"consider how the ant behaves"

Proverbs 6:7

commander, officer, or ruler

These three words emphasize that no one has formal authority over an individual ant.

Proverbs 6:8

it prepares its food in the summer ... during the harvest it stores up what it will eat

These two phrases are repeated to show how responsible the ant is.

summer

Summer is the time of the year when some trees bear their fruit.

Proverbs 6:9

How long will you lie down, you lazy person? When will you rise from your sleep?

"You should not just lie there, you lazy person. You should rise up from your sleep." or "Wake up, you lazy person! Get out of your bed!"

Proverbs 6:10

A little sleep ... of the hands to rest

These are the kinds of things that lazy people say.

A little sleep, a little slumber

"I will just sleep a little longer. Let me sleep lightly a little longer"

folding of the hands to rest

"I will just cross my arms comfortably and rest a little"

Proverbs 6:11

and your poverty will come

"If you continue to be lazy, your poverty will come" or

"While you sleep, poverty will come"

your poverty will come like a robber

"you will suddenly become poor, just as if a robber came and stole everything you have"

and your needs like an armed soldier

"and you will become needy just as if an armed soldier stole all your things"

an armed soldier

"a soldier who is holding a weapon" or "a man with a weapon"

Proverbs 6:12

A worthless person—a wicked man

"A person with no value—an evil man"

lives by the crookedness of his speech

"constantly tells lies"

Proverbs 6:13

winking his eyes, making signals with his feet and pointing with his fingers

All three phrases describe a way in which the evil person communicates secretly to deceive others.

winking his eyes

If someone winks, he closes one eye very briefly as a secret signal to another person. This might be a sign of trust or of approval.

Proverbs 6:14

He plots evil

"He prepares to do evil deeds"

he always stirs up strife

"he always causes strife" or "he is constantly looking for arguments and making them worse"

Proverbs 6:15

Therefore

"For that reason"

his disaster will overtake him

"his disaster will catch him"

his disaster

This refers to the disaster that will happen to him, but also the disaster that he himself caused.

in an instant; in a moment

"suddenly" or "very quickly."

Proverbs 6:16

six things that Yahweh hates, seven that

"six things that Yahwah hates; seven things that". This whole verse emphasizes that God hates several things and not just one. Occasionally, the author will mention a list of six things, or seven things, that Yahweh hates. These numbers are used to draw attention to the list of things.

that are an abomination to him

"that he strongly hates." See Proverbs 3:32.

Proverbs 6:17

eyes ... tongue ... hands

All of these body parts refer to a whole person. You can translate each of these with "people."

shed the blood of

"kill" or "murder"

Proverbs 6:18

heart ... feet

All of these body parts refer to a whole person. You can translate each of these with "people."

wicked schemes

"evil plans"

Proverbs 6:19

breathes out lies

"constantly lies"

discord

See how you translated this in Proverbs 6:14.

one who sows discord

"a person who causes discord".

Proverbs 6:20

obey the command of your father ... do not abandon the teaching of your mother

The use of both phrases, "father" and "mother" explicitly includes women in the teaching process.

do not abandon the teaching of your mother

"Do not reject what your mother teaches you"

Proverbs 6:21

bind them on your heart; tie them about your neck

These two phrases describe the commands and instructions as if they are written down so that you can put it in or on your body to remind yourself.

bind them on your heart

"love them" or "think about them"

Proverbs 6:22

When you walk ... when you lie down ... when you wake up

These three phrases are used together to emphasize that the lessons are valuable all the time.

they will guide you ... they will watch over you ... they will teach you

The repetition of these phrases shows that the lessons are valuable for all sorts of things and speaks of those lessons as if they were people.

Proverbs 6:23

the commands ... the teaching ... the corrections that come by instruction

These three phrases show the various types of lessons a father and a mother teach.

a lamp ... a light ... the way of life

"as useful as a lamp ... as helpful as light in the darkness ... as necessary to follow as the way of life"

the way of life

"the way that leads to life" or "the way of living that God approves of"

Proverbs 6:24

It keeps you from

"It saves you from" or "It protects you from"

smooth tongue

"deceptive words"

immoral

sexually immoral. The latter part of this chapter comes back to the theme about the woman who commits adultery and warns the young man to avoid her.

Proverbs 6:25

do not let her capture you with her eyelashes

"do not allow her to gain control over you by being beautiful and by the way she looks at you"

in your heart

"in your thoughts"

her beauty

"what is beautiful about her."

capture you

"gain control over you"

her eyelashes

"her beautiful eyes". The "eyelashes" stand for the beautiful things about her body that she uses to catch a man's attention.

Proverbs 6:26

General Information:

Be sure your translation clearly communicates that having sexual relations with the wife of another man is much worse than having sexual relations with a prostitute.

The price of a prostitute is the cost of a loaf of bread, but the wife of another man hunts for a precious life

"Having sexual relations with a prostitute will cost you only as much as a loaf of bread, but having sexual relations with another man's wife will cost you your precious life"

the cost of a loaf of bread ... a precious life

Possible meanings are: the reader thinks that the money a prostitute takes is little and his own life is precious or the prostitute is looking only for money so she can eat, while an adulterous wife gives her body hoping to receive love.

the cost of a loaf of bread

"very small"

hunts for a precious life

"is giving her husband the opportunity to kill you" or "is putting you in danger". The writer speaks of the jealous husband as if it were the woman herself who were trying to kill him.

Proverbs 6:27

Can a man carry a fire against his chest without burning his clothes?

"Every man who carries a fire in his chest will burn his clothes."

without burning

"without destroying" or "and not destroy"

his clothes

His clothes stand for him as a whole person.

Proverbs 6:28

Can a man walk on hot coals without scorching his feet?

"Every man who walks on hot coals will have scorched

feet."
walk on hot coals
This stands for committing adultery.
walk
That is to slowly walk a long distance, without using tricks or magic.
scorching
"burning"
Proverbs 6:29
the man who goes to his neighbor's wife
"the man who has sexual relations with his neighbor's wife"
Proverbs 6:30
despise a thief
"do not regard a thief with contempt" or "do not think a thief is evil"
Proverbs 6:31
if he is caught
"if someone catches him"
in his house
"that he owns"
Proverbs 6:32
The one
"The person" or "The man"
Proverbs 6:33
what he deserves

Chapter 7

Proverbs 7:1

keep my words

"obey my words". Occasionally the author addresses a proverb to "my son." This is not intended to restrict the words of that proverb to only males, but is still given in the context of a father warning his son.

store up my commands within yourself

"memorize my commands". God's commands are spoken of as objects that could put into a storeroom. Many of the proverbs are stated as promises or commands, but they are intended to be advice. This chapter continues the theme about the adulteress and warns the young man to avoid her.

Proverbs 7:2

keep my instruction

"obey my instructions"

as the apple of your eye

"as your most valuable possession"

Proverbs 7:3

Tie them on your fingers

Possible meanings are: the writer wanted his son to engrave certain commands from God on a ring and wear it, or that the writer wanted his son to always remember God's commands, as if he always wore a certain ring.

write them on the tablet of your heart

"remember my commands well as if you were writing them in stone". See Proverbs 3:3.

Proverbs 7:4

Say to wisdom, "You are my sister

"Value wisdom as you would love your sister"

call understanding your kinsman

"treat understanding as you would treat your kinsman".

"the appropriate punishment for what he has done"

his disgrace

"the memory of his shameful act"

will not be blotted out

"will never go away" or "will always be there"

Proverbs 6:34

furiously

very angry

he will show no mercy

"he will not limit the pain he will cause you" or "he will

hurt you as much as he can". The "he" is the neighbor whose wife has committed adultery with another man.

on the day of vengeance

"when he takes revenge"

Proverbs 6:35

General Information:

The writer speaks as if the jealous husband has captured the one who had sexual relations with his wife.

ransom

money to buy the freedom of someone who has been captured

he cannot be bought off

"you cannot pay him enough money to change his mind"

off, though

"off. This will be true even if"

The quality of understanding is spoken of as if it were a kinsman, relative or family member.

Proverbs 7:5

who makes her words smooth

"who praises you to deceive you" or "who flatters you with her words"

Proverbs 7:6

lattice

a covering over a window made of thin strips of wood that cross one another in a slanted pattern that forms square-shaped openings in the pattern

Proverbs 7:7

naive

inexperienced or immature

Proverbs 7:8

her corner

"the corner where a female stranger was standing". See Proverbs 7:5.

corner

This refers to where two roads meet.

Proverbs 7:9

twilight

the time of day when it is getting darker and about to become night

Proverbs 7:10

with a false heart

"she planned to deceive someone"

Proverbs 7:11

She was loud and rebellious

"She talked loudly and showed contempt for her husband"

her feet did not stay at home

"she did not stay at home"

Proverbs 7:12

she waited in ambush

"she waited to trap someone" or "she waited to find someone she could persuade to sin". The woman is spoken of as if she were preparing to physically trap a person, with the idea of persuading someone to commit sin.

Proverbs 7:13

grabbed him

"took hold of him firmly"

with a strong face

"with a shameless expression on her face". A stubborn expression and she is deliberately doing what she knows is wrong.

Proverbs 7:14

I fulfilled my vows

"I made the sacrifices I promised to God"

Proverbs 7:15

seek your face

"look for you" or "find out where you are". This represents the person and especially the person's presence.

Proverbs 7:17

sprinkled my bed with

"scattered on my bed"

aloes

a substance from aloe plants that has a nice smell

cinnamon

A spice made from the bark of a tree that smells and tastes good.

Proverbs 7:18

let us drink our fill of love

"let us make love to each other as much as we want"

acts of love

caresses and sexual relations

Proverbs 7:19

is not at his house

"is not at home"

Proverbs 7:20

full moon

The moon is full when it is a perfectly round disk, shining at its brightest.

Proverbs 7:21

her ... she ... him

The female is the married woman who wants to sleep with "him," the young man.

she turned him ... she compelled him

These phrases emphasize that she was able to get him to willingly do exactly what she wanted.

she turned him

"she persuaded him"

smooth lips

"flattering, deceiving words"

she compelled him

The woman flattering the young man so that he could not resist, as if she were forcing him to sin.

Proverbs 7:22

Suddenly he went after her

"He quickly decided to go after her"

like an ox going to slaughter

The young man is compared to how an animal is unaware of the danger it is in.

slaughter

This refers to killing an animal in order to eat its meat.

like a fool is punished with shackles

"like a deer walks into a trap.". The Hebrew for this sentence is not not clear.

Proverbs 7:23

like a bird rushing into a snare

The young man is compared to the way an animal is unaware of the danger he is in.

until an arrow pierces through his liver

"until a hunter shoots it in its most important part"

liver

Here this organ represents a very important part of the deer's body.

it would cost him his life

"it would kill him" or "he would die because of it"

Proverbs 7:24

Now

This is to focus their attention on the conclusion of this lesson.

Proverbs 7:25

May your heart not turn aside onto her paths

"Make your heart stay far away from the ways of the adulterous woman". This represents the person's behavior.

do not be led astray onto her paths

"do not leave the right path in order to go on her paths".

This strengthens the first warning.

Proverbs 7:26

She has caused many people to fall down pierced

"She has caused many people to fall dead"

Proverbs 7:27

Her house is on the paths to Sheol ... they go down

Here "paths" represents the kinds of behavior that foolish people participate in. Sheol was the name for the world of the dead.

on the paths to Sheol ... down to the dark bedrooms of death

These two phrases are repeated to emphasize that the woman's victims will be destroyed.

the dark bedrooms of death

This pictures the dead as sleeping in many different rooms in Sheol.

Chapter 8

Proverbs 8:1

General Information:

Chapter 8 continues a collection of proverbs that ends in chapter nine. These chapters operate more as a unit than many of the following chapters in this book. In this chapter wisdom is spoken of as a woman who teaches people how

to be wise.

Does not Wisdom call out?

"Wisdom calls out"

Does not Wisdom call out?

"Is not wisdom like a woman who calls out?" or "Does not a woman named Wisdom call out?". Here wisdom is

imagined as a woman. If your language does not allow this kind of idea, please use these other possible translations.

Does not Understanding raise her voice?

Here "Understanding" means the same as "Wisdom."

raise her voice

"speak"

Proverbs 8:3

the gates at the entrance into the city

In ancient times, cities usually had outer walls with gates in them.

she cries out

This continues to refer to Wisdom, personified as a woman.

Proverbs 8:4

General Information:

Wisdom speaks to the people in verses 4-36.

my voice is for the sons of mankind

"my words are for the sons of mankind". The addressee of this chapter is broader than "my son," but is personal like the previous chapters' use of "my son." In this case, Wisdom is calling out for all to come and learn of her, in contrast to the adulteress mentioned in chapters 5-7.

the sons of mankind

"all people"

Proverbs 8:5

naive

inexperienced or immature

learn wisdom

"learn how a wise person acts" or "learn what it means to be wise"

you must get an understanding mind

"you must begin to understand things with your mind"

Proverbs 8:6

when my lips open

"when I open my mouth to speak"

upright

proper or just

Proverbs 8:7

my mouth speaks

"I speak"

what is trustworthy

"what people should believe"

wickedness is an abomination to my lips

"saying wicked things would be an abomination to me". See how you translated "abomination" in Proverbs 3:32.

wickedness

This represents wicked speech.

Proverbs 8:8

the words of my mouth

"The things I teach"

nothing twisted

"nothing false"

Proverbs 8:9

straight

honest and clear

my words are upright for those who find knowledge

"those who know what is right and what is wrong consider what I teach to be right"

upright

true and honest

Proverbs 8:10

Acquire my instruction rather than silver

"You should try much harder to understand my instructions than to get silver"

choicest gold

"the best gold you could ever find"

Proverbs 8:11

For Wisdom is better than jewels; no desirable thing is equal to her

"For I, Wisdom, am better than jewels; no desirable thing is equal to me"

desirable thing

treasuries

Proverbs 8:12

I, Wisdom, live with Prudence

Prudence is also represented as a person.

Prudence

caution or good judgment

I possess knowledge and discretion

"I am knowledgeable and discreet" or "I know many things, and I am careful"

discretion

being careful about what we say and do; being cautious not to cause hurt or harm to others

Proverbs 8:13

perverted speech

"wicked talk"

perverted

turned from what is right

Proverbs 8:14

good advice

"wise suggestions"

advice

counsel that is given to help someone

sound

good, reliable

I am insight

"I have insight"

Proverbs 8:16

nobles, and all who judge with justice

"and by me nobles and all who judge with justice also rule"

nobles

noblemen, leading members of important families in the nation

Proverbs 8:17

love

This refers to brotherly love or love for a friend or family member and is a natural human love.

diligently

with careful and continued effort

Proverbs 8:18

With me are riches and honor

"I have riches and honor"

lasting wealth and righteousness

"therefore, I will give lasting wealth and righteousness to those who find me"

righteousness

"the ability to live in a right way"

Proverbs 8:19

My fruit

what wisdom produces or causes

my produce

the benefit or gain that wisdom causes

Proverbs 8:20

I walk in the path of righteousness

"I live right" or "I do what is right"

in the midst of the paths of justice

"I do what is perfectly just" or "I only do what is just"

Proverbs 8:21

treasuries

Wisdom is spoken of as a woman who fills the storehouses of her followers with valuable things.

Proverbs 8:22

the first of his deeds long ago

"creating me was one of the first things he did long ago"

Proverbs 8:23

In ages long ago

"Very long ago"

ages

The word "age" refers to a general, extended period of time.

from the beginnings of the earth

"from when God created the earth"

Proverbs 8:25

Before the mountains were settled

"Before God made the foundations of the mountains and put them into their proper places"

Proverbs 8:26

I was born

This is wisdom speaking about herself.

was born

"I was alive"

Proverbs 8:27

established

"created" or "made"

when he drew a circle on the surface of the deep

"when he marked on the ocean's surface how far a person at sea can see in every direction"

the deep

"the ocean"

Proverbs 8:28

established

brought into permanent being

when the springs in the deep became fixed

"when God fixed the springs in the deep"

the springs in the deep

The ancient Hebrews thought that the ocean got its water from springs at the bottom of the sea.

Proverbs 8:29

when he made his limit for the sea

"when he created the shorelines for the oceans.

when there was set the limit for the foundations of the dry land

The Hebrew word for "earth" also often means "land."

when there was set the limit for the foundations of the dry land

"when God set the limit for the foundations of the earth"

Proverbs 8:30

I was beside him

This is still wisdom speaking. Wisdom now says she was right next to Yahweh, implying that she was his assistant in creating the world.

skilled craftsman

This is a person who has trained for years to make useful things very well, like furniture or houses.

I was his delight

"he was happy because of me"

day after day

"continually" or "the whole time"

Proverbs 8:31

his whole world

"the whole world he created" or "everything he created"

the sons of mankind

"the people he brought into existence"

Proverbs 8:32

Now

This is to focus the attention of the children to the conclusion of this lesson.

listen to me

This is still wisdom talking about herself.

those who keep my ways

"those who do what I teach" or "the people who follow my example"

Proverbs 8:33

do not neglect

"be sure to pay attention to" or "be sure to follow"

Proverbs 8:34

watching every day at my doors, waiting beside the posts of my doors

A wise person waits outside wisdom's home in the morning in order to serve her, or a wise person waits outside

wisdom's house for her to come and teach him.

Proverbs 8:36

he who fails

"he who fails to find me"

his own life

Here "life" represents the person's self.

Chapter 9

Proverbs 9:1

General Information:

These verses begin a parable in which wisdom is imagined to be a woman who is giving good advice to people. The addressee of chapters 8 and 9 is broader than "my son," but is personal like the previous chapters' use of "my son." In this case, Wisdom is calling out for all to come and learn of her.

Wisdom has built

The writer speaks about wisdom as if it were a woman who

has built her own house.

Proverbs 9:2

She has slaughtered her animals

"She has killed the animals for meat at dinner"

mixed her wine

"prepared her wine by mixing it with water". In ancient Israel, people often mixed wine with water.

she has set her table

"she has prepared her table"

Proverbs 9:3

General Information:

These verses begin to give the message of Wisdom, who is personified as a woman.

She has sent out her maids

These maids went out and invited people to come to the feast that Wisdom had prepared.

her maids

Young women or girls who are in the service of a respectable, adult woman, such as Wisdom.

she calls out

"she loudly recites her invitation"

the highest points of the city

The invitation is shouted from the highest points so that it will be heard by all the people.

Proverbs 9:4

Who is naive? Let ... the one lacking good sense

"Anyone who is naive, let ... anyone lacking good sense"

is naive

"is inexperienced or immature"

turn aside here

"leave his path and come into my house"

Proverbs 9:5

Come ... eat ... drink

All of these commands are plural; Wisdom is addressing many people at the same time.

the wine I have mixed

"prepared her wine by mixing it with water"

Proverbs 9:6

Leave ... live ... walk

All of these commands are plural; Wisdom is addressing many people at the same time.

Leave your naive actions

"Stop your naive behavior"

naive actions

"inexperienced, immature actions"

the path of understanding

"the manner of living that a wise person has"

Proverbs 9:7

Whoever disciplines a mocker receives dishonor

"A mocker will dishonor anyone who disciplines him" or

"Whoever disciplines a mocker can expect the mocker to insult him"

a mocker

"someone who says insulting things about other people"

whoever rebukes a wicked person receives abuse

"a wicked person will abuse whoever rebukes him"

whoever rebukes

"whoever corrects"

Proverbs 9:8

Do not reprove

"Do not correct"

Proverbs 9:9

Give to a wise person, and he ... teach a righteous person, and he

"If you give to a wise person, he ... if you teach a righteous person, he"

Give to a wise person ... teach a righteous person

These two phrases basically say the same thing.

Give to a wise person

This refers to giving instruction to a wise person.

Proverbs 9:10

The fear of Yahweh

See how you translated this phrase in Proverbs 1:7.

Proverbs 9:11

through me your days will be multiplied

"I will multiply your days" or "I will cause you to live many more days"

through me

Wisdom, personified as a woman, continues to speak here.

your days will be multiplied, and years of life will be added to you

These two phrases emphasize the great benefits wisdom has.

years of life will be added to you

"I will add years of life to you" or "I will enable you to live longer"

Proverbs 9:12

If you are wise ... and if you mock

These two statements seem to mean that wise people gain advantages for themselves because of their wisdom, and mockers suffer because of their behavior.

you will carry it

The consequence of one's bad behavior is referred to, as a heavy load that one had to carry on his back.

Proverbs 9:13

General Information:

These verses begin to describe foolishness, which is also personified as a woman.

The woman of foolishness

"The woman of foolishness". If your language allows wisdom to be personified, it may also allow foolishness to be personified.

she is untaught and knows nothing

"she does not know anything at all"

she is untaught

"she has not learned from experience" or "she is young and naive"

Proverbs 9:15

walking straight on their way

"thinking only of their own affairs" or "minding their own business."

Proverbs 9:16

is naive

"is inexperienced or immature"

turn aside here

"leave his path and come here"

she says

This is the foolish woman who was introduced in Proverbs 9:13.

those who have no sense

"those who do not have wisdom" or "those who are not wise"

Proverbs 9:17

Stolen waters are sweet, and bread of secrecy is delicious

"You can enjoy me just as you enjoy water that you have stolen or bread that is secret"

Proverbs 9:18

that the dead are there

"that the men who have gone to her are now dead"

in the depths of Sheol

"Sheol" refers to the world of the dead.

Chapter 10

Proverbs 10:1

General Information:

There are individual proverbs that run along common themes, often using contrasting elements: wise/foolish, money, lazy/diligent, truth telling, and wicked/righteous.

The proverbs of Solomon

Chapter 10 starts a new section of the book, which is attributed to Solomon and is filled mainly with short, individual proverbs.

Proverbs 10:2

accumulated

acquired over time

Proverbs 10:3

Yahweh does not let the soul of the righteous person go hungry

"Yahweh makes sure those who do what is right have food to eat"

Proverbs 10:4

A lazy hand

"A person unwilling to work"

hand of the diligent

"person who works hard"

Proverbs 10:6

are upon the head

"are given to"

mouth of the wicked

"words the wicked speak"

covers up

hides the truth

Proverbs 10:7

name

"memory"

Proverbs 10:8

come to ruin

"be destroyed" or "be made useless"

Proverbs 10:9

crooked

not straight; deformed; dishonest; deceitful

Proverbs 10:10

He who winks the eye

"He who makes a signal with a gesture". This represents a secretive sign for being cruel to someone else.

will come to ruin

will lose all the good things he now has

Proverbs 10:11

The mouth of the righteous

"The speech of a righteous person"

is a water spring of life

This person's speech is spoken of as if it preserved living animals or people, as a water spring would do.

the mouth of the wicked covers up violence

The wicked person appears to say harmless things, but plans violent things against other people.

the mouth of the wicked

"the speech of a wicked person"

Proverbs 10:12

Hatred stirs up conflicts

"Anyone who hates others stirs up conflict"

stirs up conflicts

"starts fights"

love covers over all transgressions

"Anyone who loves others forgives all wrongs"

Proverbs 10:13

on the lips of a discerning person

"in what a sensible person says"

a rod is for the back

"a person who has no sense needs forceful punishment"

Proverbs 10:14

the mouth of a fool

"the words from a foolish person"

Proverbs 10:15

his fortified city

"his safety"

their destruction

"what destroys them"

Proverbs 10:16

The wage ... the income

The money a worker earns and represents the results of either doing what is right or doing what is wrong.

income

"what comes in" when a person sells his labor or something

he has produced

Proverbs 10:17

There is a path to life for the one who follows discipline

"The person who obeys wise instruction will have a long and happy life"

but the one who rejects correction is led astray

"but the one who does not obey wise instruction will not have a good life"

Proverbs 10:18

has lying lips

"tells lies"

Proverbs 10:19

transgression is not lacking

"there is much sin"

Proverbs 10:20

The tongue of the righteous person

"Whatever a righteous person says"

is pure silver

"is extremely valuable"

Proverbs 10:21

The lips of the righteous

"The sayings of a righteous man"

nourish

cause them to develop or grow stronger

Proverbs 10:23

Wickedness is a game a fool plays

"Fools find pleasure in wickedness"

Proverbs 10:24

overtake

overcome someone

Proverbs 10:25

The wicked are like the storm

Just as storm comes and sweeps everything away so wicked people will disappear.

is a foundation that lasts forever

"is a start for something that lasts forever"

Proverbs 10:26

Like vinegar on the teeth and smoke in the eyes, so is the lazy person to those who send him

"A lazy person will make those who send him wish they had not"

vinegar

a sour liquid used to flavor or preserve foods, too much of which is painful to drink

Proverbs 10:27

the years of the wicked

"the lifetime of the evil person"

Proverbs 10:28

the hope of wicked people

"what wicked people hope to obtain"

Proverbs 10:30

will never be overthrown

"will be secure"

Proverbs 10:31

Out of the mouth of the righteous person

"From the righteous man's words"

the perverse tongue will be cut out

"God will shut the mouths of people who say what is false"

Proverbs 10:32

lips of the righteous person know what gains favor

"righteous person knows how to speak in a way that gains favor"

gains favor

"makes people think well of them"

mouth of the wicked

"the words of the wicked"

Chapter 11

Proverbs 11:1

General Information:

Chapter 11 continues the section of the book which is attributed to Solomon and is filled mainly with individual proverbs. There are individual proverbs that run along common themes, often using contrasting elements: wise/foolish, money, lazy/diligent, truth telling, wicked/righteous, sluggard, pride/humility, integrity/crookedness.

False scales are an abomination to Yahweh

"Yahweh hates it when people deceive their neighbors".

"Scales" represent measuring accurately in negotiating. See how you translated "abomination" in Proverbs 3:32.

but he delights in a precise weight

"but he is happy when people are honest"

Proverbs 11:3

the upright

"upright people" or "honest people"

the treacherous

"treacherous people"

Proverbs 11:4

Wealth is worthless on the day of wrath

"A person's wealth will do him no good when God comes to judge"

Proverbs 11:5

makes his way straight

"has clear direction"

the wicked

"those who are wicked"

Proverbs 11:6

the treacherous

"those who are treacherous"

the treacherous are trapped by their cravings

"those who do evil are captured by their passions"

treacherous

ready to betray trust; traitorous; deceptive

Proverbs 11:7

the hope that was in his strength

"the confidence he has in his own power"

comes to nothing

"disappears"

Proverbs 11:8

The righteous person is delivered from trouble

"God delivers from trouble the person who does what is right"

it comes

"trouble comes"

Proverbs 11:9

With his mouth the godless

"The words of the godless"

Proverbs 11:11

Through the blessings of the upright

Possible meanings are: The upright do good things that cause the people in the city to be prosperous or God blesses the people of the city because of the actions of the upright.

the city is exalted

"God exalts the people of the city" or "God makes the people in the city prosperous"

by the mouth of the wicked

"the words of evil people"

Proverbs 11:13

the trustworthy in spirit

"a trustworthy person"

keeps a matter covered

"does not tell" or "does not speak about the matter"

Proverbs 11:15

one who hates giving

"one who refuses to give"

Proverbs 11:16

violent people

people without pity or compassion; cruel people

grasp for wealth

"are greedy for wealth"

Proverbs 11:17

one who

"a person who"

Proverbs 11:18

sows what is right

"spreads out what is right"

reaps the wages of truth

"will surely be rewarded"

Proverbs 11:19

the one who

"the person who"

pursues evil

"chases after evil" or "seeks to do evil"

Proverbs 11:20

Those whose hearts are perverse are an abomination to Yahweh

"Yahweh strongly hates those whose hearts are perverse."

whose hearts are perverse

"who have wicked thoughts"

Proverbs 11:21

will not go unpunished

"will certainly be punished"

Proverbs 11:22

Like a gold ring ... without discretion

A beautiful woman without discretion is compared to a useless and unsuitable golden ring in a pig's nose.

without discretion

"without common sense" or "who is foolish"

Proverbs 11:24

There is one who scatters—he will accumulate even more

"Some people give freely to others and yet become more wealthy"

one who scatters

"one who scatters much seed" or "one who is generous"

will accumulate even more

"will gain even more"

withholds what is just

"what he should give" or "wrongly refuses to give."

Proverbs 11:25

will prosper

"will gain more"

the one who

"the generous person who" or "anyone who"

Proverbs 11:26

the man who refuses to sell

This describes the person who hoards his wealth instead of helping those in need.

good gifts crown the head of him who sells it

"good gifts are given as a crown of honor to him who sells it" or "the person who sells it is honored with many blessings"

Proverbs 11:27

The one who diligently seeks

the one who seeks with careful and continued effort

Proverbs 11:28

will fall

"will be destroyed" or "awaits a bad future"

like the leaf, righteous people will flourish

"righteous people will prosper in the same way a healthy green leaf grows"

righteous people will flourish

This means that righteous people will thrive or prosper.

Proverbs 11:29

inherit the wind

"inherit nothing"

Proverbs 11:30

The fruit of the righteous is a tree of life

"Those who do right will bring life to themselves and others"

tree of life

See how you translated this in Proverbs 3:18.

but violence takes away lives

"but the one who kills people is violent." or "and the one

who wins souls is wise," that is, a wise person will convince other people to do what is right.

Proverbs 11:31

The righteous person is rewarded on earth

"God rewards the righteous person on earth"

righteous person is rewarded on earth

"person who is righteous on earth is rewarded."

is rewarded ... on earth

"is rewarded ... in this life"

how much more

"even more so"

Chapter 12

Proverbs 12:1

General Information:

Chapter 12 continues the section of the book (Chapter 10-22) which is attributed to Solomon and is filled mainly with short, individual proverbs. Verses 1-15 contrast wisdom and foolishness. There are individual proverbs that run along common themes, often using contrasting elements: wise/foolish, money, lazy/diligent, truth telling, wicked/righteous, sluggard, pride/humility and integrity/crookedness.

Whoever

"Any person who"

the one who hates correction

"the person who does not want to be told what to do"

is stupid

"is foolish" or "is unwise"

Proverbs 12:3

A person cannot be established by wickedness

"No one can become safe and secure by doing what is

wicked"

cannot be uprooted

"are as stable as a tree with deep roots"

Proverbs 12:4

A worthy wife is her husband's crown

"A good wife is a sign of great honor for her husband"

she who brings shame is like a disease that rots his bones

"a wife's shameful acts destroy her husband's influence and happiness"

Proverbs 12:5

the righteous

"righteous people"

Proverbs 12:6

The words of wicked people are an ambush waiting for bloodshed

"The deceitful things wicked people say are like a person waiting to murder someone by surprise"

the words of the upright keep them safe

"advice from the upright keeps people safe"

the upright

"upright persons" or "righteous persons" or "honest persons"
Proverbs 12:7
Wicked people are overthrown
"People will overthrow the wicked people" or "People will remove the wicked people from power"
house
"family" or "descendants"
Proverbs 12:8
A man is praised for prudent lips
"People will praise a man with prudent lips"
for prudent lips
"because he is prudent" or "because he speaks prudently."
the perverse heart is despised
"people will despise the one who always thinks evil thoughts" or "people will despise the one who takes good things and twists them into bad"
Proverbs 12:9
the person of low position
"the person whom others despise"
the one who honors himself
"the one who boasts about himself"
Proverbs 12:10
is cruel
"causes suffering"
Proverbs 12:11
worthless projects
"worthless plans" or "worthless tasks"
Proverbs 12:12
the plunder of the wicked
"what wicked people steal." The writer is not referring to evil people stealing from other wicked people.
the righteous root endures
"the righteous person endures" or "righteous people endure"
Proverbs 12:13
An evil person is trapped by the transgression of his lips
"The wicked things an evil person says will trap him"
Proverbs 12:14
just as the work of his hands rewards him
"just as the good work he does rewards him"
Proverbs 12:15
in his own eyes
"in his own opinion"
advice
wise suggestions
Proverbs 12:16
is prudent

Chapter 13

Proverbs 13:1

A wise son hears
"A wise son obeys". Chapter 13 continues the section which is attributed to Solomon and is filled mainly with short, individual proverbs. There are individual proverbs that run along common themes, often including contrasting elements: wise/foolish, money, lazy/diligent, truth telling, wicked/righteous, sluggard, pride/humility, integrity/crookedness.

"is wise" or "has good sense."
Proverbs 12:18
The words of one who speaks rashly are like the thrusts of a sword
"What a person says without thinking can hurt as much as if he stabbed with a sword"
the tongue of the wise
"what wise people say"
brings healing
"comforts and heals"
Proverbs 12:19
Truthful lips last forever
"A truthful person endures forever"
a lying tongue is only for a moment
"the one who lies lasts only for a moment"
Proverbs 12:20
advisors
those who give recommendations as a guide to action; counselors
Proverbs 12:21
No ill comes
"Good things come"
Proverbs 12:22
Lying lips are an abomination to Yahweh
"Yahweh strongly hates lying lips." See how you translated "abomination" in Proverbs 3:32.
Lying lips
"People who tell lies"
Proverbs 12:23
conceals his knowledge
"does not tell everything he knows"
Proverbs 12:24
The hand of the diligent
"Diligent people"
will be put to forced labor
"will become a slave"
Proverbs 12:25
Anxiety
uneasy feeling of fear or dread, worry
weighs him down
"causes him to become sad or depressed"
but a good word makes him glad
"but when others speak kindly to him, he is cheerful again"
Proverbs 12:27
would not roast their own game
"Game" refers to animals caught and killed while hunting, and "roast" is a way of cooking food.
precious wealth
"valuable treasure"

will not listen to rebuke

"will not learn from rebuke" or "will not obey, despite rebuke"

Proverbs 13:2

From the fruit of his mouth

"From the words of his mouth" or "From what he says"

the appetite

the desire or liking for something

the treacherous

"the treacherous person"
 Proverbs 13:3
 his mouth
 "what he says"
 opens wide his lips
 "speaks a lot" or "talks too much"
 Proverbs 13:4
 craves but gets nothing
 "strongly desires but gets nothing"
 the appetite of the diligent person will be richly satisfied
 "the diligent person will have a richly satisfied life"
 the diligent person
 this refers to any person who works with careful and continued effort
 Proverbs 13:5
 repugnant
 causing a strong feeling of disgust
 Proverbs 13:6
 Righteousness protects those
 "A way of life approved by Yahweh protects".
 "Righteousness" represents a way of life approved by Yahweh.
 who are faultless in their path
 "who are faultless in their way of living" or "who live lives of integrity"
 wickedness ruins those who commit sin
 "wickedness ruins sinners' lives" or "sinners ruin their lives by committing wickedness"
 Proverbs 13:7
 who enriches himself
 "who makes himself rich"
 Proverbs 13:8
 does not hear a threat
 "does not listen to rebuke"
 Proverbs 13:9
 The light of righteous people rejoices
 "The life of a righteous person is like a light that causes people to rejoice"
 the lamp of wicked people will be put out
 "the lives of wicked people are like a lamp whose fire will be stopped"
 Proverbs 13:10
 Pride only breeds conflict
 "Pride always causes conflict"
 listen to
 "heed" or "follow"
 good advice
 suggestions that are helpful and profitable
 Proverbs 13:11
 Wealth dwindles away
 "Wealth decreases" or "Wealth slowly disappears"
 working with his hand
 "working with physical strength"
 make his money grow
 "make his money increase"
 Proverbs 13:12
 When hope is postponed
 "When a person hopes for something but does not receive it for a very long time"

it breaks the heart
 "it causes intense sadness"
 a longing fulfilled is a tree of life
 "a longing fulfilled is like a tree of life"
 tree of life
 "a tree that gives life" or "a tree whose fruit sustains life."
 See Proverbs 3:18.
 Proverbs 13:13
 he who respects the commandment will be rewarded
 "they will reward the one who respects the command"
 Proverbs 13:14
 fountain of life
 "a bountiful source of life"
 snares of death
 "traps that lead to death"
 Proverbs 13:15
 but the way of the treacherous is disaster
 "but the behavior of the treacherous will cause their own destruction"
 the treacherous
 "the treacherous person"
 Proverbs 13:16
 a fool parades his folly
 "a fool displays his foolishness to everyone"
 Proverbs 13:17
 falls into trouble
 "is unreliable" or "does something evil"
 a faithful envoy
 "a faithful messenger" or "a faithful ambassador"
 brings healing
 "brings reconciliation"
 Proverbs 13:18
 learns from correction
 "learns when someone corrects him"
 Proverbs 13:19
 is sweet
 "is a delight" or "brings joy"
 the appetite
 the desire or liking for something
 turning away from evil is an abomination to fools
 "fools strongly hate to turn away from evil." See how you translated "abomination" in Proverbs 3:32.
 Proverbs 13:20
 will suffer harm
 "will experience harm" or "will be ruined"
 Proverbs 13:21
 Disaster runs after sinners
 "Sinners have trouble wherever they go"
 righteous people are rewarded with good
 "God rewards righteous people with good"
 Proverbs 13:22
 his grandchildren
 "the children of his children" or "his descendants"
 a sinner's wealth is stored up for the righteous person
 "the one who does right will receive the wealth that a sinner has stored up"
 Proverbs 13:23
 An unplowed field
 "An empty field not ready for planting"

but it is swept away by injustice
"but injustice takes away that food" or "but unjust people
take the food away"
Proverbs 13:24
is careful to instruct him
"makes sure to instruct him"

Chapter 14

Proverbs 14:1
builds her house
"builds up her house" or "makes her house better". Chapter
14 continues the section of the book which is attributed to
Solomon and is filled mainly with short, individual
proverbs.
house
this may refer to the building she lives in or this may refer
to her family.
with her own hands
"by herself" or "by the way she behaves"
Proverbs 14:2
The one who ... the one who
"The person who ... the person who"
walks uprightly
"conducts his life in a just and honest way"
despises him
"grossly disrespects him" or "shows that he hates him"
in his ways despises him
The word "his" refers to the dishonest man and "him" refers
to Yahweh.
Proverbs 14:3
the mouth of ... the lips of
They both refer to what a person says.
a rod for his back
"words that will cause people to punish him"
the wise
"wise men" or "wise people"
will preserve them
"will keep them from harm" or "will keep them safe"
Proverbs 14:4
the feeding trough
A "trough" is a container in which you put food for animals.
an abundant crop
"a good harvest"
from the strength of an ox
"because of the work an ox does"
Proverbs 14:5
breathes out lies
"constantly lies". See Proverbs 6:19.
Proverbs 14:6
and there is none
"and wisdom is not there" or "but he will not find wisdom"
knowledge comes easily to the one who is discerning
"the one who has understanding acquires knowledge
easily"
Proverbs 14:7
on his lips
"from his speech" or "with his comments"
Proverbs 14:8
the prudent

Proverbs 13:25
he satisfies his appetite
"he has satisfied himself" or "he fulfills his desires"
the stomach of the wicked is always hungry
"the wicked person is always hungry for more"

a person who has good judgment or sense
his own way
"his conduct" or "how he lives"
the folly of fools is deception
The foolishness of fools is that they think they are wise,
when they are not.
Proverbs 14:9
when the guilt offering is sacrificed
"at guilt" or "at the guilt offering" The meaning behind this
phrase is that fools do not apologize to God or men for the
things they do wrong.
but among the upright favor is shared
"but the upright enjoy favor together" or "but God's favor is
experienced together among the upright"
the upright
"upright people" or "righteous people" or "honest people"
Proverbs 14:10
its own bitterness
"its own sorrow" or "its own sadness"
no stranger
"those who do not know him"
Proverbs 14:11
the tent
"the household"
flourish
"to do well and last long" or "to be healthy" or "to be very
successful"
Proverbs 14:12
There is a way that seems right to a man
"People think that the way they are living is the right way"
Proverbs 14:13
A heart can laugh
"A person's feelings can show laughter"
be in pain
"experience pain" or "hurt"
Proverbs 14:14
The faithless in heart
"The person who is faithless"
what his ways deserve
"what he deserves, based on how he lived"
what is his
"what belongs to him" or "what he has a right to"
Proverbs 14:15
naive
inexperienced or immature
his steps
"his actions"
Proverbs 14:16
turns away from evil
"avoids doing evil"
confidently dismisses

"boldly ignores"

Proverbs 14:17

is quick to become angry

"becomes angry quickly"

Proverbs 14:18

inherit foolishness

Here "inherit" represents having permanent possession of something. The word "foolishness" represents foolish thinking and foolish actions.

prudent people

"wise people"

are crowned with knowledge

"wear knowledge as a turban". Knowledge is spoken of as if it were a beautiful ornament worn on one's head, such as a turban with jewels.

Proverbs 14:19

bow down

This means to bend over to humbly express respect and submission toward someone.

at the gates of the righteous

"to meet with the righteous person"

Proverbs 14:20

The poor person is hated even by his own companions

"Everyone hates the poor person even his own neighbors"

Proverbs 14:21

The one ... the one

"The person ... the person"

the poor

"poor people"

Proverbs 14:22

Do not those who plot evil go astray?

"Those who plot evil will go astray."

who plot evil

"who make evil plans"

those who plan to do good will receive steadfast love and faithfulness

"God will show those who plan to do what is good that he loves them without ceasing, and he will be faithful to them"

Proverbs 14:23

but when there is only talk

"but when all a person does is talking"

Proverbs 14:24

The crown of wise people

"The reward of wise people"

the folly of fools

See Proverbs 14:8.

Proverbs 14:25

breathes out lies

"constantly lies". See Proverbs 6:19.

Proverbs 14:26

In the fear of Yahweh is strong confidence

"The person who fears Yahweh also knows that he can trust Yahweh"

it will be a refuge for his children

"his children can know that Yahweh will protect them"

Proverbs 14:27

fountain of life

"source of life"

from the snares of death

"from the trap that will kill"

Proverbs 14:28

the great number of his people

"how many people he rules"

the prince is ruined

"the prince has nothing and his kingdom will fall"

Proverbs 14:29

the quick-tempered

a person who is quick to become angry

Proverbs 14:30

A tranquil heart

"A peaceful mindset" or "An attitude that is at peace"

rots the bones

"causes a person to be unhealthy in body and spirit"

Proverbs 14:31

The one who ... the one who

"The person who ... the person who"

the poor ... the needy

"a poor person ... a needy person"

shows favor to

"is kind to" or "helps"

Proverbs 14:32

is brought down by his evil actions

"evil actions push over" or "evil actions destroy"

Proverbs 14:33

Wisdom rests in the heart

"Wisdom is in the attitude"

the discerning

"a discerning person"

she lets herself be known

"she makes sure people know her". The word "she" refers to wisdom.

Proverbs 14:34

is a disgrace

"should cause any people to be ashamed"

Proverbs 14:35

who acts prudently

"who acts wisely" or "who makes sure bad things do not happen"

the one who

"the servant who"

Chapter 15

Proverbs 15:1

A gentle answer turns away wrath

"Answering a person gently will calm that person's wrath"

but a harsh word stirs up anger

"but speaking harshly causes that person to become more angry". Chapter 15 continues the section of the book which is attributed to Solomon and is filled mainly with short,

individual proverbs.

Proverbs 15:2

The tongue of wise people compliments knowledge

"Wise people compliment knowledge when they speak"

compliments knowledge

"makes knowledge attractive" or "uses knowledge correctly."

the mouth of fools pours out folly
 "fools are always speaking folly"
 Proverbs 15:3
 The eyes of Yahweh are everywhere
 "Yahweh sees everything"
 the evil and the good
 "evil people and good people"
 Proverbs 15:4
 A healing tongue is a tree of life
 "Kind words are like a tree that gives life"
 a deceitful tongue crushes the spirit
 "deceitful speech causes a person to despair"
 Proverbs 15:5
 he who learns from correction
 "he who learns when someone corrects him"
 is prudent
 "is wise"
 Proverbs 15:6
 the earnings of the wicked person give
 "the wealth that a wicked person earns gives"
 Proverbs 15:7
 The lips of wise people scatter knowledge about
 "The speech of wise people spreads knowledge"
 not so the hearts of fools
 "fools do not scatter knowledge about" or "fools do not understand knowledge"
 Proverbs 15:8
 The sacrifice of the wicked is an abomination to Yahweh
 "Yahweh strongly hates the sacrifices that wicked people offer." See how you translated "abomination" in Proverbs 3:32.
 the upright
 "the person who lives rightly" or "people who live rightly"
 is his delight
 "pleases him"
 Proverbs 15:9
 The way of wicked people is an abomination to Yahweh
 "Yahweh strongly hates the way that wicked people live"
 the one who pursues what is right
 "the person who strives to live rightly"
 Proverbs 15:10
 anyone who abandons the way
 "anyone who stops living rightly"
 he who hates correction
 "the person who hates it when others correct him"
 Proverbs 15:11
 Sheol and destruction are open before Yahweh
 "Yahweh knows everything about the place where dead people are"
 how much more the hearts of the sons of mankind?
 "so he certainly knows the thoughts of humans."
 Proverbs 15:12
 he will not go to the wise
 "he will not go to the wise to seek their counsel"
 Proverbs 15:13
 A joyful heart makes the face cheerful
 "When a person is joyful, his face is cheerful"
 by an injured heart the spirit is broken
 "an injured heart makes a person become discouraged"

Proverbs 15:14
 The heart of the discerning
 "The mind of the discerning person"
 the mouth of fools feeds on folly
 "foolish people desire folly as if it were the food that they eat"
 Proverbs 15:15
 All the days of the afflicted are miserable
 "Oppressed people are miserable all of their days"
 a cheerful heart has an unending feast
 "the cheerful person enjoys life, as if he were celebrating an unending feast"
 an unending feast
 "a feast that never ends"
 Proverbs 15:16
 with tumult
 "with confusion and disorder"
 Proverbs 15:17
 a meal with vegetables
 "a small meal" or "very little food"
 where there is love
 "where people love one another"
 a fatted calf served with hatred
 "a luxurious meal that someone serves with hatred"
 with hatred
 "where people hate one another"
 Proverbs 15:18
 stirs up strife
 "causes people to argue" or "makes people want to fight"
 Proverbs 15:19
 The path of the lazy person ... the path of the upright
 "The life of the lazy person ... the life of the upright"
 The path of the lazy person is like a place with a hedge of thorns
 "Life for the lazy person is like walking through a hedge of thorns"
 the path of the upright is a built-up highway
 The writer speaks of upright people as if they were walking on a smooth road that is wide, flat, smooth, and free of obstacles.
 the upright
 "upright people" or "righteous people" or "honest people"
 Proverbs 15:21
 the one who has understanding walks a straight path
 "the person who has understanding does what is right"
 Proverbs 15:22
 Plans go wrong
 "Plans fail"
 where there is no advice
 "when there is no one to give advice"
 advisors
 people who give recommendations as a guide to action
 they succeed
 "plans succeed"
 Proverbs 15:23
 a pertinent reply
 "a fitting reply" or "an appropriate answer"
 how good is a timely word
 "a word that a person speaks at the right time is very good"
 Proverbs 15:24

The path of life leads upward ... from Sheol beneath
This refers to a path that goes upward towards life or that leads down to the place of the dead.
Proverbs 15:25
house
This refers to the person's household, property, and wealth.
Proverbs 15:26
The thoughts of the wicked are an abomination to Yahweh
"Yahweh strongly hates the thoughts of wicked people,"
pleasant words are pure
"kind words are pure"
Proverbs 15:28
The heart of the righteous person ponders before it answers
"The person who does right ponders what to say before he answers"
the mouth of wicked people pours out all its evil
"wicked people are always saying evil things"
the mouth of wicked people pours out all its evil
"the mouth of the wicked person pours out all its evil" or
"the mouths of wicked people pour out all their evil"
Proverbs 15:29
Yahweh is far away from wicked people
"Yahweh does not listen to wicked people" or "Yahweh does not answer wicked people"

Chapter 16

Proverbs 16:1

The plans of the heart belong to a person
"A person makes plans in his mind"
the answer from his tongue comes from Yahweh
Yahweh speaks his answer to a person's plans, meaning that Yahweh determines the outcome of that person's plans or Yahweh enables a person to speak about the plans that are made.
the answer from his tongue
"the answer that he speaks"
Proverbs 16:2
All of a person's ways are pure in his own eyes
"A person thinks that everything he does is pure"
Yahweh weighs the spirits
"Yahweh judges the person's motives"
Proverbs 16:4
even the wicked for the day of trouble
"he has made even the wicked for the day of trouble"
Proverbs 16:5
Every exalted heart is an abomination to Yahweh
"Yahweh strongly hates every exalted heart." See how you translated "abomination" in Proverbs 3:32.
Every exalted heart
"everyone who is arrogant" or "every arrogant person"
they will not go unpunished
"Yahweh will certainly punish them"
Proverbs 16:6
By steadfast love and faithfulness iniquity is atoned for
"Because Yahweh loves his people without ceasing and is faithful to them, he forgives their sins" or "Yahweh will forgive the sins of those who love him without ceasing and are faithful to him"
people turn away from evil

Proverbs 15:30

The light of the eyes
"A cheerful expression"
brings joy to the heart
"causes a person to be joyful"
good news is health to the body
"receiving good news makes a person feel good"
Proverbs 15:31
The ear that listens ... will dwell
"The person who listens ... will dwell"
will dwell among
"will always be welcome to be with"
Proverbs 15:32
listens to correction
"listens when others correct him"
Proverbs 15:33
The fear of Yahweh instructs in wisdom
"When a person fears Yahweh, he will learn to be wise"
The fear of Yahweh
See how you translated this phrase in Proverbs 1:7.
humility comes before honor
A person must first learn humility before Yahweh will honor him.

"people stop doing evil things"

Proverbs 16:7

he makes
"Yahweh makes"
Proverbs 16:8
a large income
"earning a lot of money"
with injustice
"with wrongdoing"
Proverbs 16:9
In his heart a person plans out his way
"A person plans in his mind what he will do"

Yahweh directs his steps

The writer speaks as if Yahweh were telling that person where to walk.

Proverbs 16:10

Insightful decisions are on the lips of a king
"What a king says are insightful decisions". Some of these proverbs mention a king, which is intended to apply to all rulers. Chapter 16 continues the section which is attributed to Solomon and is filled mainly with short, individual proverbs, often including contrasting elements: wise/foolish, money, lazy/diligent, truth telling, wicked/righteous, sluggard, pride/humility, integrity/crookedness
his mouth should not betray justice
"he should not speak deceitfully when he judges"

Proverbs 16:11

Honest scales come from Yahweh
Yahweh requires justice and fairness when doing business. Dishonest people used heavier or lighter weights in their scales in order to gain more when buying or selling.
all the weights in the bag are his work
Merchants carried their weights in bags. Possible meanings

are: Yahweh has determined how much every weight must weigh or Yahweh is concerned with every weight that a merchant uses.

Proverbs 16:12

Doing evil is an abomination to kings

Kings hate evil deeds that their subjects commit or Yahweh hates kings who commit evil deeds.

for a throne is established by doing what is right

"for the king establishes his reign by doing what is right"

Proverbs 16:13

Righteous lips

"A person who speaks the truth"

Proverbs 16:14

A king's wrath is a messenger of death

"An angry king can put people to death"

Proverbs 16:15

In the light of a king's face is life

"When the king is cheerful, people live". Verse 15 contrasts with verse 14.

his favor is like a cloud that brings a spring rain

The writer compares the king showing favor towards someone with a cloud that brings rain to make crops grow. Both promise blessing to those who receive them.

Proverbs 16:16

How much better it is to get wisdom than gold

"It is much better to get wisdom than to get gold"

To get understanding should be chosen more than silver

"A person should choose to get understanding more than to get silver"

Proverbs 16:17

The highway of the upright

"The righteous way that upright people live"

turns away from evil

"keeps them from doing evil"

the one who guards his way preserves his life

"the one who does not allow evil people to lead him to sin will live a long time"

Proverbs 16:18

a haughty spirit

"an arrogant attitude"

a downfall

"ruin" or "failure"

Proverbs 16:19

to be of humble spirit

"to have a humble spirit" or "to be a humble person"

plunder

goods taken in battle

Proverbs 16:20

what they are taught

"what someone has taught them" or "what they have learned"

Proverbs 16:21

The one who is wise in heart is called discerning

"People will call the one who is wise in heart discerning" or

"The one who is wise in heart will have a reputation of being a discerning person"

The one who is wise in heart

"The one who is wise" or "The one who is wise in his thinking"

sweetness of speech

"kind speech" or "pleasant speech"

Proverbs 16:22

Understanding is a fountain of life

"Understanding is like a fountain flowing with life-giving water"

Proverbs 16:23

The heart of a wise person gives

"The thoughts of a wise person gives"

gives insight to his mouth

"makes his speech wise"

to his lips

"to what he says"

Proverbs 16:24

sweet to the soul

"sweet enough to make a person happy" or "sweet to a person's taste"

healing to the bones

"healing to the body"

Proverbs 16:25

There is a way that seems right to a man

"A person thinks that the way he is living is right"

but its end is the way to death

This "way" is the road that leads to death.

Proverbs 16:26

The laborer's appetite works for him

"The laborer works to satisfy his appetite"

his hunger urges him on

"he keeps on working because he is hungry"

Proverbs 16:27

A worthless person digs up mischief

"A useless person looks for mischief as if he were digging for something in the ground"

mischief

trouble

his speech is like a scorching fire

"he hurts people with his words, like a fire scorches the things it touches"

Proverbs 16:28

a gossip

a person who gossips or spreads rumors

Proverbs 16:29

A man of violence lies to his neighbor

"A violent man entices his neighbor"

leads him down a path that is not good

"gets him to do things that are not good"

a path that is not good

"a very bad path" or "a terrible path"

Proverbs 16:30

The one who winks the eye ... those who purse the lips

Both of these are facial gestures which people might use to signal their plans to others. See how you translated "winks the eye" in Proverbs 10:10.

will bring evil to pass

"will do evil things"

Proverbs 16:31

Gray hair is a crown of glory

"A person who has lived long enough to have gray hair is like one who wears a glorious crown on his head"

it is gained
"a person gains it"
Proverbs 16:32
one who rules his spirit
"one who controls his temper"
Proverbs 16:33

Chapter 17

Proverbs 17:1
to have quiet
"to have peace". Chapter 17 continues the section which is attributed to Solomon and is filled mainly with short, individual proverbs.
than a house full of feasting with strife
"than to have a house full of feasting with strife" or "than to be in a house full of feasting where there is strife"
Proverbs 17:3
The crucible is for silver and the furnace is for gold
"The crucible is used to refine silver and the furnace is used to refine gold"
crucible
a pot in which metals are melted at a very high temperature
Yahweh tests hearts
"Yahweh tests people's hearts" or "Yahweh refines people's hearts"
Proverbs 17:4
wicked lips
"a wicked person" or "wicked talk"
gives ear
"listens."
destructive tongue
"a destructive person" or "destructive talk"
Proverbs 17:5
the poor
"those who are poor"
his Maker
"the one who made him". This name refers to Yahweh.
at misfortune
"at others' misfortune" or "at other peoples' troubles"
will not go unpunished
"will certainly be punished"
Proverbs 17:6
are the crown of
"bring honor and respect to"
the aged
"those who are older" or "older people"
Proverbs 17:7
Eloquent speech
"Fine speech" or "Excellent speech"
much less are lying lips suitable for a prince
"even more it is not suitable for a prince to lie"
Proverbs 17:8
A bribe is like a magic stone to the one who gives it
"A bribe works like a magical stone for the one who gives it" or "A bribe works like magic for the one who is giving the bribe"
wherever he turns
"in whatever he does" or "in everything he tries to do by

The lots are cast into the lap
"A person throws the lots into his lap"
the decision is from Yahweh
Yahweh decides how the lots will land or it is not the lots, but Yahweh determines what will happen.

giving bribes"
Proverbs 17:9
an offense
an action or word that has hurt him
who repeats a matter
"who repeats a past offense"
alienates close friends
"causes people to stop being close friends" or "causes close friends to stop liking each other"
Proverbs 17:10
A rebuke goes deeper into a person ... than a hundred blows go into a fool
"A rebuke has more effect on a person ... than a hundred blows have on a fool"
a person who has understanding
"a person who has good judgment" or "a person who understands"
a hundred blows go into a fool
"beating a fool a hundred times makes him change his ways"
Proverbs 17:11
seeks rebellion
"seeks to rebel"
a cruel messenger will be sent against him
"a cruel messenger will come against him"
will be sent against him
"will be sent to harm him"
Proverbs 17:12
a bear robbed of her cubs
"a bear who has just lost her cubs"
in his foolishness
"who is acting foolish"
Proverbs 17:13
evil will never leave his house
"bad things will continue to happen to him and his family"
Proverbs 17:14
The beginning of conflict is like one who releases water everywhere
"Starting a conflict is like pumping water and letting it run everywhere"
has broken out
"starts" or "begins"
Proverbs 17:15
acquits
justifies, declares someone not guilty
Proverbs 17:16
Why should a fool pay money to learn about wisdom when he has no sense?
"A fool should not pay money to learn about wisdom because he does not have any sense."
sense
desire to learn wisdom or ability to learn wisdom

Proverbs 17:17

a brother is born for times of trouble

"a brother is there for times of trouble"

Proverbs 17:18

no sense

"no good judgment"

binding promises

Promises that must be kept and are often a burden on the person who made them.

Proverbs 17:19

whoever raises his door seeks destruction

"the one who makes his doorway more impressive is giving others the opportunity to ruin him" or "the one who makes the entrance to his house high is trying to harm other people" or "the one who speaks proudly is giving others the opportunity to ruin him" or "the one who speaks proudly is trying to harm other people"

raises his door

Possible meanings are: literally making either the door itself or the threshold of the entrance high or making either the door itself or the house of which it is a part seem great or the word "door" refers to the words the person speaks with his mouth.

Proverbs 17:20

who has a crooked heart

"who is deceptive" or "who is dishonest"

has a perverse tongue

"speaks perversely" or "speaks wickedly"

falls into calamity

"will have calamity"

Proverbs 17:22

A joyful heart is good medicine

"Being joyful is like medicine that makes a person feel better"

a broken spirit

"depression"

dries up the bones

"makes a person unhealthy and weak"

Proverbs 17:23

to pervert the ways of justice

"to prevent justice from being rendered"

Proverbs 17:24

sets his face toward wisdom

"focuses on acting wisely"

the eyes of a fool are

"the fool is"

the ends of the earth

"focus on impossible things"

Proverbs 17:25

A foolish son is a grief to his father

"A foolish son brings grief to his father"

A foolish son ... and bitterness to the woman

"A foolish son ... and brings bitterness to the woman"

who bore him

"who gave birth to him"

bitterness

emotional pain, sorrow

Proverbs 17:26

it is never good ... neither is it good

"it is always wrong ... and it is evil"

to punish the righteous

"to force the righteous to give up his property"

the righteous

"the innocent,"

flog

whip severely

the noble

"noble people"

for their integrity

"because they are honest"

Proverbs 17:27

uses few words

"speaks with few words"

is cool of spirit

"is able to control himself" or "is able to stay calm" or "does not become angry easily"

Proverbs 17:28

Even a fool is thought to be wise

"People even think a fool is wise"

keeps his mouth shut

"does not speak"

he is considered to be intelligent

"people consider him to be intelligent"

Chapter 18

Proverbs 18:1

isolates himself

"keeps away from other people". Chapter 18 continues the section of the book which is attributed to Solomon and is filled mainly with short, individual proverbs.

quarrels with all sound wisdom

"he disagrees with all sound judgment"

sound wisdom

"good judgment" or "wise choices"

Proverbs 18:2

A fool finds no pleasure in understanding, but only

"A fool detests understanding and only finds pleasure in"

but only in revealing what is in his own heart

"but only in telling others what is in his own heart"

what is in his own heart

"what he thinks"

Proverbs 18:3

contempt comes with him—along with shame and disgrace

"people feel contempt for him along with shame and disgrace" or "he shows his contempt for other people and causes them to feel shame and disgrace"

shame and disgrace

These two words emphasize the "shame" felt by either the wicked man or other people.

Proverbs 18:4

The words of a man's mouth are deep waters; ... the fountain of wisdom is a flowing stream

"The words of a wise man's mouth are deep waters; ... the fountain of wisdom is a flowing stream"

The words of a man's mouth are deep waters

"The words of a man's mouth are as profound as deep waters"

a man's mouth

"of a man"

the fountain of wisdom is a flowing stream

"the source of wisdom is as plentiful as the water of a gushing spring"

Proverbs 18:5

It is not good to ... to the righteous person

"It is good to treat the wicked person as he deserves, and to be just to the righteous person"

Proverbs 18:6

A fool's lips bring

"what a fool says brings"

bring

"cause"

his mouth invites a beating

"what he says makes people want to beat him"

Proverbs 18:7

A fool's mouth ... with his lips

"What a fool says ... by what he says"

is his ruin

"will ruin him"

he ensnares himself

"he will cause problems for himself"

Proverbs 18:8

The words of a gossip are like delicious morsels

"The words that a gossiping person speaks are desirable to listen to"

morsels

small bites of food

they go down into the inner parts of the body

"and they enter a person's mind and affect his thoughts"

Proverbs 18:9

one who is slack in his work is a brother to the one who destroys

"is closely related to" or "is very similar to"

is slack

"is lazy" or "is not interested"

the one who destroys the most

"the one who destroys everything" or "the one who is always destructive"

Proverbs 18:10

The name of Yahweh is a strong tower

"Yahweh protects his people like a strong tower"

The name of Yahweh

"Yahweh"

the righteous

"those who are righteous" or "righteous people"

runs into it and is safe

"run to him and they are safe" or "seek him and they are safe"

Proverbs 18:11

The wealth of the rich is his fortified city

"The wealthy person depends on his wealth as a city depends on its fortified wall"

the rich

"the rich person"

fortified city

a city with strong defenses like walls and towers

in his imagination it is like a high wall

"he thinks it protects him as well as a high wall"

Proverbs 18:12

Before his downfall a person's heart is proud

"First a person's heart is proud, but then comes his downfall"

downfall

A significant decline in a person's reputation or health.

a person's heart

"a person"

humility comes before honor

"a person must be humble before he can be honored"

Proverbs 18:13

it is his folly and shame

"it is foolish of him, and he should be ashamed"

Proverbs 18:14

A person's spirit will endure sickness

"Even if a person is sick, he will still want to keep living" or

"A person who has hope will be able to survive sickness"

but who can bear a broken spirit?

"but it is very hard to bear a broken spirit."

a broken spirit

"being depressed"

Proverbs 18:15

The heart of the intelligent acquires

"The intelligent desire to acquire"

the intelligent

"intelligent people"

acquires

"gains" or "obtains"

the hearing of the wise seeks it out

"the wise seeks to learn about it"

the wise

"wise people"

seeks it out

Here the word "it" refers to "knowledge"

Proverbs 18:16

may open the way

"may create an opportunity for him"

bring him before

"let him meet" or "let him be introduced to"

Proverbs 18:17

The first to plead his case

"The first person to plead his case"

examines him

asks him questions

Proverbs 18:18

Casting the lot

"Casting lots"

separates strong opponents

"causes opponents to stop fighting over their dispute"

Proverbs 18:19

An offended brother is harder to be won than a strong city

"If you offend your brother, finding a way to have peace with him again may be harder than waging a battle to win a city"

quarrels are like the bars of a castle

"resolving quarrels is as difficult as breaking down the bars of a castle"

castle
a fortified palace
Proverbs 18:20
From the fruit of his mouth one's stomach is filled; with the harvest of his lips he is satisfied
"A person is satisfied by the results of the good things that he says"
the fruit of his mouth
"his wise speech" or "his good words"
one's stomach is filled
"a person is satisfied"
the harvest of his lips
"his wise speech" or "his good words"
he is satisfied

Chapter 19

Proverbs 19:1

Better is a poor person
"It is better to be a poor person". Chapter 19 is attributed to Solomon and is filled with short, individual proverbs. They run along common themes, like wise/foolish, money, lazy/diligent, truth telling, wicked/righteous, sluggard, pride/humility, integrity/crookedness.
who walks in his integrity
"who lives in his integrity" or "who lives an honest life"
is perverse in speech
"speaks in an evil way"

Proverbs 19:2

to have desire without knowledge
"to work hard without knowing what you are doing"
the one who runs too fast misses the path
"the one who acts too quickly makes mistakes"

Proverbs 19:3

his heart rages
"he rages"

Proverbs 19:4

Wealth adds many friends
"Those who are wealthy easily find many friends"
a poor person is separated from his friends
"poverty causes a person to lose his friends"

Proverbs 19:5

A false witness will not go unpunished
"A false witness will certainly be punished"
he who breathes out lies will not escape
"they will capture the one who breathes out lies"

breathes out lies
"constantly lies". See how you translated this phrase in Proverbs 6:19.

Proverbs 19:6

a generous person
someone who often gives away things
everyone is a friend
"it seems that everyone is a friend"

Proverbs 19:7

how much more do his friends who go far away from him!
"therefore his friends will certainly hate him and go far away from him!"
He pursues them with words
"He pleads with them to help him"

"he is pleased"

Proverbs 18:21

Death and life are controlled by the tongue
"What people say can lead to life or death"
by the tongue ... love the tongue
"by what people say ... love speaking"
will eat its fruit
"will receive its consequences"
Proverbs 18:24
many friends is brought to ruin by them
"many friends—they will bring him to ruin"
comes closer than
"is more faithful than" or "stays more loyal than"

Proverbs 19:8

loves his own life
"loves himself"
keeps understanding
"has understanding"
Proverbs 19:9
A false witness will not go unpunished
"They will certainly punish a false witness"
breathes out lies
"constantly lies"

Proverbs 19:10

It is not fitting
"It is not right"
much less for a slave
"it is much less fitting for a slave"

Proverbs 19:11

Discretion makes a person slow to anger
"A person who has discretion is slow to become angry"
Discretion
This means to know what should be done in a particular situation. See Proverbs 1:4.

it is his glory to overlook
"it will bring him glory to overlook" or "others will consider it honorable if he overlooks"

to overlook
to forget on purpose

Proverbs 19:12

The wrath of the king is like the roaring of a young lion
"The wrath of the king is as dangerous as the attack of a young lion"

but his favor is like dew on the grass

"but his favor is refreshing like the dew on the ground in the morning"

Proverbs 19:13

is ruin to his father
"will ruin a father"
a quarreling wife is a constant dripping of water
"an arguing wife is as annoying and distracting as a constant dripping of water"

Proverbs 19:14

A house and wealth are inherited from parents
"Children inherit a house and wealth from their parents"
prudent

See how you translated this word in Proverbs 12:23.

a prudent wife is from Yahweh

"Yahweh gives a prudent wife"

Proverbs 19:15

Laziness throws a person into a deep sleep

"Laziness makes a person sleep a lot" or "A lazy person sleeps a lot"

go hungry

"not eat" or "be hungry"

Proverbs 19:16

the command

"the command that he was taught"

guards his life

"protects his life"

despises his ways

"despises the ways of Yahweh" or "does not care how he lives"

Proverbs 19:17

Whoever is gracious to the poor lends to Yahweh

"The person who gives to the poor is giving to Yahweh"

the poor

"those who are poor" or "poor people"

Proverbs 19:18

while there is hope

"while he is young" or "while he can still be taught"

and do not set your desire on putting him to death

"but do not punish him so severely that he might die" or

"for if you do not punish him you are helping him destroy himself"

set your desire on putting him

"be determined to put him"

Proverbs 19:19

A person with great anger

"A person who does not control his temper"

must bear the penalty

"must bear the consequences of his anger"

if you rescue him

"if you rescue him after he has had an outburst"

a second time

"another time" or "again"

Proverbs 19:20

Listen to advice and accept instruction

These two phrases are repeated to emphasize how important it is.

Listen to advice

"Pay attention to advice" or "Follow advice"

Proverbs 19:21

in a person's heart

"in a person's mind" or "that a person desires"

the purpose of Yahweh

"Yahweh's purpose" or "Yahweh's plans"

that will stand

"that will happen"

Proverbs 19:23

Honor for Yahweh leads people to life; anyone who has it will rest satisfied

"Those who honor Yahweh will live a long time; anyone

who honors Yahweh will rest satisfied"

anyone who has it

"honor for Yahweh."

rest satisfied

"live satisfied"

satisfied and not afflicted by harm

"satisfied; nothing will harm him" or "satisfied; he will be safe"

Proverbs 19:24

buries his hand in the dish

"puts his hand in his plate." In the Biblical culture people usually ate with their hands.

he will not even bring it back up to his mouth

"but he is too lazy to bring his hand up to his mouth to feed himself"

Proverbs 19:25

Strike a mocker, and the naive person

"If you punish a mocker, the naive person"

naive person

"inexperienced person" or "immature person"

prudent

See how you translated this word in Proverbs 12:23.

discipline one who is discerning, and

"if you discipline one who is discerning,"

he will gain knowledge

"he will know more"

Proverbs 19:26

brings shame and disgrace

"brings shame and disgrace to himself" or "brings shame and disgrace to his family"

Proverbs 19:27

If you cease to hear instruction

"If you stop paying attention to instruction" or "If you stop obeying instruction"

you will stray from

"you will abandon" or "you will turn your back on"

the words of knowledge

"knowledge"

Proverbs 19:28

the mouth of the wicked swallows iniquity

"the wicked enjoy doing evil as much as they enjoy eating food"

the mouth of the wicked swallows

"wicked people swallow" or "the wicked swallow"

the wicked

"the wicked person"

Proverbs 19:29

Judgments are ready for mockers and flogging for

"Yahweh is ready to judge mockers and to flog"

Judgments are ready for

"Punishment is ready for" or "Yahweh is ready to punish" or "Yahweh is ready to condemn"

flogging for the backs of fools

"flogging is ready for the backs of fools" or "he is ready to flog the backs"

flogging

beating with a whip or stick

Proverbs 20:1

Wine is a mocker and strong drink is a brawler

These two phrases are combined to emphasize the danger of too much alcohol. Chapter 20 continues the section which is attributed to Solomon and is filled mainly with short, individual proverbs.

Wine is a mocker

"A person who is drunk with wine mocks"

strong drink is a brawler

"a person who is drunk with strong drink starts fights"

a brawler

a person who fights noisily, usually in a public place

whoever is led astray by drink is not wise

"whoever drinks alcohol until they can no longer think clearly"

is not wise

"is foolish"

Proverbs 20:2

The fear of a king is like the fear of a young lion that is roaring

"The king's wrath makes people as afraid as if they were facing a young lion roaring at them"

makes him angry

"makes the king angry"

forfeits his life

"will die"

Proverbs 20:3

It is an honor

"It is honorable." This means that a person will be honored.

every fool jumps into an argument

"every fool is quick to join an argument"

Proverbs 20:4

plow

to prepare land for planting

in autumn

"during the season for planting crops"

but will have nothing

"but will have nothing to harvest"

Proverbs 20:5

The purpose in a human heart is like deep water

"It is as difficult to understand the purpose in the human heart as it is to reach the water in a deep well"

someone with understanding

"a person who has understanding"

will draw it out

"will figure it out"

Proverbs 20:6

is loyal

"is faithful" or "is trustworthy"

but who can find one who is faithful?

"but it is hard to find a person who really is faithful!"

Proverbs 20:7

walks in his integrity

"lives an honest life"

his sons who follow after him

"his sons after him" or "his sons"

Proverbs 20:8

is winnowing with his eyes all the evil that is before him

"sees and sorts the different kinds of evils that are brought before him"

Proverbs 20:9

Who can say, "I have kept my heart pure; I am clean from my sin"?

"No one can say that his heart is clean and that he is free from sin"

my heart

Here a person's "heart" refers to his thoughts and desires.

Alternate translation: "my thoughts"

clean

A person who God considers spiritually acceptable is spoken of as being physically clean.

I am clean from my sin

"I am without sin"

Proverbs 20:11

Even a youth is known by his actions

"People know a young man by his actions"

whether his conduct is pure and upright

"whether his conduct is pure and upright or not"

his conduct

"his deeds" or "what he does"

pure and upright

"pure". These two words emphasize how good this young person is and can be combined into one word.

Proverbs 20:13

come to poverty

"become poor"

open your eyes

"stay awake" or "be alert"

Proverbs 20:14

"Bad! Bad!" says the buyer, but when he goes away he boasts

"Bad! Bad!" says the buyer criticizing the seller's wares, but after he buys he goes away and he is boasting about the low price that he paid"

Proverbs 20:15

lips of knowledge are a precious jewel

"lips of knowledge are as valuable as an expensive jewel"

lips of knowledge

"wise words" or "words of knowledge"

Proverbs 20:16

Take a garment of one who has put up security for a stranger

"Take a garment as security from the one who guarantees that what a stranger has borrowed will be paid back"

hold it in pledge

"hold onto his coat as a guarantee of repayment"

for an immoral woman

"for foreigners."

Proverbs 20:17

Bread gained by deceit

"Bread that someone gained by deceit"

by deceit

"by deceiving others"

Bread

"Food"

tastes sweet

"tastes good"

but afterward his mouth will be full of gravel

"but afterwards it tastes like gravel in his mouth"

gravel

small pieces of rock

Proverbs 20:18

Plans are established by advice
"People establish plans based on advice"
Proverbs 20:19
A slanderer
"A gossip"
you should not associate with
"you should not be friends with"
Proverbs 20:20
If a person curses
Someone expresses a desire that bad things will happen to someone else.
his lamp will be put out in the middle of darkness
"he will die suddenly"
his lamp will be put out
"his lamp will go out"
his lamp
"the flame of his lamp"
Proverbs 20:21
at the beginning
"before the right time"
Proverbs 20:22
I will pay you back
"I will punish you"
Wait for Yahweh
"Have faith in Yahweh"
Proverbs 20:24
A person's steps are directed by Yahweh
"Yahweh directs a person's steps"
A person's steps
"A person's actions"
how then can he understand his way?
"therefore, a person cannot understand his way"
understand his way
"understand why some things happen in his life"
Proverbs 20:25
It is a snare

Chapter 21

Proverbs 21:1
The king's heart is a stream of water in the hand of Yahweh
"Yahweh controls the king's heart as a man directs water for irrigation"
The king's heart
"The king's thoughts and actions"
General Information
Chapter 21 continues the section which is attributed to Solomon and is filled mainly with short, individual proverbs that run along common themes, often including contrasting elements: wise/foolish, money, lazy/diligent, truth telling, wicked/righteous, sluggard, pride/humility, integrity/crookedness.
Proverbs 21:2
Every person's way is right in his own eyes
"Every person thinks that what he does is good"
who weighs the hearts
"who will judge the motives"
Proverbs 21:3
To do what is right
"To do what Yahweh thinks is right"

"It is dangerous"
to say rashly
to say something quickly and without careful consideration of what it might mean
making his vow
"dedicating it to Yahweh"
Proverbs 20:26
winnows the wicked
"separates the wicked"
the wicked
"the wicked people"
he turns a threshing wheel over them
"he severely punishes them"
threshing wheel
"threshing cart." A tool used to crush grain and help separate it from the chaff.
Proverbs 20:27
The spirit of a person is the lamp of Yahweh, searching all his inmost parts
"Yahweh has given us a spirit to understand our deepest selves, just as a lamp makes you see in the dark"
Proverbs 20:28
Steadfast love and faithfulness preserve the king
"The king preserves himself by loving Yahweh without ceasing and by being faithful to him"
preserve the king
keep the king safe from harm
he makes his throne strong by love
"he ensures that he will rule for a long time by loving others"
Proverbs 20:30
Blows that make a wound cleanse away evil and beatings make the innermost parts clean
"Beating a person who has done wrong will correct him and cause him to be a better person"

To do what is ... just
"To treat people the way Yahweh wants people to treat other people"
just is more acceptable to Yahweh
"just—Yahweh wants this more"
Proverbs 21:4
Haughty eyes and a proud heart
"People who want others to think that they are better than other people"
Haughty eyes
a person who wants others to know that he thinks he is better than they are
proud heart
a person who thinks he is better than others
the lamp of the wicked
"the things that help a wicked person like a lamp helps to see in the dark"
Proverbs 21:5
the diligent
"a diligent person" or "a person who works hard"
comes only to poverty

"only becomes poor"

Proverbs 21:6

Acquiring treasures

"Gaining wealth" or "Getting rich"

by a lying tongue

"by deceitful words" or "by telling lies"

is a fleeting vapor

"is like a disappearing mist"

and a deadly snare

"and is like a snare that kills"

Proverbs 21:7

The violence of the wicked will drag them away

God will punish wicked people who harm their innocent neighbors.

violence of the wicked

"The violent actions of wicked people"

drag them away

"drag them away like fish" or "destroy them as easily as one catches fish in a net"

Proverbs 21:8

The way of a guilty person is crooked

"The way a guilty person lives is crooked"

crooked

"wrong"

Proverbs 21:9

a corner of the roof

Ancient Israelites spent much time on their flat roofs, where it was often cooler than inside the house, and sometimes people would build a shelter large enough for a person to sleep in.

quarrelsome wife

"wife who often argues and complains"

Proverbs 21:10

The appetite of the wicked craves evil

"Evil people desire to do evil deeds just as they desire to eat and drink"

craves

desires strongly

his neighbor finds no favor in his eyes

"his neighbor does not receive favor from him" or "he does not act kindly towards his neighbor"

Proverbs 21:11

the naive

"those who have no experience" or "those who are not mature"

the mocker

"the person who mocks others"

when the wise person is instructed

"when someone instructs the wise person"

lays hold of knowledge

Knowledge is spoken of as if it were an object that someone could grasp and keep for himself.

Proverbs 21:12

The righteous

any righteous person or "Yahweh the one who is righteous."

watches the house

"pays careful attention to the house" or "looks to see what happens to the house"

he brings wicked people to disaster

"he destroys them"

Proverbs 21:13

The one who shuts his ears to the cry of the poor

"The one who will not listen when poor people ask for help"

he will not be answered

"no one will do anything to help him"

Proverbs 21:14

appeases anger

"makes an angry person feel better so he is no longer angry"

Proverbs 21:15

When justice is done

"When rulers do what is just"

workers of iniquity

"those who do evil"

Proverbs 21:16

wanders from the way of understanding

"no longer lives wisely"

he will rest in the assembly of the dead

"he will remain in the assembly of dead spirits"

Proverbs 21:18

is ransom for

One person who takes the place of another person. Here the person who does what is wrong is punished instead of the person who does what is right.

the treacherous

a person who harms those who trust him by lying and otherwise dealing falsely

the upright

"the person who lives rightly"

Proverbs 21:20

wise

"wise person"

swallows it all up

"wastes it"

Proverbs 21:22

scales the city

"climbs up and over the wall that surrounds the city"

the city of the mighty ones

"a city in which mighty men are living"

he brings down

"he destroys"

the stronghold in which they trusted

"the walls and towers around the city that they did not think anyone would be able to get past into the city, so they felt safe"

Proverbs 21:23

Whoever guards his mouth and tongue

"Whoever is careful in what he says"

Proverbs 21:24

The proud and haughty person ... acts with arrogant pride

"You can expect a proud and haughty person to act with arrogant pride"

proud and haughty

These two words emphasize how prideful the person is.

"Mocker" is his name

"a mocker is what you should call him"

Proverbs 21:25

The desire of the lazy person kills him

"A lazy person will die because he does not want to work"
his hands refuse
"he refuses"
Proverbs 21:26
craves
desires strongly
gives and does not hold back
"gives everything he should" or "gives generously"
Proverbs 21:27
The sacrifice of the wicked is an abomination
The reader should understand that it is Yahweh who
detests the sacrifice of the wicked.
the wicked
"wicked people"
it is even more detestable
"Yahweh detests the sacrifice even more"
Proverbs 21:28
will speak for all time
This is because people will never forget what he said.
Proverbs 21:29

makes his face hard
"pretends to be courageous" or "will not listen to
correction."
is certain about his ways
"is certain about what he does" or "is confident about what
he does"
Proverbs 21:30
There is no wisdom, there is no understanding, and there is no advice
that
"There is no wise person, there is no one who understands
anything, and there is no one who tells others what to do
who"
stand against Yahweh
"work against what Yahweh wants to do"
Proverbs 21:31
The horse is prepared for the day of battle
"Soldiers prepare horses for the day of battle"
the day of battle
"when there is a battle"

Chapter 22

Proverbs 22:1

A good name is to be chosen over great riches
"A person should choose a good name rather than great
riches"

A good name

"To have others think that one is a good person"

General Information

Chapter 22 ends the section attributed to Solomon. The
second half of this chapter and the first half of Chapter 23
are attributed to the "Wise Men", who are unknown. The
author begins to use many rhetorical questions. The
obvious answers should convince the reader.

Proverbs 22:3

The prudent

Any prudent person. See Proverbs 12:16.

the naive

To be naive is to lack experience and to not be mature.

Proverbs 22:5

Thorns and snares lie in the path of the perverse

A path on which the perverse will have trouble due to the
natural "thorns" and man-made "snares".

snares

traps to catch animals

the perverse

"perverse people"

whoever guards his life

"people who want to live a long time"

Proverbs 22:6

the way he should go

"how he should live"

Proverbs 22:7

borrow ... lends

"borrows money ... lends money"

Proverbs 22:8

He who sows injustice will reap trouble

"If a person treats those less powerful than he is unjustly,
they will cause him trouble later on"

the rod of his fury will fade away

"he will no longer have the power that he had used to harm
people"

rod of his fury

"the power he used to harm others"

will fade away

plants drying up

Proverbs 22:9

The one who has a generous eye will be blessed

"God will bless the one who has a generous eye"

one who has a generous eye

"generous person" or "person who is willing to give things
to other people"

bread

The main food in biblical times, it is often used to refer to
food in general.

Proverbs 22:10

disputes and dishonor will cease

"people will no longer argue with each other or say things
that dishonor each other"

Proverbs 22:11

loves a pure heart

"loves having a pure heart" or "wants to be pure"

is gracious

"is kind"

Proverbs 22:12

The eyes of Yahweh keep watch over

"Yahweh keeps watch over" or "Yahweh guards knowledge"

keep watch over knowledge

"protect knowledge"

he overthrows

"he destroys"

the treacherous

"a treacherous person". Translate "treacherous" as in

Proverbs 11:3.

Proverbs 22:13

The lazy person says

The quote that follows is a lie and an excuse for not working. If your language introduces false statements in a special way, use that here.

Proverbs 22:14

The mouth of an adulteress is a deep pit

"The words spoken by an adulteress will draw you in, and it will be as if you have fallen into a deep and dangerous pit". See how you translated "adulteress" in Proverbs 5:3.

Yahweh's anger is stirred up

"Yahweh is angry"

falls into it

"sins because of the adulteress"

Proverbs 22:15

Foolishness is bound up in the heart of a child

"The heart of a child is full of foolish things"

the rod of discipline

The writer speaks of discipline as if that parent were using a wooden rod.

drives it far away

"will make a child wise"

Proverbs 22:16

to increase his wealth

"to become richer" or "to gain more money"

gives to rich people

"gives money to rich people"

will come to poverty

"will become poor"

Proverbs 22:17

General Information:

Verse 17 begins the introduction to a new section. The exact identity of the "Wise Men" is unknown.

Incline your ear and listen

"Pay attention and listen" or "Listen attentively". See

Proverbs 4:20.

the words of the wise

"what wise people say"

apply your heart to

"do your best to understand and remember"

my knowledge

"the knowledge I have, which I am sharing with you" or "what I know". The person speaking is probably the same as the father from Proverbs 1:8. He may be speaking of "the words of the wise" as "my knowledge."

Proverbs 22:18

all of them are ready on your lips

"you are able to speak of them at any time"

Proverbs 22:19

today—even to you

"today. Yes, I am teaching you," This emphasizes that it is the hearer whom he is teaching.

Proverbs 22:20

General Information:

These verses end the introduction that began in verse 17.

thirty sayings

"excellent sayings."

Proverbs 22:21

to teach you ... who sent you?

"You need to know that I have written ... to teach you ... who sent you."

to those who sent you

The hearer is or will be one whom others send to gain and bring back information.

Proverbs 22:22

General Information:

These verses begin the "thirty sayings" Proverbs 22:20.

Do not rob ... or crush

If your language has a way of showing the way one person would speak strongly to another, you should use it here.

the poor

"any poor person" or "poor people"

crush

"treat unjustly"

the needy

"any needy person"

at the gate

"in court"

Proverbs 22:23

Yahweh will plead their case

"Yahweh will defend the needy from those who oppress them"

he will rob of life those who robbed them

"he will destroy those who oppress poor people"

Proverbs 22:24

someone who is ruled by anger

someone who is unable to control his anger

rages

shows violent anger

Proverbs 22:25

you will ... entangle yourself in a snare

"you will be like an animal that eats bait that closes a trap and then is unable to escape"

Proverbs 22:26

strikes hands

The speaker warns the hearer not to strike hands as a way to promise to pay off someone's debts.

in making a pledge

"and agree to pay what someone owes to another person"

Proverbs 22:28

General Information:

These verses continue the "thirty sayings" Proverbs 22:20.

ancient

very old

boundary stone

a large stone that shows where one person's land ends and another person's land begins

fathers

ancestors

Proverbs 22:29

Do you see a man skilled at his work?

"Think of someone you know who is skilled at his work"

stand before

This refers to becoming a servant of kings and other important people, who will think so highly of him they will use his skills.

Proverbs 23:1

General Information:

These verses continue the "thirty sayings" Proverbs 22:20. The second half of this chapter and the first half of Chapter 24 are attributed to general sayings.

Proverbs 23:2

put a knife to your throat

"be very careful not to eat too much" or "do not eat anything at all"

Proverbs 23:3

Do not crave

"Do not strongly desire." See Proverbs 21:9.

his delicacies

"his special and expensive food"

it is the food of lies

"he is giving it to you so he can deceive you"

Proverbs 23:4

Do not work too hard

"Do not work so much that you are always tired"

Proverbs 23:5

light upon it

land like a bird upon the wealth (verse 4). This refers to looking at wealth for a short time.

it will surely take up wings like an eagle and fly off

"the wealth will disappear as quickly as an eagle can fly away"

wings like an eagle

wings like an eagle's wings

Proverbs 23:6

General Information:

These verses continue the "thirty sayings" Proverbs 22:20.

do not crave

"do not strongly desire." See Proverbs 21:9.

his delicacies

"his special and expensive food."

Proverbs 23:7

he is the kind of man who counts the price of the food

"eating with him is like getting hair stuck in your throat"

his heart is not with you

"he really does not want you to enjoy the meal"

Proverbs 23:8

You will vomit up the little you have eaten

"You will wish that you had not eaten anything"

you will have wasted your compliments

"he will not be happy even if you say good things about him and the food"

Proverbs 23:9

in the hearing of a fool

"where a fool can hear you"

Proverbs 23:10

ancient

very old. See Proverbs 22:28.

boundary stone

A large stone to show where one person's land ends and another person's land begins.

encroach

To slowly take or begin to use land (or some thing) that belongs to someone else.

orphans

children whose parents are dead

Proverbs 23:11

their Redeemer

Yahweh

he will plead their case against you

"he will defend the orphans against you"

Proverbs 23:12

General Information:

These verses continue the "thirty sayings" Proverbs 22:20.

Apply your heart to

"Do your best to understand and remember". See Proverbs 22:17.

instruction

"what people who know what is right and what is wrong tell you"

your ears

"apply your ears" or "listen carefully"

to words of knowledge

"to me when I tell you what I know"

Proverbs 23:13

Do not withhold instruction from a child

"Do not neglect to instruct a child" or "Do not refuse to instruct a child"

withhold

refuse to give something that one knows another person needs

beat him with the rod

"discipline him"

Proverbs 23:14

rod

piece of wood

It is you who must beat him ... and save his soul

"You are the one who must beat him ... and save his soul."

The hearer is responsible to save the child's soul from Sheol.

save his soul from Sheol

"you will keep him from the world of the dead" or "you will keep him from dying"

Proverbs 23:16

my kidneys

"my inner being"

when your lips speak

"when you speak"

Proverbs 23:17

Do not let your heart envy sinners

"Do not allow yourself to envy sinners" or "Make sure you do not envy sinners"

Proverbs 23:18

your hope will not be cut off

"God will keep the promises he made to you"

Proverbs 23:19

General Information:

These verses continue the "thirty sayings" in Proverbs 22:20.

Hear—you!—my son

"Listen carefully, my son,"

direct your heart in the way

"make sure you do what is wise"

Proverbs 23:20

gluttonous eaters of meat
"people who eat more food than they need to"
Proverbs 23:21
slumber will clothe them with rags
"because they spend so much time eating and drinking,
they will do no work and so will become poor"
Proverbs 23:22
General Information:
These verses continue the "thirty sayings" starting in
Proverbs 22:20.
do not despise
"show respect for"
Proverbs 23:23
Buy the truth, but do not sell it; buy wisdom, instruction, and
understanding
"Do what you need to do so you can know what is true, so
you can be wise, so you can learn how to act, and so you
can tell good from bad; never think of anything else as
more important than these things"
Proverbs 23:24
The father of the righteous person will greatly rejoice, and he who
begets a wise child will be glad in him
"The father of the righteous person, he who begets a wise
child, will greatly rejoice and will be glad because of him."
Proverbs 23:26
give me your heart
"pay careful attention" or "trust me completely."
let your eyes observe
"observe" or "look carefully at"
observe
"delight in"
Proverbs 23:27
prostitute ... immoral woman
There are two types of sexually immoral women. The
"prostitute" is unmarried, "another man's wife" is married.
a prostitute is a deep pit
"sleeping with a prostitute is like falling into a deep pit"
prostitute
Here the word refers to any unmarried woman who
engages in sexual activity, not only those who do so for
money.
deep pit ... narrow well
These are two places easy to fall into and hard to get out of,
the "pit" because it is "deep" and the "well" because it is
"narrow."
an immoral woman is a narrow well
"Sleeping with another man's wife is like falling into a
narrow well"
well
a hole in the ground that people have dug to get to water
Proverbs 23:28
lies in wait

Chapter 24

Proverbs 24:1

General Information:

Chapter 24 continues the section beginning in the previous
chapter and is mainly filled with short, individual proverbs.
The second half of this chapter finishes the section. Unlike

stays hidden, ready to attack when a victim approaches
the treacherous

"treacherous people" or "those who harm others by
deceiving them"

Proverbs 23:29

Who has woe? Who has sorrow? Who has strife? Who has complaining?

Who has wounds for no reason? Who has bloodshot eyes?

"Listen to me while I tell you what kind of person has woe,
sorrow, fights, complaining, wounds for no reason, and
bloodshot eyes."

bloodshot eyes

"eyes red, like the color of blood"

Proverbs 23:30

Those who linger over wine, those who try the mixed wine

These words answer the questions in verse 29 and describe
people who drink too much wine.

linger over wine

spend much time drinking wine and so drink much wine

the mixed wine

different wines mixed together or other drinks that are
stronger than wine

Proverbs 23:32

In the last

"After you drink it"

it bites like a serpent ... it stings like an adder

"it makes you feel as bad as if a serpent had bitten you or
an adder had stung you"

adder

a type of poisonous snake

Proverbs 23:33

your heart will utter perverse things

"you will think about and decide to do perverse things"

perverse things

things that God says are morally wrong and bad; things that
are wicked

Proverbs 23:34

General Information:

These verses continue the "thirty sayings" Proverbs 22:20. It
is the continuation of the description of a drunk person.

lies down on the top of a mast

"lies down in the basket near the top of a mast"

mast

the long wooden pole to which are attached the sails of a
sailing ship

Proverbs 23:35

They hit me, ... but I was not hurt. They beat me, but I did not feel it.

Because the drunk person is not thinking clearly, he is
imagining that people are hitting and beating him, yet he
feels no pain and cannot remember anything.

When will I wake up?

The drunk person is wondering when he will be sober
again.

much of Proverbs, verses 30-34 tell a short story about a
lazy man, which ends in a very memorable proverb.

Proverbs 24:2

their hearts

"they"

their lips
 "they"
 talk about trouble
 "talk about causing harm" or "talk about creating problems"
 Proverbs 24:3
 General Information:
 These verses continue the "thirty sayings" Proverbs 22:20.
 Through wisdom a house is built
 "People need to be wise if they are to build a good house"
 by understanding it is established
 "People need to understand what is morally good and what is morally bad if they are to establish a house"
 it is established
 The word "established" means made stable and strong. The word "house" refers to the family that lives in the house and that lives in peace.
 Proverbs 24:4
 By knowledge the rooms are filled
 "People need to know what is precious and pleasant if they are to fill their rooms"
 Proverbs 24:5
 warrior of wisdom
 "wise warrior"
 a man of knowledge increases his strength
 "a man who knows many things is stronger because he knows these things"
 Proverbs 24:6
 with guidance
 "if wise people guide you"
 wage your war
 "fight your war"
 advisors
 those who tell government officials what those officials should do
 Proverbs 24:7
 General Information:
 These verses continue the "thirty sayings" in Proverbs 22:20.
 too high for a fool
 "too difficult for a fool to understand"
 open his mouth
 "speak"
 Proverbs 24:8
 a master of schemes
 "a mischievous person" or "a troublemaker"
 Proverbs 24:10
 your strength is small
 "you have very little strength" or "you are certainly weak"
 Proverbs 24:11
 those who are being taken away
 "those whom they are taking away"
 taken away
 "dragged away."
 staggering
 walking unsteadily, almost falling and can also describe the way a person walks when being dragged away.
 the slaughter
 "where people will kill them as they would kill animals"
 Proverbs 24:12

If you say, "Behold, ... this," does
 "You may say, 'Behold, ... this,' but does"
 Behold, we
 "Listen to us! We" or "But we" or "We have done nothing wrong, because we"
 does not the one who weighs the heart understand what you are saying?
 "the one who weighs the heart understands what you are saying."
 the one who
 "Yahweh, who"
 weighs the heart
 "knows how good what people really think and desire is"
 The one who guards your life, does he not know it?
 "The one who guards your life knows it."
 Will God not give to each one what he deserves?
 "God will give to each one what he deserves."
 Proverbs 24:14
 your hope will not be cut off
 "no one will take your hope away" or "your hope will surely continue"
 Proverbs 24:15
 Do not lie in wait
 "Do not hide and wait for the right time". Translate "lie in wait" as in Proverbs 1:11.
 his home
 the home of the righteous person
 Proverbs 24:16
 General Information:
 Bad things happen to righteous people, but God gives them the courage to continue doing good. God uses the bad things that happen to wicked people to discourage them.
 rises again
 "gets back on his feet" or "stands up again"
 wicked people stumble at calamity
 "wicked people stumble because of calamity." or "God uses calamity to bring wicked people down"
 calamity
 times when bad things happen to people and their property
 Proverbs 24:17
 General Information:
 These verses continue the "thirty sayings" from Proverbs 22:20.
 your enemy falls
 "something bad happens to your enemy"
 let not your heart be glad
 "do not allow yourself to be glad" or "stop yourself from being glad"
 Proverbs 24:18
 turn away his wrath from him
 "stop being angry with him and be angry with you instead"
 Proverbs 24:19
 Do not be angry
 "Do not fret," which is advice not to worry so much that one becomes angry.
 Proverbs 24:20
 the lamp of wicked people will go out
 "the lamp of wicked people will be put out" or "they will put out the lamp of wicked people"

the lamp ... go out
"the life ... will end" or "the hard work ... come to nothing"
Proverbs 24:21
Fear
a deep respect and awe for a person in authority
Proverbs 24:22
who knows the extent of the destruction that will come from both of them?
"no one knows the extent of the destruction that will come from both of them."
both of them
these words refer to Yahweh and the king
Proverbs 24:23
These also are sayings of the wise
This sentence starts a new collection of proverbs.
a case at law
a situation that is brought before a judge in which someone is accused of breaking the law
Proverbs 24:24
Whoever says to the wicked person, ... will be cursed by peoples and abhorred by nations
"People will curse whoever says to the wicked person, ... , and the people of other nations will abhor him"
the wicked person ... a righteous person
"a person guilty of a crime ... innocent"
Proverbs 24:25
will have delight
"will be very happy"
gifts of goodness will come to them
"people will give them good gifts"
gifts of goodness
"good things" or "blessings"
Proverbs 24:26
straight answer
"honest" or "correct"

Chapter 25

Proverbs 25:1

General Information:

Chapter 25 begins the second section of the book (Chapter 25-29) which is attributed to Solomon. There are individual proverbs that run along common themes, often including contrasting elements: wise/foolish, money, lazy/diligent, truth telling, wicked/righteous, sluggard, pride/humility, integrity/crookedness.

Proverbs 25:2

to conceal a matter

"to keep some things secret"

but the glory

"but it is the glory"

search it out

"search that matter out" or "search for those things that God has concealed"

Proverbs 25:3

Like the heavens are for height and the earth is for depth, so the heart of kings is unsearchable

"Just as no one can measure the height of the heavens or the depth of the earth, even so no one can understand the heart of kings"

gives a kiss on the lips

"shows true friendship". A kiss was a sign of respect and devotion in that culture.

Proverbs 24:28

with your lips

"by what you say"

Proverbs 24:29

pay him back

"take revenge against him"

Proverbs 24:30

General Information:

Unlike much of Proverbs, verses 30-34 tell a short story about a lazy man, which ends in a very memorable proverb.

Proverbs 24:31

Thorns

useless plants with sharp spines

nettles

plants that are covered with stinging leaves and hairs

was broken down

"had fallen down"

Proverbs 24:32

received instruction

"learned a lesson"

Proverbs 24:34

and poverty comes

"You may say to yourself, 'A little sleep, a little slumber, a little folding of the hands to rest,' but then poverty will come". This finishes a thought that began in Proverbs 24:33.

poverty comes marching upon you

"poverty comes upon you like a robber." Poverty is spoken of as if it were a person or animal that can attack a lazy person.

your needs like an armed soldier

"your needs will come to you like an armed soldier"

heavens

This refers to everything we see above the earth, including the sun, moon, and stars.

Proverbs 25:4

dross

the material in a metal that people do not want and they remove by heating the metal

Proverbs 25:5

his throne will be established by doing

"the king will establish his throne by doing"

Proverbs 25:7

It is better for him to say to you, "Come up here," than

"It is better for someone to invite you to sit closer to the king than"

before a nobleman

"in front of a nobleman"

Proverbs 25:8

For what will you do in the end when your neighbor puts you to shame?

"For you will not know what to do in the end when your neighbor puts you to shame." or "For if your neighbor has an explanation, he will put you to shame, and you will have nothing to say to defend yourself."

Proverbs 25:9

your case

"your disagreement"

do not reveal another's secret

"do not share your neighbor's secret with other people"

Proverbs 25:10

an evil report about you that cannot be silenced

"you will not be able to stop him from telling other people harmful things about you" or "he will tell people evil things about you and you will never have a good reputation again"

Proverbs 25:11

Apples of gold in settings of silver is a word spoken in the right situation

"A word spoken at the right time is beautiful like apples of gold in settings of silver"

Apples of gold in settings of silver

"a golden design carved into a silver bowl" or "Golden colored fruit placed in a silver bowl". The ancient Israelites did not know the apples that most people know today.

is a word spoken

"is a message that someone speaks"

Proverbs 25:12

A gold ring or jewelry made of fine gold is a wise rebuke to a listening ear

"A wise rebuke to a listening ear is beautiful and valuable like a golden ring or golden jewelry"

listening ear

"person who is willing to listen"

Proverbs 25:13

Like the cold of snow at harvest time is a faithful messenger

Here a faithful messenger is being compared to the cold of snow, because both are pleasant.

the cold of snow

If your language has no word for snow, consider "cool, fresh, clean water."

snow

white flakes of ice that fall from the sky like rain

brings back the life of his masters

This means he makes his masters, who are weak and tired, to be strong and rested again.

Proverbs 25:14

Clouds and wind without rain is the one who boasts ... not give

"The one who boasts ... not give is like clouds and wind without rain" or "The one who boasts ... not give is useless and a disappointment, like clouds and wind without rain"

Proverbs 25:15

With patience a ruler can be persuaded

"Someone who is patient can persuade a ruler" or

"Someone who is patient can speak to a ruler and change his mind"

a soft tongue can break a bone

"gentle speech can overcome strong opposition"

Proverbs 25:16

General Information:

Verse 16 states a general principle, and verse 17 gives one specific example. The idea of eating too much honey and then vomiting it up refers to taking too much of any good thing and regretting it later.

Proverbs 25:18

A man who bears false witness against his neighbor is like a club used in war, or a sword, or a sharp arrow

A false witness is compared to three weapons that can hurt or kill people.

Proverbs 25:19

An unfaithful man in whom you trust in a time of trouble is like a bad tooth or a foot that slips

"Trusting in an unfaithful man in time of trouble will bring you pain like a bad tooth or a foot that slips"

Proverbs 25:20

carbonate of soda

"a wound." This is a kind of mineral that hisses and bubbles violently when it comes into contact with acids like vinegar. sings songs

"sings happy songs"

a heavy heart

"a sad person"

Proverbs 25:22

shovel coals of fire on his head

"cause him to have a guilty conscience and be ashamed of what he has done"

Proverbs 25:23

the north wind

"a cold wind." In Israel, wind from the north often brought rain.

a tongue that tells secrets

"someone who tells secrets."

result in angry faces

"makes other people so angry you can see it in their faces"

Proverbs 25:24

a corner of the roof

Ancient Israelites spent much time on their flat roofs, where it was often cooler than inside the house. People would build a shelter large enough for a person to sleep in on one corner of the roof.

a quarreling wife

a wife who often argues or complains

Proverbs 25:25

Like cold waters to one who is thirsty, so is good news from a far country

Cold water is compared to good news that is both refreshing and delightful.

Proverbs 25:26

Like a fouled spring or a ruined fountain is a righteous person tottering before wicked people

A polluted spring or fountain is compared to a righteous man who falls.

tottering before wicked people

"who allows wicked people to do wickedness" or "who starts to do what wicked people do"

tottering

"unable to stand"

before wicked people

"when wicked people attack him" or "when wicked people urge him to do evil."

Proverbs 25:27

It is not good to eat too much honey; that is like searching for honor after honor.

Both wanting others to honor you and eating honey are

good, but you can eat too much honey, and you can try too hard to have people honor you.

It is not good

"It is a bad thing"

that is like searching for honor after honor

"that is like speaking too many compliments to people." or

"that is like always thinking about how others should honor

you."

Proverbs 25:28

A person without self-control is like a city breached and without walls.

Both a person without self-control and a city without walls are weak and vulnerable.

breached and without walls

"whose walls an army has knocked down and destroyed"

Chapter 26

Proverbs 26:1

Like snow in summer or rain in harvest

"Just as it would be very strange to have snow in summer or rain during the harvest"

General Information

Chapter 26 continues the second section of the book (Chapter 25-29) which is attributed to Solomon. Wisdom and folly are particularly prominent in this chapter. There are individual proverbs that run along common themes, often including contrasting elements.

Proverbs 26:2

so an undeserved curse does not alight

"so an undeserved curse does not land on its mark"

an undeserved curse

"a curse on a person who does not deserve it"

alight

land on someone or something

Proverbs 26:3

A whip is for the horse, a bridle is for the donkey and a rod is for the back of fools

A whip, a bridle, and a rod are things that people use to make the horse, donkey, and fool do what they want.

a bridle is for the donkey

A bridle is made of straps. People put it on a donkey's head and hold one of the straps to make the donkey go the way they want it to go.

a rod is for the back of fools

In the Bible, people would hit their children or their slaves with a wooden rod in order to discipline them.

Proverbs 26:5

Answer a fool and join in on his folly

"Answer a fool according to his folly" or "Answer a fool foolishly"

so he will not become wise in his own eyes

"so that he will not become wise according to his judgement" or "so that he does not consider himself to be wise"

Proverbs 26:6

Whoever sends a message by the hand of a fool

"Whoever sends a fool to deliver a message"

cuts off his own feet

"harms himself like a person who cuts off his own feet and drinks violence"

drinks violence

"harms himself by being violent"

Proverbs 26:7

Like the legs ... is a proverb in the mouth of fools

"A proverb in the mouth of fools is as useless as the legs of a paralytic which hang down"

a paralytic

a person who is unable to move or feel all or part of his body

in the mouth of fools

"in the speech of fools" or "that fools say"

Proverbs 26:8

tying a stone in a sling

"tying a stone in a sling so that it cannot be thrown"

giving honor to a fool

"honoring a fool"

Proverbs 26:9

Like a thorn ... is a proverb in the mouth of fools

"A proverb in the mouth of fools is as dangerous as a thorn that goes into the hand of a drunkard"

a thorn that goes into the hand of a drunkard

If a drunk person holds a thornbush, a thorn will prick his hand, or if a drunk person is angry, he will pick up a thornbush and swing it at people.

in the mouth of fools

"in the speech of fools" or "that fools say"

Proverbs 26:10

hires a fool

"gives a job to a fool"

Proverbs 26:11

As a dog returns to his own vomit

"As a dog eats its own vomit"

Proverbs 26:12

Do you see someone who is wise in his own eyes?

"Consider the person who thinks he is wise but is not."

There is more hope for a fool than for him

"A fool can become wise more easily than he can"

Proverbs 26:13

The lazy person says, "There is a lion ... between the open places!"

The lazy person lies and says that he cannot go outside and work.

There is a lion on the road

See how you translated this in Proverbs 22:13.

the open places

"the town plazas" or "the streets"

Proverbs 26:14

hinges

metal pieces that attach a door to something and allow it to open and close

As the door turns on its hinges, so is the lazy person upon his bed

Both the door and the lazy person move, but they do not go anywhere.

Proverbs 26:15

puts his hand into the dish

"puts his hand into the dish to get food" or "reaches for food"

he has no strength to lift it up to his mouth

This is an exaggeration for doing necessary work that would clearly do him good.

Proverbs 26:16

The lazy person is wiser in his own eyes than seven men

"The lazy person thinks he is wiser than seven men"

Proverbs 26:17

Like one who takes hold of the ears of a dog is a passerby who becomes angry at a dispute that is not his own

"A passerby who becomes angry at some other people's dispute is like a person who grabs hold of a dog's ears"

Like one who takes hold of the ears of a dog

"Like a person who grabs a dog's ears and is bitten by the dog"

is a passerby who becomes angry at a dispute that is not his own

The passerby will start arguing, and the people who were fighting will get angry with him and hurt him.

Proverbs 26:18

throws firebrands, arrows, and death

"throws firebrands, shoots arrows, and tries to kill people" or "shoots flaming arrows that can kill people"

firebrands

burning pieces of wood

Proverbs 26:19

the one who deceives

Both the "madman" (Proverbs 26:18) and the one who deceives hurt people but do not take responsibility for it.

Was I not telling a joke?

"I did nothing wrong. I was only telling a joke."

Proverbs 26:20

gossiper

a person who gossips a lot

Proverbs 26:21

As charcoal is to burning coals and wood is to fire

"As charcoal helps coals burn and as wood helps fire burn"

kindling strife

"causing people to fight" or "causing people to argue"

Proverbs 26:22

The words of a gossip are like delicious morsels

"The words of a gossip are desirable to listen to"

they go down into the inner parts of the body

"and they enter a person's mind and affect his thoughts".

This sentence is equivalent to Proverbs 18:8.

Proverbs 26:23

Like the glaze overlaying an earthen vessel, so are burning lips and an evil heart

"People who have burning lips and an evil heart are like the shiny glaze that covers a clay pot." A clay pot is cheap

and common. So people covered it with a glaze to make it shiny and appear more expensive.

so are burning lips and an evil heart

"so is a person who says nice things but whose heart is evil"

burning lips

"emotional speech" or "saying nice things"

an evil heart

"evil thoughts" or "evil desires"

Proverbs 26:24

disguises his feelings with his lips

"hides his feelings with what he says" or "speaks in such a way that people cannot know his true feelings"

he lays up deceit within himself

"he secretly plans to harm people"

Proverbs 26:25

but do not believe him

"but do not believe what he says"

for there are seven abominations in his heart

"for his heart is completely filled with hateful things" or

"for his heart is completely filled with hatred".

Proverbs 26:26

Though his hatred is covered with deception

"Though deception covers his hatred" or "Though he covers his hatred with deception"

Though his hatred is covered with deception

"Though he lies to keep people from knowing that he hates them"

his wickedness will be revealed in the assembly

"his wickedness will become known in the assembly"

the assembly

"the community of Israel"

Proverbs 26:27

Whoever digs a pit will fall into it

"Whoever digs a pit to trap someone will fall into it"

the stone will roll back on the one who pushed it

"if someone pushed a stone so that it would roll downhill and crush someone, the stone will roll back on him instead"

Proverbs 26:28

A lying tongue hates the people it crushes

"A liar hates those he hurts by his lies"

a flattering mouth brings about ruin

a person who flatters others causes trouble or a person who flatters others ruins them

flattering

praising someone in a manner that is not sincere, or praising someone about things that are not true

Chapter 27

Proverbs 27:1

Do not boast about tomorrow

"Do not speak proudly about your plans for tomorrow"

what a day may bring

"what will happen on a day"

General Information

Chapter 27 continues the second section of the book (Chapter 25-29) which is attributed to Solomon. There are individual proverbs that run along common themes, often including contrasting elements: wise/foolish, money, lazy/

diligent, etc.

Proverbs 27:2

and not your own mouth ... and not your own lips

"and do not let your own mouth praise you ... and do not let your own lips praise you"

a stranger

"let a stranger praise you"

Proverbs 27:3

the provocation of a fool is heavier than both

"It is harder to be patient when a fool provokes you than it

is to be patient while carrying them"

the provocation of a fool

"the trouble caused by a fool." Actions or words that cause anger or irritation.

Proverbs 27:4

There is the cruelty of rage and the flood of anger, but who is able to stand before jealousy?

"A raging person is cruel and an angry person is overwhelming, but who can stand before a jealous person?"

cruelty

"harshness"

the flood of anger

"the destructiveness of anger." Anger is spoken of as if it were a powerful flood.

but who is able to stand before jealousy?

"but no one is able to stand before jealousy"

to stand before jealousy

"to resist a jealous person" or "to remain strong when a jealous person attacks him"

Proverbs 27:5

Better is a rebuke that is clearly seen

"It is better to be openly rebuked"

than hidden love

"than to be loved secretly"

Proverbs 27:6

Faithful are the wounds caused by a friend

"The wounds that a friend causes are trustworthy." The pain and sadness that a person feels when a friend rebukes or corrects him.

Faithful are the wounds caused by a friend

"Though it causes sadness, a friend's rebuke is trustworthy"

but many are the kisses of an enemy

"but the enemy's many kisses are not trustworthy"

Proverbs 27:7

A person who has eaten to the full

"A person who is satisfied" or "A person who has eaten enough to be full"

rejects even a honeycomb

A honeycomb would normally be desirable, but not when someone has already eaten enough to be satisfied.

every bitter thing is sweet

"everything that is bitter tastes sweet"

Proverbs 27:8

Like a bird that wanders from its nest is a man who strays from where he lives

The words "wanders" and "strays" mean the same thing.

Proverbs 27:9

Perfume

The word "perfume" means a desirable oil or ointment.

make the heart rejoice

"make a person feel joyful" or "make a person glad"

the sweetness of a friend comes from his sincere counsel

"we recognize our friend's kindness by his counsel" or

"what we appreciate about a friend is his advice"

Proverbs 27:10

your brother's house

The word "brother" refers to relatives, such as members of the same tribe, clan, or people group.

calamity

extreme troubles and misfortune

Proverbs 27:11

make my heart rejoice

"make me feel joyful" or "make me glad"

then I will give back an answer to the one who mocks me

"then I will reply to the one who mocks me by telling him about you"

mocks

makes fun of someone, especially in a cruel way

Proverbs 27:12

The prudent sees trouble and hides himself, but the naive go on and suffer for it.

See how you translated a similar phrase in Proverbs 22:3.

The prudent

See how you translated "prudent" in Proverbs 12:16.

the naive

To be naive is to lack experience and to not be mature.

Proverbs 27:13

Take a garment of one who has put up security for a stranger

"Take a garment as security from the one who guarantees that what a stranger has borrowed will be paid back"

who has put up security

"who has guaranteed that what has been borrowed will be paid back"

hold it in pledge

"hold onto his coat as a guarantee of repayment". See

Proverbs 20:16.

Proverbs 27:14

Whoever gives his neighbor a blessing

"If anyone gives his neighbor a blessing"

that blessing will be considered to be a curse

"the neighbor will consider that blessing to be a curse"

Proverbs 27:15

quarreling

Making people angry with each other or causing strong disagreements between people.

the constant dripping

"the constant dripping of rain"

a rainy day

"a day of continual rain"

Proverbs 27:16

restraining her is like restraining the wind, or trying to catch oil in your right hand

Like how difficult or useless it is to try to restrain the wind or catch oil in your hand.

restraining her

"restraining her from quarreling"

restraining the wind

"holding back the wind" or "keeping the wind under control"

Proverbs 27:17

Iron sharpens iron; in the same way, a man sharpens his friend.

"As iron can sharpen another piece of iron, so a man's character is improved by contact with his friend"

Proverbs 27:18

who tends

"who takes care of"

the one who protects his master will be honored

"a master will honor the one who protects him"

Proverbs 27:19

a person's heart

"what a person thinks"

Proverbs 27:20

Abaddon

"the Destroyer"

are never satisfied

"are never filled up"

a man's eyes

"a man's desires"

Proverbs 27:21

A crucible is for silver and a furnace is for gold

"A crucible is used to refine silver and a furnace is used to refine gold". A metal is refined by heating it to a high temperature so that it melts and the impurities may be removed. See Proverbs 17:3.

crucible

a container used for heating substances to very high temperatures

furnace

an oven that can be made extremely hot

a person is tested when he is praised

"when one praises a person, they are also testing that person"

Proverbs 27:22

Even if you crush a fool ... yet his foolishness will not leave him

Even if a fool is made to suffer hardship or pain, he will remain foolish.

pestle

a hard tool with a rounded end, used for crushing things in

a bowl

Proverbs 27:23

Be sure you know the condition of your flocks and be concerned about your herds

These two phrases are used together for emphasis.

your flocks

"flocks of sheep"

your herds

"herds of goats"

Proverbs 27:24

Does a crown endure for all generations?

"A crown does not endure for all generations"

a crown

"a king's rule"

Proverbs 27:25

the new growth appears

"the new sprouts appear" or "the new grass starts to grow"

Proverbs 27:26

Connecting Statement:

Verses 26 and 27 go together with verses 23 to 25 as one proverb.

Those lambs will provide your clothing

"The lambs' wool will provide you with clothing"

the goats will provide the price of the field

"selling your goats will provide the price of the field"

Proverbs 27:27

nourishment for your servant girls

"there will be goat's milk to nourish your servant girls"

nourishment

"food"

Chapter 28

Proverbs 28:1

General Information:

Chapter 28 continues the second section of the book (Chapter 25-29) which is attributed to Solomon. There are individual proverbs that run along common themes, often including contrasting elements: wise/foolish, money, lazy/diligent, etc.

Proverbs 28:2

Because of the transgression of a land

"Because of how a land transgresses"

the transgression of a land

"the transgression of the people of a land"

with a man of understanding and knowledge

"with a man who understands and knows how to rule"

Proverbs 28:3

who oppresses

"who severely mistreats"

like a beating rain that leaves no food

The poor man who oppresses others is compared to a rain that falls so hard that it leaves no crop to harvest.

beating rain

"damaging rain"

Proverbs 28:4

abandon the law

"reject God's law" or "refuse to obey the law"

those who keep the law

"those who obey God's law"

fight against them

"struggle against them."

Proverbs 28:5

Evil men

"People who do evil things"

do not understand justice

"do not understand what is just"

those who seek Yahweh

Those who want to know Yahweh are spoken of as if they are literally seeking to find Yahweh.

understand everything

"completely understand what is just". Those who seek Yahweh understand all about justice.

Proverbs 28:6

It is better for a poor person ... than for a rich person

"It is better to be a poor person ... than it is to be a rich person"

walks in his integrity

"walks honestly" or "lives honestly"

who is crooked in his ways

"who is not honest in what he does"

Proverbs 28:7

He who keeps the law

"He who obeys God's law"

a son who has understanding

"a son who understands"

of gluttons

"of people who eat too much."
 shames his father
 "puts his father to shame"
 Proverbs 28:8
 makes his fortune
 "increases his wealth"
 usury and interest
 "forcing people who have borrowed money from him to pay back more than they borrowed"
 interest
 money that a borrower pays for the use of someone else's money
 gathers his wealth
 "brings his wealth together"
 for another
 "for another person"
 Proverbs 28:9
 If one
 "If a person"
 turns away his ear from hearing the law
 "turns away from hearing and obeying the law"
 even his prayer is an abomination
 "God detests even his prayer"
 abomination
 See how you translated this in Proverbs 3:32
 Proverbs 28:10
 Whoever misleads the upright into an evil way
 "Whoever causes the upright to go in an evil direction"
 Whoever misleads ... evil way will fall
 "If anyone misleads ... evil way, he will fall"
 the upright
 "upright people" or "righteous people" or "honest people"
 will fall into his own pit
 "will end up in the same evil place toward which he guided other people"
 the blameless
 "blameless persons"
 will have a good inheritance
 "will inherit what is good"
 Proverbs 28:11
 be wise in his own eyes
 "be wise in his own thoughts" or "think he is wise"
 who has understanding
 "who understands"
 will find him out
 "will see his true nature" or "will see what he is truly like"
 Proverbs 28:12
 the righteous
 "righteous people"
 triumph
 "succeed"
 when the wicked arise
 "when the wicked rise to power"
 the wicked
 "wicked people"
 people are sought out
 "they seek people out" or "they seek out the people who hide from them"
 Proverbs 28:13

hides his sins
 "covers his sins." The opposite of confessing and forsaking sins, and is spoken of as covering sins.
 will not prosper
 "will not succeed" or "will not advance"
 the one who confesses them and abandons them will be shown mercy
 "God will show mercy to the one who confesses and forsakes them"
 Proverbs 28:14
 The one who always lives with reverence is blessed
 "God will bless the one who always lives with reverence"
 lives with reverence
 "lives a reverent life". Deeply respecting Yahweh and showing that respect by obeying him.
 whoever hardens his heart
 "the one who refuses to obey God"
 will fall into trouble
 "will end up in trouble"
 Proverbs 28:15
 Like a roaring lion or a charging bear is a wicked ruler over poor people
 Poor people are compared to people who have a lion roaring at them or a bear attacking them.
 a charging bear
 A bear is a large, furry, dangerous animal that has sharp claws and teeth.
 Proverbs 28:16
 The ruler who lacks understanding
 "The ruler who does not understand"
 oppressor
 a person who treats people harshly and makes their lives very difficult
 the one who hates unjust gain
 "the one who becomes angry when other people gain dishonestly" or "the one who hates gaining dishonestly"
 the one
 This phrase can refer to the "ruler" or any person.
 prolong his days
 "live longer" or "rule for a longer time"
 Proverbs 28:17
 is burdened with a person's blood
 "is guilty because he has murdered someone"
 fugitive
 a person who is running away to avoid being captured until death
 "until he dies" or "all of his life"
 Proverbs 28:18
 Whoever walks with integrity will be kept safe
 "God will keep safe anyone who walks with integrity"
 walks with integrity
 "walks honestly" or "lives honestly"
 the one whose way is crooked
 "the one who does not live honestly"
 will suddenly fall
 "will suddenly be ruined" or "will suddenly perish"
 Proverbs 28:19
 works his land
 This means to till, sow, and care for his crops.
 whoever follows

"anyone who follows"
follows worthless pursuits
"chases after worthless projects."
will have plenty of poverty
"will be very poor"
Proverbs 28:20
the one who gets rich quickly will not go unpunished
"God will certainly punish the one who gets rich quickly".
The double negative "will not go unpunished" is used for emphasis.
the one who gets rich quickly
"the one who tries to get rich quickly". This person gains wealth by unfaithful or dishonest means.
Proverbs 28:21
for a piece of bread a man will do wrong
"a man will sin for very little gain". "A piece of bread" is an exaggeration for a very small bribe or reward.
do wrong
"sin"
Proverbs 28:22
A stingy man
"A selfish man." A person who does not like to share his possessions or spend money.
hurries after riches
"is greedy for riches"
poverty will come upon him
"he will suddenly become poor"
Proverbs 28:23
Whoever disciplines someone, afterward will find more favor from him than from the one who flatters him with his tongue
"A person will favor the one who disciplines him more than he favors the person who flatters him with his tongue"
Whoever disciplines
"If a person disciplines"
disciplines
trains people to obey a set of guidelines for moral behavior
flatters him with his tongue
"flatters him with words". Praises someone in a manner that is not sincere, or about things that are not true.
Proverbs 28:24
Whoever robs
"The one who robs"
says, "That is no sin," he
"says that it is not a sin, he"

Chapter 29

Proverbs 29:1

General Information

Chapter 29 concludes the second section (Chapter 25-29) which is attributed to Solomon. There are individual proverbs that run along common themes, including contrasting elements: wise/foolish, lazy/diligent, wicked/righteous, etc.

who stiffens his neck

"who becomes stubborn" or "who refuses to listen"

will be broken in a moment

"God will suddenly break him"

beyond healing

"and no one will be able to help him"

the companion of
"the friend of" or "the same kind of person as"

Proverbs 28:25

A greedy man

a person who selfishly wants more things, money or food than what he needs

stirs up conflict

"causes conflict"

Proverbs 28:26

One who trusts in his own heart

"The person who relies on himself"

whoever walks

"any person who walks"

walks in wisdom

"lives wisely" or "follows wise teachings"

Proverbs 28:27

The one

"The person"

the poor

"poor people"

lack nothing

"have everything they need"

whoever closes his eyes to them will receive many curses

"people will give many curses to whoever closes his eyes to the poor" or "God will give many curses to whoever closes his eyes to the poor"

whoever closes

"anyone who closes"

closes his eyes to

"ignores" or "chooses not to help"

Proverbs 28:28

When the wicked arise

"When the wicked rise to power"

the wicked

"wicked people"

people hide themselves

"people go into hiding"

perish

"go away" or "fall from power" or "are destroyed."

the righteous

"righteous people"

increase

"multiply" or "rise to power."

Proverbs 29:2

the people sigh

"the people will be weary and sad"

Proverbs 29:4

establishes the land

makes the land peaceful so the king can rule for a long time by justice

"by doing what is just" or "by making just laws"

Proverbs 29:5

flatters his neighbor

knowingly tells his neighbor things that are not true so that person will do what the speaker wants him to do

spreading a net for his feet

"setting a trap to catch that person"

Proverbs 29:6

In the sin of an evil person is a trap

When an evil person sins, he desires to do evil to other people, but God will use what he does to punish him.

Proverbs 29:8

set a city on fire

"create turmoil for the people of a city"

turn away wrath

"calm the wrath of angry people"

Proverbs 29:9

has a legal dispute with a fool

"goes to court with a fool" or "sues a fool"

he rages and laughs

The fool becomes very angry and tries to keep the wise person from speaking or the judge from judging.

rages

"yells angrily"

there will be no rest

"they will not be able to settle the problem"

Proverbs 29:10

Men of bloodshed

"Murderous men" or "People who are happy when they commit murder"

seek the life of

"want to kill"

the upright

"upright people" or "righteous people" or "honest people"

Proverbs 29:11

brings forth all his spirit

He has no self-control. He lets everyone know what he is thinking and feeling, especially when he is angry.

a wise man soothes it back

The wise man does the opposite of what the fool does: he quiets and holds back his anger and calms himself.

Proverbs 29:12

pays attention

"listens." See Proverbs 17:4.

all his officials will be wicked

"it is as if he is teaching his officials to be wicked"

Proverbs 29:13

oppressor

a person who treats people harshly and makes their lives very difficult

Yahweh gives light to the eyes of them both

"Yahweh makes both of them alive."

Proverbs 29:14

his throne

"his kingdom"

Proverbs 29:15

The rod and correction give wisdom

"If a parent uses the rod on his child and corrects him, the child will become wise" or "If parents discipline their child and tell him when he has done wrong, the child will learn to live wisely"

The rod

"discipline". Parents in Israel used wooden rods as instruments to discipline children by striking them.

correction

When a person does this, he tells that person he does not approve and expects the person to change his behavior.

Proverbs 29:16

transgression increases

"more people will transgress and their sins will become worse"

the downfall of those wicked people

"those wicked people fall" or "those wicked people lose their power to rule"

Proverbs 29:18

the one who keeps the law is blessed

"God will bless the one who keeps the law"

Proverbs 29:19

A slave will not be corrected by words

"You will not be able to correct a slave simply by talking to him"

Proverbs 29:20

Do you see a man who is hasty in his words?

"You should notice what happens to a man who is hasty in his words."

Proverbs 29:21

who pampers his slave

"who allows his slave to avoid work and treats his slave better than he treats other slaves"

at the end of it

"at the end of the slave's youth" or "when the slave is grown"

there will be trouble

Some understand it to mean that the slave will be weak, others that the slave will rule the household.

Proverbs 29:22

stirs up strife

"causes people to argue more" or "causes people to argue and fight". See Proverbs 15:18.

a master of rage

"a person who becomes angry easily"

Proverbs 29:23

one who has a humble spirit will be given honor

"men will give honor to a person who has a humble spirit" or "Yahweh will cause men to honor a person who has a humble spirit"

Proverbs 29:24

hates his own life

"becomes his own enemy"

he hears the curse and says nothing

"he does not dare to testify under oath" or "he says nothing even after people have cursed him"

Proverbs 29:25

The fear of man makes a snare

"Anyone who is afraid of what other people might do to him is like a person who has become snared in a trap"

a snare

a trap that catches animals with ropes

the one who trusts in Yahweh will be protected

"Yahweh will protect the one who trusts in him"

Proverbs 29:26

Many are those who seek the face of the ruler

"Many people want their ruler to pay attention to them"

from Yahweh is justice for a person

"it is Yahweh who is truly just towards a person"
Proverbs 29:27

Chapter 30

Proverbs 30:1

Agur ... Jakeh ... Ithiel ... Ucal

These are the names of men.

Agur son of Jakeh

The literal son of Jakeh, not a grandchild.

the burden

"the important message"

to Ithiel, to Ithiel and Ucal

"to Ithiel—that is, to Ithiel and Ucal"

General Information

Chapter 30 is a chapter attributed to Agur, who is unknown. His full title is Agur, Son of Jakeh. Agur comes from a Hebrew word meaning "gatherer". Some scholars believe this is a way of referring to Solomon. It is still prudent to simply use this as a real name. The sayings of Agur address several themes including the wisdom of God compared to human wisdom (30:1-6), wicked people (30:11-14), things that are never satisfied (30:15-16), things too amazing for Agur to understand (30:18-19), things that are small but wise (30:24-28), and things that walk in a strong and proud way (30:29-31).

Proverbs 30:2

Surely

"Certainly" or "There is no doubt that"

I do not have the understanding of a human being

"I do not understand anything the way human beings are supposed to understand them"

Proverbs 30:3

nor do I have knowledge of the Holy One

"nor do I really know anything about the Holy One"

Proverbs 30:4

Who has ... down? Who has ... hands? Who has ... cloak? Who has ... earth?

"No person has ever ... down. No person has ever ... hands. No person has ever ... cloak. No person has ever ... earth." or "Who has ... down? Who has ... hands? Who has ... cloak? Who has ... earth? No one has ever done any of these things."

heaven

where God lives

gathered up the wind in the hollow of his hands

"has caught the wind in his hands"

the hollow of his hands

"his cupped hands"

gathered up

brought small scattered objects into a pile so they can be lifted

has established all the ends of the earth

"has marked the boundaries for the ends of the earth"

What is his name, and what is the name of his son?

"Tell me his name and the name of his son, if you know them."

Surely you know!

"I do not think you really know anyone who can do those things."

an abomination

a person whom others should hate. See Proverbs 3:32.

Proverbs 30:5

is tested

"is like a precious metal from which someone has removed all the useless material"

he is a shield to those who take refuge in him

"he protects those who come and ask him to protect them"

Proverbs 30:6

add to his words

say more than he has said

you will be proved to be

"he will prove that you are"

Proverbs 30:7

General Information:

Many translations understand this to be the beginning of a prayer.

of you

"of you, Yahweh"

Proverbs 30:8

Put vanity and lies far away from me

"Do not allow people to speak vanity and lies to me" or "Do not allow me to speak vanity and lies"

vanity

false, useless words

Give me neither poverty nor riches

"Do not allow me to be either very poor or very rich"

the food that is my portion

"the food that you, Yahweh, have assigned to me"

Proverbs 30:9

if I have too much, I might deny you and say

This describes a situation that has not happened but is possible if the writer becomes rich.

if I become poor, I might steal and profane

This describes a situation that has not happened but is possible if the writer becomes poor.

I might steal and profane the name of my God

"I might steal things and that would cause people to think badly about God"

Proverbs 30:10

slander

speak falsely about another person with the desire to harm him

he will curse

"the servant will curse"

you will be held guilty

"people will hold you guilty"

Proverbs 30:11

There is a generation that curses

"Stay away from people who curse"

a generation that curses ... and does not bless

"a generation of people who curse ... and do not bless"

Proverbs 30:12

There is a generation that is

"Some people are" or "Stay away from people who are."

is pure in their own eyes

"believes they are pure"

they are not washed of their filth
"God has not forgiven them of their sins"
filth
This should be translated with a polite term that includes human or animal vomit and waste.
Proverbs 30:13
There is a generation whose eyes
"Some people's eyes are" or "Stay away from people whose eyes are."
eyes are raised up ... their eyelids lifted up
This describes people who think that they are better than other people.
Proverbs 30:14
There is a generation whose teeth are swords and whose jawbones are knives, so they may devour the poor ... and the needy
This refers to being cruel and treating poor and needy people cruelly, like an animal with sharp teeth that tears apart other animals and eats them.
There is a generation whose teeth
"Some people's teeth" or "Stay away from people whose teeth."
jawbones
the bones of the face where teeth grow
Proverbs 30:15
The leech has two daughters
"Greed has two daughters"
leech
a type of worm that attaches itself to the skin and sucks blood
"Give and give" they cry
"and they are both named Give Me."
There are three things that are never satisfied, four that never say,
"Enough"
"There are four things that are never satisfied, who never say, 'Enough'". From verses 15 through 32, the author uses a technique to explain some things. He says there are three things and even four and lists items that exemplify a feature like "small and yet wise." The numbering is not meant to be literal, but a memory device that introduces the items.
are never satisfied
"always want more"
Proverbs 30:16
land that is never satisfied with water
Land no longer producing food is spoken of as if it were a person who does not have enough water to drink.
Proverbs 30:17
The eye that mocks ... mother will be pecked out by the ravens of the valley and will be eaten by the vultures
"The ravens of the valley will peck out the eyes of the person who mocks ... mother, and the vultures will eat them"
scorns obedience to a mother
"considers his mother worthless and will not obey her"

Chapter 31

Proverbs 31:1

a burden

"an important message"

ravens

large, shiny, black birds that eat plants and dead animals

vultures

any one of several large birds that eat dead animals and have small, featherless heads

Proverbs 30:18

There are three things that are ... four that I do not understand:

"There are some things that are too wonderful for me that I do not understand—four of them are:"

Proverbs 30:19

in the heart of the sea

"in the middle of the sea" or "on the open sea"

Proverbs 30:20

she eats and she wipes her mouth

This refers to committing adultery and then taking a bath.

Proverbs 30:21

Under three things the earth trembles, and under four it cannot bear up

"There are some things that make the earth tremble, that it cannot endure. Four of these are:"

Proverbs 30:22

a fool when he is filled with food

"a fool who has had enough to eat"

Proverbs 30:23

a hated woman when she marries

"a woman whom good people have hated when she marries"

takes the place of her mistress

Possible meanings are: the slave girl is able to rule over the wife and children or the man loves the slave girl more than he loves his wife.

mistress

This is the female form of "master," so it refers to the wife of the man of the house.

Proverbs 30:26

rock badgers

an animal with small, rounded ears, short legs, and no tail

Proverbs 30:28

lizard

a small reptile that has four legs, a long, slender body, and a tail

Proverbs 30:29

There are three things that are ... four that are stately in how they walk

"There are some things that walk stately. Four of these are"

stately

majestic or dignified, like a king

Proverbs 30:31

strutting rooster

an adult male chicken that walks proudly

Proverbs 30:33

churning

strongly stirring

butter

Animal milk that someone has stirred and made thick.

General Information

Chapter 31 begins with 9 verses from King Lemuel. The last portion of this chapter is a poem about a godly wife. This

person is unknown in Scripture. It is important to recognize that the words in this chapter are words of his mother addressed to him. They are formed like advice of a mother to her son. His advice to his son addresses themes of avoiding drinks with alcohol and of being fair and righteous (31:1-9). The final section about the godly wife addresses several themes, including the great value of a godly wife (30:10-12), her hard work (31:13-19), her generosity (31:20), her care for her family (31:21-23), and her dignity, wisdom, and fear of the Lord (31:25-31).

Proverbs 31:2

What, my son? What is it, son of my womb? What do you want, son of my vows?

"You should not be doing what you are doing" or "Do not do the things I am about to warn you against."

my son ... son of my womb ... son of my vows

The speaker wants the hearer to notice carefully and to respect the one who is talking to him.

son of my womb

It is best to use a polite term for the body part in which babies grow before they are born.

son of my vows

The "vows" could be: the mother's marriage vows or a vow after she married that if God allowed her to have a child she would dedicate him to God.

Proverbs 31:3

Do not give your strength to women

"Do not work hard trying to have sex with women," either outside of marriage or with concubines.

or your ways to those who destroy kings

"or allow those who destroy kings to advise you"

your ways

"the way you live your life" or "the work you do"

those who destroy kings

probably the immoral "women" to whom he is not to give his strength

Proverbs 31:4

Lemuel

This is the name of a man. See Proverbs 31:1.

Proverbs 31:5

what has been decreed

"what God has decreed" or "what the kings themselves have decreed"

pervert the rights of all the afflicted

"deny afflicted people their legal rights"

pervert

exchange good for evil

all the afflicted

"all those people whom others wrongfully harm"

Proverbs 31:6

and wine

"and give wine"

in bitter distress

"who's souls are bitter" or "who are in misery"

Proverbs 31:7

his poverty

"how poor he is"

his trouble

"the bad things that are happening to him"

Proverbs 31:8

Speak for those who cannot speak

"Defend those who cannot defend themselves"

for the causes of all who are perishing

"so that people will treat all who are perishing justly"

for the causes

"speak for the causes" or "speak out for"

Proverbs 31:9

poor and needy people

"people who are poor and cannot get the things that they need"

Proverbs 31:10

Who can find a capable wife?

"Not many men can find a wife who is able to do many things well." Verse 10 through 31 is tightly formed as a poem in the original language. There are 22 lines in the Hebrew language that each begin with a successive letter of the alphabet. However, each language will have a different set of letters. It is important to realize this was a single composition with a single theme of a noble or godly wife.

Her value is far more than jewels

"She is more precious than jewels"

Proverbs 31:11

he will never be poor

"he will always have what he needs"

Proverbs 31:13

wool

sheep's hair that is used to make cloth

flax

a plant whose fiber is used to make linen

with the delight of her hands

"gladly with her hands," or "with her hands on things that she enjoys working with"

Proverbs 31:14

merchant

someone who buys and sells

Proverbs 31:15

distributes portions to her female servants

"gives the right amount of food to her female servants" or

"tells her female servants what work each of them is to do that day."

Proverbs 31:16

the fruit of her hands

"the money she has earned"

Proverbs 31:17

She girds herself with strength

"She prepares herself for hard physical work"

makes her arms strong

"she strengthens her arms by doing her work"

Proverbs 31:18

all night long her lamp is not extinguished

"She burns a lamp through the night as she works"

Proverbs 31:19

spindle

a thin rod or stick with pointed ends that is used in making thread

Proverbs 31:20

reaches out with her hand to poor

"helps poor"

reaches out with her hands to
These words translate the same words translated "puts her hands on" in Proverbs 31:19.
Proverbs 31:21
are clothed in scarlet
"have expensive, warm clothing". Here "scarlet" does not refer to the color of the cloth.
Proverbs 31:22
linen
cloth made of flax yarn
Proverbs 31:23
Her husband is known
"People respect her husband"
when he sits with the elders of the land
to make laws and settle arguments
Proverbs 31:24
linen
cloth made from flax yarn
sashes
long pieces of cloth worn around the waist or over one shoulder
Proverbs 31:25
She is clothed with strength and honor
"Everyone can see that she is strong, and so they honor her"
laughs at the future
"is not afraid of what will happen in the future"
Proverbs 31:26
opens her mouth with wisdom
"she speaks wisely" or "she speaks wise words"
the law of kindness is on her tongue
"she teaches people to be kind"
Proverbs 31:27

Chapter 1

Ecclesiastes 1:1

General Information:

The ULB sets poetry (1:2-11 and 15) farther to the right than the rest of the text to show that it is poetry. The tone of this chapter is sad, or depressing. The author believes that everything in life is pointless. The metaphors in this chapter all describe the idea that nothing ever changes. This is also known as "fatalism."

Ecclesiastes 1:2

"Meaningless! Meaningless! says the Teacher. "Absolutely meaningless! Everything is meaningless!"

"Like a vapor of mist vanishes and like a breeze in the wind disappears," says the Teacher, "everything vanishes and has no lasting value."

Ecclesiastes 1:3

What profit does a man gain from all the work that he labors at under the sun?

"People seem to gain no lasting benefit from all the work that they labor at under the sun.". The author uses this question to cause the reader to think deeply about important things.

under the sun

"on the earth"

Ecclesiastes 1:4

General Information:

watches over the ways of her household

"makes sure her whole family lives in a way that pleases God"

does not eat the bread of idleness

"she is not idle"

idleness

doing nothing and being lazy

Proverbs 31:28

rise up and

"stand up and" or "actively"

call her blessed

"congratulate her" or "say, 'Yay, Mom!'"

Proverbs 31:29

you surpassed

"you have done better than"

Proverbs 31:30

Elegance is deceptive

"A gracious woman can deceive people" or "A woman with good manners could really be evil" See Proverbs 11:16.

beauty is vain

"a woman who is beautiful now will not always be beautiful"

she will be praised

"people will praise her"

Proverbs 31:31

the fruit of her hands

"the money she has earned". The money she has earned is spoken of as if it were fruit growing off a tree.

let her works praise her in the gates

"may the important people of the city praise her because of the works she has done". She will be praised for her works, not by her works.

The writer is presenting the natural order of life as he understands it.

Ecclesiastes 1:5

hurries back to the place

"quickly returns to the place" or "quickly goes to the place"

Ecclesiastes 1:8

Everything becomes wearisome

"Everything becomes tiring." Since man is unable to explain these things, it becomes useless to try.

The eye is not satisfied by what it sees

"A person is not satisfied by what his eyes see"

nor is the ear fulfilled by what it hears

"nor is a person content by what his ears hear"

Ecclesiastes 1:9

General Information:

There is nothing new regarding man and his activities.

whatever has been done is what will be done

"whatever has happened before is what will happen again"

under the sun

"on the earth"

Ecclesiastes 1:10

Is there anything about which it may be said, 'Look, this is new'?

"There is nothing about which it may be said, 'Look, this is new.'"

about which it may be said

"about which someone may say"
Ecclesiastes 1:11
that will happen in the future
"the things that will happen in the future"
will not likely be remembered either
"people will not likely remember them either"
Ecclesiastes 1:13
I applied my mind
"I determined" or "I applied myself"
to study and to search out
These two phrases emphasize how diligently he studied.
under heaven
"on the earth"
children of mankind
"human beings"
Ecclesiastes 1:14
all the deeds that are done
"everything that people do"
under the sun
"on the earth". See how you translated this in Ecclesiastes 1:3.

Chapter 2

Ecclesiastes 2:1
General Information
When the author thought about the pointlessness of life, he decided to fill it with pointless pleasures. He believed that this would have no effect on the world. Therefore, he indulged in every type of pleasure. It is assumed that the author is going to reject this way of living. The ULB sets poetry (2:10-16) farther to the right than the rest of the text to show that it is poetry.
I said in my heart
"I said to myself"
I will test you with happiness
"I will test myself with things that make me happy"
So enjoy pleasure
"So I will enjoy things that please me"
this also is meaningless
"this also only lasted for a short time, like a temporary breeze"
Ecclesiastes 2:2
I said about laughter, "It is crazy,"
"I said that laughter is crazy"
laughter
If your language has a special word for laughter about meaningless things, please use it here.
What use is it?
"It is useless."
Ecclesiastes 2:3
I explored in my heart
"I thought hard about"
to gratify myself with wine
"to use wine to make myself happy"
I let my mind guide me with wisdom
"I thought about the things that wise people had taught me"
under heaven
"on the earth"
during the days of their lives

look
"indeed" or "really"
chasing the wind
"are as useless as trying to control the wind"
Ecclesiastes 1:15
The twisted cannot be straightened! The missing cannot be counted
"People cannot straighten things that are twisted! They cannot count what is not there"
Ecclesiastes 1:16
I have spoken to my heart
"I have spoken to myself"
My mind has seen
"I have gained" or "I have learned"
Ecclesiastes 1:17
I applied my heart
"I determined" or "I applied myself"
madness and folly
These words refer to foolish thinking and behavior, respectively.
an attempt to shepherd the wind
"as useless as trying to control the wind"

"during the time that they are alive"
Ecclesiastes 2:4
I built for myself houses and planted for myself vineyards
"I had people build houses and plant vineyards for me"
Ecclesiastes 2:5
I built for myself gardens and parks, and I planted
"I had people build for me gardens and parks; I had them plant"
gardens and parks
These two words refer to beautiful orchards of fruit trees.
Ecclesiastes 2:6
I created
"I had them create"
to water a forest
"to provide water for a forest"
forest where trees were grown
"forest where trees grew"
Ecclesiastes 2:7
I had slaves born in my palace
"My slaves bore children and they also were my slaves"
much more than any king
"much more than any other king had"
Ecclesiastes 2:8
the treasures of kings and provinces
"that I acquired from the treasures of kings and the rulers of provinces"
provinces
"the rulers of provinces"
and many concubines, the delight of the children of men
"I greatly enjoyed many concubines, as would delight any man"
Ecclesiastes 2:9
than all who were before me in Jerusalem
"than all the kings who had ruled before me in Jerusalem"
my wisdom remained with me
"I continued to act wisely" or "I continued to be wise"

Ecclesiastes 2:10

Whatever my eyes desired ... from them

"Whatever I saw and desired ... from myself"

I did not withhold from them

"I got for them"

I did not withhold my heart from any pleasure

"I allowed myself to enjoy everything that made me happy"

my heart rejoiced

"I rejoiced"

Ecclesiastes 2:11

all the deeds that my hands had accomplished

"all that I had accomplished"

the labor that I had done

"the hard work that I had done"

like chasing the wind

"are as useless as trying to control the wind". See how you translated this in Ecclesiastes 1:14.

There was no profit under the sun in it

"But it had no profit under the sun"

under the sun

"on the earth". See how you translated this in Ecclesiastes 1:3.

Ecclesiastes 2:12

madness and folly

These words refer to foolish thinking and behavior, respectively. See Ecclesiastes 1:17.

For what more can the man who becomes the next king do than what the king has already done?

"For the next king who comes after the king can do nothing that a king before him has not already done."

the man who becomes the next king

"the next king who comes after me"

Ecclesiastes 2:13

wisdom has advantages over folly, just as light is more profitable than darkness

This refers to how light makes life better for people than darkness does.

Ecclesiastes 2:14

The wise man uses his eyes in his head to see where he is going

"The wise man is like a person who uses his eyes to see where he is going"

uses his eyes in his head to see

"pays attention and looks to see"

the fool walks in darkness

"the fool is like a person who walks in the dark"

the same event

death

Ecclesiastes 2:15

I said in my heart

"I said to myself"

So what difference does it make if I am very wise?

"So it makes no difference if I am very wise."

I concluded in my heart

"I concluded"

Ecclesiastes 2:16

For the wise man, like the fool, is not remembered for very long

"People do not remember the wise man for very long, just as they do not remember the fool for very long"

everything will have been long forgotten

"people will have long forgotten everything"

Ecclesiastes 2:17

all the work done

"all the work that people do"

was evil to me

"troubled me"

like chasing the wind

"as useless as trying to control the wind". See Ecclesiastes 1:14.

under the sun

"on the earth"

Ecclesiastes 2:18

all my toil for which I had toiled

"everything I had gained from toiling"

to the man who comes after me

"to the man who inherits it after me"

Ecclesiastes 2:19

For who knows whether he will be a wise man or a fool?

"For no one knows whether he will be a wise man or a fool."

he will be

The word "he" refers to the author's heir.

under the sun

"on the earth"

that my labor and wisdom have built

"that I worked very hard and wisely to build"

Ecclesiastes 2:20

I began to give my heart to despair

"I began to despair" or "I began to lose all hope"

Ecclesiastes 2:21

who labors with wisdom, knowledge, and skill

"who works wisely and skillfully, using the things that he has learned"

who has not made any of it

"who has not worked for any of it"

a great injustice

"a great disaster"

Ecclesiastes 2:22

What profit does a man gain from all the work and from the striving of heart that he labors at under the sun?

"A man seems to gain no lasting benefit from working hard and trying in his heart to complete his labors under the sun."

Ecclesiastes 2:23

painful and stressful

These two words emphasize how difficult the person's work is.

his soul does not find rest

"his mind does not rest" or "he continues to worry"

Ecclesiastes 2:24

the hand of God

"from God"

Ecclesiastes 2:25

For who can eat or who can have any kind of pleasure apart from God?

"For no one can eat or have any kind of pleasure apart from God."

Ecclesiastes 2:26

so that he may give it away to someone who pleases God

"so that the one who pleases God may have it"

Chapter 3

Ecclesiastes 3:1

General Information:

The chapter uses parallelism with the phrase, "a time to." The overall purpose is to show that Yahweh directs the events of the world and therefore, they have purpose. This gives the quotation a poetic style. The ULB sets poetry (3:1-8 and 3:15) farther to the right than the rest of the text to show that it is poetry.

every matter

"every activity" or "everything that can happen"

under heaven

"on the earth". See how you translated this in Ecclesiastes 1:3.

Ecclesiastes 3:2

a time to pull up plants

"a time to harvest" or "a time to uproot,"

Ecclesiastes 3:4

General Information:

The writer continues to describe various aspects of life from one extreme to the other.

Ecclesiastes 3:5

embrace

to hold someone in your arms to show love or friendship

Ecclesiastes 3:9

What profit does the worker gain in his labor?

"The worker seems to gain no lasting benefit for his labor."

Translate "What profit does ... gain" as you did in

Ecclesiastes 1:3.

Ecclesiastes 3:11

God has made everything suitable for its own time

"God has fixed a time that is right for everything to happen"

placed eternity in their hearts

"placed eternity in the hearts of human beings"

from their beginning all the way to their end

This refers to the beginning and the end and all that is in between.

Ecclesiastes 3:13

should understand how to find enjoyment

"should learn how to enjoy"

Ecclesiastes 3:14

Nothing can be added to it or taken away

"No one can add anything to or take anything away from it"

Chapter 4

Ecclesiastes 4:1

General Information

The teacher looks at the oppression in the world and is saddened by it, but he is the king and has the power to change things. He also laments being alone even though he has many wives, children, and concubines. The ULB sets poetry (4:1-3, 4:5-6, and 4:8-12) farther to the right than the rest of the text to show that it is poetry.

under the sun

"on the earth". This refers to things that are done on earth.

See Ecclesiastes 1:3

behold, the tears

"I looked and I saw"

the tears of oppressed people

Ecclesiastes 3:16

I have seen the wickedness ... wickedness was there

These two phrases emphasize how common wicked behavior is.

in place of righteousness

"where there should be righteousness"

under the sun

"on the earth"

Ecclesiastes 3:17

I said in my heart

"I said to myself"

the righteous and the wicked

"the righteous people and the wicked people"

every matter and every deed

These two phrases refer to every action that people do.

Ecclesiastes 3:18

I said in my heart

"I said to myself"

they are like animals

The author says that human beings are like animals and explains (v. 19) clearly how humans are like animals.

Ecclesiastes 3:19

is the same

"is the same for both of them"

The breath is the same for all of them

"All of them breathe same"

There is no advantage for mankind over the animals

"Mankind is no better off than the animals"

Ecclesiastes 3:20

Everything is going to the same place

"Everything dies and goes to the same place"

dust

soil

Ecclesiastes 3:21

Who knows whether the spirit ... into the earth?

"No one knows whether the spirit ... into the earth."

Ecclesiastes 3:22

there is nothing better for a person than to

See how you translated this phrase in Ecclesiastes 3:12.

Who can bring him back to see what happens after him?

"No one of us knows what happens to us after we die."

"the oppressed people were weeping"

Power was in the hand of their oppressors

"Their oppressors were powerful"

Ecclesiastes 4:2

the living, who are still alive

"the people who are still alive"

Ecclesiastes 4:3

more fortunate than both of them is the one who has not yet lived

"the one who has not yet been born is better off than both of them"

both of them

"both those who are dead and those who are living"

Ecclesiastes 4:4

became the envy of one's neighbor

"made one's neighbor envious"
the envy of one's neighbor
The neighbor envies the object his neighbor made, or the neighbor envies the skills his neighbor has.
like chasing the wind
"as useless as trying to control the wind". See how you translated this in Ecclesiastes 1:14.
Ecclesiastes 4:5
The fool folds his hands and does not work
"The fool refuses to work"
so his food is his own flesh
"as a result, he causes his own ruin" or "and as a result, he destroys himself"
Ecclesiastes 4:6
a handful
"a small amount"
two handfuls
"two handfuls of profit" or "a large amount of profit"
that tries to shepherd the wind
"that is as useless as trying to control the wind"
Ecclesiastes 4:7
I returned and I saw something meaningless
"I thought again and and I saw something meaningless" or
"Again I saw something meaningless"
Ecclesiastes 4:8
no son or brother
"he has no family"
his eyes are not satisfied
"he is not satisfied"
For whom am I toiling and depriving myself of pleasure
"Will anyone benefit from me working hard and not enjoying myself"
Ecclesiastes 4:10
woe to the one who is alone when he falls
"the person who is alone when he falls is really in trouble"
Ecclesiastes 4:11
If two lie down together, they can be warm
"If two people lie down together at night, they can be

warm"
how can one be warm alone?
"a person who lies down alone cannot be warm."
Ecclesiastes 4:12
One man alone can be overpowered
"Someone can overpower a person who is alone"
but two
"but two people"
withstand an attack
"defend themselves against an attack"
a three-strand rope
"three people are even stronger, like a three-strand rope that"
a three-strand rope is not quickly broken
"people cannot easily break a rope made with three strands"
Ecclesiastes 4:13
wise youth
"wise young man"
who no longer knows how
"who is no longer willing"
Ecclesiastes 4:14
from prison
"after being in prison"
he was born poor in his kingdom
"he was born to poor parents who lived in the land that he will someday rule"
Ecclesiastes 4:15
General Information:
Instead of choosing the wise youth, the people choose the king's son, who may not be any wiser.
alive ... walking around
These words are combined to emphasize living people.
Ecclesiastes 4:16
There is no end to all the people
"There are very many people"
like chasing the wind
"are as useless as trying to control the wind"

Chapter 5
Ecclesiastes 5:1
Guard your steps
"Be careful how you conduct yourself"
General Information
The author describes the pointlessness of pursuing material things. This is known as "materialism." Those who pursue after things will always want more. At the end of their life, they will not be able to use these things. The ULB sets poetry (5:2-3, and 5:10-17) farther to the right than the rest of the text to show that it is poetry.
Ecclesiastes 5:2
Do not be too quick ... do not let your heart be too quick
These two phrases emphasize that you should think first before you speak to God about a matter.
to speak with your mouth
"to speak"
do not let your heart
"do not"
let your words be few

"do not say too much"
Ecclesiastes 5:4
do not delay to do it, for God has no pleasure in fools
"do not foolishly delay in doing it, because God is not pleased with foolish people"
Ecclesiastes 5:6
Do not allow your mouth to cause your flesh to sin
"Do not let what you say cause you to sin"
Why make God angry by vowing falsely, provoking God to destroy the work of your hands?
"It would be foolish to make God angry by vowing falsely, provoking God to destroy the work of your hands."
destroy the work of your hands
"destroy everything you do"
Ecclesiastes 5:8
the poor being oppressed and robbed
"people oppressing the poor and robbing them"
the poor
"those who are poor" or "poor people"

just and right treatment
"fair treatment"
do not be astonished as if no one knows, because there are people
"do not be surprised, for there are people
there are people in power
"there are people with authority"
even higher ones over them
"men who have even more authority than they do"
Ecclesiastes 5:9
the produce of the land ... produce from the fields
"the food that the land produces ... crops from the fields"
Ecclesiastes 5:11
As prosperity increases
"As a person becomes more prosperous"
so also do the people who consume it
"so also the person spends more money" or "so also there
will be more people who use his wealth."
who consume it
"who use it"
What advantage in wealth is there to the owner except to watch it with
his eyes?
"The only benefit that the owner has from wealth is that he
can look at it"
Ecclesiastes 5:12
The sleep of a laborer is sweet
"The sleep of a laborer is peaceful"
whether he eats little or a lot
"whether he eats a little bit of food or a lot of food"
but the wealth of a rich person does not allow him to sleep well
"but rich people do not sleep well because they worry
about their money"
Ecclesiastes 5:13
under the sun
"on the earth"
riches hoarded by the owner
"an owner hoards riches"
Ecclesiastes 5:14
through bad luck
"through misfortune" or "through a bad business deal."
his own son, one whom he has fathered, is left with nothing in his
hands
"he leaves no possession for his own son"
Ecclesiastes 5:15
As a man comes from his mother's womb ... he will leave naked
"As a man is naked and owns nothing when he is born ... he
will leave this life the same way"

Chapter 6

Ecclesiastes 6:1

it weighs heavy on men

"it causes hardship for people"

General Information

While a person may be given a great many things, they are
worthless and provide no sense of satisfaction or peace. It
is assumed that only Yahweh can provide these things to
man. Solomon is depressed that he had everything he could
have ever wanted in life, but they were not enough to give
him satisfaction or peace. The ULB sets poetry (6:7-11)
farther to the right than the rest of the text to show that it is

comes from his mother's womb

"is born"

he will leave

"he will die"

He can take none of the fruits of his labor in his hand

"He can not take any of his possessions with him"

Ecclesiastes 5:16

as a person comes, so he goes away

as people bring nothing into the world when they are born,

so they take nothing with them when they die and leave

this world"

So what profit is there for him who labors for the wind?

"No one gets any profit in laboring for the wind."

labors for the wind

"tries to shepherd the wind" or "labors to receive the air he

breathes"

Ecclesiastes 5:17

During his days he eats with darkness

"He spends his life in mourning and sadness"

his days

"his life"

is greatly distressed with sickness and anger

"suffers greatly, being sick and angry"

Ecclesiastes 5:18

Look

"Pay attention" or "Listen"

what I have seen to be good and suitable

"what I have seen to be the best thing to do"

during the days of this life that God has given him

"as long as God allows him to live"

For this is man's assignment

"For this is man's reward" or "For these are the things that

he allows man to do"

Ecclesiastes 5:19

riches and wealth

These two words refer to money and the things that a

person can buy with money.

to receive his share

"to accept what he is given"

Ecclesiastes 5:20

he does not call to mind

"he does not remember" or "he does not think about"

the days of his life

"the things that have happened during his lifetime"

keep busy

"stay busy"

poetry.

Ecclesiastes 6:2

riches, wealth

These two words refer to money and the things that a

person can buy with money.

he lacks nothing

"he has everything"

God gives him no ability

"God does not give him the ability"

Ecclesiastes 6:3

fathers a hundred children

"fathers many children"
 lives many years, so that the days of his years are many
 "lives many years"
 his heart is not satisfied with good
 "he is not content with good things"
 he is not buried
 "no one buries him at all" or "no one buries him properly."
 Ecclesiastes 6:4
 Such a baby is born without meaning
 "Such a baby is born for nothing"
 passes away in darkness
 "dies unexplainably"
 its name is covered in darkness
 "no one knows its name"
 Ecclesiastes 6:6
 Even if a man should live for two thousand years
 This shows that it does not matter how long a person lives
 if he does not enjoy the good things in life.
 two thousand years
 "2,000 years"
 he goes to the same place as everyone else
 "he goes to the grave just like everyone else"
 Ecclesiastes 6:7
 is for his mouth
 "is to put food in his mouth" or "is to feed him"
 his appetite is not satisfied
 "he does not satisfy his appetite"
 Ecclesiastes 6:8
 what advantage has the wise person over the fool?
 "it seems the wise person has no advantage over the fool."
 What advantage does the poor man have even if he knows how to act in
 front of other people?
 "The poor man has no advantage even if he knows how to
 act in front of other people."
 how to act
 "how to conduct himself"
 Ecclesiastes 6:9
 What the eye sees

Chapter 7

Ecclesiastes 7:1
 General Information
 This chapter gives a series of disconnected pieces of advice.
 Translators should not try to smooth the transitions
 between these pieces of advice. The advice in these
 statements do not apply in every situation. Therefore, they
 should be seen as "good ideas". The ULB sets poetry (7:1-26)
 farther to the right than the rest of the text to show that it is
 poetry.
 A good name
 "A good reputation"
 Ecclesiastes 7:2
 must take this to heart
 "must think seriously about this"
 Ecclesiastes 7:3
 sadness of face
 "an experience that makes a person sad"
 gladness of heart
 "right thinking". "Gladness" describes either the state of the

"What a person has"
 what the soul wanders after
 "what a person wants but does not have"
 meaningless ... chasing the wind
 Both phrases emphasize the idea of things being useless
 and futile.
 chasing the wind
 "as useless as trying to control the wind". The author speaks
 as if they were trying to control the wind. See how you
 translated this in Ecclesiastes 1:14.
 Ecclesiastes 6:10
 Whatever has existed has already been given its name
 "People have already named everything that exists"
 what mankind is like has already been known
 "people already know what mankind is like"
 the one who is stronger than he is
 "God, who is the stronger than he is"
 Ecclesiastes 6:11
 The more words there are
 "The more words that people speak"
 the more meaningless they become
 "the more meaningless those words are"
 What advantage is that to a man?
 "That is no advantage to a man."
 Ecclesiastes 6:12
 For who knows what is good for a person ... he passes through like a
 shadow?
 "No one knows what is good for a person ... he passes
 through like a shadow."
 in life, during the few and meaningless days he passes through like a
 shadow
 "during his futile, short life, which he passes through as
 quickly as a shadow passes by"
 Who can tell a person ... after he is gone?
 "No one can tell a person ... after he dies."
 what will happen under the sun
 "what will happen on the earth". See how you translated
 "under the sun" in Ecclesiastes 1:3.

emotions of being happy and peaceful or the ability to
 understand the truth.
 Ecclesiastes 7:4
 The heart of the wise is in the house of mourning
 "Wise people think deeply about death"
 but the heart of fools is in the house of feasting
 "but foolish people think only about enjoying themselves".
 These phrases refer to what happens in these places.
 Ecclesiastes 7:5
 to the rebuke of the wise
 "when wise people rebuke you"
 to listen to the song of fools
 "to listen to fools sing"
 Ecclesiastes 7:6
 For like the crackling of thorns burning under a pot, so also is the
 laughter of fools
 "For listening to the laughter of fools will not teach a man
 any more than if he were listening to the crackling of
 thorns burning under a pot"

Ecclesiastes 7:7

Extortion

This refers to wrongfully forcing someone to give money or other valuable items to another so that the other person does not harm him.

makes a wise man foolish

"turns the wise man into a foolish man" or "makes the advice of the wise man appear to be foolish advice."

corrupts the heart

"ruins a person's ability to think and judge rightly"

Ecclesiastes 7:8

the people patient in spirit are better than the proud in spirit

"patient people are better than proud people" or "a patient attitude is better than a prideful attitude"

Ecclesiastes 7:9

Do not be quick to anger in your spirit

"Do not become angry quickly" or "Do not have a bad temper"

anger resides in the hearts of fools

"foolish people are full of anger"

Ecclesiastes 7:10

Why were the days of old better than these?

"Things were better in the past than they are now."

it is not because of wisdom that you ask this question

"if you were wise you would not ask this question"

Ecclesiastes 7:11

those who see the sun

"those who are alive"

Ecclesiastes 7:12

the advantage of knowledge is that wisdom gives life

"the advantage of knowing wisdom is that it gives life."

gives life to whoever has it

"helps a person to make good decisions and to live a longer life"

Ecclesiastes 7:13

Who can straighten out anything he has made crooked?

"No one can straighten out anything he has made crooked."

Ecclesiastes 7:14

When times are good ... when times are bad

"When good things happen ... when bad things happen"

live happily in that good

"be happy about those good things"

both to exist side by side

"both to exist" or "there to be both good and bad"

anything that is coming after him

"anything that happens in the future" or "anything that happens to him after he dies"

Ecclesiastes 7:15

There is a righteous person who perishes in spite of his righteousness, and ... wicked person who lives a long life in spite of his evil deeds.

"There are righteous people who perish in spite of their righteousness, and there are wicked people who live a long life in spite of their evil deeds."

in spite of his righteousness

"even though he is righteous"

in spite of his evil deeds

"even though he is evil"

Ecclesiastes 7:16

self-righteous, wise in your own eyes

These two phrases are combined for emphasis.

Do not be self-righteous

"Do not think that you are more righteous than you actually are"

wise in your own eyes

"being wise in your own opinion" or "being wise according to your own judgement"

Why should you destroy yourself?

"There is no reason to destroy yourself." or "If you think this way you will destroy yourself."

Ecclesiastes 7:17

Why should you die before your time?

"There is no reason for you to die sooner than you should."

Ecclesiastes 7:18

take hold of this wisdom

"commit yourself to this wisdom"

you should not let go of righteousness

"you should not stop trying to be righteous" or "you should keep trying to be righteous"

will meet all his obligations

"will do everything that God expects of him"

Ecclesiastes 7:19

Wisdom is powerful in the wise man, more than ten rulers in a city

"Wisdom makes a man powerful; it makes him more powerful than ten rulers in a city"

Ecclesiastes 7:20

does good and never sins

"does good things and does not sin"

Ecclesiastes 7:21

every word that is spoken

"everything that people say"

Ecclesiastes 7:22

For very many times, your heart knows, even you have cursed others

The words "many times" placed at the beginning of the sentence and the word "even" emphasize that the reader is guilty many times.

your heart knows

"you certainly know,"

Ecclesiastes 7:23

All this have I proven

"All this that I have already written about have I proven"

it was more than I could be

"it was beyond my ability to understand" or "but I was not able to do it"

Ecclesiastes 7:24

far off and very deep

"difficult to understand"

Who can find it?

"No one can understand it."

Ecclesiastes 7:25

I turned my heart

"I directed my thoughts" or "I determined"

the explanations of reality

"how to explain various things in life"

Ecclesiastes 7:26

any woman whose heart is full of snares and nets, and whose hands are chains

"any woman who traps men by seducing them"

snares and nets

These two words refer to ways in which people trap animals and how the woman traps men.

whose hands are chains

"from whom no one can escape"

the sinner will be caught by her

"she will capture the sinner"

Ecclesiastes 7:27

adding one discovery to another

"discovering one thing after another"

in order to find an explanation of reality

"in order to be able to explain things in life". See

Ecclesiastes 7:25.

Ecclesiastes 7:28

Chapter 8

Ecclesiastes 8:1

Who is a wise man? Who knows what the events in life mean?

Solomon, known for his wisdom, describes true wisdom as seeking to honor God. This is the only thing that lasts. He asks these as leading questions to provide the answer in what he says next. The ULB sets poetry (8:1 and 8:5-8) farther to the right than the rest of the text to show that it is poetry.

causes his face to shine

"shows on his face"

the hardness of his face

"his harsh appearance"

is changed

"changes"

Ecclesiastes 8:2

God's oath to protect him

"the oath you made before God to protect him"

Ecclesiastes 8:3

Do not hurry out of his presence

"Do not abandon the king"

Ecclesiastes 8:4

The king's word rules

"What the king says is the law"

who will say to him

"no one can say to him"

What are you doing?

"You should not be doing what you are doing."

Ecclesiastes 8:5

A wise man's heart recognizes

"A wise man recognizes"

the proper course and time of action

"the correct time to do things and the right way to do them"

Ecclesiastes 8:7

Who can tell him what is coming?

"No one can tell him what is coming."

Ecclesiastes 8:8

No one has power over the wind to restrain it ... no one has power over the day of his death

Just as no one has the ability to stop the wind from blowing, no one can continue living when it is time to die.

the day of his death

"when he will die"

No one is discharged from the army

"No army allows soldiers to leave"

one righteous man among a thousand

Only one righteous man was found in a group of 1,000 people.

a woman among all those

There were no righteous women found in a group of 1,000 people.

Ecclesiastes 7:29

they have gone away looking for many difficulties

"they have made many sinful plans" or "they have made their own lives difficult."

they have gone away

This speaks of humanity changing from being upright to not being upright.

wickedness will not rescue those who are its slaves

"evil people will not be saved by doing what is evil"

Ecclesiastes 8:9

I have applied my heart

"I applied myself". See Ecclesiastes 1:17.

every kind of work that is done

"every kind of work that people do"

under the sun

"on the earth". This refers to things that are done on earth.

See Ecclesiastes 1:3.

There is a time when a person exercises authority over another person to that person's hurt

Sometimes one person will oppress another and cause that second person to be hurt.

Ecclesiastes 8:10

the wicked buried publicly

"people bury the wicked publicly". Evil people that died were given honorable burials.

They were taken from the holy area and buried and were praised by people

"People took them from the holy area and buried them and praised them"

Ecclesiastes 8:11

When a sentence against an evil crime is not executed quickly

"When people in authority do not quickly execute a sentence against an evil crime"

entices the hearts of human beings

"entices human beings"

Ecclesiastes 8:12

it will be better for those who respect God

"life will be better for those who respect God"

who respect God ... who stand before him and show him respect

These two phrases are combined to emphasize people respecting God.

Ecclesiastes 8:13

his life will not be prolonged

"God will not prolong his life"

His days are like a fleeting shadow

"His days will pass as quickly as a shadow disappears"

His days are

"His life is"

Ecclesiastes 8:14

something else meaningless that is done on the earth

"another meaningless thing that people do on the earth"

Ecclesiastes 8:15

for all the days of his life that God has given him
"for as long as God allows him to live"

Ecclesiastes 8:16

I applied my heart

"I applied myself". See Ecclesiastes 1:17.

the work that is done on the earth

"the work that people do on the earth"

without sleep for the eyes

"without sleeping"

Ecclesiastes 8:17

the work that is done under the sun

"the work that God does under the sun" or "the work that God allows people to do under the sun."

Chapter 9

Ecclesiastes 9:1

General Information

This chapter explains that there is one thing that awaits all people: judgment. When people die, they will all face Yahweh's judgment. The ULB sets poetry (9:2, 5-6, and 11-12) farther to the right to show that it is poetry.

all of this I laid to my heart

"I thought very deeply about all this"

in the hand of God

"under God's control"

whether love or hate awaits him

"whether he will experience love or hate"

Ecclesiastes 9:2

righteous people and wicked

This refers to all people, emphasizing the two opposites of righteous and wicked people.

wicked ... the good ... the clean and the unclean

"wicked people ... good people ... clean people and unclean people". A person who is acceptable for God's purposes is spoken of as if the person were physically clean. A person who is not acceptable for God's purposes is spoken of as if the person were physically unclean.

the one who sacrifices and the one who does not sacrifice

This emphasizes the two opposites of those who sacrifice and those who do not.

As good people ... so also will the sinner

This emphasizes the two opposites of good people and sinners.

will the sinner ... will the man who fears to make an oath

"the sinner will die ... the man who fears to make an oath will die"

the one who swears ... so also will the man who fears to make an oath

This emphasizes the two opposites of those who swear oaths and those who do not.

Ecclesiastes 9:3

everything that is done

"everything that happens"

under the sun

"on the earth". See how you translated this in Ecclesiastes 1:3.

the same event

death

The hearts of human beings are full of evil, and madness is in their hearts

"Human beings are full of evil, and their thoughts are of folly"

they go to the dead

"they die and go to the grave"

Ecclesiastes 9:4

the living

"who are alive"

even a live dog is better than a dead lion

"As lowly as a dog is, it is better to be a dog and to be alive than to be noble like a lion and to be dead"

Ecclesiastes 9:5

the dead

"those who are dead"

their memory is forgotten

"people will forget them"

Ecclesiastes 9:6

Their love, hatred, and envy

This refers to the love, hatred, and envy that the dead people showed others when they were alive.

anything done

"anything that people do"

Ecclesiastes 9:7

eat your bread with joy, and drink your wine with a happy heart

These two phrases emphasize the importance of enjoying the basic activities of life.

your bread

"your food"

drink your wine with a happy heart

"drink your wine joyfully"

Ecclesiastes 9:8

Let your clothes be always white and your head anointed with oil

Wearing white clothes and anointing one's head with oil were both signs of gladness and celebration.

your head anointed with oil

"anoint your head with oil"

Ecclesiastes 9:9

Enjoy life with the wife whom you love

"Since you have a wife whom you love, live happily with her"

under the sun

"on the earth"

your ... days

"your ... lifetime"

this is your reward

The word "that" refers to living happily with his wife.

Ecclesiastes 9:10

Whatever your hand finds to do

"Whatever you are able to do"

there is no work or explanation or knowledge or wisdom

"the dead do not work or explain or know or have wisdom"

Ecclesiastes 9:11

the race is not to the swift, nor is the battle to the strong

"the race is not always won by the swift, nor is the battle always won by the strong"

the swift ... the strong ... the wise ... the intelligent

"the quickest person ... the strongest person ... the wisest

person ... the most intelligent person"
but time and chance happen to them all
"but at certain times, unexpected things happen to them all"
Ecclesiastes 9:12
when his time will come
"when he will die" or "when the time of his death will come"
fish are caught ... birds are caught ... the children of human beings are ensnared
This speaks in the same way that people catch animals and kill them when they do not expect it.
the children of human beings are ensnared by evil times
"evil times are coming upon the children of human beings" that suddenly fall upon them
"at times when they do not expect them to happen"
Ecclesiastes 9:14
a great king came against it

Chapter 10

Ecclesiastes 10:1
General Information
This chapter gives a series of disconnected pieces of advice. Translators should not try to smooth the transitions between these pieces of advice. The advice given does not apply in every situation, so they should be seen as "good ideas". The ULB sets poetry in this chapter farther to the right than the rest of the text to show that it is poetry.
As dead flies ... so a little folly
Just as flies can ruin perfume, so folly can ruin a person's reputation for wisdom and honor.
a little folly can outweigh wisdom and honor
"committing a little folly can ruin a person's wisdom and honor"
Ecclesiastes 10:2
The heart of a wise person ... the heart of a fool
"The way a wise person thinks ... the way a fool thinks" tends to the right ... tends to the left
"tends to doing what is right ... tends to doing what is wrong"
Ecclesiastes 10:3
his thinking is deficient
"he is stupid"
Ecclesiastes 10:4
If the emotions of a ruler rise up against you
"If a ruler becomes angry with you"
Calm can quiet down great outrage
"Calm can undo great offenses"
Ecclesiastes 10:5
under the sun
"on the earth". This refers to things that are done on earth. See how you translated this in Ecclesiastes 1:3.
Ecclesiastes 10:6
Fools are given leadership positions
"Rulers give positions of leadership to fools"
wealthy men are given low positions
"they give low positions to wealthy men"
wealthy
If your language has a word for people who are wealthy

"a great king and his army"
great siege ramps
This refers to dirt ramps the army built against the city wall so that they could climb up and attack.
Ecclesiastes 9:15
in the city was found a poor, wise man
"in the city, people found a poor, wise man"
Ecclesiastes 9:16
the poor man's wisdom is despised
"people despise the poor man's wisdom"
his words are not heard
"they do not listen to what he says" or "they do not take his advice"
Ecclesiastes 9:17
The words of wise people spoken quietly are heard better
"It is easier to understand the words that wise people speak quietly"

because they are wise, please use it here.
low positions
"unimportant positions"
Ecclesiastes 10:7
princes walking on the ground like slaves
Slaves were usually forced to walk and were not permitted to ride. If the words "on the ground" here would cause confusion, you can omit them.
Ecclesiastes 10:8
whoever breaks through a wall may be bitten by a snake
"a snake may bite whoever breaks through a wall". This refers to a snake that was hiding inside the wall.
Ecclesiastes 10:9
cuts out stones
This refers working in a quarry and cutting larger stones. can be hurt by them
"those stones can hurt him"
is endangered by it
"the wood may injure him"
Ecclesiastes 10:10
wisdom provides an advantage for success
A wise person would have sharpened his blade and would not have had to work so hard.
Ecclesiastes 10:11
before it is charmed
"before the snake charmer charms it"
Ecclesiastes 10:12
The words of a wise man's mouth are gracious
"The things that a wise man says are gracious"
the lips of a fool consume him
"The things that a foolish man says destroy him"
Ecclesiastes 10:13
As words begin to flow from a fool's mouth
"As a fool begins to speak"
at the end his mouth flows with wicked madness
"as he finishes talking, he speaks wicked madness"
Ecclesiastes 10:14
multiplies words
"keeps on talking"

what is coming
"what will happen in the future"
Who knows what is coming after him?
"No one knows what will happen after he dies."
Ecclesiastes 10:15
wearies them
"Fools feel tired by the work that they do"
so that they do not even know the road to town
"so much that he is unable to find the road to town." or
"because he does not even know the way to town."
Ecclesiastes 10:16
Woe to you, land
The writer is speaking to the people of the nation as if they
were the land itself.
if your king is a young boy
This means that the king is inexperienced or immature.
begin feasting in the morning
This implies that the leaders are more concerned with
having a good time than with leading the nation.
Ecclesiastes 10:17
king is the son of nobles
"king has trained by nobles"
for strength, and not for drunkenness
This explains why the blessed leaders eat.
Ecclesiastes 10:18

Chapter 11

Ecclesiastes 11:1

General Information

This chapter gives a series of disconnected pieces of advice. Translators should not try to smooth the transitions between these pieces of advice. The advice does not apply in every situation, so they should be seen as "good ideas". The ULB sets poetry in this chapter farther to the right than the rest of the text to show that it is poetry.

Send out your bread on the waters, for you will find it again after many days

A person should be generous with his possessions and will then receive generously from others or a person should invest his resources openly and will make a profit from it.

Ecclesiastes 11:2

Share it with seven, even eight people

"share it with numerous people"

what disasters are coming on the earth

"what disasters may happen in the world" or "what bad things may happen to you"

Ecclesiastes 11:3

the clouds are full of rain

"the clouds are dark with rain"

empty themselves on the earth

"empty themselves on the ground"

toward the south or toward the north

"in any direction"

Ecclesiastes 11:4

He who watches the wind might not plant

"Any farmer who pays too much attention to the wind will never plant"

he who watches the clouds might not harvest

"any farmer who pays too much attention to the clouds will

Because of laziness the roof sinks in

"Because a lazy person does not repair his house, the roof sinks in"

because of idle hands

"because of an idle person" or "because the person is idle"

the house leaks

"the roof leaks"

Ecclesiastes 10:19

People prepare food for laughter

"People prepare food in order to laugh"

wine brings enjoyment to life

"wine helps people to enjoy life"

money fills the need for everything

"money provides for every need" or "money provides for both food and wine"

Ecclesiastes 10:20

not even in your mind

"not even in your thoughts"

rich people in your bedroom

"rich people when you are in your bedroom." You should

not curse them, even in a place where no one else will hear.

For a bird of the sky ... can spread the matter

"For a bird may hear what you say and tell the matter to other people"

never harvest"

Ecclesiastes 11:5

As you do not know the path of the wind

"As you do not know where the wind comes from or where it goes"

how a baby's bones grow

"how the bones of a baby grow"

Ecclesiastes 11:6

work with your hands

"keep on working"

whether morning or evening, or this or that

"whether the seed that you planted in the morning or the seed that you planted in the evening"

Ecclesiastes 11:7

light is sweet

"it is a joy to be able to see the sun" or "being alive is delightful"

for the eyes to see the sun

"for a person to see the sun" or "to be alive"

Ecclesiastes 11:8

let him rejoice in all of them

"he should enjoy them all" or "he should rejoice without ceasing in all of them"

the coming days of darkness

"how many days that he will be dead"

for they will be many

"for he will be dead for many more days than he is alive" or

"for he will be dead forever"

Everything to come is meaningless

"No one knows what will happen after he dies" or

"Everything to come is meaningless"

Ecclesiastes 11:9

Take joy, young man, in your youth, and let your heart be joyful in the days of your youth
These two phrases emphasize that the man should be happy while he is young.
let your heart be joyful
"be joyful"
Pursue the good desires of your heart
"Pursue the good things that you desire" or "Pursue the good things that you have determined to pursue"
whatever is within the sight of your eyes
"whatever you see that you desire" or "whatever you see to

be best"
God will bring you into judgment for all these things
"God will judge you for all these things" or "God will make you account for all of your actions"
Ecclesiastes 11:10
Drive anger away from your heart
"Refuse to be angry"
because youth and its strength are meaningless
"because youth and its strength will not last forever". See how you translated "vapor" in Ecclesiastes 1:14.

Chapter 12

Ecclesiastes 12:1

General Information

This chapter gives a series of disconnected pieces of advice. Translators should not try to smooth the transitions between them. The advice given do not apply in every situation, so they should be seen as "good ideas". The ULB sets poetry (12:1-7 and 12:13-14) farther to the right to show that it is poetry.

call to mind

"remember"

before the days of difficulty come

"before you experience difficult times"

before the years arrive when you say, "I have no pleasure in them"

"before you become old when you say, 'I no longer enjoy being alive'"

Ecclesiastes 12:2

do this before the light of the sun ... after the rain

"do this before it seems to you that the light of the sun ... after the rain"

Ecclesiastes 12:3

General Information:

The writer describes a house in which various activities stop and appears to refer to the human body as it becomes old.

strong men are bent over

"strong men become weak"

the women who grind cease because they are few

"the women who grind grain stop grinding grain because there are few of them"

those who look through windows become dim

"those who try to see can only see dimly." or "the people whom they see looking at them are dim."

Ecclesiastes 12:4

the doors are shut in the street

"people shut the doors that lead to the street"

when men are startled at the voice of a bird

"when the voice of a bird startles men awake"

the singing of girls' voices fades away

"the songs of the birds fade away". Here "girls" may refer to the birds.

Ecclesiastes 12:5

terrors along the road

"things along the road that frighten them"

when the almond tree blossoms

The "almond tree" is a tree that blossoms in the winter with white flowers.

when grasshoppers drag themselves along

A large, straight-winged insect that has the ability to jump a long way. Here it has gotten old and weak.

when natural desires fail

"when people no longer desire what they once did naturally"

Then the man goes to his eternal home

"Then the man goes to the place of the dead forever" or

"Then the person dies and never returns to life"

the mourners go around in the streets

Possible meanings are: that mourners go around in the streets to attend a funeral, or that mourners go around in the streets to the house of the person who is about to die.

Ecclesiastes 12:6

Call to mind

"Remember"

before the silver cord is cut ... or the water wheel is broken at the cistern

Death will break the body just as suddenly as people accidentally break these items while they are using them.

the silver cord is cut

"someone cuts the silver cord"

the golden bowl is crushed

"someone crushes the golden bowl"

the pitcher is shattered

"someone shatters the pitcher"

the water wheel is broken

"someone breaks the water wheel"

Ecclesiastes 12:7

dust returns to the earth

Here "dust" refers to the human body that has decomposed.

Ecclesiastes 12:8

Meaningless

"vapor"

the Teacher

See how you translated this in Ecclesiastes 1:1.

Ecclesiastes 12:9

searched out and set in order

"thought much about and arranged" or "thought much about and wrote down"

Ecclesiastes 12:10

using vivid ... words

The Teacher wanted the words to bring pleasure because they are well written, not because they are comforting.

Ecclesiastes 12:11

The words of wise people ... taught by one shepherd

The writer speaks of the teacher as a shepherd who uses his tools to lead his flock.
The words of wise people are like goads
"Wise people encourage people to act, like a sharp stick encourages an animal to move"
Like nails driven deeply are the words of the masters in collections of their proverbs
"Like you can depend on a nail that a person drives firmly into a piece of wood, so you can depend on the words of the masters in collections of their proverbs"
the words of the masters in collections of their proverbs
"the wise words collected in their proverbs" or "the sayings of the wise"
which are taught by one shepherd
"which one shepherd teaches"
Ecclesiastes 12:12
be warned about something more
Possible meanings are: these words refer to what follows or

these words refer to the material in verse 11.
The making of many books has no end
"People will never stop making many books"
brings weariness to the body
"makes the person tired"
Ecclesiastes 12:13
The end of the matter
"The final conclusion on the matter". At the end of a very impressive life, Solomon looks back and sees that the only real lasting thing in this world is Yahweh. The purpose of his life was to honor Yahweh, something he should have done far more throughout his life. Therefore, he felt that his life was wasted.
after everything has been heard
"after you have heard everything"
Ecclesiastes 12:14
along with every hidden thing
"along with everything that people do in secret"

Chapter 1

Song of Solomon 1:1

General Information:

This chapter is centered on the feelings of love, affection, and attraction. Different cultural standards may make translation difficult and the translator may use euphemisms to avoid offending people. The kisses in this chapter are a intimate kiss that was only done between a husband a wife.

The Song of Songs

"The Best Song" or "The Most Excellent Song"

which is Solomon's

"which is about Solomon" or "which Solomon composed."

Song of Solomon 1:2

Oh, that he would kiss me with the kisses of his mouth

The woman thinks this or says this to herself.

your love is better than wine

"The ways you show you love me are better than wine." The woman says this to the man.

Song of Solomon 1:3

Your anointing oils

"The oils that you put on your body"

have a pleasing fragrance

"smell wonderful"

your name is like flowing perfume

Perfume's smell that spreads as the air moves. The name either refers to the person's reputation or the person himself.

Song of Solomon 1:4

Take

"Pull" or "Drag." Here the woman describes herself as being like a captive who is willing to follow her captor.

with you ... about you ... your love ... to love you.

The word "you" and "your" refers to the man.

we will run

The word "we" refers to the young woman together with the man.

The king has brought me into his rooms.

The king is the man that the woman loves. The woman is probably talking to herself.

We are glad ... We rejoice ... let us praise

The woman speaks of herself as if she were more than one person. Some versions present these as the words of the woman's friends speaking about either the woman or the man.

about you

"because of you"

It is right for the other women to love you

"Women who love you are doing as they should do"

Song of Solomon 1:5

General Information:

In 1:5-6 the woman speaks to the other women.

I am dark but lovely

"Even though my skin is dark, I am beautiful". In the ancient Near East, rich people usually had lighter skin because they did not need to work outside in the sun. This young woman had to work out in the sun, and her skin became darker than it was when she was younger.

dark like the tents of Kedar

The nomadic tribes in Kedar used black goat skins to build their homes. The woman is comparing her skin to these tents.

lovely like the curtains of Solomon

Solomon produced beautiful curtains either for his own palace or for the Temple. She says that her skin is beautiful.

Song of Solomon 1:6

scorched

This refers to the sun changing her skin from light to dark.

My mother's sons

"My half-brothers." These brothers probably had the same mother as the woman but not the same father.

made me keeper of the vineyards

"forced me to take care of the vineyards"

but my own vineyard I have not kept

"but I have not been able to take care of myself"

Song of Solomon 1:7

General Information:

In 1:7 the woman speaks to the man.

my soul loves

"I love"

feed your flock

"graze your flocks". In the ancient Near East, it was common to describe a woman using metaphors involving animals. In many cultures today, this can be considered offensive.

rest your flock

"have your flock lie down"

Why should I be like someone who wanders beside the flocks of your companions?

"Tell me so that I will not need to wander around among the flocks of your companions when I am looking for you."

who wanders

"who goes all around." Perhaps she is afraid other men will think she is a prostitute looking for business.

your companions

"your friends" or "your co-workers"

Song of Solomon 1:8

General Information

In 1:8-11 the man speaks to the woman.

most beautiful among women

"you who are the most beautiful of all women"

follow the tracks of my flock

"follow along behind the flock"

tracks

marks of the hooves of the flock on the ground

pasture your young goats

"graze your young goats" or "let your young goats eat"

Song of Solomon 1:9

I compare you, my love, to a mare among Pharaoh's chariot horses

"My love, you are as beautiful as any of Pharaoh's chariot horses". The Jews of those days considered horses beautiful, and the Pharaoh's horses would have been the most beautiful he could find.

my love

"you whom I love"

Pharaoh's chariot horses

"the horses that pull Pharaoh's chariots"

Song of Solomon 1:10

Your cheeks are beautiful with ornaments

These ornaments could be: jewels hanging from a band around the head or earrings or her long hair.

Song of Solomon 1:11

We will make

The man speaks as if he were many people. Some versions change this to singular "I." Other versions take these to be the words of the woman's friends.

with silver studs

"with spots of silver"

Song of Solomon 1:12

General Information

In 1:12-14 the woman speaks to herself.

lay on his couch

"sat eating his special meal." This probably refers to one of the couches on which people would lie around a table at a banquet.

nard

an oil that people got from the expensive nard or spikenard (valerian plant with small pink or white flowers) and used

to make their skin soft and to have a pleasant odor.

emitted its fragrance

"gave off its good smell"

Song of Solomon 1:13

My beloved is to me like a bag of myrrh ... breasts

"I enjoy my beloved as much as I enjoy having a bag of myrrh ... breasts". Women would place a small bag or pouch of myrrh on a necklace so it would lie between their breasts and they could enjoy its pleasant fragrance. She adds "to me" to show that she does not expect anyone else to enjoy her beloved in this way.

My beloved

"My dear one" or "My lover"

lying between my breasts

"close to me"

Song of Solomon 1:14

My beloved is to me like a cluster of henna flowers

"I enjoy my beloved as much as I enjoy the smell of clusters of henna flowers". She adds "to me" to show that she does not expect anyone else to enjoy her beloved in this way.

henna flowers

flowers from a small desert tree that people used as a perfume

Song of Solomon 1:15

Listen, you

"Pay attention, because what I am about to say is both true and important: you". The man speaks to the woman.

my love

"you whom I love." See how you translated this in Song of Songs 1:9.

your eyes are doves

"you are very gentle" or the man is speaking of the woman's eyes as being like the shape of a dove.

Song of Solomon 1:16

General Information

In 1:16-17 the woman speaks to the man.

Listen, you

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

handsome

Use the word in your language that describes a good-looking man.

my beloved

"my dear one" or "my lover". It may be more natural for her to refer to him as "my lover." See Song of Songs 1:13.

lush plants are our bed

"lush plants are what we lie down on to sleep"

The lush plants

plants that are green, moist, and grow abundantly

Song of Solomon 1:17

The beams of our house are cedars; our rafters are firs

The woman describes the forest as though it were a house in which they were lying down.

beams ... rafters

Possible meanings are: "beams" refers to large logs used to support everything above the walls and "rafters" refers to the large pieces of wood to which the roof is attached or "beams" refers to the rafters and "rafters" refers to the strips attached to the beams, onto which the builders

attached the roofing materials.
cedars ... firs

Chapter 2

Song of Solomon 2:1

General Information:

In 2:1 the woman speaks to the man. Women are compared to flowers and may describe a woman's beauty and delicacy.

I am a meadow flower of Sharon

The woman speaks as if she were one of many flowers in a land known for beautiful flowers.

Sharon

the name of a land that is flat, has no trees, and grows many different kinds of grasses and flowers

lily of the valleys

The woman speaks as if she were one of many flowers in a land known for beautiful flowers.

lily

a sweet smelling flower that grows in places where there is much water.

valleys

flat areas between mountains and near water

Song of Solomon 2:2

General Information

In 2:2 the man speaks to the woman.

As a lily among thorns ... young women

The man thinks the woman is much more beautiful than the other women.

my love

"you whom I love." See Song of Songs 1:9.

the young women

"the other young women"

Song of Solomon 2:3

General Information

In 2:3-4 the woman speaks to herself.

As an apricot tree ... the young men

People enjoy the fruit of an apricot tree, but the trees of the forest do not bear fruit. The woman enjoys being with the man, but not with the other young men.

apricot tree

"fruit tree". A tree that produces a small yellow fruit that is very sweet.

the forest

The Hebrew word here refers to land where trees grow for which people have no use.

my beloved

"my dear one" or "my lover"

I sit down under his shadow with great delight

The woman finds great joy and comfort in being so near to the man.

his fruit is sweet to my taste

The woman enjoys eating sweet fruit, and she enjoys being near to the man.

Song of Solomon 2:4

the house of wine

Possible meanings are: the very large room where the king would serve many people large meals with wine or a small booth in a vineyard where the man and woman could be

If cedar and fir trees are unknown in your area, you could use general terms for the tallest and strongest trees.

alone together.

his banner over me was love

"but his loving protection guided me and gave me courage" or "when he looked at me, I knew he wanted to make love to me" or "he lovingly covered me"

Song of Solomon 2:5

Revive me

"Return my strength" or "Give me energy". The woman speaks to the man.

with raisin cakes

"by giving me raisin cakes to eat." Raisin cakes were cakes made of dried grapes pressed together.

refresh me with apricots

"support me by giving me apricots" or "help me by giving me apricots"

for I am weak with love

"because my love is so strong that I feel feeble"

Song of Solomon 2:6

left hand ... right hand

"left arm ... right arm". The woman speaks to herself.

embraces me

"holds me"

Song of Solomon 2:7

daughters of Jerusalem

"young women of Jerusalem." These young women could not hear her and were not present, but the woman speaks as if they were present and could hear her.

by the gazelles and the does of the fields

The woman speaks to them as if they could hear saying that the gazelles and the does will punish them if they break their promise.

the gazelles

These are animals that look like deer and move quickly.

does

female deer

of the fields

"that live in the countryside." This was land that has not been farmed.

will not awaken or arouse love until she pleases

"will not disturb us until we have finished making love"

Song of Solomon 2:8

General Information:

In 2:8-14 the woman is speaking either to herself or to the daughters of Jerusalem.

Listen

"Listen carefully to what I am about to say." or "Listen so you can hear him coming."

my beloved

"my dear one" or "my lover"

leaping over the mountains, jumping over the hills

"leaping on the mountains, running quickly on the hills."

The woman speaks of the man as if he were "a gazelle or a young stag" (verse 9) coming quickly toward her over rough ground. The woman shows that she is excited to see the man come by using as few words as possible to describe

what he is doing.
Song of Solomon 2:9
gazing ... peering
The woman shows that she is excited to see the man come by using as few words as possible.
like a gazelle or a young stag
The woman imagines the man coming as fast as he can to be with her.
a gazelle
This is an animal that looks like a deer and moves quickly. Translate as in Song of Songs 2:7.
a young stag
"a young male deer"
look
"listen carefully" or "what I am about to say is important" behind our wall
"on the other side of our wall." The woman is in a house and the man is outside the house.
our wall
The word "our" refers to the woman and the other people in the house with her.
gazing through the window
"he stares in through the windows"
peering through the lattice
"he peeks through the lattice". A cover for a window or some other entrance that someone has made by weaving long strips of wood together. Lattices have holes that people can look through.
Song of Solomon 2:10
My beloved
"My dear one" or "My lover"
Arise, my love
"Get out of bed, my love"
my love
"you whom I love." See Song of Songs 1:9.
Song of Solomon 2:11
Look
"Listen carefully" or "What I am about to say is important." the winter is past; the rain is over and gone
In winter it is too cold and wet to make love outside, but the cold, wet time has passed.
the rain is over and gone
In Israel it only rains during the winter. The rain here is cold and unpleasant.
Song of Solomon 2:12
The flowers have appeared
"People can see flowers"
in the land
"all over this land"
for pruning
cutting off branches from a plant so that it will produce more fruit or look better
the singing of birds
"for birds to sing"
the sound of the doves is heard
"people can hear the sound of doves" or "the doves are cooing"
Song of Solomon 2:13
The fig tree ripens her green figs

"The figs on the trees are becoming ripe"
vines are in blossom
"vines are flowering" or "vines have flowers"
they give off
The word "they" refers to the blossoms on the vines.
their fragrance
"their sweet smell"
my love
"you whom I love."
Song of Solomon 2:14
General Information:
The man is speaking.
My dove
"My beautiful woman". The Israelites considered doves beautiful birds with pleasant voices.
the clefts
large cracks in the side of mountain rocks large enough for people to hide in
the mountain crags
"the steep rocks on the sides of the mountains"
your face
"your appearance" or "your form" or "what you look like"
Song of Solomon 2:15
Catch
This is plural, as if the woman is speaking to more than one man, but most versions translate who she is speaking to as the man, so you could translate this as singular.
the foxes
These animals look like small dogs and were often used in love poetry to represent eager young men who would spoil a young woman.
for us ... our vineyard
The words "us" and "our" could possibly be exclusive, referring to the woman herself, as in Song of Songs 1:4 or inclusive, referring to the woman and the man, or exclusive, referring to the woman and the rest of her family.
foxes
"jackals." A jackal is a type of thin wild dog with long legs.
the little foxes that spoil
Foxes spoil or destroy vineyards by digging holes and eating vines and grapes.
in blossom
The vineyard is healthy and the grapes have appeared, but they are not ready for harvest. See Song of Songs 2:13.
Song of Solomon 2:16
My beloved is mine
"My beloved belongs to me". The woman speaks about the man.
I am his
"I belong to him"
he grazes
"feeds" or "eats grass." The woman speaks of the man as if he were "a gazelle or a young stag" (verse 17). Grazing is probably a metaphor for lovemaking (Song of Songs 2:1-2).
lilies
sweet-smelling flowers that grow in places where there is much water.
Song of Solomon 2:17

my beloved
"my dear one" or "my lover". The woman speaks to the man.
before the day breathes
"before dawn" or "before daybreak"
the shadows flee away
"the shadows disappear"
like a gazelle or a young stag

Chapter 3

Song of Solomon 3:1

General Information:

This chapter describes a feeling of longing, or the waiting in anticipation of the one you love. In 3:1-4 the woman speaks to herself. In the ancient Near East, it was common to describe a woman using words involving animals.

I was longing for him ... could not find him

"I had a strong desire to be with him ... loves, but he was not there"

him whom my soul loves

"my beloved" (Song of Songs 1:14).

Song of Solomon 3:2

go through the city

"walk through the city"

through the streets and squares

This indicates the center area of a town where streets or roads come together. It is where people sell items and a place where people come together to talk.

will search

"will to look for"

Song of Solomon 3:3

watchmen

men who have the job of keeping guard of the town at night to keep the people safe

as they were making their rounds in the city

"who were walking around the city on the walls"

him whom my soul loves

See how you translated this in Song of Songs 3:1.

Song of Solomon 3:4

the bedroom

"the room for sleeping"

the one who had conceived me

her mother

Song of Solomon 3:5

daughters of Jerusalem

"young women of Jerusalem." These young women could not hear her and were not present, but the woman speaks as if they were present and could hear her. See Song of Songs 2:7.

by the gazelles and the does of the fields

Although the daughters of Jerusalem are not there to hear her, the woman is telling them that the gazelles and the does will punish them they break their promise.

the gazelles

animals that look like deer and move quickly.

does

female deer

of the fields

"that live in the countryside." This refers to land that has

See how you translated this in Song of Songs 2:9.

gazelle

an animal that looks like a deer and moves quickly.

stag

an adult male deer

rugged mountains

"rocky mountains" or "rough mountains"

not been farmed.

will not awaken or arouse love until she pleases

"will not disturb us until we have finished making love".

See how you translated these words in Song of Songs 2:7.

will not awaken or arouse

"will not awaken"

Song of Solomon 3:6

General Information:

In 3:6-10 the woman speaks to herself about sixty men coming with Solomon from the wilderness to Jerusalem.

What is that coming up from the wilderness

They must go up in order to reach Jerusalem because the wilderness is low and Jerusalem is high in the mountains.

What is that

"Who is that."

like a column of smoke

The dust looked like smoke from far away because the people raised much dust in the air as they traveled.

perfumed with myrrh and frankincense

"with the sweet smell of myrrh and frankincense"

with all the powders sold by merchants

"and with the sweet smell of all the powders that merchants sell"

powders

a fine dust made by crushing something solid

Song of Solomon 3:7

Look

"Listen carefully" or "What I am about to say is important."

it is the bed

This refers to a piece of furniture people used to carry an important person from one place to another.

sixty warriors surround it—the mighty men of Israel

The second phrase clarifies that the "warriors" are "mighty men of Israel". Men who fight.

Song of Solomon 3:8

General Information:

The description of sixty men carrying Solomon's bed up from the wilderness to Jerusalem, began in Song of Songs 3:6. A description of the bed itself begins in verse 9.

are experienced in warfare

"can fight battles well"

armed against

"so that he can fight against"

terrors of the night

"evil people who attack others at night"

Song of Solomon 3:9

sedan chair

This is a chair or couch for important people to sit or lie on.

It rests on long poles that people can use to carry it. This is

probably the same as the "bed" in verse 7.

Song of Solomon 3:10

Its posts

This refers to King Solomon's sedan chair.

posts

The word "posts" here refers to pieces either made of silver or made of wood covered with silver that hold up the tent of cloth around his chair.

Its interior was

"The inside of it was"

with love

"with love," indicating that the women made the sedan beautiful in a special way to show their love for Solomon, or "with leather."

Chapter 4

Song of Solomon 4:1

General Information:

The woman is described as the epitome of beauty in ancient Israel. Not all cultures share the same the same standards. In the ancient Near East, it was common to describe a woman using words involving animals. In many cultures today, this can be considered offensive. In Chapter 4:1-15 the man speaks to the woman.

Your eyes are doves

"You are very gentle". See how you translated this in Song of Songs 1:15.

my love

"you whom I love." See Song of Songs 1:9.

Your hair is like a flock of goats going down from Mount Gilead

"Your hair is as dark as storm clouds above a fertile land".

Goats in Israel were usually dark in color. People thought of Mount Gilead as beautiful and fertile. If you remove the simile of the goats, you may have to remove the simile of the mountain as well.

Song of Solomon 4:2

Your teeth are like a flock of newly shorn ewes

After sheep have their wool cut off, they are washed and their skin looks very white.

a flock of newly shorn ewes

"a flock of ewes whose wool people have cut off"

coming up from the washing place

"that are coming up out of the water after people have washed them"

Each one has a twin

Sheep usually give birth to two lambs at one time. These twin lambs usually look like one another. Each of the woman's teeth has a matching tooth on the other side of her mouth.

none among them is bereaved

Each of the woman's teeth has a matching tooth on the other side of her mouth. She has not lost any of her teeth.

Song of Solomon 4:3

are like a thread of scarlet

"are a deep red like scarlet thread" or "are red and very beautiful". Scarlet thread was very expensive.

scarlet

a dark red color that is very similar to the color of blood

is lovely

Song of Solomon 3:11

daughters of Zion

"you young women who live in Zion". The woman speaks to the women of Jerusalem.

gaze on King Solomon

"look at King Solomon." The word "gaze" refers to look at someone for a long time, usually with strong emotional feeling.

bearing the crown

"wearing the crown"

the day of the joy of his heart

"the day on which he truly rejoiced" or "the happiest day of his life"

"is beautiful"

are like pomegranate halves

"are red and round like two halves of a pomegranate" or

"are red and full and healthy".

behind your veil

See how you translated this in Song of Songs 4:1.

Song of Solomon 4:4

Your neck is like the tower of David

"Your neck is long and beautiful like the tower that David built". No one knows if this was a real tower. A tower is a tall, slender building, and saying that David built it implies that it was beautiful.

built in rows of stone

"that has many rows of stone". Women had necklaces that covered their entire necks with rows of decorations. The man compares these rows of decorations with the rows of stone on the tower.

with a thousand shields

The man compares the decorations of the woman's necklace with shields hanging on the tower. The necklace probably went around her neck many times.

all the shields of soldiers

"all of the shields belong to mighty warriors"

Song of Solomon 4:5

like two fawns, twins of a gazelle

The man implies that the woman's breasts are matching, soft, and perhaps small.

twins

the babies of a mother who gave birth to two babies at one time

gazelle

an animal that looks like a deer and moves quickly.

grazing among the lilies

"eating plants among the lilies." While it is clear that the man "grazing among the lilies" refers to making love. See Song of Songs 2:16. It is best to translate them literally.

lilies

sweet-smelling flowers growing where there is much water.

Translate as the plural of "lily" in Song of Songs 2:1.

Song of Solomon 4:6

Before the day breathes and the shadows flee away

Translate these words as you did in Song of Songs 2:17.

I will go to the mountain of myrrh and to the hill of frankincense

"I will lie close to your breasts, which are like mountains that smell like myrrh and frankincense" or "I will lie close to your breasts, which smell very sweet"

the mountain of myrrh

"the mountain made of myrrh" or "the mountain that has myrrh growing on it"

the hill of frankincense

"the hill where there are clouds of smoke from burning frankincense in the air"

Song of Solomon 4:7

You are beautiful in every way

"Every part of you is beautiful" or "All of you is beautiful" my love

"you whom I love." See Song of Songs 1:9.

there is no blemish in you

"you have no blemish"

Song of Solomon 4:8

General Information:

He speaks of them not being free to make love as if they were in a wild, dangerous, foreign place.

from Lebanon

"away from Lebanon"

my bride

This Hebrew word can refer to a woman who is married or to one whom a man has arranged to become his son's wife.

Amana

the name of a mountain north of Israel

Senir

the name of a mountain near Amana and Hermon. This may refer to the same mountain as Hermon.

dens

places where lions and leopards live, like caves or holes in the ground

Song of Solomon 4:9

You have stolen my heart

"My heart now belongs completely to you"

my sister

"my dear" or "my darling". The woman described is not the sister of her husband. They are not related. Instead, this is a reference to a woman who is a fellow Israelite.

my bride

This Hebrew word can refer to a woman who is married or to one whom a man has arranged to become his son's wife.

See how you translated this in Song of Songs 4:8.

heart, with just one look at me, with just one jewel

"heart. All you have to do is look at me once or show me just one jewel." Both the woman's eyes and her jewelry attract the man to her.

necklace

This necklace probably went around her neck many times, See Song of Songs 4:4.

Song of Solomon 4:10

How beautiful is your love

"Your love is wonderful"

my sister

"my dear" or "my darling". They are not actually brother and sister.

my bride

This Hebrew word can refer to a woman who is married or

to one whom a man has arranged to become his son's wife. See how you translated this in Song of Songs 4:9.

How much better is your love than wine

"Your love is much better than wine."

the fragrance of your perfume than any spice

"how much better is the fragrance of your perfume than the fragrance of any spice"

fragrance ... perfume

See how you translated these words in Song of Songs 1:3. spice

dried plants or seeds that have a good smell or taste

Song of Solomon 4:11

Your lips ... drip honey

the sweet taste of the woman's kisses or the woman's words honey and milk are under your tongue

Because "milk and honey" is a common phrase in the Bible, you should translate literally. When the woman kisses the man, he enjoys life.

the fragrance of your garments is like the fragrance of Lebanon

"the smell of your clothes is like the smell of Lebanon."

Cedar trees smell very good, so Lebanon would have smelled sweet and fresh.

Song of Solomon 4:12

My sister

"My dear" or "My darling". They are not actually brother and sister. See Song of Songs 4:9.

my bride

This Hebrew word can refer to a woman who is married or to one whom a man has arranged to become his son's wife. See Song of Songs 4:9.

is a garden locked up

"is a garden that no one can enter." The garden is a metaphor for the woman, and the lock is a metaphor for her still being a virgin.

a spring that is sealed

"a spring with a cover on it."

Song of Solomon 4:13

Your branches

"You"

a grove

a place where many trees grow together

with fine fruits

"with the best kinds of fruits"

nard plants

plants that give oil that people used to make their skin soft and to have a pleasant odor.

henna

small desert trees that people used as a perfume. See Song of Songs 1:14.

Song of Solomon 4:14

saffron

a spice that comes from the dried parts from the yellow thread in the center of a certain flower

calamus

a reed with a pleasant smell that people used to make anointing oil.

cinnamon

a spice made from the bark of a tree that people used for cooking

myrrh

See Song of Songs 1:13.

aloes

a type of large plant that had a very sweet smell

all the finest spices

"all the best spices"

Song of Solomon 4:15

You are a garden spring

"You are a spring in a garden." A garden spring gives sweet, clean water that people enjoy drinking. The man enjoys being close to the woman.

fresh water

water that is good to drink

streams flowing down from Lebanon

Because Lebanon had mountains covered with trees, the streams from Lebanon were clean and cool.

Song of Solomon 4:16

General Information:

Chapter 5

Song of Solomon 5:1

General Information:

In the ancient Near East, it was common to describe a woman using words involving animals. In many cultures today, this can be considered offensive. The woman is described as the epitome of beauty in ancient Israel.

I have come

It is clearly the woman's lover who is speaking.

have come into my garden

The man is finally able to fully enjoy the woman as they make love.

my sister

"my dear" or "my darling". The woman described is not the sister of her husband. Instead, this is a reference to a woman who is a fellow Israelite. See how you translated this in Song of Songs 4:9.

my bride

This Hebrew word can refer to a woman who is married or to one whom a man has arranged to become his son's wife.

myrrh ... spice ... honeycomb ... honey ... wine ... milk

These are all words for the man enjoying the woman's body. See Song of Songs 1:13, 2:4, 4:11 and 4:14.

spice

plants that have a strong smell or taste

Eat ... drink ... be drunk with love

"Make love ... make love ... make love until you are fully satisfied". The friends say this to the man and woman.

Song of Solomon 5:2

General Information:

Chapter 5:2-7 describe a dream the woman had. It can be interpreted in two different ways: she describes a dream about a night when the man came to visit her at her house or she describes a dream about starting to sleep with the man.

but my heart was awake

"but I could think clearly" or "but I knew what I was feeling"

my beloved

"my lover" or "my dear one"

In 4:16 the woman speaks to the man.

Awake, north wind; come, south wind; blow

"I wish the north wind and south wind would come and blow"

Awake, north wind

"North wind, start blowing"

blow on my garden

The garden refers to her body, which she has covered with sweet-smelling oils. See Song of Songs 4:14.

may give off their fragrance

"may send out their good smells"

May my beloved ... fine fruit

The woman is inviting the man to make love to her.

my beloved

"my dear one" or "my lover"

fine fruit

"wonderful fruit"

Open to me

"Open the door for me," or "Let me make love to you."

my sister

"my dear" or "my darling". They are not actually brother and sister. See Song of Songs 4:9.

my love

"you whom I love." See Song of Songs 1:9.

my dove

See Song of Songs 2:14.

my perfect one

"my faithful one" or "my innocent one"

dew

drops of water or mist that form as the night becomes cool

my hair with the night's dampness

"my hair is wet with the night's dampness"

Song of Solomon 5:3

I have taken off my robe ... dirty?

"I thought to myself, 'I have taken off my robe ... dirty?'"

robe

thin linen clothing that people wore on their skin

must I put it on again?

"I do not want to put it on again."

must I get them dirty?

"I do not want to get them dirty."

Song of Solomon 5:4

My beloved put in his hand through the opening of the door latch the lover reaches through a hole in the door in order to open it or they have begun to make love.

My beloved

"My dear one" or "My lover"

door latch

"door lock"

Song of Solomon 5:5

I got up to open the door for my beloved

"I prepared myself to make love with my beloved" or the young woman got out of bed to let the man into the house.

my hands ... my fingers ... door handle

It is best to translate literally.

with moist myrrh

"with liquid myrrh"
Song of Solomon 5:6
General Information:
The woman continues to describe her dream.
My heart sank
"I was very sad"
Song of Solomon 5:7
The watchmen
men who have the job of keeping guard of the town at night
to keep the people safe. See Song of Songs 3:3.
as they were making their rounds in the city
"who were walking around the city on the walls."
found me
found the woman
struck me
"beat me" or "hit me"
wounded me
"injured me"
the guards on the walls
"the men who guard the walls"
cloak
a garment that people wore over the other clothing on their
upper body when they went outdoors in public
Song of Solomon 5:8
General Information:
The woman speaks to the women of the city.
I want you to swear
See how you translated this in Song of Songs 2:7.
daughters of Jerusalem
"young women of Jerusalem." These young women could
not hear her and were not present, but the woman speaks
as if they were present and could hear her. See how you
translated this in Song of Songs 2:7.
my beloved—What will you make known to him?—that I am
"my beloved, this is what I want you to say to him: tell him
that"
weak with love
She loves the man so strongly that she feels weak.
Song of Solomon 5:9
General Information:
The women of the city speak to the woman.
your beloved
"your dear one" or "your lover". See Song of Songs 1:13.
most beautiful among women
"you who are the most beautiful of all women." See Song of
Songs 1:8.
Why is your beloved better
"What makes your beloved better"
that you ask us to take an oath like this
"and causes you to have us take this oath"
Song of Solomon 5:10
General Information:
In 5:10-16, the woman speaks to the women of the city.
My beloved
"My dear one" or "My lover"
is radiant and ruddy
"has radiant and ruddy skin"
radiant
"is completely healthy" or "is pure."

ruddy
a healthy color of the skin that is brownish red
outstanding among ten thousand
"better than anyone else" or "no one else is like him."
Song of Solomon 5:11
His head is the purest gold
The man's head is as precious to the woman as the purest
gold.
a raven
a bird with very black feathers
Song of Solomon 5:12
His eyes are like doves
"His eyes are gentle like doves" or the woman is speaking of
the man's white eyeballs or the shape of his eyes, the shape
of a dove.
doves beside streams of water
Birds that the Israelites considered gentle sitting beside a
gently flowing stream.
streams of water
"gently flowing water"
bathed in milk
"doves that are white like milk" or "his pupils are like doves
bathing in white milk"
mounted like jewels
His eyes are beautiful. Jewels that a craftsman has carefully
put in place are beautiful.
Song of Solomon 5:13
His cheeks ... aromatic scents
His cheeks are like beds of spices because they both give off
wonderful smells.
beds of spices
gardens or parts of gardens where people grow spices. The
man's body gives the woman pleasure.
yielding aromatic scents
"that give off wonderful smells."
His lips are lilies
The woman probably compares his lips with lilies because
they are beautiful and smell wonderful.
lilies
See how you translated this in Song of Songs 2:16.
dripping with myrrh
"that drip with the best myrrh."
Song of Solomon 5:14
His arms are rounded gold set with jewels
"His arms are rods of gold that have jewels all over them."
The woman says that his arms are beautiful and precious.
his abdomen is ivory covered with sapphires
"his belly is smooth ivory that has sapphires all over it." The
woman says that his belly is beautiful and precious.
ivory
the white tusk or tooth of an animal. People use ivory to
make smooth and shiny pieces of art.
sapphires
valuable stones that are either 1) blue or 2) clear and either
blue or golden
Song of Solomon 5:15
His legs are pillars of marble, set on bases of pure gold
Marble and gold are strong and beautiful.
marble

a very strong stone that has many different colors and that people polish to make very smooth
his appearance is like Lebanon
"he looks like Lebanon." Lebanon was a very beautiful area with many mountains and cedar trees.
Song of Solomon 5:16
His mouth is most sweet
the man's sweet kisses or the sweet words that he says.
he is completely lovely
"every part of him is lovely" or "all of him is lovely"

Chapter 6

Song of Solomon 6:1

General Information:

In the ancient Near East, it was common to describe a woman using metaphors involving animals. In many cultures today, this can be considered offensive. The woman is described as the epitome of beauty in ancient Israel. In Chapter 6:1, the women of Jerusalem speak to the woman.

In what direction has your beloved gone

"Which way did your beloved go"

your beloved

"your dear one" or "your lover" or "the man you love"

most beautiful among women

"you who are the most beautiful of all women." See how you translated this in Song of Songs 1:8.

gone, so that we may seek him with you?

"gone? Tell us, so that we can look for him with you."

Song of Solomon 6:2

General Information:

In 6:2-3 the woman speaks to herself.

My beloved has gone down to his garden

"garden" refers to the woman. The man is finally able to fully enjoy the woman as they make love. See Song of Songs 5:1.

beds of spices

gardens or parts of gardens where people grow spices. See Song of Songs 5:13.

to graze in the garden and to gather lilies

This refers to the man enjoying her body.

graze

"feeds" or "eats grass." See how you translated "he grazes" in Song of Songs 2:16.

to gather lilies

"to pick lilies". Sweet-smelling flowers that grow in places where there is much water.

Song of Solomon 6:3

I am my beloved's, and my beloved is mine

See how you translated this in Song of Songs 2:16.

Song of Solomon 6:4

General Information:

In 6:4-7 the man speaks to the woman.

as beautiful as Tirzah, my love, as lovely as Jerusalem

These cities were famous for being beautiful and pleasant to be in. The man thinks the woman is beautiful, and he takes pleasure in being with her.

my love

"you whom I love." See Song of Songs 1:9.

This is my beloved, and this is my friend

"That is what the one I love is like, and that is what my friend is like"

my beloved

"my dear one" or "my lover"

daughters of Jerusalem

"young women of Jerusalem." These young women could not hear her and were not present, but the woman speaks as if they were present and could hear her. See Song of Songs 2:7.

lovely

See how you translated this in Song of Songs 1:5.

as awe-inspiring as an army with its banners

The beauty of the woman is so powerful that it makes the man feel helpless, as if an army were approaching him.

Song of Solomon 6:5

overwhelm me

"terrify me." The woman's eyes are so beautiful that it makes him feel weak and afraid.

Your hair ... from the slopes of Gilead

"Your hair ... from Mount Gilead" as in Song of Songs 4:1.

Song of Solomon 6:6

Your teeth are like a flock of ewes

After sheep have their wool cut off, they are washed and their skin looks very white. See Song of Songs 4:2.

coming up from the washing place

"that are coming up out of the water after people have washed them"

Each one has a twin

Sheep usually give birth to two lambs at one time. These twin lamb usually look like one another. Each of the woman's teeth has a matching tooth on the other side of her mouth.

none among them is bereaved

Each of the woman's teeth has a matching tooth on the other side of her mouth. She has not lost any of her teeth.

Song of Solomon 6:7

are like pomegranate halves

"are red and round like two halves of a pomegranate" or "are red and full and healthy". See Song of Songs 4:3.

behind your veil

See how you translated this in Song of Songs 4:1.

Song of Solomon 6:8

General Information:

In 6:8-9 the man speaks to himself.

There are sixty queens, eighty concubines ... young women without number

"There are 60 queens, 80 concubines ... more young women than anyone could count"

Song of Solomon 6:9

My dove

"You beautiful woman"

my perfect one

"my faithful one" or "my innocent one." See Song of Songs 5:2.

the only daughter of her mother

"her mother's special daughter"

the woman who bore her
"the woman who gave birth to her." This phrase refers to her mother.
young women ... queens ... concubines
the women spoken of in Song of Songs 6:8.
called her blessed
"said that things had gone especially well for her"
Song of Solomon 6:10
Who is this who appears like the dawn ... banners?
"This is an amazing woman! She comes into view like the dawn ... banners!"
who appears like the dawn
"who comes into view like the dawn"
as awe-inspiring as an army with its banners
The beauty of the woman is so powerful that it makes the other women feel helpless, as if an army were approaching them. See Song of Songs 6:4.
Song of Solomon 6:11
General Information:
In 6:11-12 the man speaks to himself.
grove
See how you translated this in Song of Songs 4:13.
young growth
"young plants" or "new shoots"
had budded
"had grown their buds." Buds are the small round parts of plants which open up into flowers.
were in bloom
"were opening their flowers"
Song of Solomon 6:12
I did not know when my soul placed me

"before I knew it, my soul placed me"
my soul
"my desire." She was on the chariots because she wanted to be.
placed me on
"made me like"
on the chariots of my noble people
"on the chariots of Ammi-nadib"
Song of Solomon 6:13
General Information:
In some versions this is 7:1, the first verse of chapter seven. In this verse either the friends speak to the woman and she replies, or the friends speak to the woman and the man replies, or the man speaks to the woman and she replies.
Turn back ... gaze on you
the friends are speaking to the woman or the man is referring to himself in plural
Turn back, turn back
"Come back, come back." This is repeated for emphasis.
Shulammitte
This word refers to the woman.
we may gaze
"I may gaze"
gaze
look intently for a long time
Why do you gaze on the Shulammitte
"Why do you gaze on me". The word "Shulammitte" refers to the woman.
as if on the dance of Mahanaim
"as if on a dance of two armies" or "as if she were dancing before two armies"

Chapter 7

Song of Solomon 7:1

General Information:

There are many similes in this chapter. Their purpose is to describe the beauty of the woman. The woman is described as the epitome of beauty in ancient Israel. In 7:1-9 the man speaks to the woman. In some versions this is 7:2, the second verse of chapter seven.

How beautiful your feet appear in your sandals

"Your feet are so very beautiful in your sandals"

prince's daughter

"you who have a noble character."

The curves of your thighs are like jewels

"The curves of your thighs are beautiful like the beautiful curves of jewel that a skilled craftsman has made". The word "thighs" refers to the hips of a woman and the part of her legs that is above her knee.

the work of the hands of a master craftsman

"the work of a master craftsman"

Song of Solomon 7:2

General Information:

The young woman's lover continues describing the one he loves.

Your navel is like a round bowl

The spot on the stomach left from the cord that attaches a baby to its mother

may it never lack mixed wine

"may it always contain mixed wine" or "may I always enjoy its beauty"

Your belly is like a mound of wheat encircled with lilies

The Israelites thought mounds of wheat and lilies were pleasant to look at. Much wheat was a sign that there would be much food to eat. This simile combines beautiful sights that people would not usually see at the same time.

Your belly is like a mound of wheat

"Your belly has a beautiful color and is round like a pile of wheat"

a mound of wheat

This is a pile of the grains of wheat after people remove the parts of it that they do not use.

encircled with lilies

"with lilies all around it". Sweet-smelling flowers that grow in places where there is much water.

Song of Solomon 7:3

two breasts

See how you translated this in Song of Songs 4:5.

like two fawns, twins of a gazelle

The man implies that the woman's breasts are matching, soft, and perhaps small.

twins

the babies of a mother who gave birth to two babies at one time.

gazelle

an animal that looks like a deer and moves quickly.

Song of Solomon 7:4

Your neck is like a tower of ivory

"Your neck is like a tower that people have decorated with ivory". A tower is long and straight. Ivory is the white tusk or tooth of an animal that is similar to bone. People use ivory to make art and to make things look beautiful.

your eyes are the pools in Heshbon

"your eyes are as clear as the pools in Heshbon"

Heshbon

This is the name of a city east of the Jordan River

Bath Rabbim

This is the name of a city.

that looks toward Damascus

"that allows people to look toward Damascus"

Song of Solomon 7:5

Your head is on you like Carmel

"Your head is on you like a crown, higher than anything else". Mount Carmel is higher than everything else around it. The man wants to look at the woman's head more than at anything else.

dark purple

"dark black" or "dark red."

The king is held captive by its tresses

"Your hair that hangs down is so beautiful that the king is not able to stop admiring it"

tresses

the clusters of hair that hang down from a woman's head

Song of Solomon 7:6

my love, with delights

"my love. You delight me"

Song of Solomon 7:7

Your height is like that of a date palm tree

"You stand up like a date palm tree." Date palm trees are tall and straight, and their branches are only at the top, with the fruit under the branches, producing a sweet, brown, and sticky fruit that grows in groups.

your breasts like clusters of fruit

The woman's breasts are soft and round and are just lower than her arms.

Song of Solomon 7:8

I said

"I thought" or "I said to myself." The man said this silently.

I want to climb ... its branches

The man wants to embrace the woman.

May your breasts be like clusters of the vine

The man wants to touch her breasts. Clusters of grapes are round and soft.

the vine

"grapes"

may the fragrance of your nose be like apricots

"may the breath coming from your nose smell sweet like apricots"

apricots

sweet yellow fruit

Song of Solomon 7:9

General Information:

The man continues describing what he would like to do with the woman. He wants to kiss the woman's lips.

flowing smoothly for my beloved

"that flows smoothly for the one I love." The man enjoys the smooth kisses of the woman.

gliding over the lips of those who sleep

"that flows over our lips as we sleep"

Song of Solomon 7:10

General Information

In 7:10-13 the woman speaks to the man.

my beloved's

"my dear one's" or "my lover's"

he desires me

"he wants to make love to me" or "he wants me"

Song of Solomon 7:11

spend the night in the villages

the ULB chooses this reading because the immediate metaphor is of the man and woman sleeping in the village, rising in the morning, and going out into the vineyards.

Song of Solomon 7:12

rise early

"get up early" or "wake up early"

have budded

"have begun to bloom"

are in flower

"have flowers open on the plant"

I will give you my love

"I will make love with you"

Song of Solomon 7:13

mandrakes

The name of plants that give off a strong but pleasant scent. The scent is slightly intoxicating and stimulating, which increases the desire to make love.

give off their fragrance

"produce their scent" or "smell very nice"

at the door

"above the entrances of our house" or "by the doors of our house"

are all sorts of choice fruits, new and old

"is every kind of the best fruit, both old fruit and new fruit"

stored up for you

"saved so I can give to you"

my beloved

"my dear one" or "my lover"

Chapter 8

Song of Solomon 8:1

General Information:

The kisses in this chapter are a type of kiss that was only done between a husband and a wife. It is an intimate kiss. This is the feeling of strong or uncontrollable desire for another person. In 8:1-2 the woman speaks to the man.

you were like my brother

A woman could show affection for her brother in public. This woman wanted to be able to show affection for the man in public.

you outside

"you in public"

I could kiss you
 A woman would probably kiss her brother on his cheek
 order to greet him.
 would despise me
 "would think that I am a bad person"
 Song of Solomon 8:2
 General Information:
 The young woman continues to speak to the man.
 she who taught me
 taught her how to make love
 I would give you spiced wine to drink and some of the juice of my
 pomegranates
 The woman uses these images to say that she will give
 herself to the man and make love with him.
 spiced wine
 "wine with spices" or "wine that has spices in it." This
 represents the intoxicating power of lovemaking.
 Song of Solomon 8:3
 General Information:
 In 8:2 the woman speaks to herself.
 His left hand ... embraces me
 See how you translated this in Song of Songs 2:6.
 left hand ... right hand
 "left arm ... right arm"
 embraces me
 "holds me"
 Song of Solomon 8:4
 I want you to swear
 See how you translated this in Song of Songs 2:7. In this
 verse, the woman speaks to the other women
 daughters of Jerusalem
 "young women of Jerusalem." These young women could
 not hear her and were not present, but the woman speaks
 as if they were present and could hear her.
 will not awaken or arouse love until she pleases
 "will not disturb us until we have finished making love".
 Song of Solomon 8:5
 General Information:
 In this verse, the women of Jerusalem ask a question. Then
 they speak to the man and continues speaking through 8:7.
 Who is this who is coming up
 "Look at this amazing woman as she comes up". See Song of
 Songs 6:10.
 I awakened you
 "I woke you up" or "I aroused you"
 the apricot tree
 "fruit tree." See Song of Songs 2:3. A tree that produces a
 small yellow fruit that is very sweet.
 there
 under the apricot tree
 she delivered you
 "she bore you"
 Song of Solomon 8:6
 Set me as a seal over your heart, like a seal on your arm
 Possible meanings are: because seals were very important,
 people kept them around their neck or on their hand. The
 woman wants to be with the man constantly, or a seal
 shows who owns the thing that has the seal on it, and the
 woman wants herself as the seal on the man's heart and

arm to show that all of his thoughts, emotions, and actions
 belong to her.
 for love is as strong as death
 When someone dies, it is as if death does not release the
 person and let him live again. So also, when someone loves
 someone, that person does not stop loving the other person.
 Jealousy
 this refers to the woman's desire that the man would love
 only her, or refers to the woman's own strong love for him
 Jealousy is as unrelenting as Sheol
 When someone dies and goes to Sheol, it is as if Sheol does
 not release the person and let him leave. So also, when
 someone is jealous, he does not stop being jealous for that
 person.
 its flames burst out ... any other fire
 Love is very powerful like fire.
 burst out
 "burn suddenly"
 Song of Solomon 8:7
 Surging waters cannot quench love
 Love is like a fire that is so hot that it cannot be put out
 even with an ocean full of water.
 Surging waters
 "Oceans of water" or "Huge amounts of water"
 cannot quench
 "cannot extinguish" or "cannot put out"
 nor can floods sweep it away
 Love is like something that not even a powerful flood can
 move. In Israel, water from the rain flows into deep and
 narrow valleys, creating a flood so powerful that it can
 move huge boulders and trees.
 sweep it away
 "carry it away" or "wash it away"
 If a man gave ... the offer would be utterly despised
 "Even if a man ... he would be utterly despised". Love is so
 valuable that even all a man's possessions would not be
 enough to buy love.
 all the possessions in his house
 "everything he owns"
 for love
 "in order to get love" or "in order to buy love"
 the offer would be utterly despised
 "people would completely despise it"
 Song of Solomon 8:8
 little sister
 "young sister". In 8:8-9 the woman's brothers speak among
 themselves.
 What can we do ... in marriage?
 "This is what we will do ... in marriage."
 she will be promised in marriage
 "a man comes and wants to marry her"
 Song of Solomon 8:9
 If she is a wall ... If she is a door
 The little sister has very small breasts that either have not
 grown or are very small.
 we will build on her a tower of silver ... we will adorn her with boards
 of cedar
 The brothers decide to decorate the little sister with silver
 and cedar, symbols of riches, so that she will be more likely

to attract a good husband.

Song of Solomon 8:10

I was a wall

The wall refers to a woman with small breasts. In 8:10-12 the woman speaks to herself.

my breasts were now like fortress towers

Fortress towers are tall.

I am in his eyes as one

"I am in his judgment as one" or "he thinks of me as one"

brings peace

"brings him well-being"

Song of Solomon 8:11

General Information:

Possible interpretations: The woman contrasts the way she wants to give herself to the man, who will give her his love, to the way Solomon leases out his vineyard to those who will give him money or the man contrasts the woman, whom he will not give to another man, to Solomon's vineyard, which he gave to other men.

Baal Hamon

This is the name of a town in the northern part of Israel.

gave the vineyard

leased, agreed to let other people pay him so they could grow grapes in the vineyard

to those who would maintain it

"to people who would take care of it"

Each one was to bring a thousand shekels of silver for its fruit

"Each man was supposed to give Solomon a thousand shekels as payment for the fruit of the vineyard"

shekels

"coins"

Solomon

Some versions understand the woman to be speaking directly to Solomon. Others understand her to be speaking in an apostrophe to her friends, to the man, or to herself.

Song of Solomon 8:12

My vineyard, my very own

The woman refers to herself as a vineyard, as in Song of Songs 1:6. She emphasizes that she and no one else will decide what she does with the "vineyard."

is before me

"is at my disposal" or "is mine to do with as I desire"

the thousand shekels are for you, Solomon

The woman knows that Solomon has leased out the vineyard so he can get money, but she does not want money.

the two hundred shekels

The speaker has not mentioned these before, but the hearer would understand that she is speaking of the money that those who worked the vineyard would have left for their own after they paid Solomon.

Song of Solomon 8:13

You who live

The man is speaking to the woman, so "you" and "live" are feminine singular.

listening for your voice

"waiting to hear you start speaking" or "waiting to hear what you have to say"

let me hear it

"let me hear your voice."

Song of Solomon 8:14

my beloved

"my dear one" or "my lover". The woman speaks to the man.

like a gazelle or a young stag

See Song of Songs 2:9.

gazelle

a type of slender deer-like animal with long curved horns

stag

an adult male deer

the mountains of spices

"the mountains that have spices all over them." The woman uses this metaphor to invite the man to make love to her.

See Song of Songs 4:6.

Chapter 1

Isaiah 1:1

The vision of Isaiah ... that he saw

"This is the vision of Isaiah ... that Yahweh showed him" or

"This is what God showed Isaiah"

Amoz

Amoz was the father of Isaiah.

Judah and Jerusalem

"those living in Judah and Jerusalem" or "the people of Judah and Jerusalem"

in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah

"when Uzziah, Jotham, Ahaz and Hezekiah were kings of Judah"

Isaiah 1:2

Hear, heavens, and give ear, earth

"you who live in the heavens ... you who live on the earth"

Yahweh

This is the name of God that he revealed to his people in the Old Testament.

I have nourished and brought up children, but they have rebelled against me

Words that Yahweh spoke and which Isaiah is speaking to the Israelites for Yahweh.

I have nourished and brought up children

"I have taken care of the people living in Judah like they were my children"

Isaiah 1:3

The ox knows ... does not understand

Words that Yahweh spoke and which Isaiah is speaking to the Israelites for Yahweh.

the donkey his master's feeding trough

"the donkey knows his master's feeding trough" or "the donkey knows where his master gives him food"

but Israel does not know, Israel does not understand

This probably means "but the people of Israel do not know me, they do not understand that I am the one who cares for them."

Isaiah 1:4

Nation, sinners

"Nation of sinners"

a people weighed down with iniquity

"their sin is like a heavy bag on their shoulders that makes it hard for them to walk"
 offspring of evildoers
 "people who do the same evil they see others doing"
 act corruptly
 do evil deeds
 They have abandoned Yahweh
 "They have gone away from Yahweh"
 have despised
 "have refused to obey" or "have refused to respect"
 Israel
 Judah is part of what had been the nation of Israel.
 they have estranged themselves from him
 Though at one time they were friends, they now treat him as though they do not know him.
 Isaiah 1:5
 Why are you still being beaten? Why do you rebel more and more?
 "You keep doing things that Yahweh has to punish you for. You continue to rebel against him."
 you
 Here the word "you" refers to the people who live in Judah and so is plural.
 The whole head is sick, the whole heart is weak
 "You are like someone whose head is wounded and whose heart is weak" or "You are like someone whose whole mind and heart are sick"
 Isaiah 1:6
 there is no health
 "there is disease"
 they have not been closed, cleansed, bandaged, nor treated with oil
 "no one has closed, cleansed, bandaged, or treated them with oil"
 Isaiah 1:7
 Your country is ruined
 "They have ruined your country" or "Your enemies have ruined your country"
 your cities are burned
 "they have burned your cities"
 your fields—in your presence, strangers are destroying them
 "people who are not from your own country steal the crops from your fields while you watch"
 abandoned devastation
 "they have destroyed the land and no one lives there"
 overthrown by strangers
 "strangers have overthrown your country" or "a foreign army has completely conquered it"
 Isaiah 1:8
 The daughter of Zion is left
 "I have left the people of Zion" or "The people who live in Zion"
 is left like a hut in a vineyard, like a shed in a garden of cucumbers
 Possible meanings are 1) "has become as small as a hut in a vineyard or a shed in a garden of cucumbers" or 2) "is left the way a farmer leaves a hut in a vineyard or a shed in a garden of cucumbers when he is finished with them"
 Isaiah 1:9
 we would have been like Sodom, we would have been like Gomorrah
 "God would have destroyed us, like he destroyed the cities of Sodom and Gomorrah"

Isaiah 1:10
 listen to the instruction of our God
 "listen and let our God rebuke you."
 you rulers of Sodom ... you people of Gomorrah
 "you rulers who are as sinful as the people of Sodom ... you people who are as wicked as those who lived in Gomorrah"
 Isaiah 1:11
 What is the multitude of your sacrifices to me?
 "Your many sacrifices mean nothing to me!"
 Isaiah 1:12
 who has required this of you, to trample my courts?
 "no one told you to stomp around in my courtyards!"
 Isaiah 1:13
 Bring no more meaningless offerings
 "Do not bring me any more of your worthless gifts"
 incense is an abomination to me
 "I hate the incense the priests burn"
 I cannot tolerate these wicked assemblies
 Possible meanings are 1) "I cannot allow you to gather together because of the wicked things you do" or 2) "I cannot allow myself to watch you gather together because of the wicked things you do."
 Isaiah 1:14
 your new moons and your appointed feasts
 "your celebrations of the new moon and your other regular feasts"
 new moons
 A new moon is when the moon first shows light after having been dark.
 they are a burden to me; I am tired of enduring them
 "they are a heavy load that I am tired of carrying"
 Isaiah 1:15
 I hide my eyes from you
 This idiom is a way of saying "I will not look at you" or "I will not pay attention to you"
 your hands are full of blood
 "because it is like your hands are covered with the blood of those you have harmed" or "because you are guilty of violence"
 Isaiah 1:16
 Wash, cleanse yourselves
 "Repent and wash the sin from your heart like you wash the dirt from your body"
 remove the evil of your deeds from my sight
 "stop doing the evil deeds that I see you doing"
 Isaiah 1:17
 make straight the oppression
 "rebuke oppressors" or "help those who are oppressed"
 give justice to the fatherless
 "be fair to the children who do not have fathers"
 defend the widow
 "protect the women whose husbands have died"
 Isaiah 1:18
 Come now
 "Please listen to me. Let" or "Pay attention; I want to help you."
 let us reason together
 "let us think about this together" or "we need to discuss this" or "what are we going to do?" Yahweh invites the

people to discuss the future. Here the word "us" refers to Yahweh and includes the people of Judah.

like scarlet

"bright red"

white like snow

This means that their sins will be forgiven.

red like crimson

"dark red"

like wool

"white like wool"

Isaiah 1:19

you will eat the good of the land

"the land will produce good food for you to eat"

Isaiah 1:20

but if you refuse and rebel

"but if you refuse to listen and instead disobey me"

the sword will devour you

"your enemies will kill you"

the mouth of Yahweh has spoken it

"Yahweh has spoken" or "Yahweh has said that this will happen"

Isaiah 1:21

How the faithful city

"See how the people of Jerusalem, who had been faithful to God"

has become a prostitute

"acts like a prostitute"

Isaiah 1:22

Your silver has become impure, your wine mixed with water

"You used to do good deeds, but now your bad deeds make your good deeds worthless"

silver ... impure

Someone needs to clean silver often or it will no longer shine brightly.

wine ... water

Wine with water in it has little taste and so is no better than water.

Isaiah 1:23

Your princes are rebels

"Your leaders rebel against God"

companions of thieves

"they are friends with people who steal from others"

bribes ... payoffs

People give "bribes" as gifts to dishonest rulers so the rulers will then act unjustly. Rulers receive "payoffs" as gifts from those who make profits from unjust laws that the ruler has passed.

runs after payoffs

"everyone desires for someone to pay money to them to make dishonest decisions"

They do not defend the fatherless

"they do not protect those who do not have fathers"

nor does the widow's legal plea come before them

"nor do they listen when widows go to them for help against those who break the law" or "and they do not help widows who go to them for help against those who break the law"

Isaiah 1:24

Therefore

"For that reason"

I will comfort myself concerning my adversaries

Yahweh will comfort himself by taking just vengeance on his adversaries.

I will ... avenge myself against my enemies

"I will justly punish my enemies"

Isaiah 1:25

I will turn my hand against you

"I will begin to use all my power against you"

refine away your dross as with lye

"and like fire removing the dirt from silver, I will remove all the evil from among you"

Isaiah 1:26

at the first ... at the beginning

These are two ways of speaking of the first part or beginning of Israel's history, when Israel first became a nation.

you will be called

"people will call you"

the city of righteousness, a faithful town

"the city where the people are righteous and loyal to God"

Isaiah 1:27

Zion will be redeemed by justice, and her repentant ones by righteousness

Possible meanings are 1) "Yahweh will redeem Zion because the people there do what is just, and he will redeem those who repent because they do what Yahweh says is right" or 2) "Yahweh will redeem Zion because he is just, and he will redeem those who repent because he is righteous"

Isaiah 1:28

Rebels and sinners will be crushed together

"God will destroy those who rebel and sin against him"

those who abandon Yahweh will be done away with

"and Yahweh will completely do away with those who turn away from him" or "and Yahweh will kill all who reject him"

Isaiah 1:29

the sacred oak trees ... gardens

These phrases refer to places where the people of Judah worshiped idols.

you will be embarrassed by

Some modern translations read, "you will blush because of." A person blushes when his face turns hot and red, often because he feels that he has done something wrong.

Isaiah 1:31

The strong man

"The strong person" or "Whoever is powerful." This may refer to people who are important and who influence other people.

tinder

dry material that burns easily

his work like a spark

"his work will be like a spark that starts a fire"

Isaiah 2:1

Judah and Jerusalem

"those living in Judah and Jerusalem"

Isaiah 2:2

in the last days

"in the future"

the mountain of the house of Yahweh

"Yahweh will establish the mountain on which his temple is built"

as the highest of the mountains

"the most important of the mountains" or "the most important place in the world"

it will be raised up above the hills

"Yahweh will honor the people who worship there more than he honors any other people"

all the nations

"people from all the nations"

will flow to it

"will flow like a river to it" or "will go to it"

Isaiah 2:3

he may teach us some of his ways, and we may walk in his paths

"he may teach us his will so that we may obey him"

For out of Zion will go the law, and the word of Yahweh from Jerusalem

"People in Zion will teach God's law, and people in Jerusalem will teach the word of Yahweh"

Isaiah 2:4

He will judge

"Yahweh will judge"

will render decisions

"will solve disputes"

they will hammer their swords into plowshares, and their spears into pruning hooks

The people of the nations will turn their weapons of war into tools for farming.

they will hammer their swords into plowshares

"they will make their swords into tools for planting seeds."

A plowshare is a blade that people use to dig into soil so they can plant seeds there.

their spears into pruning hooks

"they will hammer their spears into pruning hooks" or

"they will make their spears into tools for caring for plants."

nation will not lift up sword against nation

"one nation will not fight wars against another nation"

Isaiah 2:5

House of Jacob

"You descendants of Jacob."

come

a gentle encouragement to do what the speaker is about to tell the hearer to do

let us walk in the light of Yahweh

"let us learn how Yahweh wants us to live and then live that way"

Isaiah 2:6

For you have abandoned your people

"For you have left your people" and do not care what happens to them.

they are filled with customs from the east

"many diviners have come from the east and now live

there"

they practice divination

they try to tell the future by looking at things like animal parts and leaves

they shake hands with sons of foreigners

"they make peace and work together with people who are not from Israel"

Isaiah 2:7

Their land is full of silver and gold ... their land also is full of horses

"They possess much silver and gold ... they also possess many horses"

Isaiah 2:8

Their land also is full of idols

"They also possess many idols"

the craftsmanship of their own hands, things that their own fingers have made

"things that they themselves have made"

Isaiah 2:9

People bow down, and men abase themselves

"People will be brought down, and the men will be abased"

or "God will make people ashamed, and they will realize that all they trusted in is worthless"

People

human beings, as opposed to animals

men

"each person"

do not raise them up

"do not forgive them"

Isaiah 2:10

Go into the rocky places

Possible meanings are the people should go into 1) caves on steep hillsides or 2) places where there are many large rocks among which to hide.

hide in the ground

Possible meanings are that the people should hide 1) in natural holes in the ground or 2) in pits that they dig in the ground.

from the terror of Yahweh

"to get away from Yahweh's terrifying presence" or "from Yahweh because you will be extremely afraid of him"

the glory of his majesty

"the great beauty and power he has as king" or "his royal splendor."

Isaiah 2:11

The lofty gaze of man will be abased

"Yahweh will make ashamed all people because they think they are better than he is"

the haughtiness of men will be brought down

"Yahweh will abase haughty men"

Yahweh alone will be exalted

"people will praise only Yahweh"

on that day

"on the day that Yahweh judges everyone"

Isaiah 2:12

who is proud and raised up

"who is proud and who raises himself above other people"

or "who is proud and thinks that he is better than other people"

he will be abased

"Yahweh will abase him"

Isaiah 2:13

against all the cedars of Lebanon ... against all the oaks of Bashan

Possible meanings are 1) these trees stand for the proud people whom God will judge or 2) God will actually destroy these mighty trees.

Isaiah 2:14

against

In 2:14-16 Isaiah lists things that God will destroy. Possible meanings are 1) these refer to prideful people that God will humble or 2) God will actually destroy all these things in the list.

that are lifted up

"that are very high"

Isaiah 2:15

high tower ... impregnable wall

These refer to things people would build around their cities so they could defend themselves against their enemies.

They are pictures of the Israelites' pride and belief that they had no need for Yahweh and could stand against any punishment Yahweh would mete out to them for their sins.

impregnable wall

"wall that nothing can break down or go through"

Isaiah 2:16

ships of Tarshish ... delightful sailing vessels

These refer to large boats that people used to travel far on the sea and bring back goods to the cities.

ships of Tarshish

"ships on which they go to Tarshish"

delightful

"beautiful" or "desirable"

Isaiah 2:17

The pride of man will be brought down

"He will bring down every proud man" or "He will humiliate every proud man"

the haughtiness of men will be abased

"those people who are haughty will stop being haughty"

Yahweh alone will be exalted

"people will praise only Yahweh"

Isaiah 2:18

The idols will completely pass away

"All idols will disappear" or "There will be no more idols"

Isaiah 2:19

Men will go ... from the terror

"Men will go ... to hide from the terror"

the caves of the rocks

"the caves in the rocks." These are large rocks, not small stones that can be held in the hand.

from the terror of Yahweh

because they are very afraid of Yahweh

the glory of his majesty

"the beauty he has as king"

when he rises to terrify the earth

"when Yahweh takes action and causes the people of the earth to be terribly afraid of him"

Isaiah 2:20

to the moles and bats

"to the animals"

Isaiah 2:21

the crevices in the rocks ... the clefts of the ragged rocks

If your language does not have two different words for "crevice" and "cleft," the space that appears between the two parts of a rock when it splits, you can combine these two phrases into one.

Isaiah 2:22

whose life-breath is in his nostrils

"who is weak and will die" or "who needs the breath in his nose to live"

nostrils

the holes in the nose through which people breathe

for what does he amount to?

"for man amounts to nothing!" or "for man is not worth anything!"

Chapter 3

Isaiah 3:1

See

The word "see" here adds emphasis to what follows. It can also be translated as "Listen" or "Indeed."

support and staff

"everything that supports you" or "everything that you depend on"

Isaiah 3:2

the one who practices divination

This is a person who claims that he can tell the future by looking at things like animal parts and leaves.

Isaiah 3:3

the captain of fifty

"the captain of a small military unit"

Isaiah 3:4

I will place mere youths as their leaders, and the young will rule over them

"Yahweh says, 'I will place over them leaders who are immature, like young people, and those bad leaders will rule over them'"

Isaiah 3:5

The people will be oppressed, every one by another, and every one by his neighbor

"Everyone will be cruel to others and will mistreat his neighbor"

the degraded

"the people who are without honor" or "the people whom no one respects"

the honorable

"the people with honor" or "the people whom everyone respects"

Isaiah 3:6

let this ruin be in your hands

"take charge of this ruin" or "rule over this city, which is now ruined"

Isaiah 3:7

I will not be a healer

"No, I cannot fix this problem" or "No, I cannot help you"

Isaiah 3:8

Jerusalem has stumbled, and Judah has fallen

Disobeying God is spoken of as if it were stumbling and falling.

the eyes of his glory

"him who is glorious" or "Yahweh, who is glorious"

Isaiah 3:9

The look on their faces witnesses against them

"The prideful looks on their faces show that they oppose Yahweh"

they tell of their sin like Sodom; they do not hide it

"like the people of Sodom, they talk about their sins and let everyone know about them"

For they have completed a catastrophe for themselves

"For they have done everything that will cause a catastrophe to happen"

Isaiah 3:10

Tell the righteous person that it will be well

"Tell the one who is doing what is right that I will make things good for him"

for they will eat the fruit of their deeds

"for they will receive their reward for their good deeds" or
"for they will receive their reward for the good things they have done"

Isaiah 3:11

for what his hands have earned will be done to him

"for what the wicked person has done to others will be done to him"

Isaiah 3:12

My people ... My people

Possible meanings are 1) Isaiah is talking and "My" refers to Isaiah, or 2) Yahweh is talking and "My" refers to Yahweh.
children are their oppressors

Possible meanings are 1) "young people have become their leaders and they oppress the people" or 2) "their leaders are immature like children and oppress the people."

women rule over them

Possible meanings are 1) "women rule over the people" or
2) "their leaders are weak like women."

those who guide you lead you astray and confuse the direction of your path

"your leaders are like bad shepherds who lead you away from good paths and do not show you where to go"

Isaiah 3:13

Yahweh stands up for an accusation; he is standing to accuse the people

"It is as though Yahweh had taken his place in a courtroom and were ready to accuse the people"

Isaiah 3:14

will come with judgment

"will announce his judgment" or "will declare his judgment"

You have ruined the vineyard

"My people are like a vineyard, and you have ruined it"

the plunder from the poor is in your houses

"the things you have taken from those who are poor are in your houses"

Isaiah 3:15

Why do you crush my people and grind the faces of the poor?

"I am angry with you evil men because you are crushing my people and grinding the faces of the poor!"

crush my people

"cruelly harm my people"

grind the faces of the poor

"harm the poor and make them suffer"

This is the declaration of the Lord Yahweh of hosts

"this is what the Lord Yahweh of hosts has declared" or

"this is what I, the Lord Yahweh of hosts, have declared"

Isaiah 3:16

the daughters of Zion

Zion, meaning here the city of Jerusalem, is spoken of as if it were a woman with her daughters. Alternate translation:

"the women of Zion"

with their necks extended

"in an arrogant way"

with flirting eyes

Looking at men in a way that makes the men think the women want sexual relations.

walking with tiny steps as they go

This is how they would walk to attract men, possibly because the bracelets on their ankles were connected by chains decorated with bells so they could not take normal steps.

Isaiah 3:18

the Lord will remove

"the Lord will cause others to remove"

ankle jewelry

a decoration that women wear on the ankle, just above the foot

head bands

a decoration that women wear over the head and hair

crescent ornaments

moon-shaped ornaments that people wear in the belief that they will protect the person from evil

Isaiah 3:19

ear pendants

jewelry that hangs from the ear or over the ear

bracelets

a decoration that women wear on the arm near the hands

veils

a very thin material used to cover a woman's head and face

Isaiah 3:20

headscarves

long, thin pieces of cloth that women tie around the head or hair

ankle chains

These are decorations that women wear near the feet.

Often the chains hang down to make a gentle noise.

sashes

a piece of cloth that people wear around the waist or across the chest mostly for decoration

perfume boxes

a small box or bag containing perfume that women wore on chains or strings around their necks so they smelled good

amulets

ornaments or jewelry that people wear because they believe that those things will protect them from evil, danger, or sickness

Isaiah 3:21

rings

a decoration worn around the finger
nose jewels
a decoration worn in or through the nose
Isaiah 3:22
festive robes
a long, loose garment with decorations that was worn over other clothes for everyone to see
mantles
a cloth worn over the shoulders on the outside of the clothes
handbags
a bag to used to carry small things
Isaiah 3:23
hand mirrors
a small surface, held in one's hand and used to see oneself
fine linen
a soft cloth worn by rich people
head pieces
a cloth or small hat worn over the hair
wraps
a decorative cloth that a woman would wrap around herself to make her beautiful

Chapter 4

Isaiah 4:1

let us take your name

This phrase means "let us marry you."

Isaiah 4:2

the branch of Yahweh will be beautiful

"Yahweh will cause the crops in Israel to be beautiful" or 2) "branch" is a metaphor that refers to the Messiah.

will be beautiful and glorious

"will be full of beauty and glory"

the fruit of the land will be the pride and delight of the escaped remnant in Israel

"the fruit of the land will be what makes those survivors in Israel proud and what they delight in"

Isaiah 4:3

will be called holy

"the Lord will call them holy" or "will belong to the Lord"

Isaiah 4:4

filth

This word can refer to dung or to vomit, so you should use a general word here that can refer to either.

the daughters of Zion

Chapter 5

Isaiah 5:1

my well beloved

"my dear friend"

on a very fertile hill

"on a hill where very good crops could grow"

Isaiah 5:2

He spaded it

"He prepared the soil." This expression refers to using a tool to dig into the ground to prepare it for planting.

He built a tower in the middle of it

"He made a tall building in the middle of the vineyard to watch over it." Someone would stand at the top of the tower

Isaiah 3:24

belt

This is a general word for a piece of cloth or leather that people wear around the waist. Some are for decoration, but others are to hold weapons.

a rope

This may refer to a rope that enemies would tie on the people of Judah when they captured them. Or it might mean that Jerusalem's women would have nothing to wear but rough clothing secured with ropes.

well-arranged hair, baldness

"pretty hair, their heads will be bald"

Isaiah 3:25

Your men will fall by the sword, and your strong men will fall in war

"Your men will be killed in battle, and your strong men will be killed in war" or "Enemies will kill your soldiers in battle"

Isaiah 3:26

Jerusalem's gates will lament and mourn

"The people of Jerusalem will sit at the city gates and cry and mourn"

Possible meanings are 1) the women of Jerusalem or 2) the people of Jerusalem.

will have cleansed the blood stains from the midst of Jerusalem
"will have taken away those in Jerusalem who harm innocent people"

by means of the spirit of judgment and the spirit of flaming fire
"by judgment and flaming fire"

the spirit of flaming fire

Possible meanings are 1) Yahweh will remove sinners from Zion like a fire removes impurities or 2) "flaming fire" represents the destruction in general of all the sinners.

Isaiah 4:5

a canopy over all the glory

Possible meanings are 1) a canopy for protecting the glorious city, or 2) a canopy consisting of God's glory that will protect the city. If the first meaning is followed, then it may further mean that the city is glorious because Yahweh is present in it.

canopy

This is a cloth that is hung over something to cover it for protection.

to watch the vineyard and make sure that no animals or people went into it.

built a winepress

"dug a pit to squeeze out the grape juice." A winepress is a low place carved out of rock in the ground where workers step on the grapes to crush them with their feet, in order to remove the grape juice.

wild grapes

"worthless grapes" or "bad tasting grapes"

Isaiah 5:3

inhabitant of Jerusalem and man of Judah

"all of you who live in Jerusalem and Judah"

judge between me and my vineyard
 "decide who has acted right, I or my vineyard"
 Isaiah 5:4
 What more could have been done for my vineyard, that I have not done for it?
 "I have done all that I could do for my vineyard!"
 When I looked for it to produce grapes, why did it produce wild grapes?
 "I wanted it to make good grapes, but it only produced worthless grapes"
 Isaiah 5:5
 remove the hedge
 "take away the border of bushes."
 I will turn it into a pasture
 "I will allow animals to go there and eat." This is a grassy place where animals feed.
 it will be trampled down
 "animals will trample it down"
 Isaiah 5:6
 I will lay it waste
 "I will destroy it"
 it will not be pruned nor hoed
 "no one will prune it or hoe it" or "no one will cut off the branches that are not needed, and no one will take care of the soil"
 Isaiah 5:7
 For the vineyard of Yahweh of hosts is the house of Israel
 "For the vineyard of Yahweh of hosts represents the house of Israel" or "The people of Israel are like the vineyard of Yahweh, Lord of the angel armies"
 the man of Judah his pleasant planting
 "the people of Judah are like a vine that that Yahweh planted for Yahweh's pleasure"
 the man of Judah
 "the people of Judah"
 he waited for justice, but instead, there was killing
 "Yahweh waited for the people to do what is fair, but instead they killed one another"
 for righteousness
 "he waited for righteousness" or "he waited for them to do what is right"
 instead, a shout for help
 "instead, there was a shout for help" or "instead, those who were weak shouted out for someone to help them because others were attacking them"
 Isaiah 5:8
 to those who join house to house, who join field to field
 "to those who take more and more houses, and who take more and more fields."
 Isaiah 5:9
 without any inhabitant
 "without anyone living in it"
 Isaiah 5:10
 a ten-yoke vineyard
 "a vineyard that is large enough for ten pairs of oxen to plow it"
 only one bath
 "only 22 liters of wine"
 one homer of seed will yield only an ephah
 A homer is equal to 220 liters.

only an ephah
 "only 22 liters of grain"
 Isaiah 5:11
 those who rise up early in the morning ... who linger late into the night
 This refers to people who do nothing all day but drink alcoholic drinks.
 until wine inflames them
 "until they are drunk with wine"
 Isaiah 5:12
 harp and lute, tambourine, flute, and wine
 These musical instruments and the wine imply that the people enjoying these things are celebrating very much.
 tambourine
 A musical instrument with a head like a drum that can be beaten with the hand. It probably had pieces of metal around the side that sounded when the player shook it.
 the work of his hands
 "what Yahweh has done"
 Isaiah 5:13
 my people have gone into captivity
 "enemies from other countries will take my people, Israel, as slaves"
 for lack of understanding
 "because they do not understand Yahweh or his law"
 are famished
 "are extremely hungry"
 Isaiah 5:14
 Sheol has made its appetite greater and has opened its mouth very wide
 "death is like a hungry animal that has opened its mouth wide to eat up many people"
 their elite, the people, their leaders, and the revelers and those who are happy among them, descend into Sheol
 "Many people of Israel, their important people and common people, their leaders and those who enjoy wild parties, will go into Sheol"
 Isaiah 5:15
 the eyes of the lofty will be abased
 "the eyes of proud people will look down in shame" or
 "people who were proud are now ashamed"
 Isaiah 5:16
 Yahweh of hosts will be exalted in his justice
 "People will praise Yahweh of hosts because he is just"
 will be exalted
 "will be greatly honored"
 Isaiah 5:17
 the sheep will feed as in their own pasture
 Yahweh will destroy the city of Jerusalem, which was called a "vineyard" in Isaiah 5:1. It will become good for nothing except for sheep to eat grass there.
 in the ruins, lambs will graze as foreigners
 That is, the lambs will graze there. The land will be worthless for any other use.
 Isaiah 5:18
 Woe to those who pull along iniquity with useless cords and who pull along sin as if it were with a cart rope
 "Woe to those who work hard to sin as a person who drags a cart by a rope"
 Isaiah 5:19
 those who say

"those mockers who say"
let the plans of the Holy One of Israel come
"let the Holy One of Israel accomplish his plans"
Isaiah 5:20
who represent darkness as light, and light as darkness ... bitter as sweet,
and sweet as bitter
"They are like people who call darkness light and light
darkness. They are like people who call bitter things sweet
and sweet things bitter"
Isaiah 5:21
to those who are wise in their own eyes
"to those who consider themselves to be wise"
prudent in their own understanding
"think they understand everything"
Isaiah 5:23
who acquit the wicked for a bribe
This passage is speaking about corrupt judges in courts of
law.
acquit the wicked
"declare guilty people innocent"
deprive those in the right of what is right
"do not treat innocent people fairly"
Isaiah 5:24
tongue of fire
"flame of fire" or "flame"
stubble
The dry pieces of plants that are left in the ground after the
stalks have been cut.
chaff
or "dry grass"
their root will rot, and their blossom will blow away like dust
"they will die like a plant whose roots have rotted and
whose blossom has dried up and blown away in the wind"
Isaiah 5:25
the anger of Yahweh is kindled
"Yahweh is very angry"
He has reached out with his hand against them and has punished them
"he will punish them with his powerful hand"
their corpses are like garbage in the streets
The dead bodies are allowed to lie in the streets as if they
were garbage. This implies that many will die but that no
one will be there to bury them. The word "garbage" can
also be translated as "refuse" or "manure."
In all these things, his anger does not subside; his hand
"Even though all these things have happened, he is still

Chapter 6

Isaiah 6:1
he was high and elevated
The words "high" and "elevated" emphasize that the throne
was very high and above everything around it. The height
of the throne represents how great and powerful the Lord
is.
filled the temple
"filled the palace." The word used for temple here is often
used to refer to the palace of kings.
Isaiah 6:2
Above him were the seraphim
The word "seraphim" is the plural of seraph. This means the

angry, and his hand"
his hand is still stretched out
"he will still be ready to punish them"
Isaiah 5:26
He will lift up a signal flag for faraway nations and will whistle for
those at the end of the earth
"He will call for the armies of nations that are far away
from Judah and tell them to come"
speedily and promptly
"very quickly"
Isaiah 5:27
Nor are their belts loose
The soldiers kept their clothes tight so it would easier to
move and fight.
the thongs of their sandals
"the straps of their sandals"
Isaiah 5:28
their horses' hooves are like flint
Possible meanings are 1) Isaiah compares their hooves to
flint so to describe the frightening image of their feet
causing sparks as they run or 2) Isaiah compares their
hooves to flint to emphasize how strong their hooves are
which enables the horse to do whatever their master want
them to do.
their chariot wheels like storms
"the wheels of the chariots will spin like a windstorm"
chariot wheels
These wheels often had sharp blades attached to them that
would cut to pieces anyone the chariot passed close to.
Isaiah 5:29
young lions
"the strongest lions"
They will growl and seize the prey
Isaiah compares the enemy killing the people of Judah to a
lion killing a weaker animal.
with none to rescue
"and no one will be able to save them"
Isaiah 5:30
will roar ... sea roars
The word "roar" here is translated "growl" in verse 29. Use
your language's word for the sound of waves in a storm or
heavy rain or some other frightening natural sound.
even the light will be made dark by the clouds
"the dark clouds will completely block the light of the sun"

Lord was seated on the throne and the seraphim were
standing or flying near the Lord ready to serve him.
seraphim
Because we do not know exactly what "seraphim" means,
you could translate this as "winged creatures" or "winged
living things." Or, you can borrow the word and use it in
your language.
each one had six wings
"each seraph had six wings" or "each creature had six
wings"
with two each covered his face, and with two he covered his feet, and
with two he flew

"with two wings each seraph covered his face, and with two wings he covered his feet, and with two wings he flew"
Isaiah 6:3
Each one called to another and said
"The seraphim called out to one another and said" or "The winged creatures proclaimed to one another"
Holy, holy, holy, is Yahweh of hosts
"Yahweh of hosts is holy beyond all else" or "Yahweh of hosts is completely holy"
The whole earth is full of his glory
"Everything on the earth is evidence of God's glory"
Isaiah 6:4
The foundations of the thresholds shook at the voices of those who were crying out
"When the seraphim called out, their voices shook the doorways and their foundations"
the house was filled with smoke
"smoke filled the temple" or "smoke filled the palace"
Isaiah 6:5
Woe is me! For I am doomed
"I am in great trouble! Terrible things will happen to me" of unclean lips
Here "lips" represent what a person speaks. And, people saying things that are unacceptable to God is spoken of as if their lips were physically unclean.
Yahweh, Yahweh of hosts
Yahweh, the ruler of the angel armies"
my eyes have seen
"I have seen"
Isaiah 6:6
tongs
a tool used for grabbing or holding objects
Isaiah 6:7
your guilt has been taken away, and your sin atoned for
"Yahweh has taken away your guilt and has forgiven your sins"
Isaiah 6:8
the voice of the Lord say
"the Lord say"
Whom will I send
"Whom will I send to be a messenger to my people"
who will go for us
It seems "us" refers to Yahweh and the members of his heavenly council to whom he is speaking.
Isaiah 6:9
this people
"the people of Israel"
Hearing, you will hear, but you will not understand; seeing, you will see, but you will not know
"You will hear Yahweh's message, but you will not

understand what it means; you will see what Yahweh is doing, but you will not know what it means"
Isaiah 6:10
Make the heart of this people insensitive
"Make these people unable to understand" or "Make the minds of these people dull"
Make the heart ... insensitive
This command means that Yahweh will use Isaiah's message to cause the people to understand even less and to make them less sensitive to what Yahweh is doing.
their ears dull, and blind their eyes
"make it so that they cannot hear, and make it so that they cannot see."
they might see with their eyes, hear with their ears
People being able to understand Yahweh's message and what he is doing is spoken of as if the people were able physically to see and hear.
understand with their heart
Truly understanding something and caring about what is happening is spoken of as if the people were to understand with their hearts.
then turn
"follow me again" or "then start trusting in me again"
be healed
"I would heal them"
Isaiah 6:11
Until cities crash into ruins and are without inhabitants, and the houses are without people
"Until all the cities and houses are ruined and no one lives there"
the land falls into a desolate waste
"the land becomes a desolate waste"
Isaiah 6:12
until Yahweh has sent the people far away, and the whole land is completely abandoned
"until I, Yahweh, have sent all the people far away from their land, so that no one is left"
Isaiah 6:13
it will again be destroyed
"armies will again destroy the land of Israel"
terebinth
a kind of oak tree
trunk ... stump
A trunk is the thick main stem of a tree. A stump is the part of a tree that remains in the ground after the tree is cut down.
the holy seed
The people who will serve Yahweh after armies destroy Israel are spoken of as if they were set apart as a holy seed.

Chapter 7

Isaiah 7:1
During the days of Ahaz ... king of Judah
"When Ahaz ... was king of Judah" This was when the events happened.
Rezin ... Pekah ... Remaliah
men's names
Rezin ... and Pekah ... went up

"Rezin ... and Pekah ... led their armies up"
to war against it
"to war against the people of Jerusalem"
Isaiah 7:2
It was reported to the house of David
"King Ahaz and his counselors heard the report" or
"someone reported to the house of David"

that Aram was allied with Ephraim
 "that Rezin, the king of Aram was helping Pekah, the king of Israel"
 His heart trembled, and the heart of his people, as the trees of the forest shake in the wind
 "Ahaz and his people were very afraid"
 Isaiah 7:3
 Shear-Jashub
 Translators may also add a footnote that says, "The name Shear-Jashub means 'a remnant will return.'" The meaning may have given hope to Ahaz.
 at the end of the conduit of the upper pool
 "where the water flows out of the tunnel and enters the upper pool"
 conduit
 man-made ditch or tunnel through which water flows
 road
 If your language has a word for a road or path that people have made smooth by filling in the low places and lowering the high places, you can use it here.
 Launderer's Field
 A launderer is either 1) a man who washes wool that someone has cut from the sheep, "Wool Washer Field," or 2) a woman who washes dirty clothes, "Clothes Washer Field."
 Isaiah 7:4
 Tell him
 "Tell Ahaz"
 do not be afraid or intimidated by these two smoldering firebrands, by the fierce anger of Rezin and Aram, and of Pekah son of Remaliah
 "do not let Rezin and Pekah make you afraid; their fierce anger is like a burning stick whose fire has gone out and there is only smoke"
 Isaiah 7:5
 Aram, Ephraim, and the son of Remaliah
 "Rezin the king of Aram and Pekah the son of Remaliah, king of Israel"
 have planned evil against you
 Here "you" is singular and refers to Ahaz.
 Isaiah 7:6
 son of Tabeel
 It is unknown who this man is.
 Isaiah 7:8
 the head of Damascus is Rezin
 "the king of Damascus is Rezin, who is only a man"
 Ephraim will be shattered and will no longer be a people
 "an army will destroy Ephraim, and there will no longer be a people of Israel"
 Isaiah 7:9
 the head of Samaria is Remaliah's son
 "the king of Samaria is Pekah, who is a weak man"
 If you do not remain firm in faith, surely you will not remain secure
 "If you continue to believe in me, you will certainly remain safe"
 If you do not remain
 "Unless you remain"
 Isaiah 7:11
 ask for it in Sheol below or in the height above
 Yahweh uses the words "Sheol" and "height" to mean Ahaz could ask him for anything.

Isaiah 7:12
 will not ask
 "will not ask Yahweh for a sign"
 Isaiah 7:13
 house of David
 "King Ahaz, you and your counselors"
 Is it not enough for you people to test the patience of people? Must you also test the patience of my God?
 "You test the patience of people! Now you even test the patience of my God!"
 Isaiah 7:14
 the young woman will conceive
 Some ancient versions and some contemporary versions translate, "the virgin will conceive," while others translate "the young woman will conceive."
 his name Immanuel
 Translators may add a footnote that says: "The name Immanuel means 'God with us.'"
 Isaiah 7:15
 He will eat curds and honey when he knows to refuse the evil and choose the good
 Possible meanings are 1) "By the time that child is old enough to eat curds and honey, he will be able to reject what is evil and choose what is good." This emphasizes that the child will be very young when he knows to choose what is right instead of wrong or 2) "By the time the child is old enough to reject what is evil and choose what is good, he will be eating curds and honey."
 curds
 milk that people have treated to make it into a soft solid
 Isaiah 7:16
 you dread
 "you fear." Here "you" is singular and refers to Ahaz.
 Isaiah 7:17
 your people
 This refers to the people of Judah.
 Isaiah 7:18
 Yahweh will whistle for
 "Yahweh will call" or "Yahweh will summon"
 for a fly from the distant streams of Egypt, and for a bee from the land of Assyria
 "for the armies of Egypt and Assyria, and their soldiers will be everywhere like flies and bees"
 Isaiah 7:20
 the Lord will shave with a razor that was hired beyond the Euphrates River—the king of Assyria
 "the Lord will call the king of Assyria from beyond the Euphrates River to work for him to shave you"
 that was hired
 "that he bought"
 the head ... the hair of the legs ... also ... the beard
 It was bad to have someone shave the top of the head; it was worse to have someone shave "the hair of the legs"; it was worst of all to have someone shave the beard.
 it will also sweep
 "the Lord will also sweep."
 Isaiah 7:22
 because of the abundance of milk they give
 "because they will give so much milk"

Isaiah 7:23

there were a thousand vines ... briers and thorns

He says that these vineyards will become full of briers and thorns.

a thousand silver shekels

Chapter 8

Isaiah 8:1

Yahweh said to me

Here the word "me" refers to Isaiah.

Isaiah 8:2

I will summon faithful witnesses to attest for me

Possible meanings are 1) Yahweh is speaking: "I will call honest men to be witnesses" or 2) Isaiah is speaking: "I called honest men to be witnesses" or 3) Yahweh is commanding Isaiah: "Call honest men to be witnesses."

Isaiah 8:3

I went to the prophetess

"I had sexual relations with the prophetess" or "I had sexual relations with my wife, the prophetess"

Isaiah 8:4

the riches of Damascus and the plunder of Samaria will be carried away by the king of Assyria

"the king of Assyria will carry away all the treasures of Damascus and Samaria"

Isaiah 8:6

Because this people has refused the gentle waters of Shiloah

"Because this people has rejected Yahweh's law, which is like the gentle waters of Shiloah"

rejoices over Rezin and the son of Remaliah

"is happy that the armies of Assyria have defeated Rezin, king of Aram, and Pekah, Remaliah's son, king of Israel"

Isaiah 8:7

therefore the Lord is

"therefore I, the Lord, am"

on them

"on the people of Judah"

the waters of the River, mighty and many, the king of Assyria and all his glory

"the army from Assyria, which is powerful like a mighty river"

the River

the Euphrates River in Assyria

Isaiah 8:8

The River will sweep onward into Judah, flooding and passing on, until it reaches to your neck

"More and more soldiers will come like a river rising up to your neck"

Its outstretched wings will fill

Possible meanings are 1) as "the River" rises, its "wings" flow over and cover what had been dry land or 2) Isaiah then speaks of Yahweh as a bird who is protecting the land, "But his outstretched wings will cover."

Immanuel

Translators may add a footnote that says: "The name Immanuel means 'God with us.'"

Isaiah 8:9

You peoples will be broken to pieces

"I will break your armies to pieces"

"1,000 silver coins"

Isaiah 7:25

They will stay away from all the hills that were cultivated with the hoe

"People will stay away from the hills where they once prepared the soil to plant crops"

Listen, all you distant countries

"Listen, all you people in far away places"

gird yourselves and be broken to pieces; gird yourselves and be broken to pieces

"you will prepare yourselves for battle, but I will destroy you"

Isaiah 8:10

Form a plan, but it will not be carried out; issue the command, but it will not be carried out

"You can prepare to attack Judah, but your soldiers will not be able to do what their commanders tell them to do"

Isaiah 8:11

Yahweh spoke to me, with his strong hand upon me

"Yahweh spoke to me in a very powerful way"

warned me not to walk in the way of this people.

"warned me and said, 'Do not act like this people.'"

Isaiah 8:12

Do not call conspiracy anything that this people calls conspiracy

"Do not worry like this people who think someone is always trying to harm them"

Isaiah 8:13

It is Yahweh of hosts whom you will honor as holy; he is the one you must fear, and he is the one you must dread

"But you will consider me, Yahweh of Hosts, as holy. And you will fear and be in awe of me"

Isaiah 8:14

He will become a sanctuary

"He will protect them when they go to him"

he will be a trap and a snare to the people of Jerusalem

"he will trap the people of Jerusalem so they cannot escape him"

trap

a device that catches a bird in a net or basket

snare

a trap that catches and holds an animal's leg or nose

Isaiah 8:15

Many will stumble over it and fall and be broken, and be ensnared and captured

"Many people will stumble over the stone, and when they fall they will not get up. And many people will step into the trap, and they will not be able to get out"

Isaiah 8:16

Bind up my testimony, seal the official record

"Close up tightly the scroll with this message written on it"

my testimony ... my disciples

It is unclear to whom the word "my" refers. It could be Isaiah or Yahweh.

Isaiah 8:17

I will wait for Yahweh

Here "I" refers to Isaiah.

who hides his face from the house of Jacob

"who has taken away his blessing from the people of Israel"

or "who no longer looks with favor on the people of Israel"
Isaiah 8:18

I and the sons whom Yahweh has given me are for signs and for wonders in Israel

"I and the sons Yahweh has given me are like signs to warn the people of Israel." The sons are Shear-Jashub and Maher-shalal-hash-baz, whose names are a message to the people of Israel.

Isaiah 8:19

They will say to you

The word "they" refers to those who do not trust Yahweh. The word "you" is plural and refers to those who trust Yahweh.

the ones who chirp and mutter incantations

"they people who whisper and mutter their magic words to try and speak to dead people"

chirp

make sounds like birds

Chapter 9

Isaiah 9:1

The gloom will be dispelled from her who was in anguish

"Yahweh will remove the darkness from hthe people of Judah"

In an earlier time he humiliated the land of Zebulun and the land of Naphtali

"In the past, the Lord humbled those living in Zebulun and Naphtali"

but in the latter time he will make it glorious, the way to the sea, beyond the Jordan, Galilee of the nations

"but in the future, the Lord will honor the people of Galilee of the nations, which is on the road between the Mediterranean Sea and the Jordan River"

Galilee of the nations

"Galilee, where many foreigners live"

Isaiah 9:2

walked in darkness ... lived in the land of the shadow of death

Isaiah speaks of the people living sinful lives and suffering because of it as if they had been walking in a dark or living in a land of shadow of death.

a great light ... light has shone

Here "light" represents hope and deliverance.

the land of the shadow of death

"the land of deepest darkness"

Isaiah 9:3

You have multiplied the nation; you have increased their joy

"Lord, you will greatly increase our people and our joy"

They rejoice before you like the joy at harvest time, as men rejoice when they divide the plunder

"They will rejoice before you as people rejoice when they gather their crops or when a battle is over and soldiers divide what they took"

Isaiah 9:4

For the yoke of his burden ... you have broken to pieces as on the day of Midian

"For as on the day when you defeated the Midianites you will set the people of Israel free from being slaves to their oppressors like a person removes a yoke from the shoulders of an animal"

But should a people not consult their God? Should they consult the dead on behalf of the living?

"But people should ask Yahweh to guide them. They should not seek answers from those who have died."

Isaiah 8:20

the law

This is the same word translated "official record" in Isaiah 8:16.

If they do not say such things

"If they do not speak of the law and the testimony"

it is because they have no light of dawn

"it is because they are like a person lost in the dark"

Isaiah 8:22

gloom that causes anguish

"darkness that makes them very sad"

They will be banished to thick darkness

"Yahweh will drive them out into complete darkness"

For the yoke of his burden ... his shoulder ... his oppressor

Isaiah speaks of the people of Israel as if they were one man. Alternate translation: "For the yoke of their burden ... their shoulders ... their oppressor"

the beam across his shoulder

The beam is the part of the yoke that goes over the shoulders of the ox.

beam

Another possible meaning is "staff," a long piece of wood that a person uses to beat the oxen so they will work and a symbol of one person's power to rule other people.

the rod of his oppressor

Isaiah speaks of the power the oppressor has over the people of Judah as if it were the piece of wood used by a person to beat oxen so they will work.

Isaiah 9:5

every boot treading in the tumult and the garments rolled in blood will be burned

"you will burn the boots of the soldiers and their clothes, which are covered with blood"

burned, fuel for the fire

"burned. You will make the boots and the garments fuel for the fire"

Isaiah 9:6

For to us a child has been born, to us a son has been given

"For the Lord will give to us a child"

the government will be on his shoulder

"he will wear his royal robe on his shoulder" or "he will have authority to rule as king."

Counselor

one who advises kings

Isaiah 9:7

Of the increase of his government and of peace there will be no end

"As time passes he will rule over more and more people and enable them to live more and more peacefully"

rules on the throne of David

"has the right to rule as David's descendant"

his kingdom, to establish it and sustain it with justice and with righteousness

"his kingdom. He will establish and protect his kingdom, and he will do what is fair and just"

Isaiah 9:8

The Lord sent a word against Jacob, and it fell on Israel

"The Lord has spoken against the people of the northern kingdom of Israel."

Isaiah 9:9

Ephraim ... Samaria

These names all refer to the people of the northern kingdom of Israel.

All the people will know, even Ephraim and the inhabitants of Samaria

"All the people will know that the Lord has judged them, even those in Ephraim and Samaria"

Isaiah 9:10

The bricks have fallen, but we will rebuild with chiseled stone; the sycamores have been cut down, but we will put cedars in their place
"We will replace the common bricks of our destroyed cities with expensive cut stone, and we will plant great cedar trees where ordinary sycamore trees grew"

Isaiah 9:11

Therefore Yahweh will raise up against him Rezin, his adversary

"Therefore, Yahweh will bring Rezin and his army against the people of Israel"

Rezin

This is the name of a man

will stir up his enemies

"Yahweh will cause Israel's enemies to attack"

Isaiah 9:12

They will devour Israel with open mouth

"Like a wild beast eating its prey, the army of the enemy will destroy the people of Israel"

In all these things, his anger does not subside; his hand

"Even though all these things have happened, he is still angry, and his hand."

his hand is still stretched out

"he will still be ready to punish them"

Isaiah 9:14

head and tail

Isaiah explains this metaphor in verse 15. The "head," the part of an animal a person would want to be, is "the leader and the noble man," and the "tail," the dirty part of the animal, is "the prophet who teaches lies."

palm branch and reed

The "palm branch" grows high on the tree and is a metaphor for people who are important and rule others. The "reed" grows in shallow water and stands for people who are poor and unimportant and are ruled by others.

Isaiah 9:16

Those who lead this people lead them astray

"The leaders of Israel have caused the people to disobey God"

those who are led by them are swallowed up

"Yahweh destroys those that they lead"

Isaiah 9:17

every mouth speaks foolish things

"every person speaks foolish things"

In all these things, his anger does not subside; his hand

"Even though all these things have happened, he is still angry, and his hand."

his hand is still stretched out

"he will still be ready to punish them"

Isaiah 9:18

Wickedness burns like a fire; it devours the briars and thorns; it even burns the thickets of the forest

The people's evil deeds are spoken of as if they were a very destructive fire. This fire burns even the briars and thorns, plants that grow in places where people no longer live, and "the thickets of the forest" where no one has ever lived, because it has already destroyed the places where people were living.

Isaiah 9:19

Through the fury of Yahweh of hosts the land is scorched

"Like fire that scorches the land, the Lord's intense anger will destroy the people of Israel"

No man spares his brother

"No one stops himself from harming his own brother" or

"Everyone harms even his own brother."

Isaiah 9:20

They will grab food on the right hand ... on the left hand

"They will grab food that lies to the right of them ... that lies to the left of them." They will grab food wherever they can find it.

Each will even eat the flesh of his own arm

Possible meanings are 1) people will be so hungry that they will want to eat or will actually eat their own arms or 2) the word "arm" stands for the person's neighbor.

Chapter 10

Isaiah 10:1

to those who decree unjust decrees and write unjust laws

"to those who make laws and decrees that are not fair to everyone"

Isaiah 10:2

They deprive the needy of justice, rob the poor of my people of their rights

"They are unjust to the poor and needy among my people"

plunder widows

"take everything from women whose husbands have died"

make the fatherless their prey

"harm children who do not have parents like an animal that goes after its prey"

Isaiah 10:3

What will you do on judgment day ... away?

"You will be able to do nothing on judgment day ... away!"

judgment day

"the day when Yahweh comes to judge you" or "the day when Yahweh punishes you"

To whom will you flee for help, and where will you leave your wealth?

"You have nowhere to run for help, and you will have nowhere to hide your riches!"

Isaiah 10:4

Nothing remains, and you crouch

Possible meanings are 1) "None of your wealth remains as you crouch" or 2) "You can do nothing else but crouch."

you crouch among the prisoners or fall among the killed

"your enemies will either take you as a prisoner or will kill

you"
Isaiah 10:5
Woe
This word marks the beginning of God's announcement about a severe punishment against Assyria.
the Assyrian
This refers to the king of Assyria.
the rod of my anger, the staff by whom I wield my fury
"who will be like a weapon in my hands that I will use to show my anger"
Isaiah 10:6
I send him ... I order him
"I send the army of Assyria ... I order them"
against a godless nation and against the people who bear my overflowing wrath
"to attack a nation full of proud people who have made me very angry"
to take the plunder
"to take everything they have"
trample them like mud
"completely defeat them"
Isaiah 10:7
But this is not what he intends, nor does he think this way
"But the king of Assyria does not intend to do what I tell him, nor does he think that I am using him as my weapon"
It is in his heart to destroy and eliminate many nations
"He wants to completely destroy many nations"
Isaiah 10:8
Are not all my princes kings?
"I have made captains of my army kings over lands I have conquered!"
Isaiah 10:9
Is not Kalno like Carchemish? Is not Hamath like Arpad? Is not Samaria like Damascus?
"Kalno is no different from Carchemish. Hamath is no different from Arpad. Samaria is no different from Damascus. I have conquered them all!"
Kalno ... Carchemish ... Hamath ... Arpad
These are all names of cities.
Isaiah 10:10
As my hand has overcome
"As my powerful army has defeated" or "As I have conquered"
my
This refers to the king of Assyria.
Isaiah 10:11
just as I did to Samaria and her worthless idols
"just as I did to the people of Samaria and their worthless idols"
will I not also do the same to Jerusalem and to her idols?
"I will certainly do the same to Jerusalem and her idols!"
Isaiah 10:12
When the Lord has finished his work on Mount Zion and on Jerusalem,
I will punish
Yahweh speaks of himself as if he were someone else.
"When I, the Lord, have finished my work on Mount Zion and on Jerusalem, I will
I will punish the fruit of the arrogant heart of the king of Assyria and his prideful looks

"I will punish the king of Assyria for the arrogant things he has said and the look of pride on his face"
Isaiah 10:13
For he says
"For the king of Assyria says"
I have removed ... I have stolen
"my army has removed ... They have stolen"
like a bull
"as strong as a bull." Some ancient texts read, "like a mighty man."
I have brought down the inhabitants
Possible meanings are 1) the king of Assyria has shamed the people of the countries he conquered or 2) he has removed the kings of the nations so they no longer rule.
Isaiah 10:14
My hand has seized, as from a nest, the wealth of nations
"My army has stolen the wealth from the nations just as easily as a man takes eggs from a nest"
None fluttered their wings or opened their mouth or chirped
"And like a bird that does not make a sound or flap her wings when someone steals her eggs, the nations did nothing as we took their treasure"
Isaiah 10:15
Will the ax boast about itself against the one who wields it? Will the saw praise itself more than the one who cuts with it?
"An ax cannot boast that it is better than the one who holds it. And a saw does not get more glory than the one who cuts with it."
the saw
a sharp tool used for cutting wood
It is as if a rod could lift up those who raise it, or as if a staff could lift up a person
"And neither can a rod or staff lift the person who picks it up"
Isaiah 10:16
Therefore the Lord Yahweh of hosts will send emaciation among his elite warriors
"Therefore I, Lord Yahweh of hosts, will make the king's strongest soldiers weak"
under his glory there will be kindled a burning like fire
"I will destroy his greatness as if I were starting a fire to burn everything he is proud of"
Isaiah 10:17
The light of Israel will become a fire
"I, Yahweh, the light of Israel, will become like a fire, able to destroy everyone that does not honor me"
his Holy One a flame
"I, Yahweh, the Holy one of Israel, will become like a flame."
it will burn and devour his thorns and briers
"I will destroy the Assyrians like a fire burning thorns and briers"
Isaiah 10:18
Yahweh will consume the glory of his forest and of his fruitful land
Possible meaning are 1) "Yahweh will destroy the great forests and farmlands in the nation of Assyria" or 2)
"Yahweh will destroy the army of Assyria as a fire burns up great forests and farmlands."
both soul and body
"completely" or 2) this means God will completely destroy

the people of Assyria. The phrase "soul and body" refers to the spiritual part and the physical part of a person.

it will be like when a sick man's life wastes away

"they will be like a sick man who grows weak and dies"

Isaiah 10:20

On that day

"At that time"

that has escaped

"that has escaped from the army of Assyria"

will no longer rely on the one who defeated them

"will no longer rely on the king of Assyria, who harmed them"

Isaiah 10:22

your people, Israel, are

"your people, O Israel, are"

are like the sand of the seashore

"are too many to count, like the sand on the seashore"

Destruction is decreed

"Yahweh has decreed that he will destroy most of those who live in Israel"

as overflowing righteousness demands

"This must be done for the sake of perfect righteousness" or

"Yahweh must do this because he is completely righteous"

Isaiah 10:23

carry out the destruction determined throughout the land

"destroy the people in the land just as he has decided to do."

Isaiah 10:24

He will strike you with the rod and raise his staff against you

"He and his army will rule over you and make slaves of you"

as the Egyptians did

"as the Egyptians ruled over your ancestors and made them slaves"

Isaiah 10:25

my anger will lead to his destruction

"I will destroy him because I am angry with him"

Isaiah 10:26

will wield a whip against them

"will punish the Assyrians severely as if with a whip"

as when he defeated Midian at the rock of Oreb

This refers to when God helped a man named Gideon defeat the army of Midian.

He will raise his rod over the sea and lift it up as he did in Egypt

"He will help you escape from the army of Assyria as he helped your ancestors escape the army of Egypt"

Isaiah 10:27

his burden is lifted from your shoulder and his yoke from off your neck

"Yahweh will remove the Assyrians who oppress you and will stop them from making you their slaves"

the yoke will be destroyed because of fatness

"your neck will become so fat that it will break the yoke" or

"you will become so strong that you will no longer be the Assyrians' slaves"

Isaiah 10:28

has come ... has passed ... has stored

Isaiah speaks of these future events as though they have already happened.

Aiath ... Migron ... Mikmash

These are all cities and villages near Jerusalem that the army of Assyria went through and caused trouble in.

Isaiah 10:29

Geba ... Ramah ... Gibeah

These are all cities and villages near Jerusalem that the army of Assyria went through and caused trouble in.

Ramah trembles and Gibeah of Saul has fled

"The people of Ramah tremble and the people of Gibeah of Saul have fled"

Isaiah 10:30

daughter of Gallim

"Gallim" or "people of Gallim"

Gallim ... Laishah ... Anathoth

These are names of more cities and villages near Jerusalem that the Assyrian army traveled through causing fear among the people.

Isaiah 10:31

Madmenah ... Gebim

These are names of more cities and villages near Jerusalem that the Assyrian army traveled through causing fear among the people.

Isaiah 10:32

he will halt at Nob and shake his fist

"the army of Assyria will stop at Nob and threaten"

the mountain of the daughter of Zion, the hill of Jerusalem

"the people of Mount Zion and the people living on the hill in Jerusalem"

Isaiah 10:33

Behold

This can be translated as "Look" or "Listen" or "Pay attention to what I am about to tell you."

will lop off the boughs

He will destroy the army of Assyria like strong men cutting off the big branches of trees.

with a terrifying crash

"and the branches will crash down on the ground and make a terrifying noise" or "and the branches will fall to the ground with a very loud noise"

the tallest trees will be cut down

"he will cut down the strongest soldiers"

lofty

proud

Isaiah 10:34

the thickets of the forest

"the dense shrubs in the forest."

Lebanon in his majesty will fall

"Yahweh will defeat the army of Assyria, as mighty as it is"

Chapter 11

Isaiah 11:1

A shoot will sprout from the stump of Jesse ... a branch out of his roots will bear fruit

"As a shoot sprouts out of a tree stump, so a descendant of

Jesse will become king over what remains of Israel"

the stump of Jesse

The "stump of Jesse" represents what was left of the kingdom that Jesse's son David was once king of.

Isaiah 11:2

the Spirit of wisdom ... the Spirit of instruction ... the Spirit of knowledge ... the fear of Yahweh

"and he will cause him to have wisdom and understanding, instruction and might, knowledge and the fear of Yahweh"

Isaiah 11:3

he will not judge by what his eyes see

"he will not judge a person simply by seeing what the person looks like"

nor decide by what his ears hear

"and he will not judge a person simply by hearing what others say about him"

Isaiah 11:4

the poor ... the humble ... the wicked

"poor people ... humble people ... wicked people"

He will strike the earth with the rod of his mouth

"He will judge the people of the earth, and they will be punished"

with the breath of his lips he will kill the wicked

"he will judge wicked people, and they will be killed"

Isaiah 11:5

Righteousness will be the belt of his waist

"His righteousness will be a like a belt around his waist" or
2) the king's righteousness would show his authority to rule. Alternate translation: "He will rule righteously"

faithfulness the belt around his hips

"his faithfulness will be a like a belt around his hips" or "he will rule faithfully"

Isaiah 11:6

The wolf ... the leopard ... the young lion

"Wolves ... leopards ... young lions"

the lamb ... the young goat ... the calf ... the fattened calf

"lambs ... young goats ... calves ... fattened calves"

leopard

a large cat with yellow fur and black spots that kills and eats other animals

the calf, the young lion, and the fattened calf together

"the calf, the lion, and the fattened calf will be together"

a little child will lead them

A child will take care of them and lead them to good places to drink water and eat grass or hay.

Isaiah 11:7

the bear ... The lion

"Wolves ... leopards ... young lions ... bears ... Lions"

bear

a very large animal with thick hair and sharp claws that kills and eats other animals

will graze together

"will eat grass together"

their young

This refers to the animals' offspring shortly after they are born.

Isaiah 11:8

A baby will play over the hole of the asp

"Babies will play safely over the hole of the asp"

the asp ... the den of the adder

These phrases refer to poisonous snakes in general.

Alternate translation: "snakes ... serpents' dens"

the weaned child

a child who no longer drinks his mother's milk

Isaiah 11:9

on all my holy mountain

"on all of Yahweh's holy mountain"

the earth will be full of knowledge of Yahweh

"the earth will be full of those who know Yahweh" or "those who know Yahweh will cover the earth"

as the waters cover the sea

"as the seas are full of water"

Isaiah 11:10

the root of Jesse

"Jesse's descendant king" or "the king descended from Jesse"

will stand as a signal flag for the peoples

"will attract the peoples to come to him"

The nations

"The people of the nations"

Isaiah 11:11

the Lord will again extend his hand to recover the remnant of his people

"the Lord will again use his power to bring back the remnant of his people"

Pathros ... Elam ... Hamath

These are names of places.

Isaiah 11:12

the dispersed of Judah

"the people of Judah who had been scattered around the world"

from the four corners of the earth

"from even the most distant places of the earth" or "from all over the earth"

Isaiah 11:13

He will turn aside the envy of Ephraim

"He will stop the people of Ephraim from being envious"

Judah will no longer be hostile to Ephraim

"he will stop the people of Judah from being hostile" or "he will stop the people of Judah from hating"

Isaiah 11:14

they will swoop down on the Philistine hills

"they will go quickly to the Philistine hills to attack the people there"

They will possess Edom and Moab

"They will take the land of Edom and Moab" or "They will rule over Edom and Moab"

Isaiah 11:15

the gulf of the Sea of Egypt

A "gulf" is a large area of water that land partly surrounds.

With his scorching wind he will wave his hand over the Euphrates River

"By his power he will cause a strong or hot wind to blow on the Euphrates River"

so it can be crossed over in sandals

"so that people can cross over it even while wearing their sandals"

Isaiah 11:16

There will be a highway

A highway is a large road that many people can travel on.

"Yahweh will make a road"

in their coming up from the land of Egypt

"when they came up from the land of Egypt"

Chapter 12

Isaiah 12:1

On that day

"At that time" or "When the king rules"

your wrath has turned away

"You are no longer angry with me"

Isaiah 12:2

God is my salvation

"God causes my salvation" or "God is my savior" or "God is the one who saves me"

Yahweh is my strength

"Yahweh makes me strong"

song

"the one I joyfully sing about"

He has become my salvation

"He has saved me"

Isaiah 12:3

With joy you will draw water from the wells of salvation

Chapter 13

Isaiah 13:1

about Babylon

"about the people of Babylon"

Isaiah 13:2

signal flag

See how you translated this in Isaiah 5:26.

cry aloud to them

The word "them" refers to soldiers from another country.

the gates of the nobles

Possible meanings are 1) "the gates of Babylon where the rulers live" or 2) "the gates of the rulers' large houses"

Isaiah 13:3

my consecrated ones

"the ones I have set apart for myself" or "the army that I have set apart for myself"

I have summoned my mighty ones to vent my anger

"I have called my mighty soldiers to punish the people of Babylon because they have made me angry"

in my triumph

"because I have defeated my enemies"

Isaiah 13:4

The noise of a multitude in the mountains, as of many people

"There is the noise of many people in the mountains" or

"There is the noise of a great crowd of people in the mountains"

is mustering

"is gathering"

Isaiah 13:5

from way over the horizon

"from places far beyond the horizon" or "from very distant places"

his instruments of indignation

"the army that he will use to punish Babylon"

Isaiah 13:6

Wail

cry out loud. The word is usually used of an animal making a sound because it is in pain.

"you will rejoice when he saves you, as people rejoice when they draw water from a well"

Isaiah 12:4

call upon his name

"praise him loudly" or "call to him to help you"

declare his deeds among the peoples

"Tell the peoples about the great things he has done"

proclaim that his name is exalted

"proclaim that he is exalted" or "proclaim that he is great"

Isaiah 12:5

Praise Yahweh in song

"Sing songs of praise to Yahweh"

Isaiah 12:6

for great in your midst is the Holy One of Israel

"because the Holy One of Israel, who lives among you, is mighty" or "because the Holy One of Israel is mighty and he lives among you"

it comes with destruction from the Almighty

"on that day, the Almighty God will destroy them"

Isaiah 13:7

all hands hang limp

This shows that all the people are very weak and unable to do anything.

every heart melts

"everyone is terribly afraid"

Isaiah 13:8

pain and agony will seize them

"they will suddenly feel terrible pain and agony"

like a woman in labor

"like a woman giving birth to a baby" or "like the pain of a woman who is giving birth to a baby"

their faces will be aflame

"their faces will be hot and red"

Isaiah 13:9

the day of Yahweh comes with cruel wrath and overflowing anger

"on the day of Yahweh, he will be furious and extremely angry"

to make the land a desolation

"to ruin the land"

Isaiah 13:10

The stars of heaven and the constellations

"The stars in the sky"

will not give their light

"will not shine"

The sun will be darkened

"Yahweh will darken the sun" or "The sun will be dark"

Isaiah 13:11

the world

"the people of the world"

the ruthless

"cruel people"

will abase the arrogance of the ruthless

"will abase the ruthless"

Isaiah 13:12

I will make men more rare than fine gold
"I will cause so many people to die that living people will be more rare than fine gold"

Isaiah 13:14

Like a hunted gazelle or like a sheep with no one to gather them
"Like gazelles that run away swiftly when people hunt them, and like sheep that have no shepherd run away from wild animals"

gazelle

an animal that is similar to a deer. People hunt them, and wild animals sometimes attack and kill them.

Isaiah 13:15

Every one who is found will be thrust through ... every one who is swept up will die by the sword

"The enemy will kill with the sword everyone they find"

swept up

captured

Isaiah 13:16

Their infants also will be dashed in pieces

"The enemy will also dash their infants to pieces" or "The enemy will beat their infants until they die"

before their eyes

"in front of them" or "while their parents helplessly watch"

Their houses will be plundered

"The enemy will plunder the people's houses" or "The enemy will steal everything valuable from the people's houses"

their wives raped

"their wives will be raped" or "their enemies will rape their wives"

Isaiah 13:17

I am about to stir up the Medes to attack them

"I am about to make the Medes want to attack them"

Isaiah 13:18

Their bows will strike down

"Their soldiers will use bows and arrows to kill"

Chapter 14

Isaiah 14:1

Yahweh will have compassion on Jacob

"Yahweh will have mercy on the descendants of Jacob"

attach themselves to the house of Jacob

"unite with the descendants of Jacob"

Isaiah 14:2

The nations will bring them to their own place

"The nations will bring the descendants of Jacob back to the land of Israel"

the house of Israel

"the descendants of Israel"

will take possession of them

"will possess the people of the nations"

They will take captive those who had captured them

"The Israelite soldiers will take as captives those who had captured Israelites"

Isaiah 14:3

from your suffering and anguish

"from the things that have caused you to suffer greatly"

Isaiah 14:4

How the oppressor has come to an end

Isaiah 13:19

the most admired of kingdoms

"the kingdom that people most admire"

Then Babylon, the most admired of kingdoms, the splendor of Chaldean arrogance, will be overthrown by God

"Then God will destroy Babylon, the most admired of kingdoms, the splendor of Chaldean arrogance, as he destroyed Sodom and Gomorrah"

the splendor of Chaldean arrogance

"the beautiful city that the Chaldeans are so proud of"

Isaiah 13:20

It will never be inhabited or lived in

"No one will ever live in it"

from generation to generation

"for ever" or "ever again"

The Arab

"Arabs" or "Arab people"

Isaiah 13:21

will lie there

"will lie in Babylon"

Their houses

"The people's houses"

owls

Owls are wild birds that hunt at night.

ostriches

Ostriches are large wild birds that run fast and cannot fly.

Isaiah 13:22

Hyenas

Hyenas are large wild animals that look like dogs and eat dead animals. Their loud cry sounds like a person laughing.

jackals in the beautiful palaces

"jackals will cry in the beautiful palaces"

Her time is near, and her days will not be delayed

"The time that all of this will happen to the people of

Babylon is near, and nothing will stop it"

"The oppressor has come to an end."

the proud fury ended

"how the proud fury has ended" or "his pride and fury have ended"

Isaiah 14:5

Yahweh has broken the staff of the wicked

"Yahweh has destroyed the power of the wicked"

the scepter of those rulers

"Yahweh has destroyed the power of the wicked rulers"

Isaiah 14:6

that struck the peoples

"who struck the peoples." Wicked people struck the peoples with their staff.

with unceasing blows

"without stopping" or "again and again"

that ruled the nations

"who conquered other nations"

with an attack that was unrestrained

"attacking them without stopping"

Isaiah 14:7

The whole earth

"everyone on earth"

Isaiah 14:8

Even the cypress trees rejoice over you with the cedars of Lebanon

"It will be as if even the cyprus trees and the cedars of Lebanon rejoice over you"

rejoice over you

"rejoice that God has made you powerless"

Since you are laid low

"Since you have become powerless"

Isaiah 14:9

Sheol below is eager to meet you

"Sheol is like a host eager to meet you"

It arouses the dead for you, all the leaders of the earth

"All the dead leaders of the earth in Sheol wake up to greet you"

Isaiah 14:10

They all will speak and say to you

The word "they" refers to the dead kings in Sheol, and the word "you" refers to the king of Babylon.

Isaiah 14:11

Your pomp has been brought down to Sheol

"Your splendor ended when God sent you here to Sheol"

with the sound of your lutes

"along with the sound of people playing music to honor you"

Maggots are spread under you

"You lie on a bed of maggots" or "You lie on many maggots" worms cover you

"Worms cover you like a blanket" or "There are worms all over your body"

Isaiah 14:12

How you are fallen from heaven, daystar, son of the dawn

"You were like the bright morning star, but you have fallen from the sky"

How you are cut down to the ground

"You are defeated like a tree that someone has cut down to the ground"

Isaiah 14:13

I will sit on the mount of assembly

"I will rule on the mountain where the gods assemble"

in the far reaches of the north

"in the most northern places." The mountain in the north was apparently called Zaphon. Some modern English translations say, "far away on the sides of Zaphon."

Isaiah 14:15

Yet you are now brought down to Sheol

"But now God has sent you down to Sheol"

Isaiah 14:16

Is this the man

"Surely, this is not the man"

who made the earth tremble

Possible meanings are 1) the earth trembled as the king's army marched to conquer people, or 2) this refers to the people of the earth trembling in fear of him.

shook kingdoms

Possible meanings are 1) this is a metaphor for "conquered kingdoms" or 2) this is metonymy for "terrified the people of kingdoms."

Isaiah 14:17

who made the world like a wilderness

"who made the places where people lived into a wilderness"

Isaiah 14:18

all of them lie down in honor

"all the kings who have died are buried in an honorable way"

Isaiah 14:19

But you are cast out of your grave

"But you are not buried. Your body is left on the ground"

like an abhorrent branch

"like something disgusting that is tossed aside"

Those who were killed cover you like a garment

"The bodies of dead people completely cover your body" or

"The bodies of dead soldiers are piled on top of your body"

those pierced by the sword

"those who were killed in battle"

who go down to the stones of the pit

The pit refers either to hell, or to a large hole in the ground where many dead bodies are simply dumped.

Isaiah 14:20

You will not join them in burial

"you will never be buried as other kings were buried"

The offspring of evildoers will never be mentioned again

"no one will ever speak again about the descendants of evildoers"

Isaiah 14:21

Prepare your slaughter for his children

"Get ready to kill the children of the king of Babylon"

for the iniquity of their ancestors

"because their forefathers have sinned greatly"

so they will not rise up

"so they will not become powerful" or "so they will not attack"

possess the earth

"take control of the peoples on the earth" or "conquer the peoples on the earth"

fill the whole world with cities

"build cities all over the world"

Isaiah 14:23

I will also make her

"I will also make it"

a possession of owls

"a place where owls live" or "a place where wild animals live"

into pools of water

"into a place where there are stagnant ponds"

Isaiah 14:24

as I have intended, so it will come about; and as I have purposed, so it will be

"the things that I have planned will surely happen"

Isaiah 14:25

I will break the Assyrian in my land

"I will defeat the Assyrian in my land" or "I will cause the Assyrian in my land to be defeated"

the Assyrian

"the king of Assyria and his army" or "the Assyrian army"

trample him underfoot

This represents completely defeating him.

Then his yoke will be lifted from off them and his burden from off their shoulder
"Then I will lift his yoke from them and his burden from their shoulder"
his yoke ... his burden
The word "his" refers to Assyria.
from off them ... from off their shoulder
The words "them" and "their" refer to the people of Israel.
Isaiah 14:26
This is the plan that has been devised for the whole earth
"This is the plan that God intends for the whole earth"
this is the hand that is raised over all the nations
"this is Yahweh's power to punish all the nations" or "this is how Yahweh will punish the nations"
Isaiah 14:27
who will stop him?
"there is no one who can stop him."
His hand is raised
"He is ready to punish them"
who will turn it back?
"no one can turn it back." or "no one can stop him from punishing them."
Isaiah 14:29
the rod that struck you is broken
"the king that sent his army against you is dead" or "the army that attacked you is defeated"
For out of the serpent's root will grow an adder ... his offspring will be a fiery flying serpent
These two phrases are both the image of a serpent's offspring being even more harmful than the serpent. They

represent a king's successor being more powerful and cruel than the first king.
an adder
a kind of poisonous snake
a fiery flying serpent
"a quickly moving poisonous snake"
Isaiah 14:30
The firstborn of the poor
"The poorest people" or "The poorest of my people"
I will kill your root with famine that will put to death all your survivors
"I will kill your people with famine that will put to death all your survivors"
Isaiah 14:31
you will melt away
"you will grow weak with fear"
For out of the north comes a cloud of smoke
"For from the north comes a large army with a cloud of smoke"
there is no straggler in his ranks
"no one in his ranks walks slowly behind the others"
Isaiah 14:32
How will they respond to the messengers of that nation?
"This is how we will answer the messengers of Philistia."
Yahweh has founded Zion
"Yahweh started Zion"
in her
"in Jerusalem" or "there"
the afflicted of his people
"those of his people who have been afflicted"

Chapter 15

Isaiah 15:1

A declaration

"This is what Yahweh declares" or "This is a message from Yahweh"

Ar ... Kir

These are names of cities and towns in Moab.

Ar of Moab is laid waste and destroyed

"Enemy armies will completely destroy Ar of Moab"

Isaiah 15:2

Dibon ... Nebo ... Medeba

These are names of cities and towns in Moab.

went up to the heights to weep

"went up to the temple on the hilltop to weep"

Moab wails over Nebo and over Medeba

"the people of Moab will weep because of what happened to the cities of Nebo and Medeba"

All their heads are shaved bare and all their beards are cut off

"They will all shave their heads and cut off their beards and grieve"

Isaiah 15:3

they wear sackcloth

"they wear sackcloth and mourn"

Isaiah 15:4

Heshbon and Elealeh call out

These city names represent the people of these cities. "The people of Heshbon and Elealeh call out"

they tremble within themselves

"they will be completely filled with fear" or "they tremble with fear"

Isaiah 15:5

My heart cries out for Moab

"I am extremely sad about what is happening to Moab"

her fugitives flee

"the fugitives from Moab will flee." A fugitive is a person who runs away so that his enemy will not capture him.

Zoar ... Eglath Shelishiyah ... Luhith ... Horonaim

These are names of cities and towns.

over their destruction

"because their city is destroyed"

Isaiah 15:6

Nimrim

This is the name of a city or town.

Isaiah 15:7

The abundance

"Everything"

brook of the poplars

This may refer to the river at the southern border of Moab.

Isaiah 15:8

the wailing as far as Eglaim and Beer Elim

"the wailing has gone as far as Egalim and Beer Elim" or

"people even as far away as Elaim and Beer Elim wail"

Eglaim ... Beer Elim

These are names of cities and towns. Dimon was the principal city of the country of Moab. Several modern

versions have "Dibon" instead of "Dimon."
Isaiah 15:9
but I will bring even more upon Dimon

"but I will cause even more trouble for the people of Dimon"

Chapter 16

Isaiah 16:1

Send rams to the ruler of the land

The Moabites will send rams to the king of Judah so that he might protect them from the enemy army.

Selah

This is the name of a city.

the daughter of Zion

"the people of Zion" or "the people who live in Zion"

Isaiah 16:2

As wandering birds, as a scattered nest, so the women of Moab are at the fords of the Arnon River

"Like birds without a home, the women of Moab will flee across the river to another land"

Isaiah 16:3

provide some shade like night in the middle of the day

"protect us completely from our enemies as a large shadow protects people from the hot sun"

Isaiah 16:4

be a hiding place for them from the destroyer

"give them a place to hide from those who are trying to destroy them" or "hide them from those who want to destroy them"

Isaiah 16:5

A throne will be established in covenant faithfulness

"Yahweh will be faithful to the covenant and he will appoint a king"

one from David's tent will faithfully sit there

"a descendant of David will rule faithfully"

Isaiah 16:6

We have heard of Moab's pride, his arrogance, his boasting, and his anger

"We have heard that the people of Moab are proud and arrogant, boastful and angry"

But his boastings are empty words

"But what they say about themselves means nothing" or

"But what they boast about is not true"

Isaiah 16:7

for the raisin cakes of Kir Hareseth

"because there are no raisin cakes in Kir Hareseth"

Kir Hareseth

"Kir Hareseth" is the name of a city.

Isaiah 16:8

Sibmah ... Jazer

These are names of cities.

Isaiah 16:9

Indeed I will weep

In 16:9-10 the word "I" refers to Yahweh.

I will water you with my tears

"I will cry much for you"

For on your fields of summer fruits and harvest I have ended the shouts of joy

"Because of what I will do, you will no longer shout for joy when you harvest your fields of summer fruit"

Isaiah 16:10

I have put an end to the shouts of the one who treads

"therefore the people who tread the grapes do not shout with joy"

Isaiah 16:11

So my heart sighs like a harp for Moab

"So I sigh like a sad song on a harp"

Moab

This refers to the people of Moab.

Kir Hareseth

"the people of Kir Hareseth"

Isaiah 16:12

Moab ... himself ... his

All of these words refer to the people of Moab.

his prayers will accomplish nothing

"his prayers will not be answered"

Isaiah 16:13

concerning Moab

The word "Moab" refers to the people of Moab.

Isaiah 16:14

the glory of Moab will be dishonored

"I will destroy everything for which Moab is honored"

Chapter 17

Isaiah 17:1

about Damascus

Damascus is the name of a city.

Isaiah 17:3

Fortified cities will disappear from Ephraim

"Strong cities will disappear from Israel"

will disappear

This does not mean that they will vanish, but that the cities will be destroyed.

the kingdom from Damascus

"the kingdom will disappear from Damascus" or "there will be no royal power in Damascus"

Isaiah 17:4

It will come about

This phrase is used here to mark an important event that will happen. If your language has a way for doing this, you could consider using it here.

Isaiah 17:5

It will be as when a harvester gathers the standing grain ... in the Valley of Rephaim

There will be nothing left in the land after God punishes the people of Israel.

Isaiah 17:6

Gleanings will be left

"But there will be a few people left in Israel"

as when the olive tree is shaken

"like the few olives that remain on the olive trees after people harvest them"

Isaiah 17:7

men will look toward their Maker ... will look to the Holy One of Israel
"men will hope that their Maker, the Holy One of Israel, will help them"

Isaiah 17:8

They will not look to the altars
"They will not worship idols at their altars" or "The people of Israel will not go to their altars and ask their idols to help them"

the work of their hands

"that they made with their hands" or "which they themselves built"

Isaiah 17:9

which were abandoned because of the people of Israel
"which the Hivites and Amorites left after the people of Israel came"

Isaiah 17:10

For you have forgotten
"For you no longer obey"
the God of your salvation

"the God who saves you"

have ignored the rock of your refuge

"have ignored God, who is like a rock that protects you" or
"have ignored the one who protects you"

Isaiah 17:11

the harvest will fail

"there will not be much fruit for you to harvest"

Isaiah 17:12

the rushing of nations

"the rushing of the enemy armies"

Isaiah 17:13

before the wind like chaff on the mountains ... like weeds whirling
before a storm

"like chaff on the mountains that the wind blows away ...
like weeds that whirl and blow away as a storm approaches"

Isaiah 17:14

This is the portion of those

"This is what happens to those"

Chapter 18

Isaiah 18:1

Woe to the land of the rustling of wings, which is along the rivers of Cush

"Woe to those who live in the land beyond the rivers of Cush, whose many ships look like insects on the water" or
2) the rustling of wings refers to the noise of insects that have wings, perhaps locusts.

Isaiah 18:2

by the sea

"on the great river" or "along the Nile River"

vessels of papyrus

"papyrus boats" or "boats made of reeds"

a nation tall and smooth

"a nation whose people are tall and have smooth skin"

a people feared far and near

"a people who are feared everywhere" or "a people that everyone in the earth fears"

a nation strong and treading down

"a nation that is strong and conquers other nations"

the rivers divide

This probably refers to many rivers that flow through the nation so they divide it into different parts.

Isaiah 18:3

when a signal flag is lifted up on the mountains, look; and when the ram's horn is blown, listen

"pay attention when the signal flag is lifted up on the mountains and the ram's horn is blown"

when the ram's horn is blown, listen

"pay attention when you hear the sound of the battle trumpets"

Isaiah 18:4

This is what Yahweh said to me

"Yahweh said to me." Here the word "me" refers to Isaiah.
like the simmering heat in sunlight, like a cloud of mist in the heat of

harvest

These phrases show how quietly God will watch the nation.

Isaiah 18:5

Before the harvest

"Before the grape harvest"

when the blossoming is over

"when flowers have finished growing on the grape vines"

he will cut off the sprigs with pruning hooks

"Yahweh will cut off the branches with knives before their produce fruit"

pruning hooks

A pruning hook is a knife that people use to cut branches off of vines or other plants.

he will cut down and take away the spreading branches

Yahweh will throw away the branches in judgment.

Isaiah 18:6

They will be left together

God seems to change from telling the parable to speaking more directly about the nation. This can be stated clearly.

Alternate translation: "Those who are killed will be left together" or "Like branches that are cut off and thrown away, the bodies of those who are killed will be left on the ground"

The birds of prey will spend the summer on them

"The birds of prey will eat them during the summer"

all the animals of the earth

"all kinds of wild animals"

will spend harvest time on them

"will eat them in the winter"

Isaiah 18:7

a nation strong and trampling down

"a nation that is strong and conquers other nations"

to the place of the name of Yahweh of hosts, to Mount Zion

"to Mount Zion, where Yahweh of hosts dwells"

Chapter 19

Isaiah 19:1

See

"Look" or "Listen" or "Pay attention to what I am about to tell you"

Yahweh rides on a swift cloud

Yahweh seems to be pictured here as riding on a cloud as if he was riding in a chariot.

the idols of Egypt quake before him

"the idols of Egypt tremble in fear before Yahweh"

the hearts of the Egyptians melt within themselves

"the Egyptians have no more courage"

Isaiah 19:2

a man against his neighbor

"a man will fight against his neighbor"

city will be against city

"people of one city will fight against people of another city"

or "people from different cities will fight against one

another"

kingdom against kingdom

"kingdom will be against kingdom" or "kingdom will fight against kingdom"

Isaiah 19:3

The spirit of Egypt will be weakened from within

"I will weaken the spirit of Egypt from within"

I will destroy his advice

"I will confuse those who advise the king"

sorcerers ... spiritists

These are people who claim to speak with those who have died.

Isaiah 19:4

I will give the Egyptians into the hand of a severe master

"I will give the Egyptians over to the control of a severe master"

this is the declaration of the Lord Yahweh of hosts

"this is what the Lord Yahweh of hosts has declared" or

"this is what I, the Lord Yahweh of hosts, have declared"

Isaiah 19:5

The waters of the sea will dry up, and the river will dry up and become empty

"The Nile River will completely dry up"

Isaiah 19:6

become foul

"become foul-smelling" or "stink"

will dwindle

"become smaller and smaller"

the reeds and flags will wither away

"the plants along the river will die and decay"

Isaiah 19:7

every sown field beside the Nile

"the fields near the Nile where people have planted crops"

Isaiah 19:8

The fishermen will wail and mourn, and all who cast a hook into the Nile will mourn, and those who spread nets on the waters will waste away

"The fishermen who catch fish with hooks or nets will cry in despair because the fish in the Nile have died"

cast

throw

spread nets on the waters

In order to catch fish, some people toss a net on the water. When fish get caught in it, they pull the net with the fish out of the water.

will waste away

"will grieve." This weakness probably comes from grief.

Isaiah 19:9

combed flax

Flax is a plant that grows along the Nile River. People comb its fibers in order to separate them, and use them to make thread for linen cloth.

will turn pale

"will be ashamed"

Isaiah 19:10

The cloth workers of Egypt

"The people of Egypt who make cloth"

will be crushed

"will be discouraged"

work for wages

"work for pay"

will be grieved within themselves

"will feel very sad"

Isaiah 19:11

Zoan

This is a city in northern Egypt.

How can you say to Pharaoh ... kings?

Isaiah uses a question to mock those in Egypt who claim to be wise. Alternate translation: "You foolishly say to Pharaoh ... kings."

Isaiah 19:12

Where then are your wise men?

"You do not have any wise men." or "Your wise men are fools."

Let them tell you and make known what Yahweh of hosts plans concerning Egypt

"If they were really wise, they would be able to tell you

what Yahweh of hosts plans concerning Egypt"

Isaiah 19:13

they have made Egypt go astray, who are the cornerstones of her tribes

"the leaders have made Egypt go astray"

Memphis

This is a city in the northern part of Egypt.

made Egypt go astray

"made the people of Egypt go astray" or "made the people of Egypt do what is wrong"

Isaiah 19:14

Yahweh has mixed a spirit of distortion into her midst

"Yahweh has judged them by distorting their thoughts" or

"Yahweh has judged Egypt by distorting its leaders'

thoughts, as intoxicating drinks confuse people's thoughts"

distortion

"perverseness" or "confusion"

into her midst

"within Egypt"

like a drunk staggering in his vomit

Isaiah speaks of the people of Egypt doing what is wrong as if they were made to wander about like a drunken person.

Isaiah 19:15

whether head or tail

"whether leader or follower"

palm branch or reed
"whether they are important or unimportant" or "whether rich or poor"
Isaiah 19:16
Egyptians will be like women
This emphasizes that the people of Egypt will be afraid and helpless when God punishes them.
because of the upraised hand of Yahweh of hosts that he raises over them
"because Yahweh of hosts has raised his powerful hand to punish them"
Isaiah 19:17
The land of Judah will become a cause of staggering to Egypt
"The people of Judah will cause the Egyptians to stagger" or
"The people of Judah will cause the Egyptians to be terribly afraid"
Whenever anyone reminds them of her, they will be afraid
"Whenever anyone reminds the Egyptians of the people of Judah, the Egyptians will be afraid"
Isaiah 19:18
there will be five cities in the land of Egypt that speak
"the people in five Egyptian cities will speak"
the language of Canaan
"the language of the people of Canaan"
swear allegiance
"promise to be loyal"
One of these will be called
"People will call one of these cities"
called The City of the Sun
"the city called Sun City" or "the city called Destruction City"
Isaiah 19:19
a stone pillar at the border to Yahweh
"a stone pillar to Yahweh at the border of Egypt"
Isaiah 19:20
It will be as a sign and a witness to Yahweh of hosts in the land of Egypt
"The altar will show and prove that Yahweh of hosts is in the land of Egypt"
to Yahweh of hosts in the land of Egypt
"that the people in the land of Egypt worship Yahweh of hosts"
When they cry
"When the Egyptians cry"
because of oppressors
"because people are treating them harshly" or "because others are causing them to suffer"
he will send them a savior and a defender
"Yahweh will send someone to save and defend the Egyptians"
Isaiah 19:21
Yahweh will become known to Egypt

Chapter 20

Isaiah 20:1

Tartan

the name of the chief commander of the armies of Assyria

Sargon

the name of the king of Assyria

he fought against Ashdod and took it

"he fought against the army of Ashdod and defeated it"

"Yahweh will make the people of Egypt know him"

will acknowledge Yahweh

"will accept the truth about Yahweh" or "will agree to the truth about Yahweh"

They will worship

"They will worship Yahweh"

will make vows to Yahweh and fulfill them

"will make promises to Yahweh and keep them" or "they will make promises to Yahweh and they will do what they have promised to do"

Isaiah 19:22

Yahweh will afflict Egypt

Here, "Egypt" refers to the people of Egypt. Alternate

translation: "Yahweh will afflict the people of Egypt"

afflict

"strike" or "punish"

afflicting and healing

The word "them" is understood in this phrase. Alternate

translation: "afflicting them and healing them"

afflicting and healing

How this phrase relates to the phrase before it can be made

clear with the words "after" and "also." Alternate

translation: "and after he afflicts them, he will also heal them"

Isaiah 19:23

there will be a highway

A highway is a large road on which many people can travel.

the Assyrian will come

"Assyrians will come"

the Egyptian to Assyria

"the Egyptian will come to Assyria"

the Egyptians will worship with the Assyrians

"the Egyptians and Assyrians will worship Yahweh"

Isaiah 19:24

Israel will be the third with Egypt and Assyria

The names of the three nations represent the people of those nations. Alternate translation: "the Israelites will be the third blessing with the Egyptians and Assyrians"

Isaiah 19:25

Blessed be Egypt, my people; Assyria, the work of my hands; and Israel, my inheritance

The names of the three nations refer to the people of those

nations. This can be stated in active form. Alternate

translation: "I have blessed you, people of Egypt, because

you are my people; and I have blessed you, people of

Assyria, because I created you; and I have blessed you,

people of Israel, because I securely possess you"

the work of my hands

Here "hands" refers to God's power and action.

Isaiah 20:2

walking naked and barefoot

"walking around without clothes and without sandals."

Here the word "naked" probably refers to wearing only his undergarments.

Isaiah 20:3

a wonder

"a warning"
Isaiah 20:4
the king of Assyria will lead away the captives
"the king of Assyria will have his army lead away the captives of Egypt, and the exiles of Cush"
to the shame of Egypt
"which will bring shame on the people of Egypt"
Isaiah 20:5
dismayed and ashamed
"afraid and put to shame"

Chapter 21

Isaiah 21:1
A declaration
"This is what Yahweh declares" or "This is Yahweh's message"
about the desert by the sea
"about the people who live in a land that soon will be a desert"
from the wilderness
Here "wilderness" refers to the wilderness of Judea.
from a terrible land
The army is from a people that cause great fear.
Isaiah 21:2
A severe vision has been given to me
This can be stated in active form. Alternate translation:
"Yahweh showed me a troubling vision"
the treacherous man deals treacherously
"those who deceive will deceive"
the destroyer destroys
"those who destroy will destroy"
Go up and attack, Elam; besiege, Media
"Go up and attack the Babylonians, you soldiers of Elam; go and besiege the Babylonians, you soldiers of Media"
Elam ... Media
Here "Elam" and "Media" represent the soldiers from these places.
I will stop all her groaning
Here "her" represents all the people who are suffering because of the Babylonians. Yahweh will cause them to stop groaning when he sends the armies of Elam and Media to destroy the Babylonians.
Isaiah 21:3
pains like the pains of a woman in labor have taken hold of me
Isaiah compares his pain to the pain of a woman giving birth. This emphasizes the great pain he is feeling.
I am bowed down by what I heard
"What I heard has caused me to bend over in pain"
I am disturbed by what I saw
"what I saw has greatly troubled me"
Isaiah 21:4
My heart pounds; I shake with fear
"My heart beats fast and I am shaking"
Isaiah 21:5
They prepare
Here "They" refers to the leaders of Babylon.
prepare the table
Here "table" represents the food that people will eat at the feast.

because of Cush their hope and of Egypt their glory
"because they had trusted in the power of the armies of Cush and Egypt"
Isaiah 20:6
The inhabitants of these coasts
the people who lived in the lands bordering the Mediterranean Sea
now, how can we escape?
"now there is no way for us to escape!"

arise, princes
Here "princes" refers in general to men with authority and not necessarily to sons of kings.
anoint your shields with oil
Soldiers would put oil on their leather shields so they would stay soft and not crack during battle.
Isaiah 21:6
post a watchman
"tell a watchman to stand on the wall of Jerusalem"
Isaiah 21:7
a chariot, a pair of horsemen
"a soldier riding in a chariot, a pair of horses pulling it"
Isaiah 21:9
Babylon has fallen, fallen
"The people of Babylon are completely defeated"
Isaiah 21:10
My threshed and winnowed ones, children of my threshing floor
The people of Israel suffering because of the Babylonians is spoken of as if the people were grain that was threshed and winnowed.
My threshed
The word "my" refers to Isaiah.
Isaiah 21:11
A declaration
"This is what Yahweh declares" or "This is a message from Yahweh"
about Dumah
"about the people of Dumah" or "about the people of Edom"
One calls to me
Here "me" refers to Isaiah.
Seir
This is the name of mountains west of Edom.
Watchman, what is left of the night? Watchman, what is left of the night?
This is repeated to emphasize that the person asking the question is worried and nervous.
Isaiah 21:13
about Arabia
"about the people of Arabia"
In the wilderness of Arabia
"Far off from the road in Arabia" or "Out in the bushes of Arabia"
caravans
a group of people traveling together
Dedanites
This is a people group that lived in Arabia.
Isaiah 21:14

land of Tema
This is the name of a city in Arabia.
with bread
Here "bread" represents food in general.
Isaiah 21:15
from the sword, from the drawn sword, from the bent bow
"from their enemies who attack them with swords and

bows"
from the weight of war
"from the horrors of war"
Isaiah 21:16
of Kedar
"of the people of Kedar"

Chapter 22

Isaiah 22:1
A declaration
"This is what Yahweh declares" or "This is Yahweh's message"
about the Valley of Vision
"about those who live in the Valley of Vision" or "about those who live in Jerusalem"
What is the reason that you have all gone up to the housetops?
"You should not go and stand on the tops of your houses."
Isaiah 22:2
a town full of revelry
"a town full of people celebrating"
Your dead were not killed with the sword
"Enemy soldiers did not kill your people"
with the sword
Here "sword" represents the soldiers who fight in battle.
Isaiah 22:3
all of them were captured together
"the enemy captured all of them together"
Isaiah 22:4
Therefore I said
Here "I" refers to Isaiah.
of the daughter of my people
"of my people whom I love" or "of my people"
Isaiah 22:5
For there is a day
"For there will be a time"
of tumult, treading down, and confusion for the Lord Yahweh of hosts
"when the Lord Yahweh of hosts will cause panic, treading down, and confusion"
in the Valley of Vision
This refers to Jerusalem.
people crying out to the mountains
Possible meanings are 1) "people in the mountains will hear their cries" or 2) "the people's cries will echo off the mountains"
Isaiah 22:6
Elam takes up the quiver
"The soldiers of Elam take their bows and arrows"
Kir lays the shield bare
"the soldiers of Kir will take their shields out of their covers"
Kir
Kir is a city in Media.
Isaiah 22:7
your choicest valleys
"our best valleys"
Isaiah 22:8
He took away the protection of Judah
"Yahweh will take away everything that has protected the

people of Judah"
you looked in that day to the weapons
"to defend yourselves you will get the weapons"
Palace of the Forest
This was a part of the temple in Jerusalem where they stored their weapons.
Isaiah 22:9
you collected the water of the lower pool
The people will store water so that they will have enough to drink while their enemies surround the city.
Isaiah 22:10
You counted the houses
Here "counted" means they inspected the houses to find material to help them rebuild the city wall.
Isaiah 22:11
You made a reservoir
"You made a storage place"
between the two walls
It is unclear what two walls Isaiah meant. The main point is that they built the reservoir within the city walls.
the city's maker
These words could refer to 1) the original human builder of the city or 2) Yahweh.
Isaiah 22:12
for shaved heads
This was a sign of mourning and repenting.
Isaiah 22:13
Let us eat and drink, for tomorrow we will die
"You say, 'Let us feast and drink all we want, for we will die soon.'"
Isaiah 22:14
This was revealed in my ears by Yahweh of hosts
"Yahweh of hosts revealed this to me"
Isaiah 22:15
Shebna
This is the name of the manager of the king's palace in Jerusalem.
who is over the house
"who is in charge of all those who work in the palace"
Isaiah 22:16
What are you doing here and who gave you permission ... in the rock?
"You have no right ... in the rock!"
cut out a tomb ... hewing out a grave ... carving out a resting place
These three phrases all refer to making a burial tomb.
on the heights
The most important people in Israel had tombs in the highest places.
Isaiah 22:18
He will surely wind you round and round, and toss you like a ball into a vast country

The enemy soldiers coming and taking Shebna as a captive to a foreign land is spoken of as if Yahweh were throwing him like a ball into another land.

you will be the shame of your master's house

"you will cause shame for all those in your master's palace"
Isaiah 22:19

I will force you out of your office and from your station. You will be pulled down

Yahweh causing Shebna to no longer work in the king's palace is spoken of as if Yahweh will throw him to the ground.

Isaiah 22:20

It will come about on that day

"It will happen at that time"

Eliakim ... Hilkiyah

These are names of men.

Isaiah 22:21

I will clothe him with your tunic and put on him your sash

Yahweh causing Eliakim to take Shebna's place in the king's palace is spoken of as if Yahweh will dress Eliakim in Shebna's clothes that represent his authority in the king's palace.

sash

This is a piece of cloth that people wear around the waist or across the chest.

into his hand

"to him"

He will be a father

"He will be like a father"

to the house of Judah

"to the people of Judah"

Isaiah 22:22

I will place the key of the house of David on his shoulder ... none will open

"I will put him in charge of those who work in the king's palace, and when he makes a decision no one will be able to oppose him"

Isaiah 22:23

I will fasten him, a peg in a secure place

Yahweh causing Eliakim's authority to be strong and secure in the king's palace is spoken of as if Eliakim were a peg and Yahweh will set him firmly in the palace wall.

he will become a seat of glory for his father's house

"Eliakim will bring honor to his family"

his father's house

"his father's family" or "his family"

Isaiah 22:24

They will hang on him all the glory of his father's house

"They will give honor to his whole family because of him"

every small container from the cups to all the jugs

This continues to speak of Eliakim as a peg. His offspring will be like cups that hang on the peg. This means his descendants will be honored because of him.

Isaiah 22:25

the peg driven in a firm place ... will be cut off

Yahweh causing Shebna to lose his authority in the king's palace is spoken of as if Shebna were a peg in the wall that breaks off and falls to the ground. This emphasizes that Shebna thought his authority was secure but God will remove him.

Chapter 23

Isaiah 23:1

A declaration about Tyre

"This is what Yahweh declares about Tyre"

Wail, you ships of Tarshish

"Cry out in despair you men on the ships of Tarshish"
harbor

an area of the sea that is near land and safe for ships
from the land of Cyprus it has been revealed to them

"the men heard about Tyre when they were in the land of Cyprus"

Isaiah 23:2

Be silent, you inhabitants of the coast

Isaiah speaks to the people who live on the coast as if they could hear him.

of the coast

The "coast" is the land near or around the sea or ocean. Here it refers to the people who live in Phoenicia which borders the Mediterranean sea.

the merchant of Sidon, who travels over the sea, has filled you

"the merchants of Sidon, who travel over the sea, have made you rich"

Isaiah 23:3

Upon the great waters was the grain of Shihor

"The men traveled on the large sea to transport the grain from Shihor in Egypt"

the harvest of the Nile was her produce

The "harvest of the Nile" refers to the grain that was

harvested near the Nile River and transported on the river and then to Phoenicia.

it became the commerce of the nations

"you were where people from other nations came to buy and sell goods"

Isaiah 23:4

for the sea has spoken, the fortress of the sea ... nor brought up young women

Possible meanings are 1) Yahweh describes the city of Tyre as a mother who speaks about the people who live in the city as her children, or 2) Yahweh is describing the Mediterranean Sea as speaking.

Isaiah 23:6

Cross over to Tarshish

"Make your way to Tarshish." Tarshish was the farthest land the people of Tyre traveled to do business. It will be the only place of safety for those who escape from Tyre.

Isaiah 23:7

Has this happened to you, the joyful city, whose origin is from ancient times ... to settle?

"This has indeed happened to you who were full of joy in the ancient city of Tyre ... to settle."

whose feet carried her far away to foreign places to settle

"who went to distant places to live and make money"

her far away

Isaiah 23:8

Who has planned this against Tyre ... of the earth?

"It was Yahweh who has planned to destroy the people of Tyre ... of the earth."
the giver of crowns
"who gives people power to rule over others"
whose traders are the honored ones of the earth
"whose traders the people of the earth give the highest honors"
Isaiah 23:9
to dishonor her pride and all her glory
"to dishonor them because they were proud of their own glory"
Isaiah 23:10
Plow your land, as one plows the Nile, daughter of Tarshish. There is no longer a marketplace in Tyre
"Pass through your land like a river, daughter of Tarshish. The people of Tyre no longer have any power"
Isaiah 23:11
Yahweh has reached out with his hand over the sea, and he has shaken the kingdoms
Yahweh using his power to control the sea and the people of mighty kingdoms is spoken of as if Yahweh reached out his hand and shook kingdoms.
Isaiah 23:12
oppressed virgin daughter of Sidon
"people of Sidon, because other people will oppress you"
Isaiah 23:13
See the land of the Chaldeans
"See what happened to the land of the Babylonians" or "See what has happened to Babylonia"
siege towers
Soldiers built towers or dirt ramps to attack over the walls of a city.
Isaiah 23:14
for your refuge has been destroyed
"for enemies have destroyed your refuge"

Chapter 24

Isaiah 24:1
to empty the earth
"to make the earth desolate" or "to destroy everything on the earth"
Isaiah 24:2
It will come about that
This phrase marks an important event. If your language has a way for doing this, you could consider using it here.
as with ... so with
"as Yahweh scatters ... so he will scatter"
the giver of interest
"the one who is owed money"
Isaiah 24:3
The earth will be completely devastated and completely plundered
"Yahweh will completely devastate the earth and he will remove from it everything of value"
Yahweh has spoken this word
"Yahweh has said he would"
The earth
everything that is on the earth
Isaiah 24:5
they have transgressed the laws, violated the statutes, and broken the

Isaiah 23:15
In that day
"At that time" or "Then"
Tyre will be forgotten for seventy years
"for seventy years it will be like the people have forgotten about Tyre"
like the days of a king
"like the years of a king" or "which is about as long as a king lives"
like in the song of the prostitute
This speaks about the people of Tyre as if they were a prostitute.
Isaiah 23:16
so that you may be remembered
"so that people remember you" or "so that people return to you"
Isaiah 23:17
It will come about that
This phrase is used here to mark an important event that will happen. If your language has a way for doing this, you could consider using it here.
Yahweh will help Tyre
"Yahweh will help the people of Tyre"
she will start making her prostitute's wages again by doing the work of a prostitute ... of the earth
"And like a prostitute they will buy and sell will all the kingdoms of the earth"
Isaiah 23:18
They will not be stored up or kept
"The merchants will not store away their money"
those who live in Yahweh's presence
"those who obey and serve Yahweh"
to supply them with abundant food
"so they will have enough food to eat"

everlasting covenant
"they have not obeyed God's laws and statutes, and they have broken God's eternal covenant"
Isaiah 24:6
a curse devours the earth
Yahweh cursing the earth and destroying it is spoken of as if a curse were either a wild animal that completely eats the earth or a fire that completely burns up the earth.
its inhabitants are found guilty
"Yahweh will declare that the people are guilty"
Isaiah 24:8
tambourines ... harp
These are musical instruments.
Isaiah 24:10
The city of chaos has been broken down
"Yahweh will break down the city of chaos"
every house is closed up and empty
"the people will close up their houses and leave them empty"
Isaiah 24:11
because of the wine
"because there is no wine"

all joy is darkened, the gladness of the land has disappeared
 "all joy will be gone from the people of the earth"
 Isaiah 24:12
 In the city is left a desolation
 "The city is desolate" or "The city is left empty"
 Isaiah 24:13
 as when an olive tree is beaten, as the gleanings when the grape harvest is done
 This compares the nations after Yahweh devastates the land to trees and vines after their fruit has been picked. This means there will be very few people left in the land.
 Isaiah 24:14
 They will
 Here "They" refers to those who are still alive after Yahweh devastates the earth.
 and will joyfully shout from the sea
 "and those in the west towards the sea will shout with joy"
 Isaiah 24:15
 Therefore in the east glorify Yahweh
 "Therefore everyone from distant lands in the east will glorify Yahweh"
 in the isles of the sea give glory
 "everyone in the islands will give glory"
 Isaiah 24:16
 we have heard
 "we will hear"
 I have wasted away, I have wasted away
 "I have become very weak"
 The treacherous have dealt treacherously; yes, the treacherous have dealt very treacherously
 "Indeed, those who deceive are now deceiving others" or
 "Indeed, the deceivers have acted deceitfully"
 Isaiah 24:17
 the pit, and the snare
 Here "pit" and "snare" represent all the different bad things that will happen to people. People will run away to escape one bad thing but they will just experience another bad thing.

Chapter 25

Isaiah 25:1
 praise your name
 "praise you"
 in perfect faithfulness
 "because you are perfectly faithful"
 Isaiah 25:2
 a palace of foreigners is no longer a city
 "a city where foreigners had a palace is no more"
 Isaiah 25:3
 a city of ruthless nations
 Here "city" and "nations" represent the people who live there.
 Isaiah 25:4
 you have been a place of safety ... a shelter ... a shelter from the storm ...
 a shade from the heat
 Yahweh protecting his people is spoken of as if he were a place that the people could go to be safe and comforted.
 When the breath of the ruthless was like a storm against a wall
 Ruthless people oppressing the people of God is spoken of

Isaiah 24:18
 the sound of terror
 "the terrifying sound"
 will be caught in the snare
 "the snare will catch him"
 The windows of the heavens will be opened
 "The sky will split open and torrents of rain will fall"
 the foundations of the earth will shake
 "the earth will shake terribly" or "there will be a terrible earthquake"
 Isaiah 24:20
 The earth will stagger like a drunkard, and it will sway back and forth like a hut
 Sin will cause the people of the earth to suffer.
 Its sin will be heavy on it and it will fall and never rise again
 "The sins of the people are many and so Yahweh will destroy the earth, and the earth will be like a person who falls and cannot get back up"
 Isaiah 24:21
 On that day
 "At that time"
 the host of the heaven in the heavens
 "the heavenly army in heaven" or 2) because there are so many of them, just as armies have many soldiers. Alternate translation: "the multitude of powerful beings in the heavens" or "the evil spiritual beings in the heavens"
 Isaiah 24:22
 They will be gathered together, prisoners in a pit, and will be shut up in a prison
 "Yahweh will gather them together as his prisoners and lock them in the dungeon of a prison"
 Isaiah 24:23
 Then the moon will be ashamed, and the sun disgraced
 The sun and the moon are described as a person who is ashamed of being in front of someone with greater power.
 In the presence of Yahweh, the light of the moon and sun will seem less bright.

as if they were a storm beating against a wall.
 the ruthless
 "ruthless people" or "those who are ruthless"
 Isaiah 25:5
 like heat in a dry land
 This compares the enemies of God's people to the heat that dries up the land. This emphasizes how much the enemies cause the people of God to suffer.
 the song of the ruthless ones is answered
 "you will stop the ruthless people from singing"
 Isaiah 25:6
 On this mountain
 This refers to Jerusalem or Mount Zion.
 Isaiah 25:7
 the covering over all peoples, the web woven over all the nations
 Death, suffering, and sadness are spoken of as if they were a dark cloud or web that covers everyone on the earth.
 Isaiah 25:8
 He will swallow up death forever

Yahweh causing people to live forever is spoken of as if he would swallow death.

the disgrace of his people he will take away from all the earth

Yahweh causing the people to never be ashamed again is spoken of as if disgrace were an object that Yahweh would take away.

Isaiah 25:9

It will be said

"People will say"

on that day

"at that time"

Isaiah 25:10

For on this mountain the hand of Yahweh will rest

"The power of Yahweh will be on this mountain" or "For on Mount Zion Yahweh will protect his people"

Moab will be trampled down in his place

"Yahweh will trample the people in the land of Moab"

Chapter 26

Isaiah 26:1

In that day

"At that time"

this song will be sung in the land of Judah

"the people in the land of Judah will sing this song"

We have a strong city

This refers to the city of Jerusalem.

God has made salvation its walls and ramparts

God's power to protect and save his people is spoken of as if his salvation were walls around a city.

ramparts

Ramparts are walls built around a city to keep enemy armies from getting into the city.

Isaiah 26:2

the righteous nation that keeps faith

"the righteous and faithful people"

Isaiah 26:3

The mind that is stayed on you

"The person who continually thinks about you"

Isaiah 26:4

Yahweh is an everlasting rock

Yahweh having the power to protect his people is spoken of as if he were a tall rock where people could go to escape from their enemies.

Isaiah 26:5

he will bring down those who live in the high place

Yahweh humiliating those who are proud is spoken of as if proud people were up high and he would cause them to come down low.

the lofty city

This means fortified cities in general not a specific city.

He will abase ... he will cause it to fall

Yahweh causing an army to destroy fortified cities is spoken of as if Yahweh would do it himself.

Isaiah 26:6

It will be trampled down by the feet of the poor and the treading of the needy

"The poor and oppressed people will trample on the ruins of the city"

Isaiah 26:7

Isaiah 25:11

They will spread their hands in the midst of it

"The people of Moab will push their hands through the dung"

as a swimmer spreads his hands to swim

"as if they were swimming"

will bring down their pride

Yahweh humiliating a proud person is spoken of as if pride were something high and Yahweh would cause it to be low.

in spite of the skill of their hands

"in spite of the great things they have built" or "in spite of the great things they have done"

Isaiah 25:12

The stronghold of your fortress walls he will bring down, he will abase, he will cause to fall

"He will send an army to humiliate you by bringing down the stronghold of your fortress walls and making them fall"

The path of the righteous is level ... the path of the righteous you make straight

Yahweh ensuring the people that what they do is right is spoken of as if he were making the path level and straight for them.

Isaiah 26:8

in the path of your judgments, Yahweh, we wait for you

"we wait for you, Yahweh, as we continue to do what you judged to be right"

of your judgments

"of your laws" or "of your teachings"

your name and your reputation are our desire

"our only desire is to honor you"

Isaiah 26:9

my spirit within me seeks you earnestly

"I earnestly want to know you better"

Isaiah 26:10

Let favor be shown to the wicked one, but he will not learn righteousness

"Even if Yahweh is kind to wicked people, they still do not learn to do what is right"

In the land of uprightness

"In the land where the people do what is right"

does not see the majesty of Yahweh

"does not realize that Yahweh is great"

Isaiah 26:11

your hand is lifted up

Yahweh preparing to punish wicked people is spoken of as if his hand were raised and about to hit the wicked people.

but they do not notice

"but the wicked people do not notice"

they will see your zeal for the people

"they will realize that you are eager to bless your people"

be put to shame

"they will be ashamed"

fire of your adversaries will devour them

Yahweh punishing and completely destroying his adversaries is spoken of as if he would send a fire that will completely burn them up.

Isaiah 26:12

you will ordain peace for us
"you will enable us to live in peace" or "you will bring about peace for us"
for us
Here "us" refers to Isaiah and includes all the righteous people.
Isaiah 26:14
they will not arise
"they will not come back to life"
made every memory of them to perish
Yahweh causing people to no longer remember those he destroyed is spoken of as if Yahweh made their memory perish or die.
Isaiah 26:16
they looked to you
"we asked you for help"
when your discipline was on them
"when you disciplined them"
Isaiah 26:17
As a pregnant woman ... cries out in her labor pains
This compares the people to a woman giving birth. This emphasizes their suffering and crying when Yahweh disciplined them.
Isaiah 26:18
but it is as if we have only given birth to wind
"but nothing good resulted from it"
We have not brought salvation to the earth
"We have not saved the inhabitants of the earth"
and the inhabitants of the world have not fallen
"nor have we caused the wicked people of the world to fall in battle"

Chapter 27

Isaiah 27:1
On that day
"At that time"
Yahweh with his hard, great and fierce sword will punish
Yahweh having the power to destroy his enemies is spoken of as if he had strong, large sword.
the monster that is in the sea
This refers to Leviathan.
Isaiah 27:2
A vineyard of wine, sing of it
"Sing about the people of Israel as if they were a vineyard that produced grapes for wine"
Isaiah 27:3
night and day
"all the time" or "continually"
Isaiah 27:4
I am not angry
"I am not angry with my people any longer"
I would march against them; I would burn them all together
Here Isaiah combines different images to speak of Yahweh's enemies. He speaks of them as if they are briars and thorns but also as soldiers in an army.
Isaiah 27:5
unless they take hold of my refuge
"unless they ask me to protect them"
Isaiah 27:6

Isaiah 26:19
Your dead will live
"Your people who have died will live again"
Your dead
Possible meanings are 1) "Your" refers to Yahweh or 2) "Your" refers to the people of Israel. If you choose option two you could translate it as "Our dead."
Awake
This speaks of dead people coming back to life as if they were waking up from sleep.
you who live in the dust
"those who are dead and buried"
dew of light
"dew in the morning"
the earth will bring forth its dead
"and Yahweh will cause those who have died to rise from the earth"
Isaiah 26:20
my people
Here "my" refers to Isaiah. Also "people" refers to the people of Israel.
until the indignation has passed by
"until Yahweh is no longer angry with us"
Isaiah 26:21
the earth will uncover her bloodshed, and will no longer conceal those she killed
Yahweh revealing all murders that have happened on the earth so that he can punish the murderers is spoken of as if the earth itself will reveal everyone who has been murdered.

In the coming day
"In the future"
Jacob will take root; Israel will blossom and bud
"the descendants of Israel will prosper like a vine that has taken root and blossomed"
Jacob ... Israel
Here "Jacob" and "Israel" represent the descendants of Jacob.
Isaiah 27:7
Has Yahweh attacked Jacob and Israel as he attacked those nations who attacked them?
"Yahweh has certainly punished the enemy nations more severely than he punished the people of Israel."
Have Jacob and Israel been killed as their killers were killed?
"Yahweh has not killed the people of Israel like they killed their enemies from other nations."
Isaiah 27:8
In exact measure you have contended
"But you did punish them as much as was needed"
sending Jacob and Israel away
"sending the Israelites away"
he drove them away with his severe breath in the day of the east wind
"the power of Yahweh drove them out like a severe wind from the east"
Isaiah 27:9
the iniquity of Jacob will be atoned for

"Yahweh will purge the sin from the Israelites" or "Yahweh will forgive the sins of the Israelites"

the full fruit

"the result"

he will make all the altar stones as chalk and crushed to pieces, and no Asherah poles or incense altars will remain standing

"They will completely destroy all the altars on which they sacrifice to false gods, and they will remove all the Asherah idols and the altars on which they burn incense to false gods"

Isaiah 27:10

For the fortified city is desolate, the habitation is deserted and abandoned like the wilderness

"The cities that were strong and had many people living in them will become empty like a desert"

Isaiah 27:11

When the boughs are withered, they will be broken off. Women will come and make fires with them

"When the branches wither, women will come and break them off and make fires with them"

this is not a people of understanding

"this is not a people who understands Yahweh or his law"

Therefore their Maker will not have compassion on them, and he who made them will not be merciful to them

Chapter 28

Isaiah 28:1

Woe to the proud garland ... on the head of the lush Valley of those who are overcome with wine

A "garland" is a crown made of flowers. Here it represents the city of Samaria, the capital of Israel, which sits above a fertile valley. Samaria and its people being destroyed is spoken of as if the flowers in the garland will grow old and stop being beautiful.

who are overcome with wine

"who are drunk with wine"

Isaiah 28:2

Behold

"Listen" or "Pay attention"

the Lord sends one who is mighty and strong

"the Lord sends a king with his powerful army"

storm of hail

A "storm of hail" or hailstorm happens when hard pieces of ice fall from the sky. Here it refers to the enemy army that Yahweh will send to destroy the people of Samaria.

he will throw each garland crown down to the ground

The king and his powerful army destroying the people of Samaria and their city is spoken of as if the king will throw the people's garlands onto the ground.

Isaiah 28:3

The proud garland of the drunkards of Ephraim will be trodden underfoot

"The enemy army will crush the proud drunkards of Samaria as if they were crushing flowers under their feet"

Isaiah 28:4

which is on the head of the rich valley

The city of Samaria, the capital of Israel, sits above a fertile valley.

will be as the first ripe fig ... swallows it down

"Because they do not understand, Yahweh, the one who made them, will not be merciful to them"

Isaiah 27:12

It will come about

This phrase marks an important event that will happen. on that day

"at that time"

Yahweh will thresh

Yahweh gathering his people to bring them back from the foreign nations to the land of Israel is spoken of as if he were threshing wheat to separate the grain from the chaff. from the Euphrates River to the Brook of Egypt

The Euphrates River is northeast of Israel, and the Brook of Egypt is southwest of Israel.

you ... will be gathered together one by one

"Yahweh will gather you together one by one"

Isaiah 27:13

a great ram's horn will be blown

"someone will blow a ram's horn loudly"

will come

"will return to Jerusalem"

and the outcasts in the land of Egypt

"the outcasts in the land of Egypt will come"

This speaks of the enemy soldiers seeing the beauty of Samaria and quickly plundering it as if they were a person who sees the first fig of the season and quickly eats it.

Isaiah 28:5

will become a beautiful crown and a diadem of beauty

Yahweh is spoken of as if he were to become a beautiful crown that the people who honor him as their true king would wear.

Isaiah 28:6

a spirit of justice for him who sits in judgment, and strength for those who

"Yahweh will cause the judges to be just and will cause to be strong those who"

strength for those who turn back their enemies at their gates

"Yahweh will cause the soldiers to be strong so that they defeat their enemies when the enemies attack their city"

Isaiah 28:7

But even these

"But even the leaders"

reel with wine, and stagger with strong drink

"stumble around because they are drunk"

they are swallowed up by wine

"the wine is causing them to be confused"

staggering in vision and reeling in decision

Just like they are too drunk to walk correctly, they are too drunk to understand the visions God gives them or to make good decisions.

Isaiah 28:9

To whom will he teach knowledge, and to whom will he explain the message?

"The drunk prophets and priests say, 'Isaiah should not be trying to teach us about Yahweh's message!'"

To those who are weaned from milk or to those just taken from the

breasts?

"He should not treat us like babies!"

Isaiah 28:10

For it is command upon command, command upon command; rule upon rule, rule upon rule; here a little, there a little

The drunk prophets and priests criticize Isaiah because they feel that Isaiah is repeating simple commands as if he were talking to a child.

Isaiah 28:11

with mocking lips and a foreign tongue he will speak to this people

"Yahweh will speak to this people through enemy soldiers who will speak a foreign language"

mocking lips

"stammering lips"

Isaiah 28:12

This is the rest

"This is the resting place"

give rest to him who is weary

"let whoever is tired come and rest"

this is the refreshing

"this is the place where you can be refreshed"

Isaiah 28:13

So the word of Yahweh

"So Yahweh's message"

so that they may go and fall backward, and be broken, ensnared, and captured

"in order that the army of Assyria will come and defeat them and take them as captives"

ensnared

The enemy soldiers capturing the people of Israel is spoken of as if they were hunters that catch an animal in a snare.

Isaiah 28:14

So listen to the word of Yahweh

"So listen to Yahweh's message"

Isaiah 28:15

We have made a covenant with death, and with Sheol we have reached an agreement

Possible meanings are 1) the leaders of Jerusalem have used magic or sorcery to try to make an agreement with the gods of the place of the dead so that these gods would protect them from dying or 2) The leaders of Jerusalem were so confident that the Egyptians would protect that it was like they had made an agreement with the gods of the place of the dead.

So when the overwhelming whip passes through, it will not reach us

"As a result, when everyone else is suffering and dying, nothing will harm us"

For we have made a lie our refuge, and taken shelter in falsehood

"For lies and falsehoods have become like a place where we can hide from danger"

a lie our refuge ... taken shelter in falsehood

Possible meanings are 1) the leaders trust in their own lies that they have said in order to protect themselves or 2) the leaders trust that the covenant they have made with the false gods of the place of the dead will keep them safe or 3) the leaders trust that the agreement they have made with the Egyptians will keep them safe.

Isaiah 28:16

See

"Look" or "Listen" or "Pay attention to what I am about to tell you."

a tried stone

"a stone that is solid"

a sure foundation

"a firm support"

He who believes will not be ashamed

"Anyone who trusts in this foundation stone will not be sorry"

Isaiah 28:17

the measuring stick

A builder uses a measuring stick to determine if something is the correct length.

the plumbline

A builder uses a plumbline to determine if something is straight and level.

Hail will sweep away

"Hailstorms will destroy"

Isaiah 28:18

Your covenant with death will be dissolved, and your agreement with Sheol will not stand

"I will cancel the covenant you have with death, and I will cancel the agreement you have with Sheol"

will not stand

"will not last"

you will become its trampling place

"it will trample you there" or "it will completely destroy you"

Isaiah 28:19

morning by morning

"every day"

by day and night

This means "throughout the entire day"

Isaiah 28:20

For the bed is too short for a man to stretch out on, and the blanket too narrow for him to wrap himself in

This was probably a proverb that the people knew at the time. It means that what they believe will keep them safe from Yahweh's punishment will disappoint them like a bed that is too short or a blanket that is too narrow.

Isaiah 28:21

Yahweh will rise up

Yahweh preparing to act is spoken of as if he were sitting and then rising up.

Mount Perazim ... Valley of Gibeon

These refer to places where God miraculously defeated enemy armies.

he will rouse himself

"he will become very angry"

his strange work ... his strange deed

This work is strange because God is using a foreign army to defeat the people of Jerusalem rather than helping the people of Jerusalem defeat their enemies.

Isaiah 28:22

Now

This does not mean "at this moment," but is used to draw attention to the important point that follows.

your bonds will be tightened

"Yahweh will tighten your bonds" or "Yahweh will punish

you even more severely"
a decree of destruction on the earth
"that he is going to destroy people throughout the land"
Isaiah 28:23
to my voice
"to what I say"
to my words
"to my message"
Isaiah 28:24
Does a farmer who plows all day to sow, only plow the ground? Does he continually break up and harrow the field?
"A farmer does not plow the ground over and over and continually work the soil without ever sowing seed."
Isaiah 28:25
When he has prepared the ground
"When the farmer has plowed the soil"
does he not scatter caraway seed, sow the cumin, put in the wheat in rows and the barley in the right place, and the spelt at its edges?
"he will certainly plant each kind of seed in the correct way and in the proper places."
caraway ... cumin
These are names of plants that are spices. Translators may represent them in general as seeds of spices used to spice food.
wheat ... barley ... spelt

Chapter 29

Isaiah 29:1

Woe to Ariel

"How terrible it will be for the people of Ariel"

Ariel

This is another name for Jerusalem, and it means "altar." If possible translate this as "Ariel" rather than "Jerusalem" since the meaning of "Ariel" is important in 29:2.

David encamped

"David dwelled" or "David lived"

Add year to year; let the festivals come round

Yahweh tells the people to keep celebrating their festivals where they sacrifice to him, but he knows it will not prevent him from destroying them.

Isaiah 29:2

But I will besiege

The word "I" refers to Yahweh. This represents Yahweh causing an enemy army to besiege Jerusalem.

she will

"the people of Ariel will"

mourning and lamenting

"they will mourn deeply"

like Ariel

Translators may add a footnote that says, "The name Ariel means 'altar.'"

Isaiah 29:3

I will encamp against you

"I will command the army of your enemies to surround you"

Isaiah 29:4

You will be abased

"Your enemy will humble you"

your speech will be bowed down from the dust

These are all names of plants that are grains. Translators may represent them in general as seeds of grains.

Isaiah 28:26

His God instructs him; he teaches him wisely

"Yahweh helps the farmer know how to care for each kind of plant"

Isaiah 28:27

the caraway seed is not threshed with a sledge

"the farmer does not separate the caraway seed from the plant with a heavy club"

nor is a cartwheel rolled over the cumin

"nor does he roll a heavy wheel over the cumin seed"

Isaiah 28:28

Bread grain is crushed, but the one who grinds it does not thresh it forever

"The farmer grinds the grain for bread, but he eventually stops grinding it"

Isaiah 28:29

This too comes ... whose sound wisdom is great

The implied lesson of the parable is that farmers are wise enough to listen to Yahweh's instructions about planting and threshing. But the leaders of Jerusalem are foolish for not listening to Yahweh's instructions that he is speaking through Isaiah.

"you will speak with a quiet voice from the dust" or "you will be talking as you lie facedown in the dust"

Isaiah 29:5

The great number of your invaders will become like fine dust, and the multitude of the ruthless ones as chaff that passes away

"Yahweh will easily remove the horde of your invaders and the multitude of the ruthless ones"

Isaiah 29:6

Yahweh of hosts will come to you

The word "you" refers to the people of Jerusalem. Possible meanings are 1) "Yahweh of hosts will come to help you" or 2) "Yahweh of hosts will come to punish you."

Isaiah 29:7

It will be like a dream, a vision of the night

The two phrases emphasize that soon it will be like the invading army was never there.

A horde of all the nations

"Large armies from all the nations"

her stronghold. They will attack her and her fortifications to press upon her

"their stronghold. They will attack the city of Ariel and its defenses and cause the people to be in great distress"

Isaiah 29:8

It will be like when a hungry man dreams he is eating ... his thirst not quenched

The enemy will expect victory but they will fail because God will not allow them to conquer Jerusalem.

Yes, so will be the great number of nations that fights against Mount Zion

"Yes, this will be what happens to the armies from the nations who fight against the people who live on Mount Zion"

Isaiah 29:9

Astonish yourselves and be astonished

"Be astonished at what I am telling you"

blind yourselves and be blind

"keep being ignorant and spiritually blind to what I am showing you"

Be drunk, but not with wine; stagger, but not with strong drink

"Be senseless like a drunk person, but it is not because you have drunk too much wine or strong drink"

Isaiah 29:10

For Yahweh has poured out on you the spirit of deep sleep

"The reason you are senseless is because Yahweh has caused you to be spiritually asleep"

He has closed your eyes, the prophets, and has covered your heads, the seers

"It is as though Yahweh has closed the eyes of the prophets and covered the heads of the seers"

Isaiah 29:11

All revelation has become to you as the words of a book that is sealed

"All that Yahweh has revealed is to you like a sealed book"

is sealed, which men might give to one who is learned

"is sealed. A person may take the sealed book to someone who can read"

Isaiah 29:13

This people comes close to me with their mouths and honors me with their lips

"The people of Jerusalem pretend to worship me and honor me with what they say"

but their heart is far from me

"but they do not honor me in their thoughts" or "but they are not truly devoted to me"

Their honor for me is only a commandment of men that has been taught

"They honor me only because that is what people tell them to do"

Isaiah 29:14

Therefore, see, I will proceed to do a marvelous thing among this people, wonder after wonder

"Therefore, look and see! I am going to do wonderful and marvelous things among you that you will not be able to explain"

Isaiah 29:15

who deeply hide their plans from Yahweh

"who try to hide their plans from Yahweh" or "who try to keep Yahweh from finding out what they are planning to do"

whose deeds are in darkness

"who do evil things in the dark so no one can see them"

Who sees us, and who knows us?

"No one, not even Yahweh, sees us or knows what we are doing!"

Isaiah 29:16

You turn things upside down

"You make things opposite of the way they should be" or "You distort the truth"

Should the potter be considered like clay, so that the thing that is made should say about him who made it ... "He does not understand"?

"It is as if a potter created something, and that thing said about the potter, 'He did not make me,' or 'He does not

understand.'"

Isaiah 29:17

Lebanon will be turned into a field, and the field will become a forest
This means Yahweh will humble those who are powerful, but he will honor those who are suffering.

Lebanon will be turned into a field

"God will turn the mighty forests of Lebanon into a field"

Isaiah 29:18

the deaf will hear the words of a book, and the eyes of the blind will see out of the deep darkness

Possible meanings are 1) this is literal and Yahweh will cause deaf people to hear and blind people to see or 2) this means Yahweh will enable the people to hear and understand his message or 3) it may mean both options 1 and 2.

the eyes of the blind

"those who are blind"

Isaiah 29:19

The oppressed will again rejoice in Yahweh, and the poor among men will rejoice in the Holy One of Israel

"The poor and oppressed people will again be happy because of what Yahweh, the Holy One of Israel, has done"

Isaiah 29:20

For the ruthless will cease

"For the ruthless people will cease" or "For there will no longer be cruel people"

Isaiah 29:21

who by a word make a man out to be an offender

"who testify against a man and make him out to be an offender" or "who say in court that an innocent man is guilty of doing something wrong"

They lay a snare for him who seeks justice at the gate and put the righteous down with empty lies

"They lie and try to stop those who want to do what is fair and right"

who seeks justice at the gate

The city gate was often the place where the city leaders made official decisions.

Isaiah 29:22

who redeemed Abraham

This possibly refers to when Yahweh called Abraham from his home country and sent him to the promised land.

Jacob will no longer ... his face

"Jacob's descendants will no longer ... their faces"

nor will his face be pale

"nor will he be afraid"

Isaiah 29:23

But when he sees his children, the work of my hands

"When they see all the children I have given them and all that I have done"

They will make holy the name of the Holy One of Jacob

"They will honor me, the Holy One of Jacob"

of the God of Israel

"of me, the God of Israel"

Isaiah 29:24

Those who err in spirit

"Those who are wrong in what they think" or "Those who are wrong in their attitude"

will gain understanding

"will begin to understand Yahweh and his laws"

Chapter 30

Isaiah 30:1

the rebellious children

Yahweh speaks about his people as if they were his children.

this is Yahweh's declaration

"this is what Yahweh has declared" or "this is what I, Yahweh, have declared"

They make plans, but not from me

"They plan to do things, but they do not ask me what I want them to do"

but they were not directed by my Spirit

"but my Spirit did not direct them"

they add sin to sin

"they continue to sin more and more"

Isaiah 30:2

They seek protection from Pharaoh

"They ask Pharaoh to protect them"

take refuge in the shadow of Egypt

"they rely on the Egyptians to keep them safe"

Isaiah 30:3

Therefore Pharaoh's protection will be your shame, and the refuge in Egypt's shade, your humiliation

"Therefore you will be ashamed because you relied on Pharaoh to protect you; you will be humiliated because you relied on the Egyptians to keep you safe"

Isaiah 30:4

their princes

Here "princes" mean an official or ambassador, not necessarily sons of the king.

their ... their

belonging to the people of Judah

Zoan ... Hanes

These were cities in the northern part of Egypt.

have come to Hanes

Here "come" can be stated as "gone."

Isaiah 30:5

They ... them

These words refer to the people of Judah.

because of a people

"because of the people of Egypt"

Isaiah 30:6

A declaration

"This is what Yahweh declares"

of the lioness and the lion, the viper and fiery flying serpent

"where lionesses and lions dwell, and where there are vipers and serpents"

they carry their riches

"the people of Judah carry their riches"

Isaiah 30:7

vain and empty

Egypt's help is worthless.

I have called her Rahab, who sits still

"I call Egypt a loud boaster who does nothing"

Isaiah 30:8

Now

This word is used here to mark a break in Yahweh's

declaration about Judah. Here he tells Isaiah to do something.

in their presence

"in the presence of the people of Judah"

for the time to come

"for a future time"

Isaiah 30:9

lying children, children who will not hear the instruction of Yahweh

"They behave like children who lie and do not listen to what Yahweh commands"

Isaiah 30:11

Turn aside from the way, stray off the path

How Yahweh wants his people to behave is spoken of as if it were a way or path on which to walk.

Isaiah 30:12

you reject this word

"you reject this message"

trust in oppression and deceit and lean on it

Possible meanings are 1) the leaders of Judah are trusting in the Egyptian leaders who rule by oppressing and deceiving others or 2) the leaders of Judah have oppressed and deceived their own people in order to take their money and send it to the Egyptians leaders as payment for protection.

lean on

This means to trust or rely on something.

Isaiah 30:13

like a broken part ready to fall

"like a broken part of a wall that is ready to fall"

whose fall will happen suddenly

"that will suddenly fall"

Isaiah 30:14

It will break

Here "it" refers to the part in the wall that is about to fall. as a potter's vessel is broken

This means that the piece of wall will break as quickly and completely as a clay jar that falls to the ground.

potter

A potter is a person who makes pots and jars out of clay.

there will not be found

"no one will be able to find" or "there will not be"

a shard with which to scrape

"a shard big enough to scrape"

fire from the hearth

"ashes from the fireplace"

Isaiah 30:15

In returning and resting you will be saved

"I will save you from your enemies if you will repent and rest knowing that I will take care of you"

in quietness and in trust will be your strength

"You will be strong if you are quiet and trust in me"

Isaiah 30:17

One thousand will flee at the threat of one; at the threat of five you will flee

"One thousand soldiers will flee at the threat of one enemy soldier; at the threat of five enemy soldiers all of your

soldiers will flee"

until your remnant will be like a flagstaff on the top of a mountain, or like a signal flag on a hill

There will be so few people left that they will be like a single signal flag on top of a hill.

Isaiah 30:19

you will ... to you ... answer you

Here "you" refers to the people who will live in Zion.

he will answer you

"he will help you"

Isaiah 30:20

the bread of adversity and the water of affliction

Here "bread" and "water" make up the diet of a very poor person. The whole phrase represents the hard times and poverty of the people.

your teacher

This refers to Yahweh.

Isaiah 30:21

Your ears will hear

"You will hear"

a word behind you saying

"him speaking behind you saying"

This is the way, walk in it

To obey Yahweh is spoken of as if it were a person walking on his path.

when you turn to the right or when you turn to the left

Disobeying Yahweh is spoken of as if the person turned left or right off of Yahweh's path.

Isaiah 30:22

You will throw them away like a menstrual rag

This simile means they will throw away their idols like they were garbage.

You will say to them, "Get out of here."

Yahweh means that the people will no longer need or want the idols.

Isaiah 30:23

He will give

"Yahweh will give"

bread with abundance from the ground

"he will cause the ground to produce plenty of food for you to eat"

In that day

"At that time"

Isaiah 30:24

that has been winnowed with a shovel and a fork

"that you have winnowed with a shovel and a pitchfork"

Isaiah 30:25

On every high mountain ... every high hill

Isaiah describes what will be an ideal situation after Yahweh rescues his people. Although the language may be exaggerated, you should translate this just as Isaiah described it.

in the day of the great slaughter when the towers fall

"when Yahweh slaughters your enemies and causes their strong towers to fall"

in the day

"at the time"

Isaiah 30:26

the light of the sun will be seven times brighter, like the sunlight of

seven days

"the sun will shine as bright as seven suns" or "the sun will give as much light in one day as it normally does in seven days"

Yahweh will bind up the breaking of his people and heal the bruises of his wounding them

Yahweh comforting his people and causing their suffering to end is spoken of as if he would put bandages on their wounds.

Isaiah 30:27

the name of Yahweh ... like a devouring fire

Yahweh being extremely angry is spoken of as if he were a large fire.

the name of Yahweh comes

"Yahweh comes"

His lips are full of fury, and his tongue is like a devouring fire

"When he speaks his fury is like a fire that destroys everything"

Isaiah 30:28

His breath is like an overflowing torrent

This compares the air coming out of Yahweh's mouth to a flood to emphasize its power to destroy.

to sift the nations with the sieve of worthlessness

"Yahweh will separate and destroy the wicked people of the nations"

sieve of worthlessness

"sieve that gets rid of what is worthless." Many modern translations read, "sieve of destruction."

a bridle in the jaws of the peoples

"a bridle on the heads of the peoples" or "a bit in the jaws of the peoples"

Isaiah 30:29

You will have a song

"You will sing"

as in the night when a holy feast is observed

This simile emphasizes how happy the people will be.

gladness of heart

"you will be glad"

to the Rock of Israel

"to Israel's protective rock" or "which is like a protective rock for Israel"

Isaiah 30:30

show the motion of his arm

"show that he is powerful by destroying your enemies"

in raging anger and flames of fire

"in anger that is like a storm and flames of fire" or "in great anger"

with windstorm, rainstorm, and hailstones

"with storms full of wind, rain, and hail"

hailstones

hard pieces of ice that fall from the sky like rain

Isaiah 30:31

Assyria will be dismayed

"Yahweh will shatter Assyria" or "Yahweh will totally defeat Assyria"

Assyria

Here this is a metonym for the soldiers of Assyria.

Isaiah 30:32

Every stroke of the appointed rod that Yahweh will lay on them

Yahweh causing an army to defeat the Assyrians is spoken of as if Yahweh would hit the Assyrians with a rod.

will be accompanied

"the people of Judah will accompany it"

tambourines

This is a musical instrument with a head like a drum that can be hit and with pieces of metal around the side that sound when the instrument is shaken.

he battles, waving his weapons, and fights with them

Yahweh causing the enemy army to defeat the Assyrians is spoken of as if Yahweh were a warrior who would fight along with the enemy army.

Isaiah 30:33

For a place of burning was prepared long ago

Chapter 31

Isaiah 31:1

go down to Egypt

The phrase "go down" is used here because Egypt is lower in Elevation than Jerusalem.

those who go down

"those people of Judah who go down"

lean on horses

"rely on their horses"

they are mighty

The word "mighty" here implies that they are mighty because there are so many of them.

nor do they seek Yahweh

"nor do they ask Yahweh to help them"

Isaiah 31:2

he will bring disaster

"he will cause disasters to happen"

will not retract his words

"he will do what he said he would do"

arise against

"punish"

evil house

"all who do evil things"

Isaiah 31:3

Egypt is a man

"The soldiers of Egypt are men"

their horses flesh and not spirit

"their horses are only horses; they are not powerful spirits"

When Yahweh reaches out with his hand

"When Yahweh uses his power against them"

both the one who helps will stumble, and the one who is helped will fall

"these two things will happen: I will destroy Egypt, who helps you, and I will destroy you, whom Egypt helps"

the one who is helped

"the one who is seeking help"

Isaiah 31:4

thus Yahweh of hosts will descend ... that hill

"Yahweh of hosts will descend to fight on Mount Zion, on that hill, as a lion, even a young lion"

growls

warns others to stay away

when a group of shepherds is called out against it

Chapter 32

"For long ago Yahweh prepared a place for burning"

a place of burning

Some English translations read, "Topheth," the name of a place in the Hinnom Valley, south of Jerusalem, where at one time people burned their children as sacrifices to a false god.

it is prepared for the king

"Yahweh prepared it for the king of Assyria"

The pile is ready with a fire and much wood

"The pile is ready with much wood to make a fire"

The breath of Yahweh, like a stream of sulfur, will set it on fire

This speaks of Yahweh's breath as if it were a river of fire that will set the pile on fire.

"when someone sends shepherds to chase the lion away"

from their sound

"from the loud noises that they make"

will descend

"will come down from heaven"

on Mount Zion, on that hill

"on Mount Zion"

Isaiah 31:5

Like birds in flight, so Yahweh of hosts will protect Jerusalem

Here the way that Yahweh protects Jerusalem is compared to the way that a mother bird protects her baby birds in their nest.

he will protect and rescue as he passes over it and preserves it

"he will protect and rescue the city from its enemies"

Jerusalem

"the people of Jerusalem"

Isaiah 31:6

Return to him from whom you have deeply turned away

"Return to the one against whom you have rebelled"

Isaiah 31:7

that your own hands have made as a sin

"that you have sinned by making with your own hands"

Isaiah 31:8

Assyria will fall by the sword; a sword not wielded by man will

consume him

"God's sword, and not a man's sword, will destroy the Assyrian army"

He will flee

"The Assyrians will flee"

his young men will be forced to do hard labor

"enemies will capture their young men and force them to do hard labor"

Isaiah 31:9

They will lose all confidence because of terror

"They will no longer be confident because they are so terrified"

his princes

"their leaders"

whose fire is in Zion and whose firepot is in Jerusalem

"whose powerful presence is in Zion"

Isaiah 32:1

Look

"Listen"

Isaiah 32:2

Each one will be like a shelter from the wind and a refuge from the storm

"the rulers will protect the people like a shelter does in a storm"

like streams of water in a dry place

"they will provide for the people like streams of water in a dry place"

like the shade of a great rock in a land of weariness

"they will provide rest for the people like a huge rock gives shade to weary people"

Isaiah 32:3

Then the eyes ... attentively

Both of these phrases emphasize that the leaders will enable the people to understand God's truth.

will not be dim

"will see clearly"

Isaiah 32:4

The rash ... the stutterer

"The rash person ... the stuttering person"

Isaiah 32:5

The fool will no longer be called honorable

"No one will give honor to the fool"

nor the deceiver called principled

"nor will anyone show respect to the person who deceives"

Isaiah 32:6

his heart plans evil

"he plans evil things in his heart"

He makes

The word "he" refers to the foolish person.

the hungry empty

"the hungry person has an empty stomach"

the thirsty he causes to lack drink

"he causes the thirsty person to have nothing to drink"

Isaiah 32:7

The deceiver's

"The deceptive person's"

to destroy the poor with deceitful words

"to harm the poor people by telling lies"

Isaiah 32:8

he will stand

"he will be successful"

Isaiah 32:9

Rise up

"Stand up" or "Pay attention"

at ease

"secure" or "carefree"

my voice

"me speak"

give ear to my word

"listen to what I am saying and prepare to act"

Isaiah 32:10

your confidence will be broken

"you will no longer be confident"

the grape harvest will fail

"there will be no grapes for you to harvest"

the ingathering will not come

"the time for gathering crops will not happen"

Isaiah 32:11

Tremble

shake from fear

at ease

"secure" or "carefree"

take off your fine clothes and make yourselves bare

"take off you fine clothes and make yourself unclothed" or

"take off your fancy clothes"

gird your loins with sackcloth

"put sackcloth around waists as you grieve"

Isaiah 32:12

You will wail for the pleasant fields, for the fruitful vines

"You will wail because of what happens to your pleasant fields and fruitful vines"

Isaiah 32:13

in all the joyful houses in the jubilant city

"in all the formerly joyful houses in the formerly jubilant city." The houses and city will not be joyful after the thorns and briars grow up.

Isaiah 32:14

For the palace will be abandoned, the crowded city will be deserted

"For the people will abandon the palace, and the crowds will leave the city" or "For the people will leave the palace, and the city that was crowded with people will be empty" the hill

"the fort on the hill"

the hill and the watchtower will become caves

"the hill and the watchtower will become abandoned and empty"

a joy of wild donkeys, a pasture of flocks

"the wild donkeys and the flocks of sheep will eat the grass there"

forever

"an extremely long time"

Isaiah 32:15

the Spirit is poured on us

"the Spirit is given to us")

from on high

Here heaven is referred to as "on high." Alternate translation: "from heaven"

the fruitful field is considered as a forest

"people will say that the fruitful fields have grown thick like a forest" or "the fruitful fields will be overly bountiful"

Isaiah 32:16

justice will reside ... righteousness will live

"people will act justly in the wilderness and people will act righteously in the fertile fields"

Isaiah 32:17

The work of righteousness will be peace; and the result of

righteousness, quietness and confidence forever

"The result of people acting righteously is that there will be peace, and quietness, and confidence forever"

Isaiah 32:18

habitation

place where people live

Isaiah 32:19

hail flattens the forest and the city is completely brought down

"hail destroys the forest and completely destroys the city"
Isaiah 32:20
you will be blessed when you sow your seed beside every stream and
let the foot of the ox and donkey range free

Chapter 33

Isaiah 33:1

who has not been destroyed
"whom others have not destroyed"
you will be destroyed
"others will destroy you"
they will betray
"others will betray"

Isaiah 33:2

be our arm
"give us strength"
every morning
"every day"
our salvation
"be our salvation" or "save us"
in the time of trouble
"when we have troubles"

Isaiah 33:3

At the loud noise the peoples flee
"The people flee at the sound of your army"
arise
"begin acting"
the nations are scattered
"the nations scatter"

Isaiah 33:4

Your plunder is gathered as the locusts gather; as locusts leap, men leap
on it
"Your people gather spoils from your enemies with the
same fierceness as the locusts have who devour green
plants"

Isaiah 33:5

Yahweh is exalted
"Yahweh is greater than anyone else"
He will fill Zion with justice and righteousness
"He will rule Zion with justice and righteousness"

Isaiah 33:6

He will be the stability in your times
"He will make you secure all your lives"
abundance of salvation, wisdom, and knowledge
"and he will give you an abundance of salvation, wisdom,
and knowledge" or "he will save you and cause you to be
very wise and knowledgeable"

the fear of Yahweh is his treasure

"revering Yahweh will be like a valuable treasure that he
will give to you" or "to fear Yahweh will be as valuable to
you as a treasure"

Isaiah 33:7

Look
"Listen"
envoys
messengers
the ambassadors of peace weep bitterly
"the ambassadors who hope for peace do not succeed, and
so they weep bitterly"

"Yahweh will bless you when you plant your crops in fields
alongside the streams and as you send out your ox and
donkey to graze in the pasture"

Isaiah 33:8

Covenants are broken, witnesses are despised, and mankind is not
respected
"People break covenants that they have made, people
ignore the testimony of witnesses, and people do not
respect one another"

Isaiah 33:9

The land mourns and wastes away
"The land becomes dry and its plants wither away"
Lebanon is ashamed and withers away
"Lebanon's trees wither and decay"

Sharon ... Bashan ... Carmel

Many trees and flowers once grew in these places.

Sharon is like a desert plain

"Sharon is as dry as a desert plain"

Bashan and Carmel shake off their leaves

"there are no more leaves on the trees in Bashan and
Carmel"

Isaiah 33:10

now I will be lifted up; now I will be elevated
"now I will exalt myself and show that I deserve for
everyone to honor me"

Isaiah 33:11

You conceive chaff, and you give birth to stubble
"You make plans that are as useless as chaff and straw"
stubble

The dry pieces of plants that are left in the ground after the
stalks have been cut.

your breath is a fire that will consume you

"your plans will cause you to die"

Isaiah 33:12

The peoples will be burned to lime, as thornbushes are cut down and
are burned

"Fire will burn the peoples' bodies to lime in the same way
that a farmer cuts down thornbushes and burns them"

Isaiah 33:13

You who are far away, hear what I have done; and, you who are near,
acknowledge my might

"All people everywhere hear what I have done and
acknowledge that I am mighty"

Isaiah 33:14

trembling has seized the godless ones

"the godless ones are overwhelmed with trembling"

Who among us can sojourn with a raging fire? Who among us can
sojourn with everlasting burnings?

"No one can live with raging fire! No one can sojourn
where things are always burning!" or "No one can live
bearing Yahweh's judgment, it is like an everlasting fire!"
sojourn

live in a place that is not one's home

everlasting burnings

"things that never stop burning"

Isaiah 33:15

He who walks
 "He who lives"
 who despises the gain of oppression
 "who hates the riches that come from harming other people"
 Isaiah 33:16
 this is the man who will dwell on the heights, his stronghold will be the fortress among the cliffs
 "he will be safe, like a man whose home is built on a high hill, in a rocky place that is easy to defend"
 will be in steady supply
 "will always be available"
 Isaiah 33:17
 Your eyes will see ... they will see
 "You will see ... you will see"
 the king in his beauty
 "the king in his beautiful robes"
 Isaiah 33:18
 Your heart will recall the terror
 "You will remember the terror that the Assyrians caused you when they attacked"
 where is the scribe, where is he who weighed the money? Where is he who counted the towers?
 "The officers of Assyria who counted the tax money that we were forced to pay to them have disappeared! Those men who counted our towers are gone!"
 weighed the money
 Money was valuable metal; its value was determined by its weight.
 Isaiah 33:20
 the city of our feasts
 "the city where we have our feasts" or "they city where we

celebrate our festivals"
 your eyes will see
 "you will see"
 a tent that will not be removed
 "it will be secure, like a tent that no one will ever remove"
 Isaiah 33:21
 There Yahweh in majesty will be with us, in a place of broad rivers and streams
 "Yahweh who is majestic will be with us there, and we will be safe as if we were in a place surrounded by broad rivers"
 Isaiah 33:22
 our ... us
 This refers to Isaiah and includes the people of Judah.
 Isaiah 33:23
 Your riggings are slack; they cannot hold the mast in place; they cannot spread the sail
 Possible meanings: 1) The Assyrian army is like a boat that is unable to move through the water: the ropes that support the mast and sail have come loose and no longer support the mast, so the sail is useless or 2) the people of Judah are no longer at war: "You have loosened the cords that supported your flagpole; the flag no longer flies"
 mast
 tall poles that support the sail
 sail
 a large cloth that fills with wind and moves a boat through the water
 the plunder of abundant prey
 "the plunder they can take from all of their victims"
 the lame
 This refers to people who are cannot walk.

Chapter 34

Isaiah 34:1
 The earth and all that fills it must listen, the world and all its produce
 "In all places everywhere on earth, everyone must listen to what I say"
 Isaiah 34:3
 The bodies of their dead will be thrown out
 This can be stated in active form. Alternate translation: "No one will bury those who died"
 the mountains will soak up their blood
 "the mountains will be covered in their blood"
 Isaiah 34:4
 the host of heaven
 The stars in the sky are spoken of as an army.
 the sky will be rolled up like a scroll
 "Yahweh will roll up the sky in the same way that a person rolls up a scroll"
 all their stars will fade away, as the leaf fades from off the vine, and as the overripe figs from the fig tree
 "all the stars will fall from the sky like a leaf falls from a vine or a fig falls from a tree"
 Isaiah 34:5
 when my sword will have drunk its fill in heaven
 "when I am finished destroying things in heaven"
 look
 "listen" or "and then"

it will now come down on Edom, on the people I am setting apart for destruction
 "I will come to punish the people of Edom, the people whom I have set aside for me to destroy"
 Isaiah 34:6
 The sword of Yahweh is dripping with blood and covered with fat ... of rams
 "Yahweh sacrifices them as a priest sacrifices animals, whose sword drips with the blood and fat of lambs, goats, and rams"
 For Yahweh has a sacrifice in Bozrah and a great slaughter in the land of Edom
 "For Yahweh will sacrifice many people in Bozrah and kill many people in the land of Edom"
 Isaiah 34:7
 will fall
 "will die"
 young bulls with the mighty ones
 "both young bulls and mighty bulls" or "both weak and strong bulls"
 Their land will be drunk with blood
 "Their land will be soaked with blood"
 their dust made fat with fatness
 "the dirt will be full of the fat of the animals"
 Isaiah 34:8

it will be a day of vengeance for Yahweh
 "it will be the time when Yahweh gets revenge"
 he will pay them back for the cause of Zion
 "he will give them the punishment they deserve for what they had done to the people of Zion"
 Isaiah 34:9
 her dust ... her land
 "Edom's dust ... Edom's land"
 pitch
 a thick, black substance that burns for a long time
 Isaiah 34:10
 from generation to generation
 "forever"
 Isaiah 34:11
 will live there
 "will live in the land of Edom"
 raven
 This is a large black bird. It is difficult to identify some of the precise kinds of birds mentioned in this passage. However, they were all birds that preferred to live in places where there were no people, so they symbolize deserted places.
 in it
 "there." This refers to Edom.
 He will stretch over it the measuring line of ruin and the plumbline of destruction
 "Yahweh will measure that land carefully; he will measure it to to decide where to cause ruin and destruction"
 Isaiah 34:12
 Her nobles ... her princes
 "The nobles of Edom ... the princes of Edom"
 all her princes will be nothing
 "all her princes will no longer rule"
 Isaiah 34:13

Chapter 35

Isaiah 35:2
 it will blossom abundantly
 "The desert will grow many new plants and trees"
 and rejoice with joy and joyful shouting
 "it will be as though everything is rejoicing and shouting joyfully"
 the glory of Lebanon will be given to it
 "Yahweh will give it the glory of Lebanon" or "Yahweh will make it as glorious as Lebanon"
 Isaiah 35:3
 Strengthen the weak hands, and make steady the knees that shake.
 "Strengthen those whose hands are weak and whose knees shake from fear"
 Isaiah 35:4
 those with a fearful heart
 "to those who are fearful"
 Look
 "Listen"
 your God will come with vengeance, with the recompense of God
 "your God will punish your enemies for what they have done"
 Isaiah 35:5
 the eyes of the blind will see

Thorns ... nettles ... thistles
 These are all weeds with thorns. Nettles' thorns have poison that causes itching.
 jackals
 Hyenas are large wild animals that look like dogs and eat dead animals.
 Ostriches
 Ostriches are large wild birds that run fast and cannot fly.
 Isaiah 34:14
 Nocturnal animals
 animals that are awake and active at night
 Isaiah 34:15
 Owls
 Owls are wild birds that hunt at night.
 hawks
 birds that kill small animals for food
 Isaiah 34:16
 Search through the scroll of Yahweh
 "Read carefully what is written in this scroll that contains the messages of Yahweh"
 not one of these
 "not one of the animals"
 None will lack for a mate
 "Each will have a mate"
 for his mouth has commanded it
 "for Yahweh has commanded it"
 Isaiah 34:17
 He has cast lots for their places
 "He has determined where they will live"
 his hand has measured it out for them by a cord
 "he has given the animals their places"
 from generation to generation they will
 "forever they will" or "they will always"

"blind people will see"
 the ears of the deaf will hear
 "deaf people will hear"
 Isaiah 35:6
 the lame man will leap like a deer
 "the lame man will jump high"
 the mute tongue will shout for joy
 "mute people will shout for joy"
 streams in the wilderness
 "streams will flow in the wilderness"
 Isaiah 35:7
 The burning sand will become a pool
 "A pool will appear in the burning sand"
 the thirsty ground
 "the dry ground"
 the thirsty ground springs of water
 "springs of water will appear in the thirsty ground"
 reeds and rushes
 These are plants that grow in wet areas.
 Isaiah 35:8
 highway
 A highway is a large road that many people can travel on.
 The unclean

"People who are not acceptable to God"
him who walks in it
"who lives in the holy way" or "who lives a holy life"
Isaiah 35:9
the redeemed
"those who are redeemed" or "those who God has redeemed"
Isaiah 35:10

Chapter 36

Isaiah 36:1
Sennacherib
This is the name of the king of Assyria.
Sennacherib ... attacked all the fortified cities
"Sennacherib and his army ... attacked all the fortified cities"
Isaiah 36:2
the chief commander
Some versions of the Bible translate this as "the Rabshakeh." This is the Assyrian word for one of the highest ranking military leaders in Assyria.
Lachish
This is a city southwest of Jerusalem.
conduit
man-made ditch or tunnel through which water flows.
the launderers' field
Possible meanings are 1) this is the proper name by which the people called the field or 2) this is the common noun that the people used to talk about the field, "the launderers' field" or "the field where men wash wool" or "the field where women wash clothes."
Isaiah 36:3
Asaph ... Joah
These are names of men.
Isaiah 36:4
said to them
"said to Eliakim, Shebna, and Joah"
What is the source of your confidence?
"You have no reliable source for your confidence."
Isaiah 36:5
there is counsel and strength for war
"you have enough military council, strong men, and weapons to go to war"
Now in whom are you trusting? Who has given you courage to rebel against me?
"No matter in whom you trust, you will not have the courage to rebel against me."
Isaiah 36:6
Look
Sennacherib uses this word to draw Hezekiah's attention to what he says next. Alternate translation: "Listen"
trusting in Egypt
"trusting in the Egyptian army"
that splintered reed that you use as a walking staff, but if a man leans on it, it will stick into his hand and pierce it
"that is like walking with a splintered reed for a staff. If a man leans on it, it will stick into his hand and pierce it"
walking staff
This is a stick that someone would use for support when

The ransomed of Yahweh
"Those whom Yahweh has rescued"
everlasting joy will be on their heads
"they will have everlasting joy"
gladness and joy will overtake them
"they will be overwhelmed by joy and gladness"
sorrow and sighing will flee away
"they will no longer be sorrowful and sighing"

walking, made of whatever kind of tree limb that is found along the way.
Isaiah 36:7
is not he the one whose high places and altars Hezekiah has taken away ... Jerusalem?"
"he is the one whose high places and altars Hezekiah has taken away ... Jerusalem." or "he is the one whom Hezekiah insulted by tearing down his high places and altars ... Jerusalem."
has said to Judah and to Jerusalem, "You must worship before this altar in Jerusalem?"
"has told the people of Judah and Jerusalem that they must worship only at this altar in Jerusalem."
Isaiah 36:8
if you are able to find riders for them
The chief commander continues to ridicule Hezekiah and his army by implying that he did not have many soldiers.
Isaiah 36:9
How could you resist even one captain ... servants?
"Your army could not even defeat one captain ... servants."
Isaiah 36:10
Now then, have I traveled up here without Yahweh to fight against this land and destroy it?
"I came here with Yahweh's command to destroy Jerusalem."
Isaiah 36:11
Please speak to your servants
Eliakim, Shebna, and Joah refer to themselves as the chief commander's servants. This is a polite way to speak to someone who has greater authority.
the Aramean language, Aramaic
"Aramean" is the name of a people group. "Aramaic" is the name of their language.
in the ears of the people who are on the wall
"where the people who are standing on the wall may hear us"
Isaiah 36:12
Has he not sent me to the men who sit on the wall, who will have to ... you?
"My master has sent me to everyone who hears this, who will have to ... you."
will have to eat their own dung and drink their own urine with you
"will soon need to eat their own dung and drink their own urine, just as you will, because you will have nothing else to eat"
Isaiah 36:15
this city will not be given into the hand of the king of Assyria
"Yahweh will not give Jerusalem into the control of the king of Assyria"

Isaiah 36:16

Make peace with me

"Let us agree to have peace"

come out to me

"surrender to me"

Isaiah 36:17

until I come and take

"until my army comes and takes"

a land of grain ... a land of bread

"a land where there is plenty of grain ... a land where there is plenty of bread"

Isaiah 36:18

Has any of the gods of the peoples rescued them from ... Assyria?

"None of the gods of the peoples rescued them from ... Assyria."

the hand of the king

"the control of the king"

Isaiah 36:19

Where are the gods of Hamath and Arpad? Where are the gods of

Sepharvaim? Have they rescued Samaria from my power?

"The gods of Hamath, Arpad, Sepharvaim, and Samaria did not rescue their people from my power."

Sepharvaim

This is the name of a city.

Isaiah 36:20

is there any god who has rescued ... as if Yahweh could save Jerusalem from my power?

"there is no god who has rescued ... and Yahweh will not save you in Jerusalem from my power."

his land

"his people"

Isaiah 36:22

over the household

"in charge of the palace"

with their clothes torn

"with their clothes torn because they were extremely distressed"

Chapter 37

Isaiah 37:1

It came about that

This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

he tore his clothes, covered himself with sackcloth

This is a sign of mourning and distress. "he tore his clothes and covered himself with sackcloth because he was very distressed"

Isaiah 37:2

over the household

"in charge of the palace"

Isaiah 37:3

They said to him

"The men sent by Hezekiah said to Isaiah"

like when a child is ready to be born, but the mother has no strength to give birth to her child

"It is as terrible as the day when a child is ready to be born, but the mother has no strength to give birth to her child"

Isaiah 37:4

It may be Yahweh your God will hear the words

"Maybe if you pray to Yahweh your God will hear the message"

his master

This phrase means that the king is the chief commander's master.

will rebuke the words which Yahweh your God has heard

"Yahweh your God will rebuke the king of Assyria for what he has said"

lift up your prayer

"pray"

for the remnant that is still here

"for the few of us that are still here"

Isaiah 37:7

I will put a spirit in him, and he will hear a rumor and go back to his own land

"he will hear a rumor, and when he does, I will cause him to go back to his own land"

Look

"Listen"

I will cause him to fall by the sword in his own land

"And there in his own land, I will cause his enemies to kill him with their swords"

Isaiah 37:8

Libnah

This is a city in southern Judah.

Isaiah 37:9

Tirhakah king of Cush and Egypt had mobilized to fight against him

"Tirhakah king of Cush and Egypt had mobilized his army" to fight against him

"to fight against the army of Sennacherib"

Isaiah 37:10

Jerusalem will not be given into the hand of the king of Assyria

"The king of Assyria and his army will not conquer you in Jerusalem"

Isaiah 37:11

See, you have heard

"You have certainly heard"

So will you be rescued?

"So you too will not be saved." or "So of course no one will rescue you either!"

Isaiah 37:12

Have the gods of the nations rescued them ... Tel Assar?

"The nations' god did not rescue the nations that my fathers destroyed with their armies ... Tel Assar!"

Gozan ... Haran ... Rezech ... Eden ... Tel Assar

These are places that the Assyrians had conquered.

Isaiah 37:13

Hena ... Ivvah

These are places that the Assyrians had conquered.

Where is the king ... Ivvah?

"We also conquered the king ... Ivvah!"

Isaiah 37:14

from the hand of the messengers

"that the messengers gave him"

he went up to the house of Yahweh

The house of Yahweh was at the highest place in Jerusalem,
so it is spoken of as "up."
spread it before him
"spread out the letter in front of Yahweh." Being in the
house of Yahweh is considered the same as being in
Yahweh's presence. The letter was a scroll that could be
unrolled and spread out.
Isaiah 37:16
you who sit above the cherubim
"you who sit on your throne above the cherubim on the ark
of the covenant"
you are God alone
"only you are God"
over all the kingdoms
"have authority over all the kingdoms"
You made the heavens and the earth
"You made everything"
Isaiah 37:17
which he has sent
"in the message he has sent"
Turn your ear
"Incline your ear" or "Turn your head." This means to turn
your head so that you can hear something better.
Isaiah 37:18
all the nations and their lands
"many of the nations and their lands"
Isaiah 37:19
for they were not gods but the work of men's hands, just wood and
stone
"because they were false gods that men made out of wood
and stone"
Isaiah 37:20
from his power
"from the king of Assyria's power"
all the kingdoms
"all the people in the kingdoms"
you are Yahweh alone
"only you, Yahweh, are God"
Isaiah 37:21
sent a message
"sent someone to give a message"
Isaiah 37:22
is the word that Yahweh has spoken
"is what Yahweh has said"
shakes her head
This is a gesture of scorn.
The virgin daughter of Zion ... the daughter of Jerusalem
"The people of Zion ... the people of Jerusalem"
Isaiah 37:23
Whom have you defied and insulted? ... Against the Holy One of Israel.
"You have defied and insulted Yahweh, you have shouted at
and acted pridefully against the Holy One of Israel!"
Isaiah 37:24
By your servants
"In the messages you sent with your servants"
I have gone ... I will cut ... I will enter
"We have gone ... We will cut ... we will enter"
its tall cedars
"Lebanon's tall cedars"

Isaiah 37:25
I have dug ... I dried ... my feet
"We have dug ... we dried ... our feet"
I dried up all the rivers of Egypt under the soles of my feet
"I have marched through all the rivers of Egypt as if they
were dry under my feet"
Isaiah 37:26
Have you not heard how ... times?
"Certainly you have heard how ... times."
You are here to reduce impregnable cities into heaps of ruins
"I planned that your army would destroy cities and cause
them to become piles of rubble"
impregnable
strong and heavily guarded
I am bringing it to pass
"I am causing it to happen" or "I am causing these things to
take place"
Isaiah 37:27
of little strength
"who are weak"
They are plants in the field, green grass, the grass on the roof or in the
field, before the east wind
"The cities are as weak as the grass in the fields before your
armies. They are as weak as the grass that grows on the
roofs of houses and is scorched by the hot east wind"
Isaiah 37:28
But I know your sitting down, your going out, your coming in
"I know everything you do"
and your raging against me
"how you rage against me"
Isaiah 37:29
your arrogance has reached my ears
"I have heard you speaking arrogantly"
I will put my hook in your nose, and my bit in your mouth
"I will control you like a man controls his animal by place a
hook in its nose and a bit in its mouth"
I will turn you back the way you came
"I will force you to return to your own country"
Isaiah 37:30
sign for you
"sign for you, Hezekiah." Here "you" is singular and refers
to Hezekiah.
you will eat ... you must plant
Here "you" is plural and refers to the people of Judah.
in the second year what grows
"in the second year you will eat what grows" or "next year
you will eat what grows"
in the third year
"the year after that" or "in the following year"
Isaiah 37:31
remnant
A "remnant" is a part of something that remains after the
rest is gone. Here this refers to the people who are left in
Judah.
the house of Judah
"the descendants of Judah"
will again take root and bear fruit
"will prosper like a plant that takes root and produces fruit"
Isaiah 37:32

The zeal of Yahweh of hosts will do this
"Because of his zeal, Yahweh of hosts will do this" or
"Yahweh of hosts will do this because of his zeal"
Isaiah 37:33
He will not come ... He will not come
"His army will not come ... They will not come"
with shield
"with shields"
siege ramp
a large mound of dirt built against the wall of a city that
better enables an army to attach the city
Isaiah 37:34
he came ... he will not enter
"they came ... they will not enter"
this is Yahweh's declaration
"this is what Yahweh has declared" or "this is what I,
Yahweh, have declared"
Isaiah 37:35
for my own sake and for the sake of David my servant

Chapter 38

Isaiah 38:1
Set your house in order
"You should tell the people in your palace what you want
them to do after you die"
Isaiah 38:3
call to mind
"remember"
faithfully walked before you
"faithfully lived before you" or "faithfully served you"
with my whole heart
"with all my inner being" or "with my complete devotion"
what was good in your sight
"what pleases you" or "what you consider to be good"
Isaiah 38:4
the word of Yahweh came
"Yahweh spoke this message" or "Yahweh spoke these
words"
Isaiah 38:5
See
"Listen"
Isaiah 38:6
the hand of the king of Assyria
"the power of the king of Assyria"
Isaiah 38:8
stairs of Ahaz
These stairs are referred to this way because they were
built while Ahaz was king.
Isaiah 38:10
that halfway through my life
"that before I have grown old." This refers to dying at
middle age, before growing old.
I will go through the gates of Sheol
"I will die and go to Sheol"
I am sent there for the rest of my years
"before I have lived all of my years I will go to the grave"
Isaiah 38:11
in the land of the living
"in the land where people are alive" or "in this world where

"so that things will be better for me and for my servant
David"
Isaiah 37:36
putting to death
"killing"
Isaiah 37:37
Sennacherib king of Assyria left Israel and went home and stayed in
Nineveh
"Sennacherib and his army left Israel and went home, and
Sennacherib stayed in Nineveh"
Isaiah 37:38
as he was worshiping
"as Sennacherib was worshiping"
Nisrok
This is the name of a false god.
Adrammelek ... Sharezer ... Esarhaddon
These are the names of men.
with the sword
"with their swords"

people are alive"
Isaiah 38:12
My dwelling place is removed and carried away from me like a
shepherd's tent
"Yahweh has taken my life away from me quickly like a
shepherd packs up his tent and carries it away"
I have rolled up my life like a weaver; you are cutting me off from the
loom
"you are ending my life quickly, like a weaver cuts his cloth
from the loom when it is finished"
you are cutting
Here "you" is singular and refers to God.
loom
a device used to weave thread together to make cloth
Isaiah 38:13
like a lion he breaks all my bones
"my pain was as though I were being torn apart by lions"
Isaiah 38:14
Like a swallow I chirp; I coo like a dove
"My cries are pitiful—they sound like the chirp of a swallow
and the coo of a dove"
my eyes
"I"
with looking upward
"of waiting for help to come from heaven" or "of waiting for
you to help me"
I am oppressed
"My sickness oppresses me"
Isaiah 38:15
What can I say?
"I have nothing left to say."
I will walk slowly
"I will like humbly"
all my years
"the rest of my life"
because of the bitterness of my soul
"because I am very sad"
Isaiah 38:16

may my life be given back to me
"may you give my life back to me"
Isaiah 38:17
from the pit of destruction
"from dying and going to the pit of destruction" or "so that I did not die"
for you have thrown all my sins behind your back
"for you have forgiven all my sins and no longer think about them"
Isaiah 38:18
For Sheol does not thank you; death does not praise you
"For those in Sheol do not thank you; dead people do not praise you"
those who go down into the pit
"those who go down to the grave"

Chapter 39

Isaiah 39:1
Marduk-Baladan ... Baladan
These are names of men.
Isaiah 39:2
Hezekiah was pleased by these things
"When the king's messengers arrived, Hezekiah was pleased with what they brought to him"
showed the messengers his storehouse of valuable things
"he showed the messengers everything of value he had"
storehouse
a building where goods are kept
There was nothing in his house, nor in all his kingdom, that Hezekiah did not show them
"Hezekiah showed them every important thing in his house and in his kingdom"

Chapter 40

Isaiah 40:1
says your God
Here "your" is plural and refers to those whom the prophet tells to comfort God's people.
Isaiah 40:2
Speak tenderly to Jerusalem
Speak tenderly to the people of Jerusalem"
her warfare
Possible meanings are that the word "warfare" refers 1) to military battle or 2) to forced labor.
from Yahweh's hand
"from Yahweh"
Isaiah 40:3
A voice cries out
"Someone cries out"
In the wilderness prepare the way of Yahweh; make straight in the Arabah a highway for our God
The people preparing themselves for Yahweh's help is spoken of as if they were to prepare roads for Yahweh to travel upon.
Arabah
The term "arabah" can also be a general reference to any desert region.
Isaiah 40:4
Every valley will be lifted up

do not hope in your trustworthiness
"do not have hope in your faithfulness." Here "your" is singular and refers to Yahweh.
Isaiah 38:20
save me
"save me from dying"
we will celebrate
Here "we" refers to Hezekiah and the people of Judah.
Isaiah 38:21
Let them
"Let Hezekiah's servants"
a lump of figs
"use an ointment of mashed figs"
boil
a painful area on the skin that is infected

Isaiah 39:5
the word
"the message"
Isaiah 39:6
Look
"Listen"
when everything in your palace ... will be carried to Babylon
"when the enemy army will take everything in your palace ... back to Babylon"
Isaiah 39:7
They will take
"The Babylonians will take"
your own descendants, whom you will father
"your descendants, whom you should love as your own sons" figs-metaphor]]]

"Every valley will be filled in"
brought low
made level
and the rugged land will be made level, and the rough places a plain
"make the rugged land level, and make the rough places into a plain"
Isaiah 40:5
the glory of Yahweh will be revealed
"Yahweh will reveal his glory"
for the mouth of Yahweh has spoken it
"for Yahweh has spoken it"
Isaiah 40:6
All flesh is grass
"All people are like grass"
all their covenant faithfulness is like the flower of the field
"they quickly stop being faithful to the covenant, just like a flower of the field dies quickly"
Isaiah 40:7
humanity is grass
"people die as quickly as grass"
Isaiah 40:8
the word of our God will stand forever
"the things that our God says will last forever"
Isaiah 40:9
Zion

"you people of Zion"

Jerusalem. You who bring good news

The writer speaks of Jerusalem as if it were a messenger who declares good news.

Isaiah 40:10

his strong arm rules for him

"he rules with great power"

his recompense goes before him

"those he has rescued go before him"

Isaiah 40:12

Who has measured ... or the hills in a balance?

"No one but Yahweh has measured ... and the hills in a balance."

measured the waters in the hollow of his hand

Yahweh knowing how much water is in the oceans is spoken of as if Yahweh held the water in his hand.

measured the sky with the span of his hand

A "span" is the measure of length between the thumb and little finger when the hand is outstretched. Yahweh knowing the length of the sky is spoken of as if he measured it with his hand.

held the dust of the earth in a basket

Yahweh knowing how much dust there is on the earth is spoken of as if he carried it in a basket.

weighed the mountains in scales, or the hills in a balance?

Yahweh knowing how heavy the mountains are is spoken of as if he weighed them in scales and balances.

Isaiah 40:13

Who has comprehended the mind of Yahweh, or instructed him as his counselor?

"No one has comprehended the mind of Yahweh, and no one has instructed him as his counselor."

comprehended the mind of Yahweh

Here the word "mind" refers not only to Yahweh's thoughts, but also to his desires and motivations.

Isaiah 40:14

From whom did he ever receive instruction?

"He has never received instruction from anyone."

Who taught him the correct way to do things, and taught him knowledge, or showed to him the way of understanding?

"No one taught him the correct way to do things. No one taught him knowledge. No one showed to him the way of understanding."

Isaiah 40:15

like a drop in a bucket

Possible meanings are 1) a drop of water that falls into a bucket or 2) a drop of water that drops out of a bucket.

are regarded like the dust on the scales

"Yahweh regards them as dust on the scales"

Isaiah 40:17

they are regarded by him as nothing

"he regards them as nothing"

Isaiah 40:18

To whom then will you compare God? To what idol will you liken him?

"There is no one to whom you can compare God. There is no idol to which you can liken him."

you

This is plural and refers to all of God's people.

Isaiah 40:19

A craftsman casts it: The goldsmith overlays it with gold and forges silver chains for it

"A skilled worker forms it, another covers it with gold and makes a silver chain for it"

Isaiah 40:21

Have you not known? Have you not heard? Has it not been told you from the beginning? Have you not understood from the foundations of the earth?

"You certainly know and have heard! It has been told to you from the beginning; you have understood from the foundations of the earth!"

from the foundations of the earth

"from the time that Yahweh created the earth"

Isaiah 40:22

He is the one who sits above the horizon of the earth

The prophet speaks of Yahweh ruling the earth as if Yahweh were seated on a throne above the earth.

the inhabitants are like grasshoppers before him

The prophet compares the way Yahweh considers humans to the way humans would consider grasshoppers. Just as grasshoppers are small to humans, humans are small and weak before God.

He stretches out the heavens like a curtain and spreads them out as a tent to live in

"He spreads out the heavens as easily as a person would stretch out a curtain or erect a tent in which to live"

Isaiah 40:23

He reduces

"Yahweh reduces"

Isaiah 40:24

They are barely planted, barely sown

"As soon as someone plants them ... as soon as someone sows them"

he blows upon them

The prophet speaks of Yahweh removing the rulers from power as if Yahweh were a scorching wind that blows upon the plants and causes them to wither.

the wind carries them away like straw

The wind of Yahweh's judgement will remove the withered plants as easily as wind blows away straw.

Isaiah 40:25

To whom then will you compare me, whom do I resemble?

"There is no one to whom you can compare me. There is no one whom I resemble."

Isaiah 40:26

Who has created all these stars?

"Yahweh has created all these stars!"

He leads out their formations

The prophet speaks of the stars as if they were soldiers whom Yahweh commands to appear.

By the greatness of his might and by the strength of his power

"By his great might and powerful strength"

not one is missing

"every one is present"

Isaiah 40:27

Why do you say, Jacob, and declare, Israel

"Why do you say, O people of Israel?"

My way is hidden from Yahweh

"Yahweh does not know what happens to me"

my God is not concerned about my vindication
Possible meanings are 1) "my God is not concerned about others treating me unjustly" or 2) "my God is not concerned about treating me justly."
Isaiah 40:28
Have you not known? Have you not heard?
"You certainly know and have heard!"
the ends of the earth
"the farthest places of the earth" or "the entire earth"
Isaiah 40:29

Chapter 41

Isaiah 41:1

Listen before me in silence

Here "me" refers to God.

you coastlands

This refers to the people who live on the islands and in the lands bordering or beyond the Mediterranean Sea.

let them come near and speak; let us come near together to argue a dispute

"then let them come near so they may speak and reason with me"

Isaiah 41:2

Who has stirred up one from the east, calling him in righteousness to his service?

"I am the one who called this powerful ruler from the east and put him in my good service."

He hands nations over to him

"I give the nations over to him" or "The one who does these things hands nations over to him"

subdue kings

"conquer kings and force them to obey him"

He turns them to dust with his sword, like windblown stubble with his bow

The armies of one from the east will conquer these nations and scatter the people easily.

Isaiah 41:3

He pursues them and passes by safely

"The ruler from the east pursues the nations"

by a swift path that his feet scarcely touch

"by a path that he has never traveled before"

Isaiah 41:4

Who has performed and accomplished these deeds?

"I have performed and accomplished these deeds."

Who has summoned the generations from the beginning?

"I have summoned the generations of humanity from the beginning."

the first, and with the last ones

Possible meanings are 1) that Yahweh existed before creation and will exist at the end of creation or 2) that Yahweh was before the first generation of humanity and will be at the last generation of humanity.

Isaiah 41:5

The isles ... the ends of the earth

"People who live on the isles ... people who live at the ends of the earth"

The isles

You can translate "isles" the same way you translated

"coastlands" in Isaiah 41:1.

He gives strength

"Yahweh gives strength"

Isaiah 40:31

they will soar with wings like eagles

People receiving strength from Yahweh is spoken of as if the people were able to fly like eagles fly. An eagle is a bird often used as a symbol for strength and power.

they will run and not be weary; they will walk and not faint

People receiving strength from Yahweh is spoken of as if they were able to run and walk without tiring.

the ends of the earth

"the farthest places of the earth"

they approach and come

"they come together"

Isaiah 41:7

anvil

an iron block on which a person shapes metal with a hammer

saying of the welding

Here the word "welding" refers to the process of fastening the gold to the wood as the workers finish making the idol.

They fasten it with nails so it will not topple over.

Here "it" refers to the idol that they have made.

Isaiah 41:9

the ends of the earth

"the farthest places of the earth"

Isaiah 41:10

my righteous right hand

"my righteous power" or 2) Yahweh's right hand is victorious in that he will always succeed in what he does.

Alternate translation: "my victorious power"

Isaiah 41:11

they will be ashamed and disgraced, all who have been angry with you

"all who have been angry with you will be ashamed and disgraced"

they will be as nothing and will perish, those who oppose you

"those who oppose you will be as nothing and will perish"

Isaiah 41:13

I ... will hold your right hand

Yahweh helping the people of Israel is spoken of as if he were holding their right hand.

Isaiah 41:14

Jacob you worm, and you men of Israel

"you people of Israel who are insignificant, as if you were a worm"

this is the declaration of Yahweh

"this is what Yahweh has declared" or "this is what I, Yahweh, have declared"

Holy One of Israel

the Holy One who rules Israel.

Isaiah 41:15

a sharp threshing sledge

A threshing sledge was a board with sharp spikes that someone would drag over the wheat to separate the grain from the chaff.

two-edged

This refers to the edges of the spikes that were attached to

the threshing sledge. That they are "two-edged" means that they are very sharp.

you will thresh the mountains and crush them

"you will thresh your enemies and crush them as if they were grain, even though they appear to be as strong as mountains"

you will make the hills like chaff

The hills are a metaphor for the powerful enemy nations near Israel. People having the wind blow the chaff away after they have threshed the grain means that they allow Yahweh to destroy their enemies.

Isaiah 41:16

You will winnow them ... the wind will scatter them

Israel's enemies will disappear like chaff blown away by the wind.

Isaiah 41:19

the myrtle ... the pines and the cypress box trees

These are types of trees.

Isaiah 41:20

the hand of Yahweh has done this

"Yahweh has done this"

Isaiah 41:23

do something good or evil

"do anything at all"

Isaiah 41:24

the one who chooses you

"the person who chooses you idols"

Isaiah 41:25

I have raised up one

"I have appointed one"

from the sun's rising

"from the east"

him who calls on my name

Possible meanings are 1) that this person invokes Yahweh for his success or 2) that this person worships Yahweh.

he will trample the rulers

"he will conquer the rulers"

like a potter who is treading on the clay

Yahweh compares the way in which this person will trample the other rulers with the way that a potter tramples on clay to mix it with water.

Isaiah 41:26

Who announced this from the beginning, that we might know? Before this time, that we may say, 'He is in the right'?

"None of the idols announced this from the beginning, that we might know. And none of them announced this before time, that we may say, 'He is in the right.'"

Before this time

"Who announced this before this time")

Indeed none of them decreed it, yes, none heard your words

"Indeed, none of the idols decreed it. Indeed, no one heard you idols say anything"

Isaiah 41:28

not one among them

"not one idol"

Isaiah 41:29

their cast metal figures are wind and emptiness

"their idols are all worthless"

Chapter 42

Isaiah 42:1

Behold, my servant

"Look, my servant" or "Here is my servant"

in him I take delight

"with whom I am very happy"

Isaiah 42:3

A crushed reed he will not break, and a dimly burning wick he will not quench

Yahweh speaks of weak and helpless people as if they were crushed reeds and dimly burning wicks.

crushed reed

A reed is the long, thin stem of a plant like tall grass. If it is crushed, it cannot carry any weight.

Isaiah 42:4

be crushed

"be discouraged"

the coastlands

"the people who live on the coastlands"

Isaiah 42:5

the one who created the heavens and stretched them out, the one who made the earth

The prophet speaks of Yahweh creating the heavens and the earth as if the heavens and earth were fabric which Yahweh stretched out.

gives breath to the people on it and life to those who live on it

"gives life to the people who live on the earth"

Isaiah 42:6

have called you

Here "you" is singular and refers to Yahweh's servant.

I will ... set you as a covenant for the people

"I will ... make you be the mediator of a covenant with the people"

a light for the Gentiles

Yahweh speaks of making his servant the one who delivers the nations from bondage as if he were making him a light that shines in dark places for the Gentiles.

Isaiah 42:7

to open the eyes of the blind

"to enable the blind to see"

Isaiah 42:8

my praise

This refers to the praise that Yahweh receives from people.

Isaiah 42:9

I will tell you

Here "you" is plural and refers to the people of Israel.

Isaiah 42:11

Let the desert and the cities cry out

This refers to the people who live in the desert and the cities.

Kedar

This is a city north of Arabia.

Sela

a city in Edom

Isaiah 42:12

Let them give glory

Here "them" refers to the people along the coastlands.

Isaiah 42:13

Yahweh will go out as a warrior; as a man of war

Yahweh is compared with a warrior who is ready to defeat his people's enemies.

he will stir up his zeal

Yahweh stimulating his zeal is spoken of as if he stirred it up like the wind stirs up waves of water.

Isaiah 42:14

I have been still and restrained myself

"I have kept myself from doing anything"

I will cry out like a woman in labor; I will gasp and pant

Yahweh's activity as a shouting warrior is compared with a pregnant woman who cries from labor pains.

Isaiah 42:15

I will lay waste mountains ... will dry up the marshes

Yahweh uses this language to describe his great power to conquer his enemies.

the marshes

A marsh is an area of soft, wet land with pools of water.

Isaiah 42:16

the blind

Yahweh speaks of his people being helpless as if they could not see because they were blind.

that they do not know

Possible meanings are 1) "that they have never traveled" or 2) "with which they are unfamiliar."

I will turn the darkness into light before them

Yahweh speaks of his people being helpless as if they could not see because they walked in darkness, and of his helping them as if he caused light to shine in the darkness.

Isaiah 42:17

They will be turned back, they will be completely put to shame

"I will reject them and put them to shame"

Isaiah 42:18

you deaf ... you blind

Here "you" is plural and refers to the people of Israel.

Yahweh speaks of their failure to listen to him and obey him as if they are deaf and blind.

Isaiah 42:19

Who is blind but my servant? Or deaf like my messenger I send?

"No one is as blind as my servant. No one is as deaf as my messenger whom I send."

Who is as blind as my covenant partner, or blind as Yahweh's servant?

"No one is as blind as my covenant partner. No one is as blind as Yahweh's servant."

Isaiah 42:20

You see many things, but do not comprehend

"Although you see many things, you do not understand what they mean"

ears are open, but no one hears

"people hear, but no one understands what they hear"

Isaiah 42:21

It pleased Yahweh to praise his justice and to make his law glorious

"Yahweh was pleased to honor his justice by making his law glorious." The second part of the phrase explains how Yahweh accomplished the first part.

Isaiah 42:22

But this is a people robbed and plundered

"But the enemy has robbed and plundered this people"

Isaiah 42:23

Who among you

Here "you" is plural and refers to the people of Israel.

Isaiah 42:24

Was it not Yahweh ... refused to obey?

"It was certainly Yahweh ... refused to obey."

against whom we have sinned

Here the word "we" refers to the people of Israel and to Isaiah.

Isaiah 42:25

Therefore he

"Therefore Yahweh"

he poured out on them the heat of his anger

"he showed he people of Israel just how angry he was"

and the violence of war

"by devastating them with war"

Its flames encircled them ... it consumed them

Isaiah speaks of Yahweh's fierce anger as if it were a fire that burned the people.

they did not take it to heart

"they did not pay attention" or "they did not learn from it"

Chapter 43

Isaiah 43:2

When you pass through the waters ... the flames will not destroy you
Yahweh speaks of suffering and difficult experiences as if they are deep waters and fires through which the people walk.

When you pass through the waters, I will be with you; and through the rivers, they will not overwhelm you

The people will experience no harm because Yahweh is with them.

you will not be burned

"it will not burn you"

Isaiah 43:3

I have given Egypt as your ransom, Cush and Seba in exchange for you
"ransom" could be translated as "a buying back" or "a penalty paid" or "the price paid" to free or buy back people." Yahweh will allow Israel's enemy to conquer these nations instead of Israel.

Seba

This is the name of a nation.

Isaiah 43:4

Since you are precious and special in my sight

"Because you are very precious to me"

therefore I will give people in exchange for you, and other peoples in exchange for your life

"therefore I will let the enemy conquer other peoples instead of you"

Isaiah 43:6

say to the north ... to the south

Yahweh speaks to "the north" and "the south" as if commanding the nations in those locations.

my sons ... my daughters

Yahweh speaks of the people who belong to him as if they were his children.

Isaiah 43:7

everyone who is called by my name
"everyone whom I have called by my name" or "everyone who belongs to me"
Isaiah 43:8
the people who are blind ... the deaf
Yahweh speaks of those who do not listen to him or obey him as if they were blind and deaf.
Isaiah 43:9
Who among them could have declared this and announced to us earlier events?
"None of their gods could have declared this or announced to us earlier events before they happened."
Let them bring their witnesses so they can be justified; let them listen and affirm, 'It is true.'
"These gods have no witnesses who will prove them right, witnesses who will listen and affirm, 'It is true'"
Isaiah 43:10
You ... my servant
The phrase "my servant" refers to the nation, as a whole.
Before me there was no god formed
"None of the gods whom people have formed existed before me"
there will be none after me
"none of those gods will exist after me"
Isaiah 43:11
I, I am Yahweh
"I alone am Yahweh" or "I myself am Yahweh"
there is no savior but me
"I am the only savior" or "I am the only one who can save you"
Isaiah 43:13
no one can rescue anyone from my hand
"no one can rescue anyone from my power"
who can turn it back?
"no one can turn it back." or "no one can stop me."
Isaiah 43:14
I send to Babylon and lead them all down
"I send an army to Babylon"
lead them all down as fugitives
"lead all of the Babylonians down as fugitives"
fugitives
A fugitive is a person who runs away so that his enemy will not capture him.
Isaiah 43:16
who opened a way ... mighty waters
Isaiah speaks of the events following the exodus from Egypt, when Yahweh divided the sea to let the Israelites walk through on dry ground but then drowned the Egyptian army.
Isaiah 43:17
They fell down together; they will never rise again

Chapter 44

Isaiah 44:1
Jacob my servant
"descendants of Jacob, my servants"
Isaiah 44:2
he who made you and formed you in the womb
"he who made you, as I form a baby in the womb")

"They all died together; they will never live again")
they are extinguished, quenched like a burning wick
"their lives have ended, like a person extinguishes the flame of a burning candle"
Isaiah 43:18
Do not think about these former things, nor consider the things of long ago.
They are not to worry about what happened in the past.
Isaiah 43:19
Look
"Listen" or "Pay attention"
do you not know it?
"surely you have noticed it."
Isaiah 43:20
wild animals of the field will honor me, the jackals and the ostriches
Here animals honor Yahweh as if they were people.
Isaiah 43:24
sweet-smelling cane
This is a plant with a pleasant smell used to make anointing oil. It did not grow in the land of Israel so the people had to buy it from other nations.
burdened me with your sins
"troubled me with your sins"
Isaiah 43:25
I, yes, I
"I alone"
who blots out your offenses
"who forgives your offenses like someone wiping something away" or "who forgives your offenses like someone who erases a record of sins"
for my own sake
"for my own honor" or "for my own reputation"
call to mind
"remember"
Isaiah 43:26
present your cause, that you may be proved to be in the right
"present your case, but you cannot prove yourselves to be to be in the right"
Isaiah 43:27
Your first father sinned
This refers to the founder of Israel and may represent either Abraham or Jacob.
your teachers
the false prophets
Isaiah 43:28
I will hand Jacob over to complete destruction
"I will cause the enemy to completely destroy Jacob"
Israel to abusive humiliation
"I will hand Israel over to abusive humiliation" or "I will allow the enemy to abuse and humiliate Israel"

you, Jeshurun, whom I have chosen
"The people of Israel whom I have chosen, do not fear"
Isaiah 44:3
the thirsty ground
"the dry ground"
I will pour my Spirit on your offspring

"I will give my Spirit to your offspring"

my blessing on your descendants

"I will pour out my blessing on your descendants" or "I will give my blessing to your descendants"

Isaiah 44:4

They will spring up among the grass, like willows by the streams of water

The people of Israel being prosperous and multiplying is spoken of as if they were plants that grow because they have plenty of water.

willows

A willow is a tree with thin branches that grows near the water.

Isaiah 44:5

another will call out the name of Jacob

"another person will say he is a descendant of Jacob"

name himself by the name of Israel

"call himself a descendant of Israel"

Isaiah 44:6

his Redeemer

"Israel's Redeemer"

I am the first, and I am the last

This phrase emphasizes Yahweh's eternal nature. Possible meanings are 1) "I am the one who began all things, and I am the one who ends all things" or 2) "I am the one who has always lived, and I am the one who always will live."

Isaiah 44:7

Who is like me? Let him announce

"If anyone thinks he is like me, let him announce"

Isaiah 44:8

Have I not declared to you long ago, and announced it?

"I declared these things to you long ago."

Is there any God besides me?

"There is no God besides me."

There is no other Rock

Yahweh speaks of himself as if he were a large rock under which people can find shelter. This means he has the power to protect his people.

Isaiah 44:9

the things they delight in are worthless

"the idols they delight in are worthless"

their witnesses cannot see or know anything

"those who serve as witnesses for these idols are like blind people who know nothing"

they will be put to shame

"they will be ashamed" or "their idols will put them to shame"

Isaiah 44:10

Who would form a god or cast an idol that is worthless?

"Only fools would form a god or cast an idol that is worthless."

Isaiah 44:11

all his associates

"all of the craftsman's associates" Or 2) those who associate themselves with the idol by worshiping it. Alternate translation: "all those who worship the idol"

be put to shame

"will be ashamed"

Let them assemble together

"Let them all come together before me"

they will tremble

"they will be terrified." To "cower" is to bend over in fear.

Isaiah 44:12

forming it

"forming the idol" or "creating the idol"

Isaiah 44:13

with a line

A string was used to outline the shape of the idol in the wood.

stylus

This is a sharp tool to scratch the wood so the craftsman can see where to cut.

a compass

This is a tool with two points that spread out used to help mark the wood to make the idol.

Isaiah 44:14

He cuts down

"The carpenter cuts down" or "the woodcarver cuts down"

makes it grow for himself

He works so that the tree will grow strong and he can use it.

cypress tree

a tall evergreen tree

Isaiah 44:15

Then a man uses it

"The man uses the wood")

Isaiah 44:18

for their eyes are blind and cannot see

Yahweh speaks of those who cannot understand the foolishness of worshiping idols as if they were blind.

their hearts cannot gain understanding

"they cannot understand"

Isaiah 44:19

Now should I make ... an abomination? Should I bow down to a block of wood?

"I should not now make ... something disgusting to worship. I should not bow down to a block of wood."

Isaiah 44:20

It is as if he were eating ashes

Yahweh speaks of a person worshiping an idol as if that person were eating the burned ashes of the wood from which he made the idol. Just as eating ashes does not benefit a person, neither does worshiping an idol.

his deceived heart misleads him

"he misleads himself because he is deceived"

He cannot rescue himself

"The person who worships idols cannot save himself"

Isaiah 44:21

you will not be forgotten by me

"I will not forget you"

Isaiah 44:22

I have blotted out, like a thick cloud, your rebellious deeds, and like a cloud, your sins

"Like a thick cloud that covers the sun, I have blotted out your rebellious deeds, and like a cloud covers the sun, I have forgiven your sins"

Isaiah 44:23

Sing, you heavens ... glory in Israel

Here Isaiah speaks various parts of creation as if they were people and commands them to praise Yawheh.

you depths of the earth

"you lowest parts of the earth." Possible meanings are 1) that this refers to very deep places on the earth such as caves or canyons and forms a merism with "heavens" in the previous phrase or 2) that this refers to the place of the dead.

Isaiah 44:24

who alone stretched out the heavens

Yahweh speaks of creating the heavens as if they were fabric which he stretched out.

Isaiah 44:25

omens

These are signs that people used to attempt to predict the future.

the empty talkers

This refers to people who say things that are meaningless.

Chapter 45

Isaiah 45:1

whose right hand I hold

Yahweh helping Cyrus and causing him to be successful is spoken of as if he were holding his right hand.

Isaiah 45:2

level the mountains

Yahweh speaks of removing obstacles that would hinder Cyrus's success as if it were leveling mountains before him.

their iron bars

This refers to the iron bars on the bronze gates.

Isaiah 45:3

the treasures of darkness

"treasures in dark places" or "the treasures in secret places"

Isaiah 45:4

Jacob ... Israel

These both refer to the descendants of Israel.

Isaiah 45:5

I will gird you

Possible meanings are 1) "I will strengthen you for battle" or 2) "I will equip you for battle."

Isaiah 45:6

from the rising of the sun, and from the west

"from every place on earth"

Isaiah 45:7

I form the light and create darkness; I bring peace and create disaster

Both of these expressions emphasize that Yahweh is sovereign creator of everything.

Isaiah 45:8

You heavens, rain down from above ... righteousness spring up together with it

Yahweh speaks of his righteousness as if it were rain that falls on the earth, and of his righteousness and salvation as plants that grow on the earth.

Isaiah 45:9

any other earthen pot among all the earthen pots in the ground

"like one piece of pottery among many other pieces of pottery scattered on the ground"

earthen pot

Possible meanings are 1) "clay pot" or 2) "piece of broken

Isaiah 44:26

the words of his servant ... the predictions of his messengers

"what his servant declares ... what his messengers announce"

She will be inhabited

"People will live there again"

They will be built again

"People will rebuild them"

I will raise up their ruins

"I will rebuild what others have destroyed"

Isaiah 44:28

He is my shepherd

Yahweh speaks of Cyrus ruling and protecting the people of Israel as if Cyrus is their shepherd.

She will be rebuilt

"Let the people rebuild the city"

Let its foundations be laid

"Let the people lay its foundations"

clay pottery."

Does the clay say to the potter ... on it?"

"The clay should not say to the potter ... on it!"

Isaiah 45:10

Woe to him who says to a father, ... 'What are you giving birth to?'

Yahweh speaks of those who would argue him as if they were unborn children who argue with their own parents.

What are you fathering? ... What are you giving birth to?

"You should not be my father ... You should give birth to me." or "You are not fathering me correctly ... You are not giving birth to me correctly."

Isaiah 45:11

Why do you ask questions about what I will do for my children? Do you command me concerning the work of my hands?

"Do not question me about what I do for my children. Do not command me concerning the work of my hands."

my children

This refers to the people of Israel.

the work of my hands

"the things that I have made"

Isaiah 45:12

It was my hands that

"It was I who"

Isaiah 45:13

I stirred Cyrus up in righteousness

Here the word "righteousness" refers to right action.

Possible meanings are 1) that Yahweh has stirred up Cyrus to do the right thing or 2) that Yahweh was right to stir up Cyrus.

I stirred Cyrus

Yahweh speaks of causing Cyrus to act as if it were stirring him from slumber.

I will smooth out all his paths

Yahweh speaks of removing obstacles and causing Cyrus to be successful as if he were making the paths smooth on which Cyrus walks.

He will build my city

This refers to Jerusalem.

not for price nor bribe

"he will not do these things for money"

Isaiah 45:14

The produce of Egypt

"The crops that grow in Egypt"

Sabeans

These are people from the nation of Seba.

to you

Here "you" refers to the people of Jerusalem.

there is no other except him

"the only true God is your God"

Isaiah 45:16

They will all be ashamed and disgraced together

"Their idols will leave them all completely ashamed"

will walk in humiliation

"will be continually humiliated"

Isaiah 45:17

Israel will be saved by Yahweh

"Yahweh will save the people of Israel"

you will never again be ashamed or humiliated

"No one will ever humiliate you again"

Isaiah 45:18

not as a waste

"not to be empty." Here the word "waste" refers to an empty, barren place.

but designed it to be inhabited

"but he designed it so people could live on it"

Isaiah 45:19

things that are upright

"things that are good and true"

Isaiah 45:20

refugees

people who have fled from their homes so the enemy will not capture or kill them

Isaiah 45:21

Let them conspire together

Here the word "them" refers to the refugees from among the nations who worship idols.

Who has shown this from long ago? Who announced it? Was it not I, Yahweh?

"I will tell you who has shown this from long ago. I will tell you who announced it. It was I, Yahweh."

There is no God except me ... there is no one besides me

"I am the only God ... I am the only one"

Isaiah 45:22

Turn to me and be saved

"Turn to me and I will save you"

all the ends of the earth

"all the farthest places of the earth" or "the entire earth"

Isaiah 45:23

To me every knee will bend, every tongue will swear

"Every person will kneel before me, and everyone will swear"

Isaiah 45:24

They will say

All the people on the earth are speaking.

Isaiah 45:25

In Yahweh all the descendants of Israel will be justified

"Yahweh will justify all the descendants of Israel" or

"Yahweh will vindicate all the descendants of Israel"

Chapter 46

Isaiah 46:1

Bel bows down, Nebo stoops low. Their idols ... for weary animals

Isaiah speaks of people placing the idols of Bel and Nebo into a cart for animals to transport as if these gods were made to "bow down" and "stoop." These are both postures of humiliation.

Bel ... Nebo

These were the two primary gods whom the Babylonians worshiped.

Isaiah 46:2

they cannot rescue the images

"Bel and Nebo cannot rescue their images"

Isaiah 46:3

Listen to me

Here "me" refers to Yahweh.

who have been carried by me from before your birth, carried from the womb

Yahweh speaks of the nation of Israel as if it were a person, and of the nation's beginning as if it were its birth.

Isaiah 46:4

Even to your old age I am he, and until your hair is gray I will carry you
Yahweh speaks of the nation of Israel becoming very old as if it were an old man with gray hair.

Isaiah 46:5

To whom will you compare me? Who do you think I resemble, so that we may be compared?

"There is no one to whom you can compare me. I resemble no one, so that we might be compared."

Isaiah 46:7

They lift it

"They" refers to the people who make idols and "it" refers to the idol that they have created.

Isaiah 46:10

I announce the end from the beginning, and beforehand what has not yet happened

"I announce the end from the beginning, and I announce beforehand what has not yet happened"

Isaiah 46:11

I call a bird of prey from the east

Yahweh speaks of Cyrus as if he were "a bird of prey." As a bird swiftly captures its prey, so Cyrus will swiftly accomplish Yahweh's purpose to conquer the nations.

Isaiah 46:13

my salvation does not wait

"I will not wait to save you"

of the Chaldeans.

Sitting in the dust was a sign of humiliation.

Chapter 47

Isaiah 47:1

sit in the dust, virgin daughter of Babylon; sit on the ground ... daughter

virgin daughter of Babylon ... daughter of the Chaldeans
Both of these phrases refer to the city, Babylon, which is spoken of as if it were a daughter. That the city is a "daughter" indicates how people think fondly of her.
without a throne
"without the power to rule"
Isaiah 47:2
millstone
a large stone used to grind grain
Isaiah 47:3
Your nakedness will be uncovered
"You will be naked"
your shame will be seen
"people will see your shame" or "people will see your private parts"
Isaiah 47:4
Our Redeemer
"Our" refers to Isaiah and the people of Israel.
Isaiah 47:5
daughter of the Chaldeans
This phrase refers to the city, Babylon, which is spoken of as if it were a daughter.
queen of kingdoms
Yahweh speaks of Babylon being the capital city of the Babylonian empire as if it were a queen who ruled many kingdoms.
Isaiah 47:6
I was angry
Here "I" refers to Yahweh.
I defiled my heritage
"I defiled my people, who are my special possession"
gave them over into your hand
"I put them under your power"
you placed a very heavy yoke on the old people
Yahweh speaks of the Babylonians oppressing the old people as if they had treated the old people like cattle and put heavy yokes on their necks.
Isaiah 47:7
I will rule forever as sovereign queen
Babylon speaks of permanently ruling over many nations as if she were a queen who would rule forever.
You did not take these things to heart
"You did not consider these things"
Isaiah 47:8

Chapter 48

Isaiah 48:1
house of Jacob
"descendants of Jacob"
who are called by the name Israel
"whom everyone calls the people of Israel"
have come from the waters of Judah
"are the descendants of Judah"
the waters of Judah
"the family line of Judah" or "the loins of Judah" or "the sperm of Judah"
invoke the God of Israel
"call on the God of Israel"
Isaiah 48:2

you who love pleasure
"you luxurious one." This refers to the many luxuries that Babylon enjoyed.
sit securely
"who think you are safe"
I will never sit as a widow
"I will never become a widow"
Isaiah 47:9
in a moment in one day
"suddenly at the same time"
amulets
ornaments or jewelry that people wear because they believe that those things will protect them from evil, danger, or sickness
Isaiah 47:10
you say in your heart
"you say to yourself"
Isaiah 47:11
Disaster will overcome you
"You will experience disaster"
Destruction will fall on you
"You will experience destruction" or "Others will destroy you"
Calamity will strike you
"You will experience calamity"
Isaiah 47:12
Persist in casting your spells ... perhaps you will cause trembling
Yahweh mocks Babylon by telling her to continue to practice her sorcery to keep bad things away, but he knows that it will not help her.
cause trembling
"cause disaster to tremble in fear and stay away" or "keep yourselves from suffering disaster"
Isaiah 47:14
they will become like stubble. The fire will burn them up
Yahweh compares the magicians and sorcerers to straw that burns quickly in a fire. This means that Yahweh will destroy them as easily as fire burns stubble, and so they are powerless to save Babylon.
the hand of the flame
"the power of the flame"
There are no coals to warm them and no fire for them to sit by
Yahweh emphasizes that this is a destructive fire by stating that it is not one that people will use to warm themselves.

they call themselves
"you call yourselves"
the holy city
This refers to Jerusalem.
Isaiah 48:3
they came out from my mouth
"I spoke these things"
Isaiah 48:6
will you not admit what I said is true?
"you are stubborn and will not admit what I said is true."
Isaiah 48:8
these things were not unfolded to your ears beforehand
"I did not explain these things to you beforehand"

from birth

Yahweh speaks of the nation's beginning as if it were its birth.

Isaiah 48:9

For the sake of my name I will defer my anger

"For the sake of my reputation I will delay my anger"

Isaiah 48:10

Look, I refined you, but not as silver; I have purified you in the furnace of affliction

Yahweh speaks of using affliction to purify his people as if they were precious metals and affliction were a furnace in which he refines them.

Isaiah 48:11

for how can I allow my name to be profaned?

"for I cannot allow anyone to profane my name."

Isaiah 48:12

General Information:

Yahweh continues speaking to the people of Israel.

Jacob, and Israel

Both of these refer to the people of Israel.

I am the first, I also am the last

This phrase emphasizes Yahweh's eternal nature. Possible meanings are 1) "I am the one who began all things, and I am the one who ends all things" or 2) "I am the one who has always lived, and I am the one who always will live." See how you translated a similar phrase in [Isaiah 44:6]

Isaiah 48:13

my hand laid the foundation of the earth, and my right hand spread out the heavens

"I laid the foundation of the earth, and I spread out the heavens"

when I call to them, they stand up together

Yahweh speaks of the earth and the heavens as if they were able to hear him and obey him.

Isaiah 48:14

Who among you has announced these things?

"None of your idols has told this to you."

Yahweh's ally will accomplish his purpose against Babylon. He will carry out Yahweh's will against the Chaldeans

Here "ally" refers to Cyrus.

his purpose

"Yahweh's purpose"

Isaiah 48:15

I, I

"I myself"

Chapter 49

Isaiah 49:1

Listen to me

Here "me" refers to Yahweh's servant.

you coastlands

"you who live on the coastlands"

Isaiah 49:2

He has made my mouth like a sharp sword

"He has made my words as effective as a sharp sword"

he hid me in the shadow of his hand

Yahweh protecting his servant and keeping his purpose secret is spoken of as if Yahweh's hand cast a shadow over him.

Isaiah 48:16

I have not spoken in secret

"I have spoken plainly and clearly"

sent me

Here "me" refers to an unknown servant of Yahweh, maybe Isaiah or Cyrus or the promised Messiah.

Isaiah 48:17

your Redeemer ... your God

Here "your" refers to the people of Israel.

who leads you by the way that you should go

Yahweh teaching the people how they should live is spoken of as if he were leading them to walk on the correct paths.

to profit

to succeed

Isaiah 48:18

If only you had obeyed my commandments

Yahweh describes something that could have happened but did not.

your righteousness like the waves of the sea

"your righteousness would have flowed like the waves of the sea"

righteousness

"salvation"

Isaiah 48:19

Your descendants would have been as numerous as the sand, and the

offspring from your womb as numerous as the grains of sand

These both mean that the people would have had more descendants than they could count.

the offspring from your womb

Yahweh speaks of the descendants of the people of Israel as if they were children to which the nation gives birth.

their name would not have been cut off nor blotted out

"I would not have destroyed them"

their name

"they"

Isaiah 48:20

to the ends of the earth

"to all the farthest places of the earth" or "to the entire earth"

Isaiah 48:21

They did not thirst ... the waters gushed out

This refers to an event in the history of the people of Israel when Yahweh took care of them while they lived in the desert after escaping Egypt.

he has made me into a polished arrow; in his quiver he has hidden me
Yahweh's servant being able to carry out Yahweh's purposes effectively is spoken of as if the servant were a sharp, new arrow.

in his quiver he has hidden me

Yahweh protecting his servant and keeping his purpose secret is spoken of as if Yahweh kept him hidden in a case used to carry arrows.

Isaiah 49:3

He said

"Yahweh said"

You are my servant, Israel

"You are my servant, whom I call Israel"

Isaiah 49:5

that Israel would be gathered to him

"to bring the people of Israel back to himself"

I am honored in the eyes of Yahweh

"Yahweh has honored me"

Isaiah 49:6

I will make you a light to the Gentiles

The servant bringing Yahweh's message to the Gentiles and helping them to understand it is spoken of as if Yahweh made the servant a light that shines among the Gentiles.

to the ends of the earth

"to all the farthest places of the earth" or "to the entire earth"

Isaiah 49:7

to the one whose life is despised, hated by the nations, and a slave of rulers

"to the one whom people despised, whom the nations hated and held as slaves"

Isaiah 49:8

I will answer you

Here "you" refers to Yahweh's servant.

in a day of salvation

"when the time comes for me to save you"

give you as a covenant for the people

"make you be the mediator of a covenant with the people"

to rebuild the land

"to rebuild the ruined places in the land"

to reassign the desolate inheritance

"to reassign the desolate land to the people of Israel as their inheritance"

Isaiah 49:9

They will graze along the roads, and on all the bare slopes will be their pasture

Yahweh speaks of the people living freely and prosperously as if they were sheep that had plenty of pasture in which to graze.

Isaiah 49:10

They will not

Here "they" refers to God's people.

nor will the heat or sun beat on them

"nor will they suffer from the sun's heat"

for he who has mercy on them ... he will guide them

"I, the one who has mercy on them ... I will guide them"

Isaiah 49:11

I will make all my mountains into a road, and make my highways level

Yahweh speaks of guiding his people safely and removing obstacles from their path as if he turned mountains into roads and level highways.

Isaiah 49:12

the land of Sinim

The location of this place is uncertain, but it may refer to a region in the southern part of Egypt.

Isaiah 49:13

Sing, heavens, and be joyful, earth; break into joyful shouting, you mountains!

Isaiah turns his attention from the people of Israel and speaks to the heavens, earth, and mountains as if they were people.

Isaiah 49:14

But Zion said

The word "Zion" is another name for Jerusalem. Isaiah speaks of the city as if it were a woman who complains that Yahweh has forgotten her.

Isaiah 49:15

Can a woman forget her baby, nursing at her breast, so she does not have compassion on the son she has borne?

"A woman would not forget her nursing baby or stop caring for the son she bore."

Isaiah 49:16

I have inscribed your name on my palms

Yahweh speaks of his unwavering devotion to Zion as if he had written her name on the palms of his hands.

your walls are continually before me

"I am continually thinking about your walls" or "I am always thinking about you"

Isaiah 49:17

Your children are hurrying back

"Your inhabitants are hurrying back"

destroyed you and made you desolate

"completely destroyed you"

Isaiah 49:18

you will surely wear them like jewelry, and you will put them on like a bride

Yahweh speaks of the inhabitants of Zion as if they were jewelry that the city wears to show her beauty and joy.

you will put them on like a bride

"you will put them on, like a bride wears jewelry"

Isaiah 49:19

Though you were a waste and desolate

"Though you were completely desolate"

Isaiah 49:20

The children born during the time of your bereavement

"Those who will inhabit you, who were born while the people were in exile"

The place is too cramped for us

This means that there will be so many people that the city will be too small for them all to live in it.

Isaiah 49:21

say in your heart

"say to yourself" or "ask yourself"

Who has borne these children for me?

Zion speaks of the people who are returning to inhabit the city as if those people were her children. Zion's question expresses her surprise that so many children now belong to her.

I was bereaved and barren, exiled and divorced

Zion describes herself as a woman incapable of having more children. She indicates the reasons for her great surprise.

I was bereaved and barren

"I was mourning over my dead children and unable to have more"

exiled and divorced

"I was sent away, without a husband"

Who has raised these children? Look, I was left all alone; where did these come from?

"Look, I was left all alone; now all of these children that I

did not raise have come to me."

Isaiah 49:22

I will raise my hand to the nations; I will raise my signal flag to the peoples

"I will raise my hand and signal with a flag for the people of the nations to come"

They will bring your sons in their bosoms and carry your daughters on their shoulders

Yahweh speaks of the people who will inhabit Jerusalem as if they were the city's children. He also speaks of the people of other nations helping the Israelites to return to Jerusalem as if they were carrying the Israelites.

bosoms

The word "bosom" refers to the chest, shoulders, and arms.
Isaiah 49:23

Kings will be your foster fathers, and their queens your nursemaids
"The kings and queens of other nations will provide for your inhabitants"

they will bow down to you with their faces to the earth and lick the dust of your feet

These phrases describe gestures that people used to express complete submission to a superior.

lick the dust of your feet

Possible meanings are 1) that this is a literal expression of submission where the person licks the dust off of a superior's foot or from the ground at the superior's foot or 2) that this is an idiom that describes a person prostrating

Chapter 50

Isaiah 50:1

Where is the certificate of divorce with which I divorced your mother?
"Show me the certificate of divorce with which I divorced your mother."

To which of my creditors did I sell you?

"I did not sell you because I owed a debt to someone."

you were sold because of your iniquities, and because of your rebellion your mother was sent away

"I sold you because of your sins, and I divorced your mother because of your rebellion"

Isaiah 50:2

Why did I come but there was no one there? Why did I call but no one answered?

"When I came to you, you should have been there, but you were not. When I called you, you should have answered, but you did not." or "When I came to speak to you, you did not respond to me."

Was my hand too short to ransom you? Was there no power in me to rescue you?

"My hand was certainly not too short for me to ransom you, and I had the power to rescue you!" or "I certainly have the power to rescue you from your enemies."

Was my hand too short

"Was I not strong enough"

Was there no power in me

"Did I not have the power"

I make the rivers a desert

"I make the rivers as dry as a desert"

their fish die for lack of water and rot

"their fish die and rot for lack of water." The word "their"

himself before a superior.

will not be put to shame

"will not be ashamed" or "will not be disappointed"

Isaiah 49:24

Can the booty be taken from the warrior, or captives be rescued from the ruthless?

"A person cannot take the booty from a warrior or rescue captives from ruthless soldiers."

booty

valuable items taken from the losers in a battle

Isaiah 49:25

the captives will be taken away from the warrior, and booty will be rescued

"I will take the captives from the warrior, and I will rescue the booty"

the ruthless

"ruthless people"

I will ... save your children

Yahweh speaks of the people who will inhabit Zion as if they were the city's children.

Isaiah 49:26

I will feed your oppressors with their own flesh

"I will cause your oppressors to destroy themselves, as if they were eating their own flesh"

they will get drunk on their own blood, as if it were wine

"they will shed so much of their friends' blood that it will be as though they were getting drunk with wine"

refers to the sea and the rivers.

Isaiah 50:3

I clothe the sky with darkness; I cover it with sackcloth

"I make the sky dark, as if it were wearing dark sackcloth"

Isaiah 50:4

The Lord Yahweh has given me a tongue as one of those who are taught

"The Lord Yahweh has enabled me to be a skillful speaker"

or 2) Yahweh has taught him what to say. Alternate translation: "The Lord Yahweh has enabled me to speak what he has taught me"

he awakens my ear to hear

"he has enabled me to understand what he says"

like those who are taught

The servant compares himself with a student who learns from his teacher. Possible meanings are 1) "like one who learns from his teacher" or 2) "like one whom he has taught"

Isaiah 50:5

The Lord Yahweh has opened my ear

"The Lord Yahweh has enabled me to hear and understand him"

I was not rebellious, nor did I turn away backward

"I obeyed what he said"

Isaiah 50:6

I gave my back to those who beat me, and my cheeks to those who plucked out my beard

"I allowed people to beat me on my back and to pluck out my beard from my cheeks"

I did not hide my face from acts of shame and spitting

"I did not defend myself when they mocked me and spat on

me"

Isaiah 50:7

therefore I am not disgraced

"therefore I will not be ashamed"

so I have made my face like flint

"so I am absolutely determined"

for I know that I will not be put to shame

"for I know that my enemies will not be able to make me feel shame"

Isaiah 50:8

Who will oppose me? Let us stand ... Who is my accuser? Let him come

"If anyone would oppose me, let us stand ... If anyone would accuse me, let him come"

Isaiah 50:9

Who will declare me guilty?

"There is no one who can declare me guilty."

they will all wear out like a garment; the moth will eat them up

There being no one left to accuse the servant of being guilty is spoken of as if the accusers were garments that wear thin and are eaten by moths.

Isaiah 50:10

Chapter 51

Isaiah 51:1

Listen to me

Here the word "me" refers to Yahweh.

the rock from which you were chiseled and to the quarry from which you were cut

"your ancestors, who are like a rock from which you were chiseled and a quarry from which you were cut"

chiseled

"cut with a chisel" or "cut"

Isaiah 51:2

Abraham, your father

"Abraham, your forefather" or "Abraham, your ancestor"

Sarah, who bore you

"Abraham's wife, Sarah, of whom you are all descendants"

when he was a lone individual

"when he had no children"

made him many

"made his descendants many" or "made him have many descendants"

Isaiah 51:3

Yahweh will comfort Zion

"Yahweh will comfort the people of Zion"

he will comfort all her waste places

"he will comfort the people who live in all her places that have been destroyed"

her wilderness he made like Eden, and her desert plains ... like the garden of Yahweh

"he will make her wilderness like Eden and her desert plains ... like the garden of Yahweh

joy and gladness will be found in her

"there will be joy and gladness in Zion again"

Isaiah 51:4

I will make my justice to be a light for the nations

"my law will teach the nations what is right" or "the nations will know my law"

a law will go out from me

Who among you fears Yahweh? Who obeys the voice of his servant?

Who walks in deep darkness without light? He should ... his God.

"If someone among you fears Yahweh and obeys the voice of his servant, but he walks in deep darkness without light, then he should ... his God."

obeys the voice of his servant

"obeys his servant"

walks in deep darkness without light

"is suffering and feels helpless"

trust in the name of Yahweh and lean on his God

"trust in Yahweh, his God"

Isaiah 50:11

all you who light fires ... flames that you have ignited

This continues the thought from the previous verse of people who walk in darkness. Here people who try to live according to their own wisdom instead of trusting in Yahweh are spoken of as if they lit their own fires and carried about torches in order to see in the dark.

You will lie down in a place of pain

"You will die with great suffering"

"I will issue a "decree" or "instruction"

Isaiah 51:5

My righteousness is near

"I will soon show my righteousness"

my salvation will go out

"I will save people"

my arm will judge the nations

"I will rule the nations with my power"

the coastlands

"the people who live on the coastlands" or "the people who live in the lands across the sea"

for my arm they will eagerly wait

"they will eagerly wait for me to do something" or "they will eagerly wait for me to save them"

Isaiah 51:6

Lift up your eyes to the sky

"Look up at the sky"

my salvation will continue forever

"I will save you, you will be free forever"

my righteousness will never stop working

"my righteous rule will never end" or "I will rule righteously forever"

Isaiah 51:7

who have my law in your heart

"who know and honor my law"

nor be dismayed by their abuse

"and do not lose your courage when they hurt you"

Isaiah 51:8

my righteousness will be forever

"my righteous rule will be forever" or "I will rule righteously forever"

and my salvation to all generations

"I will save you, and you will be free forever"

Isaiah 51:9

Awake, awake, clothe yourself with strength, arm of Yahweh

"Awake, awake, Yahweh, and clothe your arm with

strength"
 clothe yourself with strength
 "make yourself strong"
 Rahab ... the sea monster
 Rahab was the name of this mythological serpent in the sea.
 Rahab can symbolize either the nation of Egypt or evil and chaos.
 Isaiah 51:10
 Did you not dry up the sea ... for the redeemed to pass through?
 "You dried up the sea ... for the redeemed to pass through."
 Isaiah 51:11
 The ransomed of Yahweh
 "Those whom Yahweh has rescued"
 with gladness forever on their heads
 "they will be glad forever"
 gladness and joy will overtake them
 "they will be overwhelmed by joy and gladness" or "they will be extremely glad and joyful"
 sorrow and mourning will flee away
 "they will no longer be sorrowful and mourning"
 Isaiah 51:12
 I, I, am he
 "I am he"
 Why are you afraid of men ... like grass?
 "Do not be afraid of men ... like grass."
 who are made like grass
 "who live and die quickly like grass" or "who will wither and disappear like grass"
 Isaiah 51:13
 Why have you forgotten Yahweh ... earth?
 "You should not have forgotten Yahweh ... earth."
 who stretched out the heavens
 "who stretched out the heavens like a garment"
 the hot fury of the oppressor when he decides to destroy
 "the oppressor's great fury when he decides to cause destruction"
 Where is the fury of the oppressor?
 "The fury of the oppressor is not a threat!"
 Isaiah 51:14
 The one who is bent down
 "The slave"
 the pit
 "the pit of Sheol" or "the grave"
 nor will he lack bread
 "nor will he be without food"
 Isaiah 51:15
 who churns up the sea
 "who causes the sea to churn" or "who makes the sea move up and down"
 Isaiah 51:16
 I have placed my words in your mouth
 "I have told you what to say"
 I have covered you in the shadow of my hand
 "my power has kept you safe" or "I have protected you and kept you safe"
 that I may plant the heavens
 "that I may establish the heavens"
 Isaiah 51:17
 Awake, awake, stand up, Jerusalem

"Awake, awake, stand up, you people of Jerusalem"
 you who have drunk out of the hand of Yahweh ... from the cup of staggering
 Yahweh speaks of having punished his people as if he had forced them to drink from a bowl that was filled with his anger. And when they drank from the bowl of his anger, they staggered as if they had drank a lot of wine.
 down to the dregs
 "down to the very bottom"
 staggering
 not walking straight, or stumbling while walking
 Isaiah 51:18
 There is no one ... to guide her; there is no one ... to take her by the hand
 "You have no one to help you! You are like a drunk old woman without a son to take her by the hand and guide her"
 Isaiah 51:19
 who will grieve with you? ... Who will comfort you?
 "but there is no one to grieve with you ... There is no one to comfort you."
 desolation and destruction
 "your enemies have left your city empty and ruined"
 the famine and the sword
 "many of you have died from hunger and war"
 Isaiah 51:20
 they lie at every street corner
 "they lie on the street"
 like an antelope in a net
 "they are helpless, like a deer caught in a net" or "as helpless as a trapped deer"
 they are filled with the anger of Yahweh, the rebuke of your God
 "they have been severely punished by Yahweh because he was angry with them and rebuked them"
 Isaiah 51:21
 you oppressed one and drunken one
 "you oppressed people and drunken people"
 drunken one, but not drunk with wine
 "you who are drunk from drinking the wine of the bowl of Yahweh's anger" or "you who act drunk, because you have suffered greatly"
 Isaiah 51:22
 See, I have taken the cup of staggering from your hand—the bowl, which is the cup of my anger—so that
 "I will no longer be angry with you. See, it is like I have taken away from you the cup that made you stagger, that is, the cup that was full of my anger, so that"
 See
 "Listen"
 Isaiah 51:23
 I will put it into the hand of your tormentors
 This speaks of Yahweh punishing their enemies as if he were going to force them to drink from the cup filled with his anger.
 I will put it into the hand of your tormentors
 "I will force your tormentors to drink from the wine of the bowl of my anger"
 your tormentors
 "those who have tormented you" or "those who have caused you to suffer"

you made your back like the ground and like the street for them to walk on

"you lay in the streets so your enemies could walk on your backs"

Chapter 52

Isaiah 52:1

put on your strength

"be strong"

Zion ... Jerusalem

"people of Zion ... people of Jerusalem"

the unclean

"those who are not acceptable to God"

enter you

"enter your city to attack you"

Isaiah 52:2

take off the chain from your neck, captive

It is implied that the people of Jerusalem were wearing chains because they were slaves while exiled in Babylon.

daughter of Zion

"people of Zion" or "people who live in Zion"

Isaiah 52:3

You were sold for nothing, and you will be redeemed without money

"I sold you for nothing, and I will redeem you without money"

Isaiah 52:4

In the beginning

Here "beginning" refers to the start of Israel's history as they were first becoming a people.

went down to ... Egypt

"went to ... Egypt." It was common to use the phrase "went down" when speaking of traveling from Canaan to Egypt.

Assyria has oppressed them

"the people of Assyria have treated them badly"

Isaiah 52:5

Now what do I have here ... seeing that my people are taken away for nothing?

"Now look at what is happening ... my people are again taken away for nothing."

this is Yahweh's declaration

"this is what Yahweh has declared" or "this is what I, Yahweh, have declared"

seeing that my people are taken away for nothing

"I see the enemy taking my people away for nothing"

Those who rule over them mock

This refers to the Babylonians who have conquered the people. However, some versions have, "Those who rule over them wail." For these versions, this passage refers to the leaders of the Israelites in captivity.

my name is blasphemed continually all day long

"those who watch the enemy take away my people are continually saying evil things about me"

Isaiah 52:6

Therefore my people will know my name

"Therefore my people will truly know who I am"

Isaiah 52:7

How beautiful on the mountains are the feet of the messenger who brings good news

"It is beautiful to see a messenger coming over the mountains to announce good news"

to Zion

"to the people of Zion"

Isaiah 52:8

raise their voices

"shout loudly"

every eye of theirs

"every one of them"

Isaiah 52:9

you ruins of Jerusalem

"you people who live among the ruins of Jerusalem"

he has redeemed Jerusalem

"he has redeemed the people of Jerusalem"

Isaiah 52:10

bared his holy arm

"showed his holiness and mighty power"

all the nations; all the earth

Here "nations" and "earth" represent the people of all the nations all over the earth.

Isaiah 52:11

Leave, leave

This word is repeated to emphasize that the people must indeed leave, although not necessarily right away.

go out from there

"go out from the land where you are slaves"

touch nothing unclean

"touch nothing that is unacceptable to Yahweh"

leave from her midst

Here "her" represents Babylon.

Isaiah 52:12

Yahweh will go before you; and the God of Israel will be your rearguard

Yahweh protecting his people from their enemies is spoken of as if he were the warriors who go ahead of the people and the warriors who stay behind the people to protect them.

Isaiah 52:13

he will be high and lifted up, and he will be exalted

"I will give my servant the greatest honor"

Isaiah 52:14

his appearance was so disfigured beyond that of any man

"his enemies beat his body so badly that he did not even look like a human anymore"

Isaiah 52:15

my servant will sprinkle many nations

The servant causing the people of the nations to be acceptable to Yahweh is spoken of as if the servant were a priest who sprinkles the blood of a sacrifice to make someone or something acceptable to Yahweh.

will sprinkle

The Hebrew word translated "sprinkle" here can also be translated as "surprise" or "startle," which some versions of the Bible do.

many nations

Here "nations" represents the people of the nations.

kings will shut their mouths

"kings will stop talking" or "kings will be silent"

that which they had not been told

"that which no one had told them" or "something no one had told them"

Chapter 53

Isaiah 53:1

Who has believed our message

"It is hard for anyone to believe what we are telling them"
to whom has the arm of Yahweh been revealed?

"Yahweh has revealed his power to people."

Isaiah 53:2

For he grew up before Yahweh like a sapling

Here "he" refers to God's servant whom Isaiah compares to a very young tree. This emphasizes that he will appear weak.

out of parched earth

"out of an impossible situation"

Isaiah 53:3

He was despised and rejected by people

"People considered him as nothing and rejected him"

a man of sorrows

"a man knowing all kinds of sadness"

from whom men hide their faces

"from whom people turn away"

he was despised

"they considered him to be worthless"

Isaiah 53:4

he has borne our sicknesses and carried our sorrows

"he has taken our sicknesses and sorrows upon himself"

yet we thought he was being punished by God, struck by God, and afflicted

"yet we thought God was punishing and afflicting him"

Isaiah 53:5

But he was pierced because of our rebellious deeds; he was crushed because of our iniquities

"God allowed the enemy to stab him and kill him because of our iniquities"

The punishment for our peace was on him

"He accepted this punishment so we could live in harmony"

with his wounds we are healed

"he healed us by his suffering of the wounds"

Isaiah 53:6

We all like sheep have gone astray

Sheep often leave the path on which the shepherd leads them. Isaiah means that we do what we want instead of what God commands.

the iniquity of us all

"the guilt for the sin of every one of us"

Isaiah 53:7

He was oppressed

"They treated him harshly"

he did not open his mouth

"he did not protest"

as a lamb that is led to the slaughter, and as a sheep that before its shearers is silent

Isaiah compares the servant to a lamb and a sheep to

emphasize that he will remain silent as people harm and humiliate him.

as a lamb that is led to the slaughter

"just as a lamb is silent as a person slaughters it"

Isaiah 53:8

By coercion and judgment he was taken away

"They coerced him, judged him, and took him away"

coercion

forcing a person to do what that person does not want to do

As for his generation, who thought that he was cut off ... my people?

"No one thought about his descendants."

he was cut off from the land of the living

"he died" or "death took him away"

of my people

"of the people of Israel"

Isaiah 53:9

nor had there been any deceit in his mouth

"nor did he deceive anyone when he spoke"

Isaiah 53:10

he will see his offspring

Here, "offspring" means those people that Yahweh has forgiven because of the servant's sacrifice.

he will prolong his days

"Yahweh will make his servant live again"

Yahweh's purpose will be accomplished through him

"Yahweh will accomplish his purpose through his servant"

Isaiah 53:11

After the suffering of his life

"After the servant has suffered"

he will see light

Many versions understand "light" here to stand for life.

That is, the servant will become alive again.

My righteous servant

Here "my" refers to Yahweh.

he will bear their iniquities

"he will take their punishment" or "he will be punished for their sins." Alternate translation: "he will take their guilt upon himself" or "he will be guilty for their sins"

Isaiah 53:12

Therefore will I give him his portion among the multitudes, and he will divide the plunder with the many

"Portion" and "plunder" refer to what a king rewards his army with after a battle. This means God will greatly honor his servant because of his sacrifice.

the multitudes

Many versions interpret this expression as "the many" or "the strong."

because he exposed himself to death

"he willingly accepted the possibility of death"

was numbered with the transgressors

"allowed people to treat him as a criminal"

Chapter 54

Isaiah 54:1

you barren woman ... children of the married woman

Yahweh telling the people of Jerusalem to rejoice because there will be many people living in Jerusalem again is

spoken of as if Yahweh were telling a barren woman she is going to have many children.

For the children of the desolate one are more

"For the children of the desolate woman will be more"

the desolate one

Here "desolate" means that the woman's husband had rejected and abandoned her

Isaiah 54:2

Make your tent larger ... strengthen your stakes

Yahweh telling the people of Jerusalem to prepare because Yahweh will greatly increase their people is spoken of as if he is telling a woman to make her tent bigger to make room for many children.

Isaiah 54:3

For you will spread out

"For you and your descendants will spread out"

will conquer nations

"will conquer the people of other nations"

Isaiah 54:4

you will remember no more the disgrace of your widowhood

"you will not remember how disgraced you felt when you were like a widow"

Isaiah 54:5

For your Maker is your husband

Yahweh loving and taking care of his people is spoken of as if he were their husband.

he is called the God of the whole earth

"he is the God of the whole earth"

Isaiah 54:6

Yahweh has called you back as a wife ... like a woman married young and rejected

Yahweh sending his people away into exile then bringing them back is spoken of as if Yahweh were a husband who had rejected his wife but now accepts her. (

grieved in spirit

Here "spirit" represents a person's inner being. Alternate translation: "grieved" or "made sad"

Isaiah 54:8

In a flood of anger

"When I was very angry"

I hid my face from you

"I abandoned you"

but with everlasting covenant faithfulness

"but because I always am faithful to my covenant with you" or "but because I am always faithful to do what I promise to do"

says Yahweh, the one who rescues you

"that is what I, Yahweh, your rescuer, say to you"

Isaiah 54:9

the waters of Noah

This refers to the flood that Yahweh caused during the time of Noah.

Isaiah 54:10

Though the mountains may fall and the hills be shaken, yet my steadfast love will not ... be shaken

"Even if the mountains were to fall and the hills were to shake, my steadfast love will not ... be shaken"

the hills be shaken

"the hills may shake"

my steadfast love will not turn away from you

"I will not stop loving you"

nor will my covenant of peace be shaken

"and I will not cancel my covenant of peace" or "and I will surely give you peace as I promised in my covenant"

says Yahweh, who has mercy on you

"that is what I, Yahweh, who acts mercifully, say"

Isaiah 54:11

Afflicted one

"You afflicted people of Jerusalem"

storm-driven

Yahweh speaks of the people as if they were blown around and damaged by the winds and storms. This means the people were hurt and without stability.

uncomforted one

"without comfort"

turquoise ... sapphires

These are precious gemstones. Turquoise is light blue-to-green, sapphires are typically dark blue.

Isaiah 54:12

I will make ... beautiful stones

Yahweh describes in ideal terms how he will restore Jerusalem and cause it to be beautiful again. Although the language may be exaggerated, you should translate this just as Yahweh described it.

rubies

These precious gemstones are red to pink.

Isaiah 54:13

Then all your children will be taught by Yahweh

"And Yahweh will teach all your children"

by Yahweh

"by me, Yahweh"

Isaiah 54:14

In righteousness you will be established

"I will cause you to be strong again because you will do what is right"

it will not come near to you

No one in the city or outsiders will ever terrify the inhabitants of Jerusalem again.

Isaiah 54:15

stirs up trouble

"causes trouble" or "troubles you"

will fall in defeat

"you will defeat them in battle"

Isaiah 54:17

No weapon that is formed against you will succeed

"Enemies may form weapons to attack you but they will not defeat you"

This is the heritage of the servants of Yahweh

The reward that Yahweh will give to those who serve him is spoken of as if the reward were something they would inherit.

this is Yahweh's declaration

"this is what Yahweh has declared" or "this is what I, Yahweh, have declared"

Isaiah 55:1

Hey

This short word is called or shouted at people to get their attention for any reason. You should use whatever word or sound is used in your language to get people's attention.

come ... come ... Come

This word is repeated three times so the hearers will know that the speaker is sincere.

buy wine and milk without money and without cost

There is a sense of irony in this statement since a person usually has to use money to buy something. This emphasizes Yahweh's amazing grace in giving these things freely.

Isaiah 55:2

Why do you weigh out ... bread, and why do you labor ... satisfy?

"You should not pay money ... bread, and you should not labor ... satisfy"

for what is not bread

"for things to eat that are not really food"

eat what is good, and delight yourselves in fatness

The people trusting Yahweh for blessing and happiness is spoken of as if they are eating good food that is making them happy.

Isaiah 55:3

Turn your ears

"Pay attention"

Isaiah 55:4

I have placed him

These words could refer to 1) what Yahweh did for King David in the past or 2) what God will do through one of David's descendants.

Isaiah 55:6

Seek Yahweh while he may be found

"Seek Yahweh while you can still find him"

Isaiah 55:7

Let the wicked leave his path

"Let wicked people change the way they live"

the man of sin his thoughts

"let the sinful man leave his thoughts"

his thoughts

Possible meanings are 1) "the way he thinks" or 2) "his

plans"

he will pity him

"Yahweh will pity him"

to our God

"let him return to our God"

Isaiah 55:9

for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts

Yahweh speaks of the things that he does and how he thinks as being far superior to or higher than what people do and think, just like the sky is much higher than the earth.

Isaiah 55:10

For as the rain and snow ... do not return there

This is likely a description of the rain and snow evaporating.

Isaiah 55:11

my word will be that goes from my mouth

"the word that I speak"

it will not return to me empty

"it will not fail to complete its task"

Isaiah 55:12

be led along peacefully

"I will lead you along peacefully"

the mountains and the hills will break out in joyful shouts before you, and all the trees of the fields will clap their hands

Yahweh speaks of the mountains, hills, and trees as if they were people with voices and hands, celebrating as Yahweh rescues his people.

Isaiah 55:13

Instead of the thornbushes, the cypress will grow; and instead of the brier, the myrtle tree will grow

The words "thornbushes" and "brier" refer to species of plants that have sharp thorns growing on them. The words "cypress" and "myrtle" refer to species of evergreen trees.

The thorny plants symbolize desolation, while the evergreens symbolize life and prosperity.

for his name

"for his fame" or "for his honor"

that will not be cut off

"that will never end" or "that will last forever"

Chapter 56

Isaiah 56:1

for my salvation is near, and my righteousness is about to be revealed.

"I will soon save you and show you that I am righteous"

Isaiah 56:2

who holds it tightly

"who is careful to always do this"

keeps his hand from doing any evil

"does not do evil things")

Isaiah 56:3

See, I am a dry tree

This means eunuchs may have thought they could not be a part of God's people because they were deformed by castration (and for this reason could not have children).

Israelites did not practice castration; foreigners did, sometimes for punishment. Eunuchs who had accepted the Hebrew faith knew that normally they were not allowed to

worship in the temple (Deut. 23:1).

Isaiah 56:5

in my house and within my walls

"inside the walls of my temple"

that will never be cut off

"that will never end" or "that will never be forgotten"

Isaiah 56:6

who love the name of Yahweh

"who love Yahweh"

Isaiah 56:7

holy mountain

"on all of Yahweh's holy mountain"

will be accepted on my altar

"I will accept on my altar"

my house will be called a house of prayer

"my house will be a house of prayer"

Isaiah 56:9

All you wild beasts of the field, come and devour, all you beasts in the forest

God is calling armies of other nations by comparing them to animals to come and attack the people of Israel.

Isaiah 56:10

All their watchmen are blind

This means Israel's leaders cannot or perhaps do not want to see what is going on in society.

They are all silent dogs

Chapter 57

Isaiah 57:1

the people of covenant faithfulness

"the people who are faithful to the covenant" or "the people who are faithful"

are gathered away ... is gathered away

"die and go away ... dies and goes away"

that the righteous is gathered away from the evil

"that the righteous people die, and Yahweh takes them away from all that is evil"

Isaiah 57:2

He enters into peace

"The righteous enter into peace"

they rest

they die

those who walk in their uprightness

"those who have done what is right"

Isaiah 57:3

But come here

God is calling all of the unfaithful people to come before him so he can judge them in a strong contrast to the promises for the righteous that came before.

sons of the sorceress

This is a strong insult against the people who practice sorcery because sorcery and magic includes idolatry.

children of the adulterer and the woman who has prostituted herself

This refers to actual and spiritual adultery. They have abandoned the worship of God and now worship other gods and idols along with actual prostitution in pagan Canaanite ceremonies.

Isaiah 57:4

Whom are you merrily mocking? Against whom are you opening the mouth and sticking out the tongue?

"You are mocking me and making fun of me by opening your mouth wide and sticking out the tongue!"

Are you not children of rebellion, children of deceit?

"You are children of rebellion, children of deceit!"

Isaiah 57:5

You heat yourselves ... under the rocky overhangs

All of these actions are associated with worshiping idols. The oaks were sacred trees to the Canaanites. People thought such activity would increase fertility for people and the land.

Isaiah 57:6

that have been assigned to you

"that is your lot" or "that is your inheritance"

Concerning these things should I repent?

"I should certainly not change my mind about how I will

The leaders are supposed to open their mouths and warn the people, but they do not. Comparing someone to a dog in this society is a great insult.)

They dream, and lying down they love to sleep

This means the leaders are not bringing God's word of warning to Israel but prefer their own comfort.

Isaiah 56:11

The dogs have big appetites

Yahweh continues comparing Israel's bad leaders to dogs.

deal with these things you have done."

Isaiah 57:7

You prepared your bed

This refers to sleeping with prostitutes as a part of worshiping false gods.

on a high mountain

People often went on top of hills and mountains to worship false gods. They thought those were the best places for worship. This might even refer to Jerusalem, too.

Isaiah 57:8

You made a covenant with them

"You made a contract with them"

Isaiah 57:9

you went down to Sheol

The people did not literally go to Sheol, the world of the dead. Instead, Yahweh is indicating by exaggeration that the people were willing to go anywhere to find new gods to worship.

Isaiah 57:10

You found life in your hand

After trying so hard, the idolators found they still had strength to keep going. Here "hand" equals "strength" or "capacity."

Isaiah 57:11

Whom are you worried about? Whom do you fear? Is that the reason that you have acted deceitfully, so that you do not remember me or think about me?

"Apparently you really fear others because you have acted deceitfully and you do not remember me or think about me!"

you have acted deceitfully

Possible meanings are that they lied to God or that they were not faithful to him.

Isaiah 57:12

I will proclaim all your righteous acts and tell all that you have done Yahweh is being sarcastic, calling their evil deeds so-called righteousness.

Isaiah 57:13

let your collection of idols rescue you

Yahweh is mocking the people and their idols. He knows the idols cannot rescue them.

The wind will carry them all away, a breath will carry them all away

"The wind, or even a breath, will blow them away"

holy mountain

The "holy mountain" is Mount Zion, in Jerusalem.

Isaiah 57:14

Build, build! Clear a way! Remove all the stumbling blocks from the path of my people

Yahweh is emphatic and urgent that a clear and level road be available for the people to return to him and free of obstacles to worshipping Yahweh.

Isaiah 57:15

to revive the spirit of the humble ones, and to revive the heart of the contrite ones

Yahweh will strengthen and encourage those who humble themselves before him.

spirit ... heart

Here these refer to a person's thoughts and emotions, not the spirit and heart literally.

Isaiah 57:17

I hid my face

This means God gave up on his people and no longer helped or blessed them.

he went backward in the way of his heart

This means the Israelites kept rejecting the true God for false ones. Here "backward" and "way" are location words

representing motivations and feelings.

Isaiah 57:18

his ways

"their ways." Here "his" refers to the people of Israel.

comfort and console those who mourn for him

"I will soothe and calm those who feel sad for the people's suffering because of their sinful behavior"

Isaiah 57:19

I create the fruit of the lips

"I cause them to praise and thank me"

Peace, peace, to those who are far off

"I have made peace with them who are far off." The word "Peace" is repeated for emphasis.

Isaiah 57:20

But the wicked are like the tossing sea ... mire and mud

This compares the wicked to rough water on the shore that makes the water dirty.

Chapter 58

Isaiah 58:1

Lift up your voice like a ram's horn

This means shout loudly. Here "your" refers to Isaiah.

Confront my people with their rebellion, and the house of Jacob with their sins

These two phrases mean basically the same thing. Together they strengthen the urgency to confront Yahweh's people.

Isaiah 58:3

'Why have we fasted,' they say, 'but you do not see it? Why have we humbled ourselves, but you do not notice?'

The people of Israel use questions to complain to God because they feel he is ignoring them.

Isaiah 58:4

Look

"Behold!" or "Pay attention." Yahweh confronts their questioning by telling them to pay attention.

fist of wickedness

"wicked fist." This shows that they fight viciously. "Fist" represents anger that is physically violent.

Isaiah 58:5

Is this really the kind of fast that I would want ... under himself?

"This is not the kind of fast I want ... under himself."

A day for anybody to humble himself, for him to bow down his head like a reed

This means the person is bowing down, but he is not truly humble. "A reed" represents a weak plant that bends easily.

Do you really call this a fast, a day that pleases Yahweh?

"Surely you do not think this kind of fast pleases me!"

Isaiah 58:6

Is not this the fast that I choose ... break every yoke?

"This is the fast that I choose ... break every yoke."

To release wicked bonds, to undo the ropes of the yoke, to set the crushed ones free, and to break every yoke

All of these phrases mean they should help those people whom the wicked are hurting and oppressing.

Isaiah 58:7

Is it not to ... your own relatives?

"It is to ... your relatives." or "The fast I choose for you to do is to ... your own relatives."

to break your bread with the hungry

"to share your food with those who are hungry"

Isaiah 58:8

Then your light would be broken open like the sunrise

This means that if they help people in need, their deeds will be like lights others will see, as when the sun comes up after a dark night. Or the light may refer to the light of the Lord, shining on them and blessing them.

your healing would quickly sprout up

This means God will bless and restore them quickly, as a wound heals quickly.

your righteousness would go before you, and the glory of Yahweh would be your rearguard

This refers to the time when God protected the people of Israel as they escaped from Egypt. This means God will again protect them from their enemies if they will do what is right.

Isaiah 58:10

then your light will rise in the darkness, and your darkness will be like the noonday

"Your light" represents the acts of kindness that will be examples to everyone, and the "darkness," the bad deeds, will be overcome by their good deeds.

Isaiah 58:11

You will be like a watered garden

"A watered garden" represents abundance and plenty so they will have all they need.

like a spring of water, whose waters never fail

"A spring of water" represents a source of abundance in a land where water is precious.

Isaiah 58:12

you will be called

"people will call you"

Isaiah 58:13

you turn back your feet from traveling on the Sabbath day, and from doing your own pleasure on my holy day

"you stop traveling and doing what you want to do on the Sabbath, my holy day"

Isaiah 58:14

I will make you ride on the heights of the earth
This refers to God exalting the nation in reputation and
power in response to living righteously.

Chapter 59

Isaiah 59:1

Look

"Behold!" or "You should know!" Yahweh tells the people to
pay attention.

Yahweh's hand is not so short

"Yahweh is fully able"

Isaiah 59:2

your ... you

These plural pronouns refer to the people of Israel as a
single group.

your sins have made him hide his face from you

"your sins have made him turn away from you"

Isaiah 59:3

For your hands are stained with blood and your fingers with iniquity

"For you have committed violent sins"

Your lips speak lies and your tongue speaks maliciously

"You speak lies and malicious things"

Isaiah 59:4

they conceive trouble and give birth to iniquity

"they work hard to do sinful things"

Isaiah 59:5

They hatch eggs of an adder

"They make evil that spreads out to make more evil"

weave a spider's web

"produce things and activities that are useless"

Whoever eats of their eggs dies, and if an egg is crushed, it hatches into
a viper

"The activities they do will destroy them and will spread
destruction to others"

Isaiah 59:6

Their webs cannot be used for garments, nor can they cover themselves
with their works

"Their evil deeds will be exposed as useless"

Their webs cannot be used for garments

"They cannot clothe themselves with their webs"

deeds of violence are in their hands

"they are fully responsible for the violence they do"

Isaiah 59:7

Their feet run to evil

"They are quick to do evil things"

are their roads

"are all they do"

Isaiah 59:8

there is no justice in their paths

"they never do what is just" or "everything they do is
unjust"

They have made crooked paths

"They say and do dishonest things. They are devious"

Isaiah 59:9

justice is far from us

"justice is gone and very difficult to get"

We wait for light, but see darkness; we look for brightness, but we walk
in darkness

Each of these phrases means that the people are waiting for

for the mouth of Yahweh has spoken

"for Yahweh has spoken it"

God's goodness, but it seems like he has abandoned them.

Isaiah 59:10

We grope for the wall like the blind ... like dead men

This means that because God is not coming to them, they
feel helpless, not finding the right path and despairing of
the future, with no hope for a vibrant life.

Isaiah 59:12

our many transgressions

Here "our" refers to Isaiah and the people of Israel.

before you

Here "you" refers to Yahweh.

for our transgressions are with us

"for we are aware of our transgressions"

Isaiah 59:14

Justice is driven back

"The people drive justice back"

Isaiah 59:15

Trustworthiness

Isaiah describes this idea as acting like a person.

Isaiah 59:16

Therefore his own arm brought salvation for him

"Yahweh used his own power to save the people"

his righteousness sustained him

"he did right as he always would do"

Isaiah 59:17

He put on righteousness as a breastplate and a helmet of salvation upon
his head. He clothed himself with garments of vengeance and wore zeal
as a mantle

"breastplate," "helmet," "garments," and "mantle" are
clothing for war and fighting. Isaiah describes Yahweh as
putting these on to punish the sins of his restored people.

mantle

a loose, flowing robe

Isaiah 59:18

He repaid them

Isaiah is describing a future event as if it happened in the
past. This means that it will certainly happen.

wrath on his adversaries

"punished his adversaries for what they had done"

he repaid recompense to the islands

"he punished the islands as they deserved"

the islands

"the people who live on the islands" or "the people who live
on the coastlands"

Isaiah 59:19

fear the name of Yahweh

"fear Yahweh"

from the west ... from the sun's rising

Isaiah combines these words to mean people in all places of
the world.

driven by the breath of Yahweh

"which the breath of Yahweh drives"

Isaiah 59:20

this is Yahweh's declaration

"this is what Yahweh has declared" or "this is what I, Yahweh, have declared"
Isaiah 59:21

Chapter 60

Isaiah 60:1

Arise, shine; for your light has come, and the glory of Yahweh has risen on you

This refers to the glorious things Yahweh has done for the inhabitants of Jerusalem. They are now to show that glory through what they do and say and have hope in the future.
Isaiah 60:2

Though darkness will cover the earth, and thick darkness the nations
This refers to "spiritual darkness," divine judgment.
yet Yahweh will arise upon you

This means the light of God's presence will appear for the people of Israel, and it will show the way they should go.
his glory will be seen on you

"the people of the nations will see his glory on you"

Isaiah 60:4

They all gather themselves

"They" refers to the rest of the people of Israel who will come together to return to Jerusalem.

Isaiah 60:5

Then you will look and be radiant, and your heart will rejoice and overflow

These phrases share similar meanings and emphasize that they will be very happy because of what will happen in Jerusalem.

the abundance of the sea

This refers to the riches and goods that will come to Jerusalem by way of shipping, perhaps from along the Mediterranean Sea.

be poured out to you

This describes that the abundance will be like water that gushes out.

Isaiah 60:6

the dromedaries

"the young camels"

Ephah

an area in Arabia

bring the good news of the praises of Yahweh

"joyfully proclaim and praise the goodness of Yahweh"

Isaiah 60:7

Kedar ... Nebaioth

These are the names of areas in Arabia.

the rams of Nebaioth will serve your needs

This refers to their need for sacrifices.

they will be acceptable offerings on my altar

"I, Yahweh, will accept them on my altar"

Isaiah 60:8

Who are these who fly along like a cloud, and like the doves to their shelters?

"Look, I see something like clouds moving quickly and like doves returning to their shelters."

Isaiah 60:9

The coastlands

"The people from the coastlands"

the ships of Tarshish

my words which I have put in your mouth

"the message I have given you to speak"

This expression usually means large merchant ships suitable for long voyages.

he has honored you

"Yahweh has honored you, the people of Israel"

Isaiah 60:11

they will not be shut day or night

"no one will ever shut them"

Isaiah 60:12

those nations will be completely ruined

"I will completely destroy the people of those nations"

Isaiah 60:13

The glory of Lebanon

This refers to Lebanon being famous for its beautiful trees, especially cypress and cedar.

the place of my feet

This refers to Yahweh's temple.

Isaiah 60:15

with no one passing through you

"with everyone avoiding your land" or "with all the foreigners avoiding your land"

Isaiah 60:16

You will also drink the milk of the nations, and will nurse at the breast of kings

This refers to the wealth and plenty that will be drained from foreign nations.

Redeemer

"Savior"

Isaiah 60:17

instead of wood, bronze, and instead of stones, iron

"instead of wood, I will bring bronze, and instead of stones, I will bring iron"

I will appoint peace as your governors, and justice your rulers

This means there will be complete peace and justice in the land of Israel.

Isaiah 60:18

Violence will no longer be heard in your land

"There will no longer be reports of violence in your land"

but you will call your walls Salvation, and your gates Praise

The city of Jerusalem will be a safe place, and the people there will praise Yahweh.

Isaiah 60:20

Your sun will no longer set, nor will your moon withdraw and disappear

The light of the sun and the moon will be much less bright than the light of Yahweh.

Isaiah 60:21

the branch of my planting

Yahweh has placed his people in the land of Israel. This gives hope to the people.

the work of my hands

Yahweh compares the people of Israel to something made by the skill of his handicraft.

that I may be glorified

"so that all people may glorify me"

Chapter 61

Isaiah 61:1

The Spirit of the Lord Yahweh is on me

"Spirit" here is the Holy Spirit of Yahweh who compels or motivates the person.

the afflicted

This refers to poor people, those in great sorrow, or oppressed people who have problems they cannot overcome by themselves.

Isaiah 61:2

year of Yahweh's favor

"time when Yahweh will act kindly toward his people"

Isaiah 61:3

a turban

"a headdress" or "a beautiful head covering." This is a long piece of cloth that is wrapped around the head.

oil of joy ... a mantle of praise

People put oil on themselves and dressed in beautiful, long robes during times of celebration and joy.

in place of a spirit of dullness

"in place of sadness" or "in place of mourning"

oaks of righteousness, the planting of Yahweh

This means Yahweh has caused the people to be strong and sturdy.

that he may be glorified

"so that the people's lives may glorify him"

Isaiah 61:7

you will have double

This probably refers to a double portion of land.

Isaiah 61:9

Their descendants will be known among the nations, and their offspring among the peoples

"People from other nations will know their descendants"

their offspring among the peoples

"their offspring will be known among the peoples"

Isaiah 61:10

I will greatly rejoice in Yahweh

"I" refers to the people of God speaking as one person whom Yahweh has restored.

clothed me with the garments of salvation; he has clothed me with the robe of righteousness

The people of God speaking as one person that has salvation and righteousness as the appearance visible to all.

as a bridegroom adorns himself with a turban, and as a bride adorns

herself with her jewels

This comparison emphasizes that the speaker is extremely happy, joyful, celebrating.

Isaiah 61:11

For as the earth produces its sprouting plants, and as the garden makes its planting grow

"Just as seeds sown in a garden sprout from the soil and grow"

righteousness and praise to sprout up

This expression describes these virtues as growing from seed like plants do.

Chapter 62

Isaiah 62:1

For Zion's sake I will not be silent, and for Jerusalem's sake I will not be quiet

"For the sake of the people of Jerusalem I will not be silent"

I will not be silent

It is most likely that "I" refers to Isaiah.

until her righteousness proceeds brightly, and her salvation as a burning torch

Both clauses reassure the people that God will eventually come and save the people of Israel and that it will be as apparent as light is.

Isaiah 62:3

You will also be a crown of beauty in the hand of Yahweh, and a turban of kingship in the hand of your God

Jerusalem will become a royal city under the power and authority of God.

Isaiah 62:4

nor of your land any longer will it be said

"nor will people any longer say about your land"

your land will be married

This means Yahweh will love the people of Israel and will always be with them as is a husband.

Isaiah 62:5

as a young man marries a young woman, so your sons will marry you

This means the people will take possession of the land as a man takes possession of his young wife.

as a bridegroom rejoices over his bride, your God will rejoice over you

This emphasizes God's happiness about his relationship with his people.

Isaiah 62:6

I have put

Here "I" may refer to Isaiah or to Yahweh.

watchmen on your walls

This refers to prophets, officials, or possibly angels, who are constantly praying for the people of Jerusalem like watchmen who constantly guard the city.

they are not silent day or night

"they are earnestly praying to Yahweh throughout the entire day"

Isaiah 62:7

Do not allow him to rest

Here "him" refers to Yahweh.

Isaiah 62:8

by his right hand and by the arm of his strength

"by his power and authority"

Surely I will no longer give your grain as food for your enemies

This means Yahweh will not let enemies conquer the people of Israel and take their grain anymore. Perhaps enemies took the grain in the past as a tax or to feed their own armies.

Isaiah 62:10

Come through, come through the gates

The phrase "come through" is repeated to show urgency.

Build it, build the highway

The word "build" is repeated to emphasize that Yahweh urgently wants the road prepared. The "highway" represents the way the people can return.

Gather out the stones

"Take the stones out of the road to make it smooth." Stones represent all the obstacles to quick travel.
Raise up a signal flag for the nations
A signal flag represents something to draw the attention of others. This means Yahweh is calling the people of the other nations to take notice of the land of Israel and to see what Yahweh has accomplished as he said he would.
Isaiah 62:11
Look
"Take notice!"

the ends of the earth
"the farthest places of the earth" or "the entire earth"
the daughter of Zion
"Daughter" represents the people of Jerusalem (Zion).
See, his reward is with him, and his recompense is going before him
The word "recompense" stands for the people Yahweh has rescued. They are his "reward" for his work.
Isaiah 62:12
you will be called
"they will call you"

Chapter 63

Isaiah 63:1

Who is this who comes from Edom ... Bozrah
"I, Yahweh, am coming from Edom, clothed in red from Bozrah"
Bozrah
This is the capital city of Edom.
It is I
Here "I" refers to Yahweh.

Isaiah 63:2

Why are your clothes red, and why ... winepress?
"The red on your clothing looks makes you look like you have been treading on grapes in a winepress."
winepress
A winepress is a low place carved out of rock in the ground where workers step on the grapes to crush them with their feet, in order to remove the grape juice.

Isaiah 63:3

I have trodden grapes
Here "I" refers to Yahweh. This imagery refers to Yahweh destroying his enemies.

Isaiah 63:4

vengeance
Yahweh will punish in an appropriate way to bring about justice.
the year for my redemption
"the time for my salvation "

Isaiah 63:5

but my own arm
Here "arm" represents power.

Isaiah 63:6

made them drunk in my wrath
This means Yahweh made them stunned and senseless by his full wrath and punishment.

I poured out their blood

Here "blood" represents the life of Yahweh's enemies that was gushing out so they would die.

Isaiah 63:7

I will tell of the acts of Yahweh's covenant faithfulness
"I will tell about how God has acted faithfully to his covenant" or "I will tell about all the faithful things God has done for his people"
the praises of Yahweh
"the praiseworthy deeds of Yahweh"

I will tell

Here "I" refers to Isaiah.

done for us

Here "us" refers to Isaiah and the people of Israel.

Isaiah 63:9

Through all their suffering
"Through all our suffering." Here "their" refers to the people of Israel. Isaiah included himself as a member of the people.

he suffered too

Here "he" refers to Yahweh.

the angel from his presence

This is a representative who is sent from God's presence.

he lifted them up and carried them

This refers to when God protected and saved the people of Israel from the Egyptians many years earlier.

Isaiah 63:10

But they rebelled

"but we rebelled." Here "they" refers to the people of Israel. Isaiah included himself as a member of the people.

his holy Spirit

"Yahweh's Holy Spirit"

Isaiah 63:11

They said

"we said." Here "they" refers to the people of Israel. Isaiah included himself as a member of the people.

who brought them up out of the sea

The story of Yahweh miraculously splitting the waters of the Sea of Reeds so that the Israelites could cross and escape the Egyptians is assumed knowledge.

the shepherds of his flock

"the leaders of his people"

Isaiah 63:12

who made his glorious power go with the right hand of Moses

Here "right hand" represents the power of Yahweh through Moses. This means it was God's power that enabled Moses to divide the water of the Reed Sea.

Isaiah 63:13

Like a horse running in the wilderness, they did not stumble

This means that the people of Israel were sure-footed as horses in open country on their travels toward Israel from Egypt.

Isaiah 63:14

As the cattle that go down into the valley ... rest

This image pictures cattle going into a valley where there is green grass and water and emphasizes that God led the people of Israel and took care of them.

to make yourself a glorious name

"to make sure people know who you are and honor you"

Isaiah 63:16

though Abraham does not know us, and Israel does not recognize us

These ancestors of the nation of Israel would not be able to identify their descendants because they changed so much. "Abraham" and "Israel" represent the people from the distant past.

Israel

This refers to the name also called "Jacob."

Isaiah 63:17

Yahweh, why do you make us wander from your ways and harden our

hearts so we do not fear you?

"Yahweh, you have made us wander from your ways and become stubborn so that we do not fear you."

why do you make us wander from your ways

"why do you make do what is wrong"

Isaiah 63:19

who were never called by your name

"who never belonged to your family"

Chapter 64

Isaiah 64:1

Oh, if you had split open the heavens and come down!

Isaiah wishes that God had shown himself very dramatically by tearing open the sky and coming down.

mountains would have shaken

This is what would have happened if God had split open the heavens and come down. The mountains would have trembled as in an earthquake.

Isaiah 64:4

no eye has seen

"and no one has seen"

Isaiah 64:6

all our righteous deeds are like a menstrual rag

A "menstrual rag" is a cloth that a woman uses during the time of month when she bleeds from her womb. This means all their attempts to please God fail. This sentence was meant to be shocking.

We have all withered like leaves

Isaiah compares the people of Israel to leaves that dry up when dead.

our iniquities, like the wind, carry us away

This means their sins, as a community, are the reason for their failure. Isaiah compares the iniquities to the wind as

the force for their suffering Yahweh's punishment.

Isaiah 64:7

you have hidden your face from us

This means God gave up on his people and let them suffer. in the hand of our iniquities

"as you punish us for our iniquities"

Isaiah 64:8

we are the clay. You are our potter; and we all are the work of your hand

This means God created the people of Israel.

Isaiah 64:9

look at us all

Isaiah asks Yahweh to pay attention to their situation.

Isaiah 64:10

Your holy cities have become a wilderness

This emphasizes that the cities have been destroyed and no one lives there.

Isaiah 64:12

How can you still hold back, Yahweh? How can you remain silent and continue to humiliate us?

"Please do not hold back, Yahweh! Please do not remain silent and continue to humiliate us!"

Chapter 65

Isaiah 65:1

I was ready

Here "I" refers to Yahweh.

Isaiah 65:2

I have spread out my hands all day to a stubborn people

"I have continually begged a stubborn people to receive my help"

Isaiah 65:3

in gardens ... on brick tiles

These refer to Canaanite places for worshiping idols. Their sacred altars were made of bricks, which Yahweh forbid for his altars. Yahweh's altars were made of stone.

Isaiah 65:4

sit among the graves and keep watch all night

This is a reference to consulting the dead, a practice that Yahweh prohibited.

eat pork

Yahweh did not allow the people of Israel to eat meat from pigs.

Isaiah 65:5

These things are smoke in my nose

Yahweh compares these people who are continually annoying him to smoke that irritates a person's breathing.

Isaiah 65:6

Look, it is written

"Take notice and pay attention"

into their laps

This means God will punish them to the fullest extent.

Isaiah 65:8

when new wine is found in a cluster

"when you find new wine in a cluster"

I will not ruin them all

"I will spare some of them who are righteous"

Isaiah 65:9

my mountains

This refers to the highest locations of Jerusalem and all of Judea.

Isaiah 65:10

Sharon

This was a fertile grazing area.

Valley of Achor

This is the name of a valley that possibly ran from Jerusalem to south of Jericho. This was also a fertile grazing area.

Isaiah 65:11

holy mountain

The "holy mountain" is Mount Zion, in Jerusalem.

who prepare a table ... and fill wine glasses of mixed wine

People would bring food and drink and place it in front of the idol as part of their worship.
mixed wine
wine mixed with spices
Fortune ... Destiny
These are names of false gods. They are also called "Gad" and "Meni."
Isaiah 65:12
appoint you for the sword
"The sword" represents various weapons of war that Yahweh will use to punish those who do not respond to Yahweh's call.
Isaiah 65:13
Look, my servants
"Take notice and pay attention" Yahweh repeats this for emphasis.
Isaiah 65:14
crushing of the spirit
This expression compares the feeling of terrible disappointment and sorrow to something becoming deformed due to high pressure.
Isaiah 65:16

Chapter 66

Isaiah 66:1

Heaven is my throne, and the earth is my footstool
Yahweh compares heaven to a throne and the earth to a footstool to emphasize how great he is.

Where then is the house you will build for me? Where is the place where I may rest?

Yahweh uses questions to emphasize that humans cannot build a place for him to dwell.

Isaiah 66:2

My hand has made all these things

"I have made all these things"

this is Yahweh's declaration

"this is what Yahweh has declared" or "this is what I, Yahweh, have declared"

the broken and contrite in spirit

Here "broken" and "contrite" refers to a person who is truly humble and who suffers for his faith.

Isaiah 66:3

He who slaughters ... also blesses wickedness

These four clauses all describe different ways evil people act and come to the same meaning for emphasis.

They have chosen their own ways

"They have chosen to do evil things that violate the ways of Yahweh"

Isaiah 66:4

what was evil in my sight

"what I consider to be evil" or "what is evil in my judgement"

Isaiah 66:5

but they will be put to shame

"but I will put them to shame"

Isaiah 66:6

General Information:

Yahweh describes the punishment for the hypocrisy of the worshippers.

will be blessed by me, the God of truth

"I, the God who always speaks the truth, will bless him"

the former troubles will be forgotten ... will be hidden

"they will forget the former troubles, for these troubles will be out of my memory"

they will be hidden from my eyes

"I will not even think about them again"

Isaiah 65:17

For see

"Notice! Pay attention!"

the former things will not be remembered or be brought to mind

"you will not even think about what happened in the past"

Isaiah 65:18

But you will be glad

Here "you" refers to all of God's servants.

Isaiah 65:19

weeping and cries of distress will no longer be heard in her

"no one will hear weeping and cries of distress any longer in her"

Isaiah 65:22

for as the days of trees will be the days of my people

"for my people will live as long as trees live"

A sound of battle tumult

The sound represents the real fighting that is going on in the temple as Yahweh is carrying out the punishment.

Isaiah 66:7

Before she goes into labor, she gives birth; before pain is upon her, she gave birth to a son

Yahweh speaks about Zion as if it were a woman who is about to give birth. Although Zion was destroyed and the people no longer lived there, Yahweh promises that without delay and with little effort an entire nation will come from her.

Isaiah 66:9

Do I bring a baby to the birth opening ... born?

Yahweh uses questions to emphasize that he will not fail to fulfill his promises to the people of Jerusalem.

Isaiah 66:11

For you will nurse and be satisfied; with her breasts you will be comforted

"For she will satisfy you with her milk; she will comfort you with her breasts"

Isaiah 66:12

General Information:

Yahweh continues speaking about Jerusalem as if it were a mother (Isaiah 66:7-8).

like a river ... like an overflowing stream

This means God will cause the people of the nations to bring a very large amount of riches, which will be permanent like a river and abundant.

be carried in her arms, and be dandled on her knees

"she will carry you in her arms and bounce you on her knees with delight"

Isaiah 66:14

General Information:

Isaiah is speaking to God's faithful people.

your bones will sprout

"Bones" refers to the whole body.
will sprout like the tender grass
"Tender grass" grows fast and strong and compares to the health and vigor of God's faithful people.
The hand of Yahweh will be made known to his servants
"Yahweh will reveal his power to his servants"
Isaiah 66:15
General Information:
Isaiah continues speaking to God's faithful people.
coming with fire
Yahweh's appearances in the Old Testament are often accompanied by fire that represents Yahweh's anger and judgment.
like the windstorm
Storms represent Yahweh's powerful actions to make his judgment effective.
Isaiah 66:16
with his sword
"Sword" is one weapon that represents all of warfare and killing.
Those killed by Yahweh will be many
"Yahweh will kill many people"
Isaiah 66:17
They consecrate themselves
"They" are those who worship Yahweh but go against his laws.
enter the gardens
This is a place where people would go to worship idols.
the one in the middle
This describes the leader of those of go to worship idols.
Isaiah 66:18

Chapter 1

Jeremiah 1:1

General Information

God chose Jeremiah to be his prophet and although many powerful people would be against him, God promised to protect him. This chapter emphasizes that Jeremiah was chosen by God to be his prophet. The people were supposed to listen to God's prophet. When he prophesied, they should have repented. Instead, they persecuted Jeremiah. The ULB sets poetry (1:4-10) farther to the right than the rest of the text to show that it is poetry.

Jeremiah son of Hilkiah, one of the priests

"Jeremiah son of Hilkiah. Jeremiah was one of the priests".
Hilkiah is a man's name.

Anathoth

This is the name of a town.

the land of Benjamin

"the land that belongs to the tribe of Benjamin"

Jeremiah 1:2

The word of Yahweh came to him

"Yahweh gave messages to him" or "Yahweh spoke to Jeremiah"

Yahweh

This is the name of God that he revealed to his people in the Old Testament.

in the days of Josiah son of Amon, king of Judah

"when Josiah son of Amon was king of Judah"

For I know

Here "I" refers to Yahweh.

their deeds ... their thoughts

Here "their" refers to the worshipers that are hypocrites whom Yahweh has described before.

Isaiah 66:19

the Libyans and Lydians, ... to Tubal, Greece

These are names of people groups and areas that are far from the land of Israel.

Isaiah 66:20

They will bring

Here "they" refers to the foreigners who survived and witnessed to the nations. They will return to Jerusalem with exiled Israelites.

holy mountain

The "holy mountain" is Mount Zion, in Jerusalem. Alternate translation: "on all of Yahweh's holy mountain"

Isaiah 66:24

They will go out

Here "they" refers to all the people, the faithful Israelites and foreigners, who come to worship Yahweh.

the worms that eat them

The worms represent the horror of decay and rot that are Yahweh's punishment on the wicked.

the fire that consumes

Fire also represents Yahweh's judgment.

will not be quenched

"will burn forever"

all flesh

This expression represents all created living beings that shrink from the dead.

Amon

This is the name of a man.

his reign

"Josiah's reign"

Jeremiah 1:3

It also came

"The word of Yahweh also came"

in the days of Jehoiakim son of Josiah, king of Judah

"when Johoiakim son of Josiah was king of Judah"

the fifth month

This is the fifth month of the Hebrew calendar. It is during the last part of July and the first part of August on Western calendars.

of Zedekiah

"of the reign of Zedekiah"

when the people of Jerusalem were taken away as prisoners

"when the army of Babylon took the people of Jerusalem away as prisoners" or "when the army of Babylon took the people of Jerusalem as prisoners to Babylon"

Jeremiah 1:4

The word of Yahweh came to me, saying

"Yahweh gave me a message. He said" or "Yahweh spoke this message to me"

Jeremiah 1:5

formed you

"shaped you"

before you came out from the womb

"before you were born"

Jeremiah 1:6

Ah, Lord Yahweh

Here "Ah" shows Jeremiah's fear of doing what God has said.

I do not know how to speak

"I do not know how to speak in public". Jeremiah may have been exaggerating to show his fear of speaking in public.

Jeremiah 1:8

Do not be afraid of them

"Do not be afraid of the people I will send you to speak to"

this is Yahweh's declaration

The word "this" refers to what Yahweh just said in verses 7 and 8.

this is Yahweh's declaration

"this is what I, Yahweh, have declared"

Jeremiah 1:9

Then Yahweh reached out with his hand, touched my mouth

"Then it was as though Yahweh touched my mouth" or

"Then Yahweh touched my mouth with his hand"

I have placed my word in your mouth

"I have given you my message for you to speak to the people"

Jeremiah 1:10

I am appointing you ... to uproot and break down, to destroy and overthrow, to build and plant

Jeremiah would do these things to various nations by saying that they would happen. He would uproot, break down, destroy and overthrow some nations, and he would build and plant other nations.

to uproot

God speaks of Jeremiah destroying the nations by what he says as if the nations were plants and he were to pull them up out of the ground.

to destroy and overthrow

Jeremiah uses these words to show that this will certainly happen.

to build and plant

God speaks of Jeremiah causing nations to become strong as if they were a building and he would build them, and as if they were plants and he would plant them.

Jeremiah 1:11

The word of Yahweh came to me, saying, "What

"Yahweh gave me a message. He said, 'What' or 'Yahweh spoke this message to me: 'What'"

I see an almond branch

Yahweh shows Jeremiah a spiritual vision. An almond tree is a kind of nut tree.

Jeremiah 1:12

I am watching over my word to carry it out

"I guarantee that I will do what I have said"

for I am watching over my word

The Hebrew words for "almond" and "watch over" sound almost the same. God wants Jeremiah to remember that

God will make his word succeed.

Jeremiah 1:13

The word of Yahweh came to me a second time, saying

"Yahweh gave me a message a second time. He said"

whose surface is churning

"whose water is boiling"

tipping away from the north

This means that it was tipping toward the south, where Jeremiah was in Judah.

Jeremiah 1:14

Disaster will be opened up out of the north

"Disaster will come from the north" or "I will send disaster from the north"

Jeremiah 1:15

everyone

"all of the northern kings"

will set his throne at the entrance of the gates of Jerusalem

"will rule at the gates of Jerusalem" or "will judge Jerusalem"

against all the walls that surround it

"and they will command their armies to destroy the walls surrounding Judah"

against all the cities of Judah

Setting their thrones represents commanding their armies to destroy all the cities of Judah.

Jeremiah 1:16

I will pronounce sentence against them

"I will announce how I will punish them"

I will pronounce sentence against them

"I will pronounce sentence against the people of Judah"

worshipping the works of their own hands

Since the people made the idols, they should have known that the idols are not worthy of worship.

Jeremiah 1:17

Gird up your loins

"Get ready for action". Yahweh continues speaking to Jeremiah.

Do not be shattered ... I will shatter you

"Do not be terrified ... I will terrify you"

Jeremiah 1:18

Behold!

"Pay attention!"

Today I have made you a fortified city, an iron pillar, and bronze walls against the whole land

"I have made you strong against the whole land like a fortified city, an iron pillar, and bronze walls"

iron ... bronze

These were the strongest materials known at that time. the whole land

This represents all the people of the land.

Jeremiah 1:19

They will fight against you

This refers to the people of Judah.

this is Yahweh's declaration

"this is what I, Yahweh, have declared"

Chapter 2

Jeremiah 2:1

General Information

The prophecy revealed to Jeremiah is recorded in 2:1-3:5.

Despite covering more than one chapter, this should be

seen as one unit. The people worshiped other gods, particularly the fertility gods of Baal and Ashtoreth. Even when the nation was punished, the people did not learn. The ULB sets poetry (2:1-31) farther to the right than the rest of the text to show that it is poetry.

The word of Yahweh came to me, saying,

"Yahweh gave me a message. He said," or "Yahweh spoke this message to me:"

Jeremiah 2:2

Go and proclaim in the hearing of Jerusalem

"Go and speak where the people in Jerusalem can hear you"

I have called to mind on your behalf

"I remember about you"

the covenant faithfulness of your youth, your love

"how, when you were young, you were faithful to our covenant, and how you loved me"

when we were engaged

"when we first agreed that we would marry each other"

the land that was not sown

"the land where no one had sown seed" or "the land where no food was growing"

Jeremiah 2:3

the firstfruits of his harvest

"like the firstfruits of his harvest"

All who ate from the firstfruits were held guilty

"All who attacked Israel were held guilty like people who ate from the first fruits of his harvest"

disaster came upon them

"Disasters happened to them" or "I made terrible things happen to them"

this is Yahweh's declaration

"this is what Yahweh has declared" or "this is what I, Yahweh, have declared". See Jeremiah 1:8.

Jeremiah 2:4

house of Jacob, all you clans of the house of Israel

"all you descendants of Jacob". Jacob and Israel refer to one man, and these phrases refer to the same group of people.

house of Jacob

"descendants of Jacob"

the house of Israel

"the Israelites" or "the Israelite people group"

Jeremiah 2:5

What did your fathers find wrong with me, that they went far from following me? That they went after useless idols and became useless themselves?

"I did nothing wrong to your forefathers, so they should not have gone far from following me, and they should not have gone after useless idols. By doing that they themselves have become useless!"

they went far from following me

"they rejected me"

they went after useless idols

"they worshiped useless idols". Idols that people can use for nothing good. The translation should not make people think that there are some idols that are useful.

Jeremiah 2:6

They did not say

"They should have said"

Where is Yahweh, who brought us ... Egypt?

"We need Yahweh. He is the one who brought us ... Egypt."

Where is Yahweh, who led us ... lives?

"We need Yahweh. He is the one who led us ... lives."

a land of drought and utter darkness

"a dangerous land where there is not enough water"

Jeremiah 2:7

you defiled my land, you made my inheritance an abomination!

"you sinned and made the land I gave you disgusting to me!"

you defiled my land

"by sinning, you made my land no good". "defiled"

represents making the land unacceptable to God. They did this by sinning against him there when they worshiped idols.

you made my inheritance an abomination

"you made my inheritance disgusting by your sin"

my inheritance

"my land" or "the land I gave you as an inheritance"

Jeremiah 2:8

Where is Yahweh?

"We need to obey Yahweh!"

did not care about me

"were not committed to me" or "rejected me"

The shepherds transgressed against me

"Their leaders sinned against me"

walked after unprofitable things

"obeyed unprofitable things" or "worshiped unprofitable things"

unprofitable things

Unprofitable things (like idols) are things that cannot help a person.

Jeremiah 2:9

your sons' sons

"your future generations"

Jeremiah 2:10

cross over to the coasts of Cyprus

"go west across the ocean to Cyprus". "Cyprus" represents all the lands far to the west of Israel.

Send messengers out to Kedar

"Send messengers far east to the land of Kedar"

Jeremiah 2:11

Has a nation exchanged gods ... gods?

"You will see that no nation has ever exchanged gods ... gods."

But my people have exchanged their glory for what cannot help them

"But you, my people, have exchanged me, your glorious God, for what cannot help you"

their glory

"me, your glorious God"

for what cannot help

"for false gods, which cannot help" or "for gods who cannot help"

Jeremiah 2:12

Shudder, heavens ... Be shocked and very desolate

"People of Judah, if the heavens could see you, they would shudder ... They would be shocked and very desolate"

very desolate

"totally horrified" or "appalled"

this is Yahweh's declaration

"this is what I, Yahweh, have declared"

Jeremiah 2:13

have abandoned the springs of living waters

"have abandoned me, who is like springs of living water"

have dug out cisterns for themselves

"have gone to false gods, which are like cisterns they have dug for themselves"

cisterns

deep holes for storing water

Jeremiah 2:14

Is Israel a slave? Was he born in his master's home? So why has he become plunder?

"Israel, are you a slave? Were you born at home? So why have you become plunder?". Yahweh used the third person as though he were talking to someone else about Israel.

Is Israel a slave? Was he born in his master's home?

"Israel is not a slave. Israel was not born at home."

Was he born in his master's home

"Was he born a slave"

So why has he become plunder?

"So he should not have become plunder."

So why has he become plunder

"So why have Israel's enemies taken Israel away as captives"

Jeremiah 2:15

Young lions roared against him. They made a lot of noise

God speaks of Israel's enemies attacking Israel as if they were lions roaring and attacking Israel. A roar is a loud sound that a wild animal makes when it attacks.

made his land a horror

"destroyed Israel's land"

His cities are destroyed without any inhabitants

"They have destroyed Israel's cities and now no one lives in them"

inhabitants

people who live in a certain place

Jeremiah 2:16

Memphis and Tahpanhes

These are the names of two cities in Egypt.

will shave your skull

The Egyptians shaved the head of their slaves to mark them as slaves.

will shave your skull

"have cracked your skull."

Jeremiah 2:17

Did you not do this to yourselves when you abandoned Yahweh your God, while he was leading you along the way?

"You caused this yourselves by abandoning Yahweh your God while he was leading you along the way."

Jeremiah 2:18

So now, why take the road to Egypt and drink the waters of Shihor?

Why take the road to Assyria and drink the waters of the Euphrates River?

"It does not help you to go to Egypt and drink from the waters of the Shihor River, or to go to Assyria and drink from the waters of the Euphrates River."

why take the road to Egypt and drink the waters of Shihor ... Why take the road to Assyria and drink the waters of the Euphrates River

"why ask the Egyptians to help you ... Why ask the

Assyrians to help you"

Shihor

"the Shihor Stream" or "the Nile River". This stream is associated with Egypt. It may have been a branch of the Nile River.

Jeremiah 2:19

Your wickedness rebukes you, and your acts of apostasy punish you

"Because you have been wicked and unfaithful, I will punish you"

it is wicked and bitter

"it is bitterly wicked" or "it is extremely wicked"

Jeremiah 2:20

For in ancient days I broke your yoke; I tore your fetters off you. Still you said, 'I will not serve!'

"Long ago I released you from slavery, but still you refused to worship me!" The people of Israel had been slaves in Egypt.

fetters

chains used to restrain a person or an animal

On every high hill and beneath every leafy tree you lay down as a prostitute

"On every high hill and under every leafy tree you worshiped idols instead of me, like an adulterous wife who is unfaithful to her husband"

Jeremiah 2:21

I planted you as a choice vine, completely from pure seed

"I, Yahweh, started you with a very good beginning, like a farmer who uses excellent seed to plant the best kind of vine"

a choice vine

"a vine of very good quality"

completely from pure seed

"that grew from excellent seed"

How then have you have changed yourself into a corrupt, worthless vine?

"But you have changed yourself into a corrupt, worthless vine!"

Jeremiah 2:22

this is the declaration of the Lord Yahweh

"this is what I, the Lord Yahweh, have declared"

Jeremiah 2:23

How can you say, 'I ... have not walked after the Baals'?

"You lie when you say, 'I ... have not walked after the Baals.' walked after

This refers to serving or worshiping.

you are a swift female camel running here and there

"You are like a female camel quickly running back and forth looking for a male camel to mate with". Israel is compared to a female camel or a wild donkey for being unstable and lustful.

Jeremiah 2:24

a wild donkey accustomed to the wilderness, in her heat sniffing the wind

"You are like a young female donkey that lives in the desert. When she wants to mate she is out of control and constantly sniffs the breeze to find a mate"

in her heat

"when she wants to mate"

Who can restrain her lust?

"No one can turn her around when she wants to mate."

in her month

"when she is ready to mate"

Jeremiah 2:25

You must restrain your feet from becoming bare and your throat from being thirsty!

"I have told you to stop running here and there chasing after false gods, because all that it does is wear out your sandals and make you very thirsty"

It is hopeless

"We cannot stop ourselves"

No, I love strangers and go after them!

"We must follow after foreign gods and worship them!"

Jeremiah 2:26

the house of Israel

"the Israelites" or "the Israelite people group"

when he is found

"when someone finds him" or "when people know that he has stolen things"

they, their kings, their princes, and their priests and prophets

This list shows that everyone belonging to Israel will be ashamed.

Jeremiah 2:27

These are the ones who say to the tree, 'You are my father,' and to the stone, 'You gave birth to me.'

"These people are the ones who say to a carved piece of wood, 'You are my father,' and to a carved stone, 'You gave birth to me.'" These words emphasize that the idol was made of ordinary things and is not worthy of worship.

their back faces me and not their faces

"they have turned away from me" or "they have completely rejected me"

Arise and save us

"Yahweh, come and save us"

Jeremiah 2:28

Yet where are the gods that you made for yourselves?

"You should ask the gods you made to help you." or "You do not ask the gods you made to help you."

Let them arise if they wish to save you in your time of troubles

"You do not ask them because you know that they cannot save you in your time of troubles"

Jeremiah 2:29

this is Yahweh's declaration

"this is what I, Yahweh, have declared"

Jeremiah 2:30

They would not accept discipline

"When I disciplined them, they refused to learn to obey me"

Your sword has devoured your prophets like a destructive lion

"You have killed the prophets brutally with your sword like a destructive lion"

destructive

capable of causing a very large amount of damage

Jeremiah 2:31

You who belong to this generation! Pay attention to my word, the word of Yahweh

"You who live today, pay attention to what I, Yahweh, say to you"

Have I been a wilderness to Israel? Or a land of deep darkness?

"You act as though I have been like a wilderness or a land

of deep darkness to you"

Why would my people say, 'Let us wander around, we will not go to you anymore'?

"You my people say 'We can go where we want to go and not worship Yahweh anymore.'"

wander

move around or go to different places usually without any particular purpose or direction

Jeremiah 2:32

Will a virgin forget her jewelry, a bride her sash?

"You know that a virgin would never forget to put on her jewelry, and a bride would never forget to put on her sash."

Will a virgin forget her jewelry, a bride her sash

"Will a virgin forget her jewelry, and will a bride forget her sash"

sash

You may need to translate it as a general word like "attire" or "ornament."

days without number

"a very long time"

Jeremiah 2:33

How well you make your way to look for love

God appears to be praising his people for looking for love, but this is irony. He was showing that he was angry with them for being unfaithful to him. God speaks of his people worshiping other gods as if they were a woman who is unfaithful to her husband and is looking for other men to love her.

You have even taught your ways to wicked women

God speaks of how unfaithful his people are to him as though they were even teaching prostitutes how to be unfaithful to their husbands.

Jeremiah 2:34

The blood that was the life of innocent, poor people has been found on your clothes

"The blood of innocent, poor people on your clothes shows that you are guilty of killing them"

The blood that was the life

"The blood that represents the life"

These people were not discovered in acts of burglary

"But you killed them even though they were not even stealing anything"

Jeremiah 2:35

surely his anger has turned away from me

"surely Yahweh has stopped being angry with me"

I will bring down judgment on you

"I will punish you"

Jeremiah 2:36

Why do you treat so very lightly this change in your ways?

Yahweh is scolding the Israelites because they changed from one kingdom to another for help but did not rely on God for help.

lightly

without care or concern

You will also be disappointed by Egypt

"Egypt will also disappoint you"

You will also be disappointed by Egypt

"You will be disappointed when Egypt does not protect you"

just as you were by Assyria

"just as Assyria disappointed you"
Jeremiah 2:37
You will also go out from there
"You will go out from Egypt"

Chapter 3

Jeremiah 3:1

General Information:

The prophecy revealed to Jeremiah is recorded in 2:1-3:5. Despite covering more than one chapter, this should be seen as one unit. The same is true for 3:19-4:3. If Judah repents, God will bring the people back from the captivity into which he is going to send them. The ULB sets poetry (3:1-5, 12-17, 19-25) farther to the right than the rest of the text to show that it is poetry.

will he return to her again?

"he would not return to her again."

Would that land not be greatly polluted?

"He knows that if he did, the land would be greatly polluted."

greatly polluted

"completely unacceptable to God"

You have lived as a prostitute who has many lovers

"You have given your love and trust to idols the way a prostitute gives her body to men who are not her husband" this is Yahweh's declaration

"this is what I, Yahweh, have declared". See how you translated this in Jeremiah 1:8.

Jeremiah 3:2

Lift up your eyes

"Look up"

Is there any place where you have not had illicit sex?

"As a whore sleeps with many men, you have worshiped your idols everywhere!" He uses this question to tell the Israelites that he knows that they have worshiped idols everywhere.

By the roadsides you sat waiting for your lovers

"Like a prostitute waiting at the roadside for her lovers, you were eager to worship any idol you learned about"

as an Arab in the wilderness

"like an Arab in the wilderness waiting for people he might rob"

an Arab in the wilderness

"a robber in the wilderness". Some Arabs lived as nomads in the desert and would rob others who came near them.

Jeremiah 3:3

So the showers have been withheld

"So I prevented the rains from falling"

you have the forehead of a prostitute

"But the expression on your face shows that you arrogant, like the face of a prostitute"

Jeremiah 3:5

Will he ... to the end?

"You have just called out to me: 'My father ... youth! Will he ... to the end?'" The question that begins with the words "Have you not" in verse 4 ends here.

Will he always be angry? Will he always keep his wrath to the end?

"Surely he will not always be angry. Surely he will not always keep his wrath to the end."

with your hands on your head

This is a symbol of shame.

so you will not be helped by them

"so they will not help you"

Look!

"pay attention" or "listen"

Jeremiah 3:6

Do you see what apostate Israel has done?

"See how apostate Israel is!" or "You see how apostate Israel is."

She has gone up

"Israel's people have gone up" or "They have gone up"

every high hill and under every leafy tree

"every" is used as a generalization to show that the people were worshiping idols in many different places. The tops of hills and under shade trees were common places for people to worship idols.

Jeremiah 3:7

her faithless sister Judah saw

"the people of Judah, who also did not obey me, saw". God speaks of Israel and Judah as if they were sisters. In this book, "Israel" serves as another name Judah because the northern kingdom of Israel no longer exists. The people group formed by these ten tribes had been scattered among the other nations by the Assyrians, who had conquered them. Judah's faithlessness to God is often pictured as adultery. When Judah does not worship God, their nation is spoken of as if it were a woman unfaithful to her husband.

Jeremiah 3:8

certificate of divorce

Something that a man writes to certify that he has divorced his wife.

Jeremiah 3:9

Her prostitution was nothing to her

"She did not care about her prostitution" or "She was not ashamed of her prostitution"

she defiled the land

"she made my land no good". This represents making the land unacceptable to God.

she committed adultery with stones and trees

Here "stones" and "trees" represent the stone and wood material that was used to create idols. The people's idol worship is spoken of as if they were committing adultery.

Jeremiah 3:11

Apostate Israel has been more righteous than faithless Judah!

"Israel has been unfaithful to me, but Judah is even more guilty than Israel"

Jeremiah 3:12

Go and proclaim these words to the north

"Go and proclaim these words to the people of Israel". They had been taken north to Assyria.

Jeremiah 3:13

Acknowledge your iniquity

"Admit how you have sinned." God was speaking to Israel.

you have shared your ways with strangers under every leafy tree!

God speaks of Israel worshiping foreign gods as if Israel were a woman who was having sex with strangers.

under every leafy tree
People would worship idols under trees. The word "every" is a generalization.

Jeremiah 3:14

I am your husband

"you belong to me as a wife belongs to her husband". God speaks as if he were Israel's husband.

Jeremiah 3:15

I will give you shepherds ... they will shepherd you

"I will give you leaders ... they will lead you"

shepherds after my heart

"shepherds who do my will" or "shepherds who do what I want"

Jeremiah 3:16

you will increase and bear fruit

"you will increase greatly in number"

This matter will no longer come up in their hearts

"They will no longer think of this matter"

Jeremiah 3:17

This is Yahweh's throne

"This is from where Yahweh rules"

They will no longer walk in the stubbornness of their wicked hearts

"They will no longer stubbornly do the wicked things that they want to do"

Jeremiah 3:18

the house of Judah will walk with the house of Israel

"the people of Judah will be united with the people of Israel"

the house of Judah

"the kingdom of Judah" or "the people of Judah". This includes the descendants of Judah and Benjamin.

the house of Israel

"the kingdom of Israel" or "the people of Israel"

the land that I gave your ancestors as an inheritance

"the land that I gave to your ancestors so that it would belong to their descendants forever"

Jeremiah 3:19

As for me

the word "me" refers to Yahweh

How I want to treat you as my son ... nation

"I want so much to treat you as my son ... nation"

I want to treat you as my son

God speaks of Israel as if Israel were his son.

an inheritance more beautiful

God speaks of the land he wanted to give to Israel as if it were an inheritance.

Jeremiah 3:20

Chapter 4

Jeremiah 4:1

General Information

This chapter prophecies Yahweh's punishment on Judah. This should bring Judah to repentance, but it does not. It is also intended to make the nations fear the power of Yahweh and make them desire to worship him. The prophecy revealed to Jeremiah is recorded in 3:19-4:3. Despite covering more than one chapter, this should be seen as one unit. The ULB sets poetry (4:1-9) farther to the right than the rest of the text to show that it is poetry.

But like a woman faithless to her husband, you have betrayed me
God speaks of Israel being unfaithful to him as if she were an unfaithful wife.

Jeremiah 3:21

A voice is heard

"People hear a noise"

the weeping and pleading of the people of Israel

"the people of Israel crying and begging loudly"

they have forgotten Yahweh their God

"They have ignored Yahweh their God"

Jeremiah 3:22

I will heal you of your apostasy!

"I will cause you to stop being unfaithful to me" or "I will forgive your apostasy"

heal you of your apostasy

"heal you so you will stop being unfaithful to me"

Behold! We will come to you

"The people will reply, 'Behold! We will come to you' or

"You will say 'Behold! We will come to you'"

Behold

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

Jeremiah 3:23

Surely lies come from the hills

"The false gods that we worshiped on the hills could not guide us"

a confusing noise from the mountains

"We made a confusing noise on the mountains while we worshiped them, but they did not help us"

surely Yahweh our God is the salvation of Israel

"surely Yahweh our God is the only one who can save Israel"

Jeremiah 3:24

the labor of our ancestors

"what our ancestors have worked for"

their flocks and herds, their sons and daughters

A list of animals and people that the people of Israel had killed and offered to the idols.

Jeremiah 3:25

Let us lie down in shame. May our shame cover us

"Let us be completely humiliated". Being fully aware is like covering them with a blanket or a garment.

from the time of our youth

"from when we were young" or "from when we were first becoming a nation"

have not listened to the voice of Yahweh our God

"have not obeyed what Yahweh our God has said"

then it should be to me that you return

"if you will come back to me" or "if you will start worshiping me again"

If you remove your detestable things from before me

"If you remove your disgusting idols from my presence"

and do not wander from me again

"and if you remain faithful to me"

Jeremiah 4:2

As Yahweh lives

"I solemnly swear"

the nations will bless themselves in him
 "people of other nations will bless themselves in me". The word "him" refers to Yahweh.
 the nations will bless themselves in him
 "the people of the nations will ask Yahweh to bless them" in him they will glory
 "they will boast in me" or "they will praise me".
 Jeremiah 4:3
 Plow your own ground, and do not sow among thorns
 Yahweh tells the people to prepare their lives like a farmer prepares the ground for planting.
 Jeremiah 4:4
 Circumcise yourselves to Yahweh, and remove the foreskins of your heart
 "Dedicate yourselves completely to Yahweh"
 Circumcise yourselves ... remove the foreskins of your heart
 These two phrases emphasize the command.
 my fury will break out like fire, and burn with no one to quench it
 "my great anger will burn like a fire and no one will be able to stop it"
 because of the wickedness of your practices
 "because of how wicked your practices are"
 Jeremiah 4:5
 Report in Judah and let it be heard in Jerusalem
 These phrases emphasize the command.
 let it be heard in Jerusalem
 "cause the people in Jerusalem to hear it"
 Blow the ram's horn in the land
 The ram's horn would warn the people that their enemies were coming to attack them.
 Let us go to the fortified cities
 They would go to the fortified cities for protection from their enemies.
 Jeremiah 4:6
 disaster ... great crushing
 The phrase "great crushing" defines what the "disaster" will be.
 for I am bringing disaster from the north and great crushing
 "for I will cause an army from the north to come and destroy you"
 from the north
 This represents an enemy army that would come from the north.
 great crushing
 "the enemy will crush you" or "the enemy will completely destroy you"
 Jeremiah 4:7
 A lion is coming
 "A powerful and merciless army approaches"
 thicket
 a set of bushes that grew closely together
 someone who will destroy nations
 Here "someone" represents a king and his army.
 is setting out
 "is starting to march"
 to bring horror to your land
 "to destroy your land"
 Jeremiah 4:8
 gird yourselves with sackcloth

"put on the clothes that show you are mourning". Wearing sackcloth would be to show that they were very sorry for the bad things they had done.
 wail
 cry loudly
 For the force of Yahweh's anger has not turned away from us
 "For Yahweh is still very angry with us"
 Jeremiah 4:9
 the hearts of the king and his officials will die
 "the king and his officials will stop being courageous" or "the king and his officials will be terrified"
 Jeremiah 4:10
 the sword is striking against their life
 "our enemies are ready to slaughter us with their swords"
 Jeremiah 4:11
 it will be said
 "Yahweh will say"
 burning wind from the plains
 Here a "burning wind" represents a fierce and merciless enemy.
 will make its way
 "will travel" or "will rush"
 the daughter of my people
 "my people, who are like a daughter to me" or "my dear people"
 It will not winnow or cleanse them
 "It will not be a light wind for blowing the chaff away from the grain"
 Jeremiah 4:12
 A wind far stronger than that
 far stronger than the "burning wind" of verse 11. It refers to a fierce and merciless enemy.
 will come at my command
 "will come when I command it to come"
 at my command
 "for me" or "from me"
 pass sentence against them
 "announce their punishment"
 Jeremiah 4:13
 See, he comes up like clouds
 "See, great armies like giant clouds are gathering"
 comes up
 "approaches"
 his chariots are like a storm
 "the roar of their chariots coming is like a fierce storm"
 Woe to us
 "This is terrible"
 for we will be devastated
 "for they will devastate us" or "for they will destroy us all"
 Jeremiah 4:14
 Cleanse your heart from wickedness, Jerusalem
 "People of Jerusalem, stop being evil" or "People of Jerusalem, stop living wickedly"
 How long will wicked thoughts lodge within you?
 "Your deepest thoughts are about how to sin!" or "You are always thinking about how to sin!"
 Jeremiah 4:15
 a voice is bringing news from Dan
 "a messenger comes and tells about what is happening in

Dan"

Dan

The region of Dan, which was west of Jerusalem.

from Dan ... mountains of Ephraim

People in Jerusalem would understand that the enemies were getting closer to them.

Jeremiah 4:16

besiegers are coming

Soldiers who surround a city in order to keep the people from being able to get supplies of food and water.

Jeremiah 4:17

They will be like the watchmen of a cultivated field against her all around

"they will guard Jerusalem carefully like watchmen who carefully guard a cultivated field"

against her all around

Jerusalem was often spoken of as if it were a woman.

Jeremiah 4:18

your conduct and your deeds have done these things to you

"These things are happening to you because of what you have done"

It will strike your very heart

"It will cause you to suffer terrible anguish"

Jeremiah 4:19

My heart! My heart!

Here "heart" represents painful emotions, such as grief and fear and is repeated to express the intensity of the pain.

I am in anguish in my heart

The speaker feels severe emotional pain that causes severe physical pain.

My heart is turbulent within me

"My heart is beating wildly."

turbulent

full of confusion, violence, or disorder; not stable or steady

Jeremiah 4:20

Suddenly my tents are destroyed

"Enemies have suddenly destroyed my tents"

my curtains in a moment

"and enemies have destroyed my curtains in a moment"

my curtains

Curtains are cloths that are hung to separate the rooms in the tents.

Jeremiah 4:21

How long will I see the signal flag? Will I hear the sound of the horn?

"Oh, how I wish that the battle would end, and the flag would be lowered, and the sound of the army's horn would stop"

the sound of the horn

Someone would blow the horn as a signal for battle.

Jeremiah 4:22

For the foolishness of my people ... do not know how to do good.

"Yahweh replied, 'It is because of the foolishness of my people ... do not know how to do good.'" This is probably Yahweh's reply to Jeremiah, telling why the battle is still happening.

Jeremiah 4:23

General Information:

Jeremiah describes a vision that God gave him about things that would happen later.

Behold

This alerts us to pay attention to the surprising information that follows.

formless and empty

A prophecy of what the land of Israel would be like after the people were all taken into captivity.

there was no light for the heavens

"there were no lights in the sky"

Jeremiah 4:26

the productive land

"the land that in the past had produced much food"

all the cities had been pulled down

"all the cities had been destroyed" or "all the cities were a heap of ruins"

before Yahweh, before the fury of his wrath

All these things would happen because Yahweh was so angry with the people of Judah.

Jeremiah 4:27

All the land will become a devastation

"All the land of Judah will be devastated" or "all the land of Judah will be ruined"

Jeremiah 4:28

the land will mourn, and the heavens above will darken

Jeremiah emphasizes Yahweh's judgment by saying that the earth itself expresses great sorrow.

I will not hold back

"I will not change my mind"

I will not turn from carrying them out

"I will not change my mind about doing what I said I would do"

Jeremiah 4:29

Every city

"The people of every city"

the horseman and the archer with a bow

"horsemen and archers with bows"

archer

a person who shoots a bow

they will run into the forests

They will run away to the forests for safety.

The cities will be abandoned, for there will be no one to inhabit them

"The cities will be empty. There will be no one left to live in them"

Jeremiah 4:30

General Information:

Yahweh speaks of the people of Judah as if they were a prostitute because they were unfaithful to him by worshipping other gods.

Now that you have been devastated, what will you do?

"Now that your enemies have devastated you, there is nothing you can do to find help.

you are clothed in scarlet ... gold jewelry ... eyes ... with paint

"Like a prostitute you are clothed in expensive red clothing ... good jewelry ... eyes ... with paint"

you adorn yourself with gold jewelry

"you put on gold jewelry"

The men who lusted for you now reject you

God speaks of the nations that Judah had depended on as if they were men who lusted after Judah. Those nations would reject Judah when they see God's judgment.

They are trying to take away your life
"They are trying to kill you" or "They want to kill you"
Jeremiah 4:31
distress as in the birth
"severe distress as in the pain and suffering a woman has while giving birth"

Chapter 5

Jeremiah 5:1

General Information:

It is possible that Yahweh is using the word "a" (meaning "even one") as hyperbole when he states, "If you can find a man or anyone who is acting justly ... I will forgive Jerusalem." The purpose of this is to show how evil Jerusalem had become. Yahweh asks several questions in this chapter to show Jeremiah the justness of his actions. The ULB sets poetry (5:1-31) farther to the right than the rest of the text to show that it is poetry

Rush about through the streets

"Go quickly through the streets"

Then look and think about this

"look and find out"

city squares

broad and open places in a city where people can gather

who is acting justly

"who does what is just"

Jeremiah 5:2

Although they say

The word "they" refers to the people of Jerusalem.

As Yahweh lives

"I solemnly swear". See Jeremiah 4:2.

Jeremiah 5:3

do your eyes not look for faithfulness?

"you look for faithfulness." or "you want people to be faithful."

You struck the people, but they do not feel pain.

"You punish the people, but they do not pay attention"

they still refuse to receive discipline

"they still refuse to learn their lesson"

They make their faces harder than rock

"They are extremely stubborn"

Jeremiah 5:4

So I said

Jeremiah is speaking.

Jeremiah 5:5

But they all broke their yoke together; they all tore apart the chains that bound them to God.

The yoke and chains represent the law which bind God and his people.

Jeremiah 5:6

So a lion ... A wolf ... A leopard ... torn apart

"Like a lion from the thicket, a wolf from the Arabah, and a leopard, enemy armies will come against their cities, attack them, and destroy them. Anyone who goes outside his city will be killed"

thicket

a set of bushes that grew closely together.

wolf

a large wild dangerous dog

the daughter of Zion
"my dear daughter, Zion"
Woe to me
"I am in great danger"
I am fainting
"I am becoming weak"

is watching

"is watching for an opportunity to attack"

For their transgressions increase

"For they sin much"

Their acts of apostasy are numerous

"They disobey me in very many ways"

Jeremiah 5:7

Why should I pardon these people?

"Because of the things that they do, I cannot pardon these people."

Your sons

"The people of Jerusalem"

I fed them fully

"I gave them everything they needed"

they committed adultery and walked in great numbers to the houses of prostitutes

"they were unfaithful to me and went in large groups to the houses of prostitutes"

Jeremiah 5:8

They were horses in heat ... neighed to his neighbor's wife

"They were like horses in heat ... neighed to his neighbor's wife"

in heat

ready to breed to reproduce

Each man neighed to his neighbor's wife

"Like horses who mate with more than one horse, these men wanted to sleep with other men's wives"

Jeremiah 5:9

So should I not punish them ... and should I not avenge myself on a nation that is like this?

"Because they do these things, I will punish them ... I will certainly get revenge for myself against them."

this is Yahweh's declaration

"this is what I, Yahweh, have declared"

Jeremiah 5:10

Go up onto her vineyards' terraces and destroy

"Go up into Israel and Judah, which are like a vineyard to me, and destroy them". In verses 10-13, Yahweh speaks to Israel's enemies.

do not bring complete destruction to them

"do not completely destroy them"

Trim their vines, since those vines do not come from Yahweh

"like farmers who trim the vines of a vineyard, you must remove many of the people of Israel and Judah, because they do not belong to Yahweh"

Jeremiah 5:11

For the houses of Israel and Judah

"For the people of Israel and Judah"

this is Yahweh's declaration

"this is what I, Yahweh, have declared"

Jeremiah 5:12

They have spoken falsely about Yahweh and they said
 "They have spoken falsely about Yahweh by saying"
 no harm will come upon us
 "No harm will happen to us" or "no one will harm us"
 we will not see sword or famine
 "we will not experience war or famine"
 Jeremiah 5:13
 The prophets will become wind
 "The prophets make noise like the wind, but what they
 prophesy will not happen"
 the word is not in them
 "the messages that they speak are not from God"
 so let what they say be done to them
 "so let the harm that the prophets talk about come to them"
 Jeremiah 5:14
 Because you
 The word "you" refers to the people of Israel and Judah.
 see
 "look" or "listen" or "pay attention to what I am about to tell
 you"
 I am about to place my word in your mouth
 "I will cause you to speak my message"
 It will be like a fire, and this people will be like wood
 Yahweh speaks of his message as if it were a fire, and of his
 people as if they were wood.
 For it will consume them
 "For when you speak my message, it will destroy the people
 of Israel as fire destroys wood"
 Jeremiah 5:15
 against you
 "to attack you." The word "you" refers to the people of
 Israel.
 it is a lasting nation, an ancient nation
 "it is a very old and enduring nation". The nation from far
 away that Yahweh will bring against Israel.
 It is a nation whose language you do not know, nor will you understand
 what they say
 "It is a nation whose language you will not understand at
 all"
 Jeremiah 5:16
 Its quiver ... They are all soldiers
 a container for holding arrows
 Its quiver is like an open tomb
 "That nation's army will use their arrows and kill many
 people"
 Jeremiah 5:18
 Connecting Statement:
 Yahweh continues to speak to the people of Israel and
 Jeremiah.
 do not intend to destroy
 "will not destroy"
 Jeremiah 5:19
 done all these things to us
 "done all these things to harm us" or "sent foreign armies to
 attack us"
 Just as you ... served foreign gods in your land, so you must also serve
 strangers
 "Because you ... worshiped foreign gods in your land, you
 will have to serve foreigners"

Jeremiah 5:20
 Report this
 "Tell this"
 the house of Jacob
 "descendants of Jacob". Translate "house of Jacob" as in
 Jeremiah 2:4.
 let it be heard in Judah
 "Let those in Judah hear it" or "announce it in Judah"
 Jeremiah 5:21
 who have no understanding
 "who understand nothing"
 you cannot see
 "you do not understand"
 you cannot hear
 "you do not understand"
 Jeremiah 5:22
 Do you not fear me ... face?
 "It is foolish that you do not fear me ... face!"
 or tremble before my face
 "or shake with fear because of me"
 I have placed a border of sand against the sea
 "I placed the sand as the border for the sea"
 an ongoing decree that it does not violate
 "an everlasting limit that it cannot cross". God speaks of the
 ocean not going past the border of sand as if the border
 were a law, and as if the ocean were a person who obeys
 the law.
 rises and falls
 "moves back and forth"
 it does not violate it
 "it does not succeed in going past the border"
 Jeremiah 5:23
 this people has a stubborn and rebellious heart. They have turned
 "but you people have a stubborn and rebellious heart. You
 have turned"
 They have turned aside and gone away
 "They have rebelled and disobey me"
 Jeremiah 5:24
 they do not say in their hearts
 "they do not think"
 keeping the appointed weeks of the harvest for us
 "making sure for us that the weeks of harvest happen when
 they are supposed to"
 Jeremiah 5:25
 Your iniquities
 The word "Your" refers to the descendants of Jacob and the
 people of Judah.
 these things
 This refers to the rains and the harvests.
 Your sins have stopped good from coming to you
 "Because of your sins, good things have stopped happening
 to you"
 Jeremiah 5:26
 General Information:
 Yahweh continues to speak.
 For wicked men are found with my people
 "For I have found wicked men among my people"
 They watch as someone crouches to capture birds
 "Like someone hiding and waiting to capture birds"

they set a trap and catch people
"They set things up so that they can take advantage of people"
Jeremiah 5:27
Like a cage full of birds, their houses are full of deceit
"Like a cage full of birds that a hunter has caught, wicked people's houses are full of things that they have taken by deceiving people"
they grow large and become rich
"these wicked people become powerful and rich"
Jeremiah 5:28
they shine with well-being
This indicates that they eat well.
They crossed over all bounds of wickedness
"They do all kinds of wicked things"
They do not plead the cause of the people, or the cause of the orphan
"They do not plead with the rulers to give the people and the orphans what they need"
they have not given justice to the needy
"they have not helped the needy by doing what is just for them"
Jeremiah 5:29
Should I not punish ... a nation like this?
"So I will punish them, this is Yahweh's declaration. I will

Chapter 6

Jeremiah 6:1

General Information:

Yahweh is speaking. In the ancient Near East, it was commonly believed that a nation's gods were responsible for military victory. It may have been believed that a god would not defend an evil city. The ULB sets poetry (6:1-30) farther to the right than the rest of the text to show that it is poetry.

Find safety ... by leaving Jerusalem

"Leave Jerusalem ... so that you can be safe"

people of Benjamin

This is who Yahweh was speaking to.

Blow a ram's horn in Tekoa

"Blow a ram's horn in Tekoa to warn the people that they will be attacked"

Tekoa

"a horn for blowing". This is the name of a town about 18 kilometers south of Jerusalem.

Raise up over Beth Hakkerem a signal

"Light a fire to send up smoke at Beth Hakkerem to warn people about the enemy coming" or "Raise up a flag over the town of Beth Hakkerem to warn people about the enemy coming"

Beth Hakkerem

the name of a town about 10 kilometers south of Jerusalem.

The name means "the place of the vineyard."

wickedness is appearing from the north

"enemies will come from the north and cause disaster to happen to you"

a great crushing is coming

"Enemies will come and destroy you"

Jeremiah 6:2

The daughter of Zion, the beautiful and delicate woman

certainly get revenge for myself against them". Yahweh emphasizes that the things they are doing are so bad that he will not have mercy but will punish them. See Jeremiah 5:9.

this is Yahweh's declaration

"this is what I, Yahweh, have declared"

Jeremiah 5:30

An appalling and horrifying thing has occurred

"People do terrible and horrible things"

in the land

"in the land of Israel"

Jeremiah 5:31

The prophets prophesy with deceit, and the priests rule with their own power

These are the atrocities and horrors that are spoken of in verse 30.

The prophets prophesy with deceit

"The prophets tell lies when they prophesy"

the priests rule with their own power

"the priests rule by their own authority"

but what will happen in the end?

"but in the end I will punish you and you will be regret your wicked behavior"

"My dear Zion, which is like a beautiful and delicate woman". Zion is another name for Jerusalem. Yahweh speaks of Jerusalem as a daughter to show his love for Jerusalem.

Jeremiah 6:3

The shepherds and their flocks will go to them

"The kings and their soldiers will go to them". Kings were often spoken of as shepherds of their people.

they will set up tents against her all around

"they will set up tents all around Zion in order to attack it"

each man will shepherd

"like a shepherd each king will lead his army"

with his own hand

"and conquer his portion of the land"

Jeremiah 6:4

Dedicate yourselves

"The kings say to their armies, 'Dedicate yourselves'. A king from the attacking army is speaking to his men.

Dedicate yourselves to the gods for the battle

"Prepare for war by purifying yourselves and sacrificing to the gods"

Arise, let us attack at noon

"Let us stop thinking and begin to attack Jerusalem at noon"

Woe to us! For

"It is too bad that" or "We are sorry to see that"

the daylight is fading away

"the day is ending" or "it is beginning to get dark"

are falling

"are stretching out" or "are getting longer"

Jeremiah 6:5

at night

"during the night even though it is dark"

her fortresses

"the strong buildings of Jerusalem". People often spoke of cities as if they were women.

Jeremiah 6:6

Yahweh of hosts says this

Jeremiah often uses these words to introduce an important message from Yahweh.

Cut her trees

"Cut down the trees outside of Jerusalem". God says this to the army that will attack Jerusalem.

heap up siege works against Jerusalem

Either high mounds of dirt or high ramps made of wood that the enemies build outside the city wall in order go on top of the wall and attack the people.

because it is filled with oppression

"because its people are always oppressing each other"

Jeremiah 6:7

As a well pours out fresh water, so this city keeps producing wickedness

"this city keeps producing wickedness"

Violence and devastation are heard within her

"I hear the sound of violence and devastation in her"

sickness and wounds are continually before my face

"I constantly see sickness and wounds"

Jeremiah 6:8

Accept discipline, Jerusalem ... make you into a ruin, an uninhabited land

"Accept discipline, you people of Jerusalem ... make your land into a ruin, an uninhabited land"

Accept discipline

"Learn from your discipline" or "When I punish you, learn to do what is right"

an uninhabited land

"a land that has no people living in it"

Jeremiah 6:9

They will certainly glean the remnant of Israel like a vineyard

"After destroying Israel, they will certainly come back to attack the people who are still alive"

They will certainly

This refers to the enemy that Yahweh sends to destroy Israel.

Reach out again with your hand to pick grapes from the vines

"Like people who reach out again to pick grapes from vines that they have already harvested, come back and attack the people who remain"

Jeremiah 6:10

To whom should I declare and warn so they will listen

"There is no one left for me to speak to and warn who might listen"

Look

"You can see it yourself"

Their ears are uncircumcised

"The people of Israel refuse to listen"

The word of Yahweh has come to them

"Yahweh has sent messages to them" or "Yahweh has spoken to them"

they do not want it

"they do not want to listen to the word of Yahweh"

Jeremiah 6:11

But I am filled with Yahweh's fury

"I am completely angry as Yahweh is". Jeremiah is speaking.

He feels the same anger that Yahweh feels.

I am tired of holding it in

"I am tired of not doing anything about this anger"

Pour it out on the children in the streets and on the groups of young men

"In anger punish the children in the streets and the groups of young men"

For every man will be taken away with his wife

"Because enemies will capture every man with his wife"

every old person heavy with years

"they will take every old person heavy with years"

Jeremiah 6:12

Their houses will be turned over to others

"Their houses will become the possession of other people"

both their fields and their wives together

"and their their fields and their women will also be turned over to others"

this is Yahweh's declaration

"this is what I, Yahweh, have declared". See Jeremiah 1:8.

Jeremiah 6:13

that from the least to the greatest, all of them are greedy

"all of them, including the least powerful, the most powerful, and every one else, are greedy".

the least

"the least powerful people"

the greatest

"the greatest people" or "the most powerful people"

all of them

"all of the people of Israel"

are greedy for dishonest gain

"want to get more money by lying to people"

all of them practice deceit

"all of them deceive people" or "all of them are liars"

Jeremiah 6:14

They have healed the brokenness of my people lightly

"They act as though my people's problems are not serious" or "They act as though my people's sins are not serious"

the brokenness of my people

"the places where my people were broken" or "my people, who were broken,"

lightly

Here "lightly" represents the wounds were easy to heal.

'Peace, Peace,' when there is no peace

"'All is well, All is well,' but it is not well"

Jeremiah 6:15

Were they ashamed when they practiced abominations?

"They committed terrible sins, and they were not ashamed"

they did not know how to blush

"their faces did not even turn red". A person's face normally turns red when ashamed.

they will fall among the fallen

"they will be killed along with the others who are killed"

they will be brought down when they are punished

"I will destroy them when I punish them"

Jeremiah 6:16

Yahweh says this

"Yahweh says this to the people of Israel"

Stand at the road crossing ... We will not go

Yahweh wants the people of Israel to ask what is the good

way to live their lives and then to live that way.
the road crossing
This refers to the place where two roads meet.
ask for the ancient pathways
"ask about the pathways that your ancestors walked on" or
"ask about how your ancestors behaved"
Where is this good way
"What is the good way to live" or "What is the way to live
that results in blessing"
Then go on it
"Then live that way"
We will not go
"We will not live that way"
Jeremiah 6:17
I appointed for you watchmen to listen for the ram's horn
Yahweh speaks of his prophets as if they were watchmen
who were sent to warn the people of danger.
appointed for you
The word "you" refers to the people of Israel.
to listen for the ram's horn
"to listen to the sound of the ram's horn." Yahweh speaks of
warning about the danger that would come. The prophets
were to listen to the warning and tell the people about it.
Jeremiah 6:18
Therefore, nations, listen! See, you witnesses, what will happen to them.
"Therefore, you people of other nations, listen! You
witnesses, see what will happen to my people". This refers
to what Yahweh will do to the rebellious people of Judah.
Therefore, nations, listen!
"Therefore, nations, listen to what I am about to say!"
you witnesses
"you who are witnesses"
will happen to them
The word "them" refers to the people of Israel.
Jeremiah 6:19
Hear, earth
"Listen, everyone who lives on the earth". Jeremiah is
speaking to the people of nations far away from him.
I am about to bring disaster to this people
"soon I will punish these people severely"
the fruit of their thoughts
"the consequences of their thoughts"
they paid no attention to my word and they have rejected my law
"they did not listen to what I said and they have not obeyed
my law"
Jeremiah 6:20
What does this frankincense going up from Sheba mean to me? Or these
sweet smells from a distant land?
"I do not want your burnt offerings of frankincense from
Sheba or sweet smelling cane from a distant land."
these sweet smells
People would burn sweet smelling cane as an offering to
God.
are not acceptable to me
"do not please me" or "do not make me happy"
Jeremiah 6:21
See, I
"Pay attention, because what I am about to say is both true
and important: I"

I am about to place a stumbling block against this people
"I am about to put obstacles in front of this people." Yahweh
speaks of the troubles that he will make happen to the
people of Israel.
fathers and sons together
"fathers and sons will both stumble" or "fathers and sons
will both be hurt"
Inhabitants and their neighbors
"Neighbors and their friends"
Jeremiah 6:22
a people is coming
"a people is coming to attack you" or "an army is coming"
a great nation
"the army of a great nation"
is being stirred up from the farthest parts of the earth
"is being prepared to come from a distant land"
Jeremiah 6:23
They will pick up bows and spears
"The soldiers will carry bows and spears"
Their sound is like the sea roar
"The sound that they make is very loud, like the sound of
the ocean"
they are riding on horses, set out in order as men for battle
"they are riding on horses in their assigned rows, and they
are ready to fight against you"
Jeremiah 6:24
We have heard
The word "We" probably refers to Jeremiah and the people
of Judah.
our hands fall limp in distress
"our hands are weak because we are anxious"
Anguish seizes us
"We feel terrible anguish"
as a woman giving birth
"like a woman who is about to give birth"
Jeremiah 6:25
General Information:
Jeremiah speaks to the people of Jerusalem. Some versions
interpret this as Yahweh speaking to the people of
Jerusalem.
for the swords of the enemy and terror are all around
"For the enemy is everywhere with their swords and
everyone else is terrified"
Jeremiah 6:26
Daughter of my people
"My people, you who are like a daughter to me" or "My dear
people". Jeremiah shows Yahweh's love for his people by
speaking to them as a daughter. See a similar phrase in
Jeremiah 4:11.
gird yourself with sackcloth and roll in ashes
"Show how sad you are by wearing sackcloth and rolling in
ashes"
gird yourself with sackcloth
"put on the clothes that show you are mourning" or
"prepare to mourn". The command "gird yourselves," which
usually means "prepare for work" or "prepare for battle" is
ironic: they are to prepare to mourn, not to work or fight.
See Jeremiah 4:8.
mourn with painful sobs as for an only son

"mourn with painful sobs as you would if your only son died". Jeremiah refers to the sadness that a mother feels if her only son dies.

for the destroyer will suddenly come upon us

"because the enemy army will suddenly come to attack us"
Jeremiah 6:27

General Information:

Yahweh is speaking to Jeremiah. God speaks of punishing Israel to make them stop sinning as if he were boiling silver and lead in a hot fire in order to remove the impurities from the silver.

one who tests my people like one would test metal

Yahweh compares Jeremiah testing his people to a person who tests metal to see how good it is.

their ways

"their behavior" or "how they live"

Jeremiah 6:28

who go about slandering others

"and constantly slander other people"

All of them are bronze and iron

"All of them are hard like bronze and iron" or "All of them are stubborn, as hard as bronze and iron".

Jeremiah 6:29

The bellows are scorched by the fire that is burning them; the lead is consumed in the flames

God speaks of punishing his people as if they were silver and he was boiling the silver in a very hot fire. The one boiling the metal was working very hard.

The bellows are scorched by the fire that is burning them

"The fire is so hot that it scorches the bellows" or "The punishment is so severe that it is like a fire that even burns the bellows". This very hot fire represents God's judgment.

The bellows are scorched

Bellows are a tool used to blow large amounts of air into a burning fire to make the fire hotter.

the lead is consumed in the flames

"they are like silver that is so full of impurities that the lead cannot remove them all". This represents the people of Israel being so full of sin, that they continue to sin even after God punishes them.

The refining continues among them

"You will continue to refine them" or "You will continue to try to purify them"

because the evil is not removed

"because the evil remains" or "the impurities remain"

Jeremiah 6:30

They will be called rejected silver, for

"People will say about the people of Israel, 'They are rejected silver,' for"

Chapter 7

Jeremiah 7:1

General Information

Jeremiah commanded the people of Jerusalem to live justly. Without justice, they did not truly have faith in Yahweh. Without this faith in Yahweh, the temple and its rituals were useless.

The word that came to Jeremiah from Yahweh, saying,

"This is the message that Yahweh gave to Jeremiah. He said,". See a similar phrase in Jeremiah 1:4.

Jeremiah 7:2

all you of Judah

"all you people of Judah"

Jeremiah 7:3

Yahweh of hosts ... says this

Jeremiah often uses these words to introduce an important message from Yahweh. See Jeremiah 6:6.

Make your ways and practices good, and I will let you continue

"If you improve your ways and your practices, then I will let you continue"

in this place

This means in the land of Judah, not in the temple.

Jeremiah 7:4

Do not entrust yourself to deceitful words and say

"Do not trust in deceitful words to protect you, saying"

Temple of Yahweh! Temple of Yahweh! Temple of Yahweh!

"This is the temple of Yahweh so it is absolutely certain that no one will destroy it and we are safe."

Jeremiah 7:5

make your ways and practices good

"improve your ways and practices."

completely execute justice

"judge rightly"

Jeremiah 7:6

if you do not oppress the sojourner, the orphan, or the widow

"if you treat the sojourner, the orphan, and the widow justly"

orphan

child whose parents have died

pour out innocent blood

"kill innocent people"

walk after other gods

"serve other gods"

in this place

Here "this place" refers to the land of Judah.

Jeremiah 7:7

will let you stay

"will let you continue to live"

from ancient times and forever

"from ancient times and continually." Yahweh gave the land to the people of Judah to be their permanent possession.

Jeremiah 7:8

General Information:

The word "you" in these verses refers to the people of Judah.

Behold!

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

Jeremiah 7:9

Do you steal, kill, and commit adultery? Do you swear ... and walk after other gods whom you have not known?

"You steal, kill, and commit adultery. You swear ... and walk after other gods whom you have not known."

swear deceitfully

"lie even in your oaths"

walk after other gods
 "serve other gods"
 Jeremiah 7:10
 Then do you come and stand ... so you can do all of these abominations?
 "Then you come and stand ... so you can do all of these abominations."
 house that is called by my name
 "house that belongs to me" or "temple where you worship me"
 Jeremiah 7:11
 Is this house, which carries my name, a den of bandits in your eyes?
 "You act as though you think this house, which is called by my name, should be a place where bandits can go to hide!"
 this house, which carries my name
 This has a similar meaning to "this house that is called by my name" in the previous verse.
 bandits
 violent people who steal and destroy
 But behold, I have seen it
 "But I certainly have seen what you are doing"
 this is Yahweh's declaration
 "this is what I, Yahweh, have declared". See how you translated this in Jeremiah 1:8.
 Jeremiah 7:12
 General Information:
 The words "you" and "your" in these verses refer to the people of Judah.
 my place that was in Shiloh, where I allowed my name to stay there in the beginning
 "the place in Shiloh where I first allowed my people to worship me"
 Jeremiah 7:13
 time and time again
 "repeatedly" or "persistently"
 Jeremiah 7:14
 this house that is called by my name
 "this house that belongs to me" or "this temple where you worship me"
 Jeremiah 7:16
 General Information:
 In these verses, "this people" refers to the people of Judah.
 do not pray for this people, and do not lift up a cry of distress or say a prayer on their behalf, and do not petition me
 Yahweh wanted the people to repent. This statement, and the others that follow, may be taken in another way. They are intended to show that it is too late for the people, and their punishment will come regardless of their response.
 lift up a cry of distress
 "cry out with sadness"
 on their behalf
 "for their benefit" or "for them"
 petition me
 "plead with me"
 Jeremiah 7:17
 Do you not see what they are doing in the cities of Judah and in the streets of Jerusalem?
 "Look at what they are doing in the cities of Judah and in the streets of Jerusalem!"
 Jeremiah 7:18

kindling the fire
 "starting the fire"
 kneading dough
 mixing dough by hand
 dough
 a thick mixture of flour and liquid used for baking
 the queen of the heavens
 "the false god known as 'the queen of the heavens'"
 will provoke me
 "will anger me"
 Jeremiah 7:19
 General Information:
 In these verses, "they" and "themselves" refer to the people of Judah.
 is it not themselves whom they are provoking, so that shame is on them?
 "they are provoking themselves, so that shame is on them!"
 shame is on them
 "they are shamed"
 Jeremiah 7:20
 See
 "Listen" or "Pay attention to what I am about to tell you"
 my anger and wrath will gush out onto this place
 "I will punish this place"
 anger and wrath
 These words emphasize the intensity of Yahweh's anger.
 gush out
 "pour out"
 It will burn and never be extinguished
 "No one will be able to stop my anger"
 never be extinguished
 "never stop burning"
 Jeremiah 7:21
 Yahweh of hosts ... says this
 Jeremiah often uses these words to introduce an important message from Yahweh. See Jeremiah 6:6.
 Add your burnt offerings to your sacrifices and eat the meat
 "I do not care if you eat the meat from the burnt offerings as well as the meat from your sacrifices"
 Jeremiah 7:23
 Listen to my voice
 "Hear and obey what I say"
 walk in all the ways that I am commanding you
 "do everything that I am commanding you"
 Jeremiah 7:24
 General Information:
 The words "you" and "your" in these verses refer to the people of Judah. "They" refers to the ancestors of the people of Judah.
 incline their ear
 "listen carefully" or "pay attention"
 by their own stubborn plans of their wicked hearts
 "according to their own plans because they were wicked and stubborn"
 they went backwards, not forward
 "they went away from me instead of drawing closer to me" or "they got worse instead of better"
 Jeremiah 7:25
 Ever since the day when your ancestors went out from the land of Egypt

until this day
 "From the time your ancestors went out from the land of Egypt until now"
 I persisted in sending them
 "I sent them again and again" or "I repeatedly sent them"
 Jeremiah 7:26
 they stiffened their necks
 "they became stubborn" or "they resisted me"
 They were more wicked
 "Each generation was more wicked"
 Jeremiah 7:27
 General Information:
 The words "them" and "they" in these verses refer to the people of Judah.
 So proclaim all these words to them, but they will not listen to you.
 Proclaim these things to them, but they will not answer you.
 "Tell them my message, but they will not listen to you or answer you."
 Jeremiah 7:28
 the voice of Yahweh its God
 "what Yahweh its God has said". See Jeremiah 3:25.
 Truth is destroyed and cut off from their mouths
 "The people destroy truth and cut it off from their mouths" or "The people tell only lies"
 Truth is destroyed
 "What is truthful is destroyed"
 Jeremiah 7:29
 Cut off your hair and shave yourself, and throw away your hair
 This would be done as a sign of mourning.
 rejected and abandoned
 These two words are repeated for emphasis. The ULB and many other English translations set the lines of 7:29-34, which is an extended quotation, farther to the right on the page than the rest of the text.
 Jeremiah 7:30
 sons of Judah
 "people of Judah"
 their detestable things
 Here "detestable things" refers to idols, which God hates.
 Alternate translation: "their disgusting idols"
 house that is called by my name
 "house that belongs to me" or "temple where they worship me"
 Jeremiah 7:31

Chapter 8

Jeremiah 8:1

Connecting Statement:

Yahweh continues to speak of his judgment on the people of Judah. The author frequently uses hyperbole in this chapter to describe the complete destruction of Jerusalem.

they will bring

This refers to the enemies of the people of Judah.

its officials

"its princes" or "its rulers"

Jeremiah 8:2

that they have followed and served, that they have walked after and sought, and that they have worshiped

The word "they" here refers to the people of Judah.

Connecting Statement:

Yahweh continues to describe the evil things that the people of Judah had done.

the high place of Topheth

A place where the people of Israel sacrificed their children to a false god by burning them with fire.

the Valley of Ben Hinnom

The name of a valley south of the city of Jerusalem, where people sacrificed to false gods.

nor did it enter my mind

"nor did I ever think about it". This refers to Yahweh's thoughts.

Jeremiah 7:32

So see

"Indeed"

days are coming ... when it

"in the future ... it" or "there will be a time ... when it"

it will no longer be called

"people will no longer call it"

they will bury bodies

"they will bury dead people"

no room left

"no place remaining"

Jeremiah 7:33

The corpses

"The dead bodies"

this people

"the people of Judah"

the birds of the skies

See Jeremiah 4:25.

the wild animals of the earth

"the wild animals of the land," referring to Judah.

to frighten them away

"to scare them away"

Jeremiah 7:34

I will put an end to

"I will remove from"

the sound of joy and the sound of gladness

"the sounds of people rejoicing and being glad"

the sound of the groom and the sound of the bride

"and people celebrating marriage"

will become a desolation

"will become desolate"

walked after

This refers to serving or worshiping. See Jeremiah 2:23.

The bones will not be gathered or buried again

"No one will gather their bones or bury them again"

They will be like dung on the surface of the earth

"all over the ground". This emphasizes that they will be disgusting and because they will not be buried.

Jeremiah 8:3

where I have driven them

The word "them" refers to the people of Judah.

death will be chosen instead of life by all who remain from this evil family

"all who remain from this evil family will choose death"

instead of life"

this is the declaration of Yahweh of hosts

"this is what I, Yahweh of hosts, have declared". Yahweh speaks of himself by name to express the certainty of what he is declaring. See Jeremiah 1:8.

Jeremiah 8:4

Connecting Statement:

Yahweh continues to speak of his judgment on the people of Judah.

So say to them

Yahweh is telling Jeremiah what to say to the people of Judah.

Does anyone fall and not get up? Does anyone get lost and not try to return?

"You know that when someone falls, he gets back up, and when someone gets lost, he tries to find his way back."

Jeremiah 8:5

General Information

The prophecy revealed to Jeremiah is recorded in 8:5-9:12. Despite covering more than one chapter, this should be seen as one unit. The ULB sets poetry (8:5-22) farther to the right than the rest of the text to show that it is poetry.

Why has this people, Jerusalem, turned away in permanent apostasy?

"It does not make sense that this people, Jerusalem, has turned away in permanent apostasy."

Jerusalem

"Judah"

hold on to deceit

What the people of Judah were doing is spoken of as if they were clinging to deceit and would not let it go.

They hold on to deceit

"They refuse to turn away from what deceives them" or

"They love the people who deceive them"

Jeremiah 8:6

paid attention and listened

These two things are repeated for emphasis.

did not speak right

"did not say what is right"

of his wickedness

"for being wicked"

What have I done?

"I have done a terrible thing."

go where they wish

"go their own way"

like a horse rushing toward battle

The eagerness of the people is compared to the eagerness of a war horse running toward a battle.

Jeremiah 8:7

Even the stork in heaven knows the right times; and the doves, swifts, and cranes

These birds know the right times to migrate, flying from one place to another for feeding or breeding.

stork ... doves, swifts, and cranes

All of these are different types of birds that migrate.

They go on their migrations at the right time, but my people do not know Yahweh's decrees

The implied information is that the people should have naturally known Yahweh's decrees.

They go on their migrations

"They migrate" or "They fly from one region to another"

Jeremiah 8:8

How can you say, "We are wise, for the law of Yahweh is with us"?

"You think that you are wise because you have the law of Yahweh with you". This refers to the people of Judah.

Indeed, see!

These words tell the hearer to pay close attention to what follows.

The deceitful pen of the scribes

"The false things that the scribes write"

has created deceit

"has given you false ideas"

Jeremiah 8:9

The wise men will be ashamed

"Those men who think they are wise will feel ashamed"

dismayed

terrified or shattered

Behold!

"Pay attention!"

so what use is their wisdom?

"so what they think is wise does not do them any good."

Jeremiah 8:10

because from the least to the greatest, all of them are greedy for dishonest gain! From the prophet to the priest, all of them practice deceit

See how you translated this in Jeremiah 6:13.

because from the least to the greatest, all of them are greedy

"because all of them, including the least powerful, the most powerful, and everyone else, are greedy"

the least

"the least powerful people"

the greatest

"the greatest people" or "the most powerful people"

all of them

"all of the people of Judah"

are greedy for dishonest gain

"strongly desire to get more things and will even trick people in order to get them"

all of them practice deceit

"all of them deceive people" or "all of them are liars"

Jeremiah 8:11

General Information:

The words "they," "their" and "them" in these verses refer to the people of Judah.

They have healed the brokenness of my people lightly

"They act as though my people's sins are not serious". See Jeremiah 6:14.

the brokenness of my people

"the places where my people were broken" or "my people, who were broken,"

lightly

This represents treating the wounds as if they were not serious, as if easy to heal them.

"Peace, Peace," when there is no peace

"'All is well, All is well,' but it is not well"

Jeremiah 8:12

Were they ashamed when they practiced abominations?

"They committed terrible sins, and they were not ashamed."

they did not know how to blush
 "their faces did not even turn red." When a person is
 ashamed, his face normally turns red. See Jeremiah 6:15.
 they will fall among the fallen
 "they will be killed along with the others who are killed"
 they will be brought down when they are punished
 "I will destroy them when I punish them"
 Jeremiah 8:13
 the leaf will wither
 "the leaf will dry up"
 what I have given to them will pass away
 The meaning of the original text is uncertain.
 Jeremiah 8:14
 Connecting Statement:
 Yahweh continues his message by telling us what the
 people of Judah will say at the time of their punishment.
 Why are we sitting here?
 "We should not stay here."
 Come together; let us go to the fortified cities
 The "fortified cities" were cities with high walls and strong
 defenses.
 we will become silent there in death
 "let us die there" or "let us wait for our enemies to kill us
 there"
 For Yahweh our God will silence us
 "because Yahweh our God has condemned us to die"
 He will make us drink poison
 This refers to Yahweh's judgment on his people.
 Jeremiah 8:15
 but there will be nothing good
 "but nothing good will happen"
 but see
 "but understand"
 Jeremiah 8:16
 The snorting of his stallions is heard from Dan
 "The people of Dan hear the snorting of his stallions"
 snorting
 a loud sound that a horse makes with its nose
 stallions
 adult male horses
 The whole earth shakes
 "All the people of the land shake with fear"
 at the sound of the neighing of his strong horses
 "when they hear the sound of the enemy's strong horses"
 neighing
 a sound that a horse makes
 they will come and consume
 "they will come and destroy"

Chapter 9

Jeremiah 9:1

General Information:

This chapter pictures Jerusalem as having a funeral with its
 typical songs. This is an image used to describe their
 destruction. It is a time of great sadness. The ULB sets
 poetry (9:1-12, 17-24) farther to the right than the rest of the
 text to show that it is poetry. The prophecy revealed to
 Jeremiah is recorded in 8:5-9:12. Despite covering more
 than one chapter, this should be seen as one unit.

Jeremiah 8:17

For see

"Now pay attention"

adds that you cannot charm

To charm means to sing or make music in order to control
 snakes.

Jeremiah 8:18

General Information:

Jeremiah and Yahweh have a conversation about the
 people of Judah.

My sorrow has no end

The word "my" refers to Jeremiah.

has no end

"is very great"

my heart is sick

"I feel sick deep down inside me"

Jeremiah 8:19

Behold!

"Pay attention!"

the daughter of my people

"my dear people". Jeremiah shows his affection for them, as
 if for a daughter. See Jeremiah 4:11.

from a land far away

"from exile in a distant land" or "throughout our land"

Is Yahweh not in Zion? Is her king no longer there?

"Why does Yahweh not save us if he is the king in Zion?"

Why then do they provoke me to anger with their carved figures and
 their worthless foreign idols?

"If they want me to save them, then they must not offend
 me with their carved figures". "me" refers to Yahweh.

Jeremiah 8:20

General Information:

The word "we" refers to the people of Judah. The words "I"
 and "my" refer to Jeremiah.

The harvest has passed on

"Harvest time is over"

But we have not been saved

"But Yahweh has not saved us"

Jeremiah 8:21

I am hurt because of the hurt of the daughter of my people. I mourn at
 the horrible things that have happened to her; I am dismayed

These statements express the same idea in more than one
 way for emphasis.

Jeremiah 8:22

Is there no medicine in Gilead? Is there no healer there? Why will the
 healing of the daughter of my people not happen?

"There is medicine in Gilead, and there are healers there, so
 tell me why the healing of my dear people will not happen."

If only my head could produce water, and my eyes be a fountain of
 tears

"I wish I could make more tears". This is Jeremiah speaking.
 day and night

"all the time" or "continually"

the daughter of my people

"my people, who are like Yahweh's daughter". Yahweh
 shows his love for his people by speaking of them as a
 daughter. Here Jeremiah uses this same phrase for the

people. See Jeremiah 4:11.
 who have been killed
 "whom the enemy has killed"
 Jeremiah 9:2
 If only someone would give me
 "I wish someone would give me." This is still Jeremiah speaking.
 a place for travelers in the wilderness to stay
 This refers to a building for people traveling in the wilderness, where they can stop and sleep overnight.
 abandon my people
 "leave my people"
 a company of traitors
 a group of people who work together t betray other people"
 Jeremiah 9:3
 This is Yahweh's declaration
 See how you translated these words in Jeremiah 1:8.
 They bend their tongues like their bows for lies
 "Their tongues are like bows which they prepare to shoot out lies" or "Their lies are like arrows that they shoot with their tongues"
 They
 Here the word "They" refers to God's people.
 and it is not because of any faithfulness of theirs that they grow strong on the earth
 "and they grow strong on the earth, but it is not because they are faithful"
 For they go from one wicked act to another
 "For they keep doing evil things"
 Jeremiah 9:4
 Each of you
 The word "you" refers to the people of Judah.
 be on guard against your neighbor and do not trust in any brother
 "be careful not to trust your fellow Israelites, and do not even trust your own brother"
 every neighbor walks in slander
 "every neighbor slanders one another"
 Jeremiah 9:5
 Each man mocks his neighbor and does not speak the truth
 "All of the people mock each other, and they do not tell the truth"
 Their tongues teach deceitful things
 "They teach deceitful things"
 They are exhausted from committing iniquity
 "They are tired from committing so much sin"
 Jeremiah 9:6
 Your dwelling is in the midst of deception
 "Your dwelling is among the dwellings of liars" or "You dwell in the midst of liars"
 in their deceit
 "By telling all of these lies"
 Jeremiah 9:7
 See
 "Listen"
 to refine them
 Yahweh speaks of testing the people as if they were metal that he was melting in a crucible to remove its impurities.
 for what else can I do, because of what my people have done?
 "for this is how I must deal with my people because of what

they have done."
 Jeremiah 9:8
 Their tongues are deadly arrows
 "Their words are like arrows that kill other people". Their speech is represented by their "tongues".
 they speak deceit
 The word "they" refers to "their tongues".
 With their mouths they proclaim peace with their neighbors
 "They speak, saying that they want peace with their neighbors"
 but with their hearts they lie in wait for them
 "but what they really want is to destroy their neighbors"
 Jeremiah 9:9
 Should I not punish them because of these things ... should I not avenge myself on a nation that is like this?
 "Because they do these things, I will punish them ... I will certainly get revenge for myself against them." See Jeremiah 5:9.
 Jeremiah 9:10
 General Information:
 Yahweh continues speaking about the people of Judah. In verse 12, Jeremiah makes a comment.
 I will sing a song of mourning ... a dirge will be sung for the meadows
 Yahweh is mourning for the land of Israel as if it were a person who died.
 a dirge will be sung
 "I will sing a dirge"
 the meadows
 "the fields of grass that the livestock eats"
 For they have been made desolate
 "Because someone has destroyed the meadows and pastures"
 the lowing of the cattle is not heard
 "Nobody will hear the sound of cattle there"
 Jeremiah 9:11
 a hideout for jackals
 "a place for jackals to hide." Jackals are fierce wild dogs.
 places without inhabitants
 "places where no people live"
 Jeremiah 9:12
 What man is wise enough to understand this?
 "Only people who are very wise can understand these things."
 To whom has the mouth of Yahweh spoken, and he will declare it?
 "Only those who have been taught by Yahweh can explain these things to others."
 the mouth of Yahweh
 "Yahweh"
 Why has the land perished and been made desolate ... pass through?
 "Only a wise person could explain why the land has perished and been made desolate ... pass through."
 has the land perished and been made desolate
 "has the land perished? Why has Yahweh made it desolate"
 Jeremiah 9:13
 It is because
 "These things will happen because"
 they have abandoned my law
 "they have rejected my law"
 they do not listen to my voice

"they do not pay attention to the things I tell them"

or walk by it

"or live the way I tell them to live"

Jeremiah 9:14

they have walked by their stubborn hearts

"they have been stubborn and lived the way they want to live"

have followed the Baals

"have worshiped the Baals"

Jeremiah 9:15

Yahweh of hosts ... says this

Jeremiah often uses these words to introduce an important message from Yahweh. See Jeremiah 6:6.

See

"Listen"

wormwood

a plant that tastes bitter

Jeremiah 9:16

Then I will scatter them among the nations

"Then I will force them to leave here and live in many different countries"

neither they nor their ancestors

"that neither they nor their ancestors have known"

I will send out a sword after them

"I will send an army of soldiers to fight against them"

I have completely destroyed them

"I have caused their enemies to completely destroy them"

Jeremiah 9:17

General Information:

Yahweh tells the people of Judah to mourn for the coming destruction of the land.

Summon funeral singers; let them come ... Send out for women skilled at lamenting; let them come

"Get women who are trained in mourning and bring those women here"

Summon funeral singers

"Call women who are professional singers at funerals"

let them come

"tell the women to come"

Send out for women skilled at lamenting

"Send people out to get women who are skilled at mourning"

Jeremiah 9:18

Let them hurry and sing a mournful song ... and our eyelids flow with water

"Tell them to hurry and sing a song to mourn for you, so your eyes may run with tears and your eyelids flow with water"

so our eyes may run with tears and our eyelids flow with water

"so we will cry very hard with tears flowing from our eyes"

Jeremiah 9:19

General Information:

Here Yahweh is saying what the people of Judah will say when he destroys the land.

For the sound of wailing is heard in Zion

"The people of Zion are crying loudly, saying"

How we are devastated

"We are very upset"

We are greatly ashamed, for we have abandoned the land since they

tore down our houses

"Our shame is great, because enemies destroyed our houses and we had to leave the land of Israel"

Jeremiah 9:20

hear Yahweh's word; pay attention to the messages that come from his mouth

"listen to what Yahweh says. Pay attention to his words"

each neighbor woman a dirge

"teach each neighbor woman a dirge"

Jeremiah 9:21

For death has come through our windows ... young men in the city squares

The people of Judah will compare death to a person who can climb in windows to attack the people inside and attacks people in the palaces, streets, and city squares.

palaces

fancy houses where kings live. Death will come to rich and poor alike.

city squares

marketplaces

Jeremiah 9:22

the corpses of men will fall like dung ... like grain stalks after the reapers

"dead bodies will fall all over the place"

corpses of men will fall like dung in the fields

"dead bodies will drop everywhere like animal dung falls all over the fields"

like grain stalks after the reapers

"like stalks of grain fall everywhere after the farmers cut them down"

there will be no one to gather them

"there will be nobody to gather the dead bodies"

Jeremiah 9:23

Do not let the wise man take pride in his wisdom

"A wise man should not be proud because he is wise"

or the warrior in his might

"or let the warrior take pride in his might"

Do not let the wealthy man take pride in his riches

"A rich man should not be proud because he is rich"

Jeremiah 9:24

has insight and knows me

"understands who I am and knows me." This emphasizes people knowing who Yahweh is and understanding who he is.

For I am Yahweh

"Because people should understand that I am Yahweh"

For it is in these that I take pleasure

The word "these" refers to covenant loyalty, justice, and righteousness.

Jeremiah 9:25

General Information:

Circumcision is used here in an unusual way. Those who have a circumcised heart have faith in Yahweh while those with an uncircumcised heart do not have faith in Yahweh, regardless of whether they are physically circumcised.

See

"Listen" or "Indeed"

all the circumcised who are such only in their body

"all those people who have changed their bodies by

circumcising them but who have not changed their inner beings"

Jeremiah 9:26

all the desert people who cut the hair on the sides of their heads very short

"all the people who live on the edge of the wilderness".

People who cut their hair short in order to honor a pagan god.

For all these nations are uncircumcised

"For the people of these nations did not enter into a covenant with Yahweh through circumcision". Foreigners being uncircumcised was a sign that they were not in Yahweh's covenant.

all the house of Israel has an uncircumcised heart

"all the people of Israel are only circumcised on the outside and have not changed their hearts". An "uncircumcised heart" represents the character of a person that does not follow Yahweh and his laws.

Chapter 10

Jeremiah 10:1

General Information:

Yahweh has just reminded the people of Judah, as well as Egypt, Edom, Ammon, Moab and all people, that they will be punished. The chapter contrasts the great power of Yahweh with the powerlessness of any other false god. It is intended to question why the Jews would worship any other god. The ULB sets the lines in 10:1-25 farther to the right on the page than the rest of the text because they are a long quotation.

Hear the word

"Hear the message"

house of Israel

"people of Israel"

Jeremiah 10:2

Do not learn the ways of the nations

"Do not act like the other nations act"

dismayed

worried or upset

by the signs in the heavens

"by strange things in the sky"

for the nations are dismayed by these

"for the people of the nations are afraid of the strange things they see in the sky"

Jeremiah 10:3

craftsman

a man skilled in his work

Jeremiah 10:5

What they make with their hands is like scarecrows

A scarecrow is a man-like figure made to scare birds and prevent them from eating the crops. Yahweh compares the idols to scarecrows because they are not capable of doing anything.

cucumber

a vegetable that is usually long, with green skin and white flesh that contains much water

they have to be carried

"people have to carry them"

Jeremiah 10:6

your name is great in power

"you are very powerful". Yahweh's "name" refers to himself and his reputation.

Jeremiah 10:7

Who does not fear you, king of the nations?

"Everyone should fear you, king of the nations."

what you deserve

"what you have earned"

Jeremiah 10:8

They are both brutish and stupid

"They are all very stupid"

Their vain discipline—it is nothing but wood

"As for what they work so hard to serve, it is only a piece of wood"

Jeremiah 10:9

Tarshish ... Uphaz

places where silver and gold are mined

gold from Uphaz made by artificers, the hands of refiners

"gold from Uphaz that skilled craftsmen and refiners have made"

artificers

"skilled craftsmen"

refiners

people who heat gold to remove from it anything that is not gold

Their clothes are blue and purple cloth

"The people dress the idols in blue and purple cloth"

Jeremiah 10:10

The earth quakes at his anger

"The earth quakes when he is angry"

quakes

"shakes"

Jeremiah 10:11

You will speak to them like this

The word "you" refers to the Israelites and the word "them" refers to the people of the other nations.

will perish from the earth

"will disappear from the earth"

Jeremiah 10:12

stretched out the heavens

"created the heavens" or "created the sky"

Jeremiah 10:13

His voice makes the roar of waters in the heavens

"His voice causes the storms in the sky"

he brings up the mists from the ends of the earth

"he causes clouds to form over every part of the earth"

sends out wind from his storehouse

Yahweh causing the wind to blow as if the wind were in a storehouse and brought out when he desires.

storehouse

a building where things are kept

Jeremiah 10:14

has become stupid

"is lacking knowledge" or "is as ignorant as an animal"

Every metalworker is put to shame by his idols

"Every metalworker's idols put him to shame"

Jeremiah 10:15

they will perish at the time of their punishment
"there will be a time when God will destroy them"
Jeremiah 10:16
the portion of Jacob
"the portion of Israel" or "whom the people of Israel worship". Here "Jacob" represents the people of Israel.
the mold of all things
"the creator of all things" or "the one who created all things"
Israel is the tribe of his inheritance
"The tribe of Israel belongs to him"
Jeremiah 10:17
Gather your bundle
"Gather your belongings"
who have been living under the siege
"who have been living in your city while an enemy army surrounds it"
Jeremiah 10:18
See
"Listen"
I am about to throw the inhabitants of the land out this time
"I will cause the people living in the land to leave that land"
inhabitants of the land
"people who live in the land"
distress
great pain or suffering
Jeremiah 10:19
General Information:
Jeremiah is speaking as if he were the whole tribe of Israel.
Woe to me! Because of my broken bones, my wound is infected
"Woe to us! It is as though we have broken bones and an infected wound"
but I must bear it
"but we must bear it"
Jeremiah 10:20
My tent is devastated, and all of my tent cords are cut in two
"The enemy has completely destroyed our city"
My tent is devastated
"My enemy has devastated my tent" or "Our enemy has destroyed our tent"

Chapter 11

Jeremiah 11:1
General Information
The covenant Yahweh made with Moses is prominent in this chapter. Because the people disobeyed this covenant, God will not help them. The ULB sets poetry (11:15-17 & 20) farther to the right to show it is poetry.
The word that came to Jeremiah from Yahweh, saying,
"This is the message that Yahweh gave to Jeremiah. He said,". See a similar phrase in Jeremiah 7:1.
Jeremiah 11:2
the inhabitants of Jerusalem
"the people who live in Jerusalem"
Jeremiah 11:3
Cursed is anyone
"I will curse anyone"
Jeremiah 11:4
from the land of Egypt, from the furnace for smelting iron

They have taken my children away from me
"Our enemies have taken our children away from us"
so they no longer exist
"and it is like they no longer exist" or "and they will never return again"
There is no longer anyone to spread out my tent or to raise up my tent curtains
"There is no one to rebuild our city"
Jeremiah 10:21
For the shepherds are stupid ... all their flock has been scattered
"For the shepherds of our people are stupid ... all the people of their flock have been scattered"
all their flock has been scattered
"and their enemies have scattered all their flock"
Jeremiah 10:22
See! It is coming, a great earthquake is coming
"Look! The enemy army is coming, they sound like a great earthquake as they are marching"
jackals
a type of fierce wild dog
Jeremiah 10:23
General Information:
Jeremiah prays for the people of Israel.
that the way of a man does not come from himself. No person walking directs his own steps
"that no person controls what will happen to him; no one is able to direct the events that he will experience"
Jeremiah 10:25
Pour your fury on the nations
"In your fury, punish the nations" or "In your anger, punish the nations of the people"
that do not call on your name
"that do not worship you"
For they have devoured Jacob and consumed him so as to completely destroy him
"For they have fiercely attacked the people of Israel and consumed them so as to completely destroy them"
demolish his habitation
"demolish their homes"

"of Egypt. What happened to them in Egypt was terrible; it was as though they were living in a hot furnace"
smelting
heating iron to liquid form
Listen to my voice
"Obey what I say"
Jeremiah 11:5
the land flowing with milk and honey
"the land that is excellent for raising livestock and growing crops"
Jeremiah 11:6
the words of this covenant
"the terms of this covenant"
carry them out
"obey them"
Jeremiah 11:7
solemn

serious and important

Listen to my voice

"Obey what I say"

Jeremiah 11:8

Each person has been walking in the stubbornness of his wicked heart.

"Each person has refused to change and continues to do the evil things that they want to do"

So I brought all the curses in the covenant that I commanded them to obey

"So I punished them with all the curses that I described in this covenant that I had commanded them to obey"

Jeremiah 11:9

A conspiracy has been discovered

"There is a conspiracy". A secret plan to do something that is harmful or illegal.

the inhabitants of Jerusalem

"the people who live in Jerusalem"

Jeremiah 11:10

They have returned to the iniquities of their earliest ancestors

"They have returned to committing the same iniquities that their earliest ancestors committed"

walked after

"followed after"

The house of Israel

"The kingdom of Israel". See Jeremiah 3:18.

the house of Judah

"the kingdom of Judah". This includes the descendants of Judah and Benjamin. See Jeremiah 3:18.

Jeremiah 11:11

See

"Listen" or "Pay attention to what I am about to tell you"

Jeremiah 11:12

The cities of Judah and the inhabitants of Jerusalem

"The people who live in the cities of Judah and in Jerusalem"

but they will certainly not be saved by them

"but their gods will certainly not save them"

Jeremiah 11:13

to equal

"to as many as"

her streets

"the streets in Jerusalem"

Jeremiah 11:14

You must not cry for help

Or "You must not make a loud cry of sadness"

Jeremiah 11:15

Why is my beloved one, the one who has had so many wicked intentions, in my house?

"My beloved one, the one who has had so many wicked intentions, should not be in my house."

is my beloved one, the one who has had

"are the people of Judah whom I love, who have had". They are spoken of as a single woman greatly beloved.

Jeremiah 11:16

In the past Yahweh called you a leafy olive tree

"In the past Yahweh said that you were like a leafy olive tree". In the Old Testament people were often compared to trees or plants. The prosperous and healthy were spoken of as a leafy, fruitful tree.

will light a fire on it

The fire stands for the destruction of the people.

that will sound like the roar of a storm

This compares the sound of the raging fire to the sound of a severe storm.

its branches will be broken

"it will break off your branches"

Jeremiah 11:17

the one who planted you

"who planted you like a farmer plants a tree". Yahweh placing the people of Israel and Judah where they live as a tree that Yahweh had planted.

has decreed disaster against you

"has decreed that disaster will come upon you"

Jeremiah 11:18

Yahweh made me know these things, so I know them

"You have revealed things to me and so I know them."

Yahweh reveals that Jeremiah's enemies were planning to kill him.

made me see their deeds

"have revealed to me their evil plans". This is spoken of as if Jeremiah has already see their actions.

Jeremiah 11:19

I was like a gentle lamb being led to the slaughter

This speaks of Jeremiah being unaware of his enemies' plans to kill him by comparing him to a lamb who is being led to be slaughtered.

being led to the slaughter

"that my enemies were leading to a butcher"

Let us destroy the tree with its fruit

Jeremiah's enemies speak of killing him as if he were a fruit tree that they were planning to destroy.

Let us cut him off from the land of the living

"Let us kill him so he is no longer in the land of those who are alive"

his name will be no longer remembered

"people will no longer remember his name"

Jeremiah 11:20

the heart and the mind

"a person's feelings and thoughts"

I will witness your vengeance

"I will watch you take revenge"

Jeremiah 11:21

Anathoth

The name of a special city where priests live.

seeking your life

"wanting to kill you"

They say

"They say to me." The men are speaking to Jeremiah.

you will die by our hand

"we ourselves will kill you"

Jeremiah 11:22

Yahweh of hosts says this

Jeremiah often uses these words to introduce an important message from Yahweh. See Jeremiah 6:6.

vigorous young men

men at the strongest time of their lives

will die by the sword

"will die in battle"

Jeremiah 11:23
No remnant will be left
"I will leave none of them"

Chapter 12

Jeremiah 12:1

General Information:

Jeremiah complains that evil men prosper. He questions Yahweh's justice. Yahweh's response: if Jeremiah is upset by the people of Anathoth, how will he face enemies in Jerusalem? The ULB sets poetry (12:1-13) farther to the right than the rest of the text to show that it is poetry.

the wicked

"wicked people"

Jeremiah 12:2

You planted them and they took root. They continue to produce fruit
"They are like fruit trees that you planted, that you allow to prosper and to produce lots of fruit". Jeremiah speaks of the wicked.

You are near to them in their mouths, but far away from their hearts
"They always say good things about you, but they do not love or respect you"

Jeremiah 12:3

my heart

"my thoughts" or "my inner feelings"

Take them away like sheep to the slaughter

"Take the wicked people away, like sheep for slaughter"

the day of slaughter

"the day they will be destroyed"

Jeremiah 12:4

How long will the land mourn and the grass in the field be withered?
Because those who live in it are wicked, the animals ... away, because
"Because those who live in the land are wicked, the land mourns and the grass in the field is withered and the animals ... away. This is because."

How long will the land mourn

"How long will the land be parched" or "How long will the people in the land mourn"

withered

dried up and so dead

the animals and the birds have been swept away

"The animals and the birds have all died"

He will not see what happens to us

"God does not see the sinful things that we do"

Jeremiah 12:5

how can you compete against horses?

"you will never compete well against horses."

if you are confident

"if you fall down."

a peaceful land

The open countryside, where it is easy to travel quickly, in contrast to the overgrown thickets along the Jordan River, where it is difficult to move.

how will you do in the majesty along the Jordan?

"you will surely not be able to run in the majesty along the Jordan."

majesty

"forest" or "thickets"

Jeremiah 12:6

a year of their punishment

"for the time of their punishment is coming"

raised their voice against you

"have publicly accused you of doing evil"

Jeremiah 12:7

I have abandoned my house; I have abandoned my inheritance. I have given my beloved into the hands of her enemies.

The words "my house," "my inheritance" and "my beloved" all refer to God's people, the nation of Israel. The third sentence tells how God abandoned the nation.

I have abandoned my house; I have abandoned my inheritance

"I have abandoned my people Israel, the people whom I chose to belong to me"

into the hands of her enemies

"to be conquered by her enemies"

of her enemies

"of their enemies". Yahweh refers to the nation of Israel as if the nation were a woman.

Jeremiah 12:8

she sets herself against me with her own voice

"it is like she roars at me to defy me". This continues to speak of Yahweh's people as a lion.

she sets herself ... with her ... hate her

"they set themselves ... with their ... hate them"

Jeremiah 12:9

Has not my prized possession become a speckled bird, that other birds of prey go against her all around?

"My prized possession has become a speckled bird and other birds of prey go against her all around."

Has not my prized possession

"Have not my people, who are my prized possession"

become a speckled bird, that other birds of prey go against her all around

"become like a strang looking bird, and her enemies are like birds of prey attacking her on all sides". a bird that was often picked on and eaten by other birds

Go and gather all the wild beasts and bring them to devour her

"Let all the wild beasts in the fields come and eat her"

Jeremiah 12:10

Many shepherds have destroyed my vineyard

"My people and my land are like a vineyard that many shepherds have destroyed"

Many shepherds have destroyed

"Many shepherds have allowed their sheep to destroy"

They have trampled on

"They have crushed under their feet"

my portion of land

"the ground I planted"

Jeremiah 12:11

All the land has been made desolate

"All the land is desolate"

takes it to heart

"cares" or "pays any attention"

Jeremiah 12:12

Destroyers have come

"Destroying armies have come"

bare places in the wilderness
"places in the wilderness where nothing grows"
for Yahweh's sword is devouring
"for I am sending the destroying armies to attack you"
from one end of the land to the other
This refers to the whole land that belongs to his people.
Jeremiah 12:13
They have sown wheat but harvest thornbushes
"They have sown wheat, but there is nothing to harvest but
thornbushes"
They have
"My people have"
thornbushes
a large plant that is covered in sharp points
exhausted
unable to do more, without any more strength
So be ashamed of your gain because of Yahweh's anger
"So be ashamed of your tiny harvest because Yahweh is
angry with you."
Jeremiah 12:14
strike at the possession
"have been trying to take away the land"
made my people Israel inherit
"gave my people Israel as an inheritance"
to uproot them from their own ground
"to make them leave their own land". God speaks as if the
people were plants that he was pulling out of the ground.

Chapter 13

Jeremiah 13:1

linen
a type of very fine cloth
undergarment
clothing that people wear under their clothes
do not put it in water first
"do not wash it or get it wet"
Jeremiah 13:3
the word of Yahweh came to me a second time, saying,
"Yahweh gave me a message a second time. He said". This
introduces a special message from God. See Jeremiah 1:4.
Jeremiah 13:4
rock crevice
Space between rocks or a crack in a rock, big enough to put
something into it. The action of hiding the undergarment
was intended to be a symbolic event. It was supposed to get
the Jews' attention and be a lesson for them to learn.
Jeremiah performed the action, but it was not the action
itself that was important.
Jeremiah 13:9
Judah ... Jerusalem
"of the people of Judah ... the people of Jerusalem"
Jeremiah 13:10
to listen to my word
"to obey what I say"
who walk in the hardness of their heart
"who are stubborn and only do the things they desire"
Jeremiah 13:11
clings to ... cling to me
"sticks to ... stick to me" or "stays close to ... stay close to me"

(Jeremiah 1:10)

I will pull up the house of Judah from among them
"I will cause the house of Judah to leave their lands as well"
pull up
"uproot"
the house of Judah
"Judah" or "the kingdom of Judah". See Jeremiah 3:18.
Jeremiah 12:15
I uproot those nations
"I make those nations leave their lands and move to
different places". Yahweh gives a gracious offer to the
Gentile nations. If the other nations who have been against
Judah leave their idols and worship God, then God will
allow them to return to their lands.
Jeremiah 12:16
It will come about that
"It will happen that". God's word about Judah's neighbors.
As Yahweh lives
"I solemnly swear". Swearing in Yahweh's name indicates
that they worship Yahweh instead of Baal. See Jeremiah 4:2.
they will be built up in the midst of my people
"I will build them up in the middle of my people" or "I will
make them wealthy and they will live among my people"
Jeremiah 12:17
this is Yahweh's declaration
"this is what I, Yahweh, have declared". See Jeremiah 1:8.

all the house of ... all the house of
"all the people of ... all the people of"
Jeremiah 13:12
Every jar will be filled with wine ... every jar will be filled with wine
"Every wineskin should be full of wine ... every wineskin
should be full of wine"
Jeremiah 13:13
See
"Listen" or "Pay attention to what I am about to tell you"
fill with drunkenness every inhabitant of this land
"cause all the people of this land to be drunk"
the kings who sit on David's throne
"the kings who sit on Judah's throne" or "the kings of the
nation of Judah"
Jeremiah 13:14
smash each man against the other, fathers and children together
"Then I will cause the people to fight with each other, even
parents and children will fight one another"
fathers and children together
The understood information may be supplied. Alternate
translation: "I will smash fathers and children together"
I will not pity
"I will not feel sorry for"
will not spare them from destruction
"will allow them to be destroyed"
Jeremiah 13:15
arrogant
falsely believing oneself to be important. The ULB sets
poetry (13:15-27) farther to the right than the rest of the
text to show that it is poetry.

Jeremiah 13:16

he brings darkness

"he brings trouble and despair"

before he causes your feet to stumble

"before he causes you to trip and fall as you walk"

twilight

early morning or evening when the sun is beginning to rise
or when the sun is almost set

For you are hoping for light, but he will turn it to deep darkness and
change it to deep gloom

"For you were hoping for light and blessings, but Yahweh
will give you darkness and great despair—you will feel like
you are surrounded by a dark cloud"

Jeremiah 13:17

for Yahweh's flock has been taken captive

"for enemies have captured Yahweh's flock"

for Yahweh's flock has been taken captive

"for you who are Yahweh's flock, your enemies will soon
capture you"

Jeremiah 13:18

General Information:

Yahweh is telling Jeremiah what to say to the king of Judah
and the king's mother.

Humble yourselves! Sit!

"Humbly sit down" or "Take lowly seats" or "Come down
from your thrones"

For your splendid crowns have fallen from your heads

"For you will no longer be the king and queen mother, for
your crowns, your pride and glory, will fall off". This event
has not happened yet and can be written in future tense.

Jeremiah 13:19

The cities in the Negev will be shut up, with no one to open them

"The cities in the Negev will be shut up, and no one will be
able to go into them or come out of them"

The cities in the Negev will be shut up

"Your enemies will shut the cities in the Negev up"

All Judah will be taken captive, completely taken captive

"The enemies will take all of the people of Judah captive
into exile"

Jeremiah 13:20

Lift up your eyes and look at the ones coming from the north

"Pay attention and be aware of the ones coming from the
north". Yahweh is talking to the people of Jerusalem.

the ones coming from the north

"the enemy army marching from the north"

Where is the flock he gave to you, the flock that was so beautiful to you?

"I gave you the people of Judah to care for, like a beautiful
flock of sheep, but the enemy army will capture them."

the flock

The leaders of Judah were supposed to care for them and
look after them.

Jeremiah 13:21

What will you say when God sets over you those whom you yourself
had trained to be your special allies?

T"The people you thought were your friends will conquer
you and rule over you."

Are these not the beginnings of the labor pains that will seize you just
like a woman in childbirth?

"These things that you will suffer are like the beginning of
the labor pains of a woman in childbirth."

Jeremiah 13:22

that your skirts are raised up and you have been violated

"that the enemy soldiers will lift up the skirts of your
women and rape them"

Jeremiah 13:23

Can the people of Cush change their skin color, or a leopard change its
spots?

"The people of Cush cannot change their skin color and a
leopard cannot change its spots."

If so, then you yourself, although accustomed to wickedness, would be
able to do good

"Just like these things are impossible, so it is also impossible
for you who always do evil to do good"

Jeremiah 13:24

I will scatter them like chaff that perishes in the desert wind

"I will scatter them like chaff that is blown away by the
wind." Yahweh will scatter His people throughout the
world.

Jeremiah 13:26

I myself will strip your skirts off you, and your nakedness will be seen.

"It is as though I myself will strip your skirts off of you so
that everyone will see your private parts and you will be
ashamed". These words do not mean that he will rape them,
only that Yahweh will make them feel ashamed.

Jeremiah 13:27

neighing

"lusting"

Chapter 14

Jeremiah 14:1

General Information:

The false prophets promised there would not be any war or
drought. They gave people a false sense of hope, when they
needed to repent. Yahweh sent a drought and said that the
false prophets would die of drought and war. This showed
that these were not true prophets of Yahweh. The ULB sets
poetry (14:1-10, 17-22) farther to the right than the rest of
the text to show that it is poetry.

This is the word of Yahweh that came to Jeremiah

"This is the message that Yahweh spoke to Jeremiah". See
how you translated a similar phrase in Jeremiah 1:4.

Jeremiah 14:2

Let Judah mourn

"Let the people of Judah mourn"

let her gates waste away

"let the people in her cities become unable to defend
themselves"

waste away

"rot away and fall into pieces"

their cries for Jerusalem are going up

"They are calling out loudly in prayer for Jerusalem"

Jeremiah 14:3

Their mighty ones

"The rich people"

ashamed and dishonored

Both of these words emphasize that the servants were ashamed that they were unable to get water.

they cover their heads

In biblical times, people would wear a headcovering to show that they were ashamed.

Jeremiah 14:5

the doe leaves her young in the fields and abandons them

"the deer leaves her young in the field". The doe leaves her young deer because she cannot provide for them.

for there is no grass

"for there is no grass for them to eat"

Jeremiah 14:6

they pant in the wind like jackals

"they pant in the wind like thirsty jackals"

Their eyes fail to work, for there is no vegetation

"They become blind because there is no grass to eat"

Jeremiah 14:7

our iniquities testify against us

"our iniquities give evidence of our wrongdoing"

for the sake of your name

"in order that everyone can see that you are very great and keep your promises"

Jeremiah 14:8

Hope of Israel

"You are the hope of Israel". Another name for Yahweh.

why will you be like a stranger in the land, like a foreign wanderer who stretches out and spends just one night?

"you should not be like a stranger in the land, like a foreign wanderer who stretches out and spends just one night." The people are asking if Yahweh is unconcerned with his people and unable to help them.

Jeremiah 14:9

Why are you like someone who is astounded, or like a warrior who has no power to rescue?

"You do nothing to help us, like someone who is astounded or like a warrior who has no power to rescue us."

astounded

unable to understand or to think clearly

your name is called over us

"we bear your name" or "we are your people". They are Yahweh's people by saying that his name is over them.

Jeremiah 14:10

they love to wander

"they love to wander away from me." The people are being unfaithful to Yahweh and not obeying him.

have not held back their feet

"have not kept themselves"

calls to mind

"remembers" or "recalls"

Jeremiah 14:11

on behalf of

"to assist" or "to help"

Jeremiah 14:12

outcry

loud crying because of sorrow

I will put an end to them

"I will cause them to die"

by sword

"by war" or "by battle"

Jeremiah 14:13

General Information:

Yahweh has just told Jeremiah not to pray for the people of Judah.

You will not see the sword

"You will not experience any war"

I will give you true peace

"I will allow you to live securely" or "I will make it so there is peace where you live"

Jeremiah 14:14

prophecy deceit

"prophecy deceitfully"

in my name

This phrase refers to speaking with Yahweh's power and authority or as his representative.

I did not send them out

"I did not send them to prophesy to other people"

the deceitfulness of their hearts

"the deceitful things that they think up themselves"

Jeremiah 14:15

there will be no sword ... perish by sword

"there will be no war ... perish by war". Jeremiah has been talking to Yahweh about what the false prophets have been prophesying.

Jeremiah 14:16

famine and sword

"famine and war"

Then the people to whom they prophesied will be thrown out in the streets of Jerusalem because of famine and sword

"Then the people to whom they prophesied will die by famine and sword and people will throw their bodies into the streets of Jerusalem"

their wives, their sons, or their daughters

The word "them," that is, everyone who died by famine and sword.

I will pour out their wickedness on them

"I will punish them like they deserve to be punished"

Jeremiah 14:17

night and day

"all the time, both night and day"

incurable wound

a cut or break in skin that cannot be cured

Jeremiah 14:18

who were killed by the sword

"who died in war"

there are the diseases that are caused by famine

"there are the ones who are sick because of famine"

wander

move around without purpose

they do not know

"they do not know what they are doing"

Jeremiah 14:19

for a time of healing

"we hoped for a time of healing"

Jeremiah 14:20

We admit, Yahweh, our offenses, the iniquity of our ancestors

"Yahweh, we admit our wicked offenses and our ancestors' iniquity"

Jeremiah 14:21

your glorious throne
"do disgrace Zion where you glorious throne is" or "do not disgrace Zion, where you rule as king". Yahweh's "throne" is represented by Zion, that is Jerusalem. His "throne" also

Chapter 15

Jeremiah 15:1

General Information:

God told Jeremiah not to pray for the people because God was punishing them and that the punishment was already determined. Yahweh also explains that even the great Moses could not help the sinful Jews.

were standing in front of me, I would still not be in favor of this people
"were standing in front of me pleading for these people, I would still not be in favor of them"

Send them out from before me, for them to go away

Yahweh repeats this idea of sending away his people to add emphasis to it.

Jeremiah 15:2

Those who are for

"Those whom I have appointed to go to". The ULB sets poetry (15:2, 5-21) farther to the right to show that it is poetry.

should go to death

"should die"

those who are for the sword should go to the sword

"those whom I have appointed to die in war should go to die in war"

Those who are for famine should go to famine

"Those whom I have appointed to die by famine should go and die by famine"

should go to captivity

"should go into captivity"

Jeremiah 15:3

the sword

"the enemy soldiers"

Jeremiah 15:4

I will make of them

The word "them" refers to the people of Judah, not to the four groups listed in the previous verse. Yahweh is going to use the Gentile nations to punish Judah. This would have been very offensive to the Jews. They would have also been surprised to learn that Yahweh was using the Gentile nations.

because of what Manasseh ... did in Jerusalem

"because of the wicked things that Manasseh ... did in Jerusalem". Manasseh was a very wicked king who did many evil things.

Jeremiah 15:5

For who will have compassion for you, Jerusalem? Who will grieve for you?

"No one should have compassion on you, Jerusalem. No one should mourn for your destruction."

for you, Jerusalem

"for you people who live in Jerusalem"

Jeremiah 15:6

You have abandoned me ... you have gone back from me

The people have turned away from Yahweh. They have disobeyed him and broken the covenant he had made with

represents the place where he rules as king.

Jeremiah 14:22

can the skies themselves send down showers

"Can the skies decide when they make the rain to fall?"

them.

this is Yahweh's declaration

"this is what I, Yahweh, have declared". See how you translated this in Jeremiah 1:8.

gone back from me

"left me" or "gone away from me"

I will strike you with my hand

"I will use my power to strike you"

Jeremiah 15:7

So I will winnow them with a pitchfork at the gates of the land

Here Yahweh speaks of scattering the people and causing them to leave Jerusalem.

pitchfork

a farm tool with a long handle and sharp metal prongs, used for lifting and tossing grain in the air for winnowing

I will bereave them

"I will let their enemies kill their children"

Jeremiah 15:8

General Information:

Yahweh has just told them no one will care about them and that he will destroy his people.

widows

women whose husbands have died

than the sands of the seashore

"than you can count"

Against the mothers of young men I will send the destroyer at noonday

"At noonday I will send an enemy army to destroy young men and cause their mothers to weep"

fall on them

"happen to them"

Jeremiah 15:9

She will be ashamed and embarrassed

"She will be completely ashamed"

will waste away

"will grow faint"

Her sun will set while it is still day

"Because of her sorrow, it will be as though the sun has set and her day has turned to darkness"

I will give those who remain to the sword in the presence of their enemies

"I will allow the enemy soldiers to kill those of her children that remain alive"

Jeremiah 15:10

General Information:

In these verses, Jeremiah speaks to Yahweh about his suffering, and Yahweh answers him.

Woe to me, my mother

Jeremiah pretends to speak to his mother as a way to emphasize how sad he is.

a man of strife and argument

"a man with whom everyone argues all the time"

I have not lent, nor has anyone lent to me

"I have not made anyone angry by lending or borrow

money and then quarreling about it"

Jeremiah 15:11

Will I not rescue you for good?

"I will certainly rescue you for good!"

your enemies

Those are the enemies of Jeremiah who disagreed with his prophecies.

in the time of calamity and distress

"in the time of great calamity"

Jeremiah 15:12

Can one smash iron? Especially iron from the north that is mixed with bronze?

"But Judah's enemies, who are as strong as iron or bronze, will attack Judah from the north, no one will be able to stop them"

Jeremiah 15:13

General Information:

In these verses, Yahweh speaks to the nation of Israel as if it were one person.

wealth and treasures

The words "wealth" and "treasures" mean the same thing and refer to anything that people consider to be valuable.

plunder

things that you steal from a city after conquering it

all your sins committed

"all of the sins you have committed"

within all your borders

"throughout your country"

Jeremiah 15:14

a land that you do not know

"to a land that is strange to you"

for a fire will ignite, kindled in my wrath against you

"I will destroy you because I am very angry with you"

for a fire will ignite, kindled in my wrath against you

"for my wrath is like a fire that I will kindle against you"

kindled

to light a fire

Jeremiah 15:15

You are patient, but do not allow them to take me away

"Please do not continue to be patient with them and allow them to kill me"

Jeremiah 15:16

Your words have been found

"I have heard your message"

I consumed them

"I understood your message"

the delight of my heart

"what I love most"

I bear your name

"people know that I serve you"

Jeremiah 15:17

I did not sit in the circle of

"I did not spend time with"

of your powerful hand

"you are the one who controls what I do"

Jeremiah 15:18

Why is my pain constant and my wound incurable, refusing to be healed?

"My pain is constant, it is like a wound that will not heal."

refusing to be healed

"that will not heal"

Will you be like deceitful waters to me, waters that dry up?

"It feels like you are undependable to me, like a stream I go to for a drink only to find it dried up."

Jeremiah 15:19

you will be like my mouth

"you will speak for me"

you yourself

This phrase is used here to emphasize the command was specifically for Jeremiah.

Jeremiah 15:20

like an impenetrable bronze wall to this people

"I will make you strong, like a bronze wall"

they will wage war against you

"they will fight against you" or "they will oppose you"

save and rescue

These words emphasize the safety that God promises.

Jeremiah 15:21

rescue you from ... and redeem you from

These phrases emphasize the safety that God provides.

the hand of the wicked ... the hand of the ruthless

"the control of the wicked ... the control of the ruthless"

the wicked

"wicked people" or "those who are wicked"

the ruthless

"ruthless people" or "cruel people who will harm you"

Chapter 16

Jeremiah 16:1

General Information

The punishment that is prophesied in this chapter will happen quickly. The author gives many illustrations which describe how quickly it will come. The punishment of Judah will be great but Yahweh promises a future restoration by bringing his people back from captivity.

the word of Yahweh came to me, saying,

"Yahweh gave me a message. He said," or "Yahweh spoke this message to me:"

Jeremiah 16:4

They will die diseased deaths

"They will die from deadly diseases"

They will not be mourned or buried

"No one will mourn for them or bury them"

They will be like dung on the ground

The sons and daughters are compared to dung on the ground to emphasize that they will be disgusting and that no one will bury them. See a similar phrase in Jeremiah 8:2.

they will come to an end by sword and famine

"they will die in battle or from famine"

Jeremiah 16:5

the word of Yahweh came to me, saying, 'Do

"Yahweh gave me a message. He said, 'Do" or "Yahweh spoke this message to me: 'Do". See Jeremiah 1:4.

where there is mourning

"where people are mourning"

I have taken away my peace from this people ... and my steadfast love

and mercy
 "I will no longer act towards them with peace ... or with steadfast love and mercy"
 this is Yahweh's declaration
 "this is what I, Yahweh, have declared". Yahweh speaks of himself to express the certainty of what he declares. See Jeremiah 1:8.
 Jeremiah 16:6
 Both the great and the small will
 "Both the important and the unimportant" or "Many people, regardless of how important they are, will"
 They will not be buried
 "No one will bury them"
 no one will ... cut themselves or shave their heads for them
 Cutting oneself and shaving one's head were actions that expressed strong grief, especially when a loved one died.
 Jeremiah 16:7
 No one must share any food in mourning to comfort them because of the deaths ... none must give a comforting cup to his father or his mother
 God said basically the same thing twice for emphasis. It was customary to take food or wine to people whose relative had died. Yahweh has removed all comfort from the people because of their sin.
 none must give a comforting cup
 "none must give a comforting drink"
 Jeremiah 16:8
 a banquet house
 "a house where people are feasting"
 Jeremiah 16:9
 Yahweh of hosts ... says this
 Jeremiah often uses these words to introduce an important message from Yahweh. See Jeremiah 6:6.
 See
 "Listen" or "Pay attention to what I am about to tell you" before your eyes
 "in front of you" or "where you can see". This phrase is plural and refers to the people of Israel.
 in your days
 "during your lifetime"
 the sound of joy and the sound of gladness, the sound of the groom and the sound of the bride
 See how you translated this in Jeremiah 7:34.
 Jeremiah 16:11
 worshiped and bowed down to them
 These words describe the posture that people used in worship.
 Jeremiah 16:12
 ancestors, for see, each person
 "ancestors. Look at these people and you will see that each person"
 walking by the stubbornness of his wicked heart
 "stubbornly doing the wicked things that he wants to do".
 See Jeremiah 11:8.
 who listens to me
 "who does what I tell him to do"
 Jeremiah 16:13
 throw you from this land
 "force you to leave this land and go"

by day and night
 "all the time" or "continually"
 Jeremiah 16:14
 behold
 This alerts us to pay attention to the surprising information that follows.
 when it will no longer be said
 "when people will no longer say"
 As Yahweh lives
 "I solemnly swear". This is a way of making a solemn promise. See Jeremiah 4:2.
 Jeremiah 16:16
 I will send for many fishermen ... so they will fish the people out
 Yahweh speaks of enemy armies as if they were fishermen who are catching fish.
 I will send for many hunters so they will hunt for them among
 Yahweh speaks of enemy armies as if they were hunters who are hunting animals.
 Jeremiah 16:17
 my eye is on all their ways
 "I am watching everything they do"
 they cannot be hidden from before me
 "they cannot hide from me" or "they cannot hide their ways from me"
 Their iniquity cannot be concealed from before my eyes
 "They cannot conceal their iniquity from me"
 Jeremiah 16:18
 They have polluted my land
 "because they have polluted my land"
 They have filled my inheritance with the corpses of their detestable idols
 "There are very many detestable idols in my inheritance"
 my inheritance
 "the land that is my inheritance"
 the corpses of their detestable idols and their abominations
 "their detestable idols and abominations, which are useless, like corpses" or "the corpses of those whom you have killed with the abominations that your detestable idols command"
 Jeremiah 16:19
 Yahweh, you are my stronghold
 Here Jeremiah begins speaking to Yahweh. The ULB sets poetry (16:19-21) farther to the right to show that it is poetry. The poem continues in chapter 17, and should be seen as one section.
 my stronghold and my refuge, my place of safety
 Jeremiah speaks of Yahweh as a place where enemies cannot attack him.
 The nations will go to you
 "The people from the nations will go to you" or "The people of the nations will come to you"
 the ends of the earth
 "the farthest places on the earth" or "everywhere on earth"
 our ancestors inherited deceit
 "our ancestors inherited nothing but false gods"
 They are empty; there is no profit in them
 The words "They" and "them" refer to the false gods that the ancestors taught them to believe in.
 Jeremiah 16:20

Do people make gods for themselves? But they are not gods
"People cannot make gods for themselves. The things that they make are not gods"
Jeremiah 16:21
Therefore see
"Therefore, indeed." Here Yahweh begins speaking.

Chapter 17

Jeremiah 17:1

General Information:

Those who trust in human wisdom will not prosper. Those who trust in God will have all of their needs met. The person depending on the power of other people is compared to a bush in the desert which always has to struggle for life. But the person trusting in God is like a tree growing by a stream and has all his needs supplied. The ULB sets poetry (17:1-18) farther to the right to show that it is poetry. This poem is a continuation of 16:19-21, and should be seen as one section.

The sin of Judah is written ... on the horns of your altars

Yahweh speaks of Judah's sins as if someone had engraved their sin permanently.

The sin of Judah is written

"Someone has written the sin of Judah"

It is engraved

"Someone has engraved it"

engraved on the tablet of their hearts

"engraved in their very beings"

on the horns of your altars

The word "horns" refers to the projections on the corners of the altars.

Jeremiah 17:3

your wealth and all your treasures

The words "wealth" and "treasures" refer to anything that they consider valuable.

plunder

This refers to things that people steal or take by force.

Jeremiah 17:4

You will, by your own actions, let go of the inheritance that I gave to you

"You will, because of your own actions, lose the land that I have given to you as an inheritance"

you have ignited a fire in my wrath, which will burn forever

"you have made me so angry that my anger will be like a fire that will burn forever"

Jeremiah 17:5

The person who trusts in mankind is accursed

"I will curse any person who trusts in mankind"

he makes flesh his strength

"he depends on mere humans for strength"

turns his heart away from Yahweh

"turns his devotion away from Yahweh"

Jeremiah 17:6

like a small bush

The person who trusts in man instead of Yahweh will be like a plant that struggles to survive.

the wilderness, barren land without inhabitants

"the barren wilderness where no person lives"

Jeremiah 17:8

he will be like a tree planted by water

I will cause them to know

Here the word "them" refers to the people from the nations.

my hand and my power

"my great power"

they will know that Yahweh is my name

"they will know that I am Yahweh, the true God"

"he will be like a tree that someone has planted by water"

It will not fear the heat when it comes ... It is not anxious in a year of drought

"The heat will not affect it when it comes ... No harm is caused to it in a year of drought"

Jeremiah 17:9

The heart is more deceitful

"The human mind is more deceitful"

who can understand it?

"no one can understand it."

Jeremiah 17:10

who tests the hearts

"who tests the emotions"

according to his ways

"according to how he lives"

the fruit of his deeds

"what he has done"

Jeremiah 17:11

A partridge hatches an egg ... become rich unjustly

This analogy is meant to illustrate a rich man who makes his money by robbing others.

when half his days are over

"when he has lived only half of his life"

those riches will abandon him

"he will lose his wealth"

in the end

"at the end of his life"

Jeremiah 17:12

The place of our sanctuary is a glorious throne

Jeremiah speaks of the "glorious throne" because it is there that Yahweh dwells and rules.

The place of our sanctuary

This refers to Mount Zion in Jerusalem.

Jeremiah 17:13

All who abandon you

Here the word "you" refers to Yahweh.

those in the land who turn away from you will be written in the earth

"you will write in the dust those in the land who turn away from you"

will be written in the earth

"will disappear like names that someone writes in the dust"

or "will join those in the place of the dead"

Yahweh, the fountain of living waters

"Yahweh, who is like a fountain of fresh, running water"

Jeremiah 17:14

I will be healed ... I will be rescued

"you really will have healed me ... you really will have rescued me"

For you are my song of praise

"For you are the one whom I praise" or "For you are the reason I sing praise."

Jeremiah 17:15

See

"Listen" or "Pay attention to what I am about to tell you." they are saying to me

The word "me" refers to Jeremiah and the word "they" to his enemies.

Where is the word of Yahweh?

"The things that Yahweh told you would happen have not happened."

Let it come

"Let what Yahweh has said happen"

Jeremiah 17:16

I did not run from being a shepherd following you

Jeremiah speaks as if he were a shepherd caring for sheep and abandoning that work as if he were running away.

I did not long for

"I did not desire"

the proclamations that came from my lips

"the proclamations that I spoke" or "the things that I proclaimed"

They were made

"I made them"

Jeremiah 17:17

You are my refuge

Jeremiah speaks of Yahweh as a place where enemies cannot attack him.

on the day of calamity

"in times of calamity"

Jeremiah 17:18

May my pursuers be ashamed, but do not let me be ashamed

"Bring shame on my pursuers, but do not bring shame on me"

May they be dismayed, but do not let me be dismayed

"Make them very afraid, but do not make me afraid"

shatter them with a double share of destruction

"shatter them with complete destruction" or "destroy them twice as much"

Jeremiah 17:19

then in all the other gates of Jerusalem

"then go and stand in all the other gates of Jerusalem"

Jeremiah 17:21

for the sake of your lives

"to protect your lives"

Jeremiah 17:22

set apart the Sabbath day

"set apart the Sabbath to Yahweh" or "keep the Sabbath day holy"

Jeremiah 17:23

They did not listen or pay attention

"They refused to listen" or "They refused to obey"

stiffened their neck

"became stubborn"

Jeremiah 17:25

those who sit on David's throne

"those who sit on Judah's throne" or "the kings of the nation of Judah". See Jeremiah 13:13.

this city will be inhabited forever

"people will inhabit this city forever"

Jeremiah 17:27

I will light a fire in its gates

"I will set the gates of Jerusalem on fire"

it cannot be put out

"people cannot put it out"

Chapter 18

Jeremiah 18:1

The word that came to Jeremiah from Yahweh, saying,

"This is the message that Yahweh spoke to Jeremiah: 'Arise'."

See Jeremiah 7:1.

Jeremiah 18:2

the potter's house

"the workshop of the potter." A potter makes pots from clay.

Like a potter can change what he is making from one type of pot to another, God can change his plans and not punish people if they repent. The image of God as a potter and mankind as clay is an important one in Scripture.

Jeremiah 18:3

behold!

This word alerts us to a new person in the story.

on the potter's wheel

The potter's wheel is a small table that spins. A potter uses it to make pots.

Jeremiah 18:4

the pot he was making from the clay was ruined in the potter's hand

"the pot that the potter was making with his hands was not good". Something about the pot made the potter unhappy.

was making

"was forming" or "was shaping"

he returned the clay and formed it into another pot

He crushed the clay back into a lump, and then used that

lump of clay to make another pot.

that was pleasing in his eyes

"that he thought was good"

Jeremiah 18:5

the word of Yahweh came to me, saying,

"Yahweh gave me a message. He said, 'This introduces a special message from God. See Jeremiah 1:4.

Jeremiah 18:6

Should I not be able to act like this potter with you, house of Israel?

"I am allowed to act toward you, house of Israel, like the potter acts toward the clay." Yahweh emphasizes his authority to do as he pleases with Israel.

house of Israel

"kingdom of Israel" or "people of Israel". See Jeremiah 3:18.

this is Yahweh's declaration

"this is what I, Yahweh, have declared". Yahweh speaks of himself to express the certainty of what he declares. See Jeremiah 1:8.

Behold

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

Like clay in a potter's hand—that is how you are in my hand

Yahweh compares his being able to remake Israel to the way the potter remakes a lump of clay as he sees fit.

Jeremiah 18:7

tear it down, or destroy it
 Yahweh speaks of destroying a kingdom as if the kingdom were a plant or a building that he tears down.
 Jeremiah 18:8
 relent from
 "withhold" or "not bring"
 Jeremiah 18:9
 build it up or plant it
 Yahweh speaks as if they were buildings that he would build, and as if they were plants that he would plant.
 Jeremiah 18:10
 if it does evil in my eyes
 "if the people of that nation do things that I consider to be evil"
 not listening to my voice
 "not obeying what I say"
 Jeremiah 18:11
 See
 "Listen" or "Pay attention to what I am about to tell you"
 I am about to form disaster against you. I am about to devise a plan against you
 "I am about to devise a plan to bring disaster against you"
 devise a plan
 "make a plan"
 his wicked way
 "his wicked way of living"
 so your ways and your practices will bring good to you
 "so your actions will result in good happening to you"
 Jeremiah 18:12
 But they will say
 The word "they" refers to the inhabitants of Judah and Jerusalem.
 This is no use
 "We do not care what you say" or "What you are saying will not work"
 what his evil, stubborn heart desires
 "what his evil, stubborn mind desires"
 Jeremiah 18:13
 Ask the nations, who has ever heard of such a thing as this?
 "Ask the nations if any of them have ever heard of such a thing as this." The ULB sets poetry (18:13-17, 19-23) farther to the right to show that it is poetry.
 The virgin Israel has committed a horrible act
 "Israel, who is like a virgin, has done something horrible".
 Yahweh speaks of Israel being pure and faithful towards him as if she were a virgin and of Israel being unfaithful as if she had "committed a horrible act."
 Jeremiah 18:14
 Does the snow in Lebanon ever leave the rocky hills on its sides?
 "The snow in Lebanon never leaves the rocky hills on its sides."
 the rocky hills on its sides
 "the sides of the rocky hills"
 Are the mountain streams coming from far away ever destroyed, those cold streams?
 "Those cold mountain streams that come from far away never cease to flow."
 Jeremiah 18:15
 been made to stumble in their paths

"this caused them to stumble in their paths"
 they have left the ancient paths to walk lesser paths
 Here, "the ancient paths" represents how Yahweh told their ancestors to live and "lesser paths" represents living unfaithfully to Yahweh.
 Jeremiah 18:16
 will become a horror
 "will become something that horrifies people"
 an object of everlasting hissing
 "an object at which people will always hiss". This refers to a sound that shows strong disapproval.
 passes by her
 Here the word "her" refers to "Their land."
 Jeremiah 18:17
 I will scatter them before their enemies like an eastern wind
 "I will be like an eastern wind and scatter them before their enemies"
 will scatter them
 Here the word "them" refers to "my people."
 I will show them my back, and not my face
 "I will reject them and not act favorably towards them"
 Jeremiah 18:18
 let us make plots against Jeremiah
 "let us make plans to harm Jeremiah". They even attacked Jeremiah, which was to attack Yahweh himself.
 the law will never perish from the priests, or advice from the wise men, or words from the prophets
 "the priests will always have the law, the wise men will always give advice, and the prophets will always speak"
 words from the prophets
 "words of Yahweh from the prophets"
 attack him with our words
 "say things that will harm him"
 Jeremiah 18:19
 Pay attention to me
 Here Jeremiah begins speaking to Yahweh.
 Jeremiah 18:20
 Will disaster from them really be my reward for being good to them?
 "Disaster from them should not be my reward for being good to them."
 they have dug a pit for me
 Jeremiah speaks of his enemies as if they had dug a pit to trap him.
 to cause your fury to turn away from them
 "so that you would not punish them in your anger"
 Jeremiah 18:21
 give their children over to famine
 "cause their children to die from famine"
 give them to the hands of those who use the sword
 "cause them to die in battle"
 let their women become bereaved and widows
 "let the children and husbands of their women die." This refers to a woman whose children have all died.
 their men be killed
 "let people kill their men"
 their young men killed by the sword in battle
 "let their young men be killed by the sword in battle"
 Jeremiah 18:22
 Let a distressed shout be heard

"Let people hear others shout in distress"

For they have dug a pit to capture me and have hidden traps for my feet
Jeremiah speaks of his enemies as if they had dug a pit for him to fall into and set traps to capture him.

have hidden traps for my feet

"have hidden traps for me to step on".

Jeremiah 18:23

Do not wipe their sins away from you

"Do not pardon their sins". Jeremiah speaks as if someone had written their sins down and Yahweh would erase them.

Let them be overthrown before you

"Let people overthrow them in your presence"

in the time of your wrath

"when you are still angry with them"

Chapter 19

Jeremiah 19:1

potter's clay flask

A potter is someone who makes pots from clay.

flask

"jar" or "bottle"

Jeremiah 19:2

Valley of Ben Hinnom

The name of a valley south of the city of Jerusalem, where people sacrificed to false gods. See Jeremiah 7:31.

Jeremiah 19:3

Yahweh of hosts ... says this

Jeremiah often uses these words to introduce an important message from Yahweh. See Jeremiah 6:6.

See

"Listen" or "Pay attention to what I am about to tell you"

the ears of everyone who hears of it will tingle

"it will shock everyone who hears of it"

will tingle

"will ring" or "will quiver"

Jeremiah 19:4

they have abandoned me

The word "they" refers to the people of Judah.

filled this place with innocent blood

"murdered many innocent people in this place"

Jeremiah 19:5

nor did it enter my mind

"nor did I ever think about it". See Jeremiah 7:31.

Jeremiah 19:6

see

"listen" or "pay attention to what I am about to tell you"

this place will no longer be called

"people will no longer call this place"

Topheth ... the Valley of Ben Hinnom ... the Valley of Slaughter

See how you translated these places in Jeremiah 7:31. The destruction of Jerusalem will be so complete that it will leave dead bodies everywhere and horrify people who see it.

Jeremiah 19:7

I will make them to fall by the sword before their enemies

"I will enable their enemies to kill them with swords"

I will make them

The word "them" refers to the people of Judah and Jerusalem.

by the hand of the ones seeking their lives

"I will enable those who want to kill them to kill them"

Jeremiah 19:8

the object of hissing

"an object at which people hiss". The sound that shows strong disapproval.

Jeremiah 19:9

I will make them eat

"I will make the people who live in Jerusalem eat"

in the siege

"because of the siege"

distress them

"bring upon them"

Jeremiah 19:10

in the sight of the men who went with you

"while the men who went with you are watching"

Jeremiah 19:11

Yahweh of hosts says this

Jeremiah often uses these words to introduce an important message from Yahweh. See Jeremiah 6:6.

it could not be repaired again

"no one can repair it again"

Jeremiah 19:13

of the kings of Judah

"the houses of the kings of Judah"

the unclean people

People unacceptable for God's purposes are spoken of as if they were physically unclean.

Jeremiah 19:15

Yahweh of hosts ... says this

Jeremiah often uses these words to introduce an important message from Yahweh. See Jeremiah 6:6.

See

"Listen" or "Pay attention to what I am about to tell you"

stiffened their neck and refused to listen

"stubbornly refused to listen"

Chapter 20

Jeremiah 20:1

General Information:

Jeremiah told the Jews that God said that he would punish them and they would suffer, so they became angry and were cruel to Jeremiah. Jeremiah suffered when they were cruel to him, and he complained to God about it. However, Jeremiah also praised God for always being with him, trusting that God would punish the people who had

harmed him.

Pashhur ... Immer

These are names of men. This chapter prophesied punishment against Pashhur. He was in charge of protecting the temple and had Jeremiah beaten and arrested.

Jeremiah 20:2

Pashhur beat Jeremiah

Possible meanings: that Pashhur himself beat Jeremiah or that Pashhur ordered other men to beat Jeremiah.

stocks

Stocks are a wooden frame with holes in it that people use to lock up a prisoner's hands, feet, and head.

Upper Gate of Benjamin

This gate is different from the gate in the city wall that shared the same name.

Jeremiah 20:3

It happened

This phrase is used to mark where the action starts.

you are Magor Missabib

"terror on every side" or "surrounded by terror."

Jeremiah 20:4

Look,

"Pay attention to what I am about to tell you."

they will fall by the sword of their enemies

"their enemies will kill them with swords"

your eyes will see it

"you will see it". This represents Pashhur.

I will give all of Judah into the hand of the king of Babylon

"I will enable the king of Babylon to conquer all of Judah"

Jeremiah 20:5

I will give him

The word "him" refers to the king of Babylon.

all the wealth ... all the products of its labor, all of its precious items, and all the treasures

Babylon will take away all the wealth of Israel, including the king's possessions.

I will place these things in the hand of your enemies

"I will allow your enemies to take possession of these things"

Jeremiah 20:6

You and all of your loved ones to whom you prophesied deceitful things will be buried there

"There, people will bury you and all of your loved ones to whom you prophesied deceitful things"

Jeremiah 20:7

General Information:

Jeremiah speaks to Yahweh. The ULB sets poetry (20:7-18) farther to the right to show that it is poetry.

Yahweh, you deceived me, and I was deceived

"Yahweh, you persuaded me, and I was indeed deceived."

I have become a laughingstock all day long; everyone mocks me

These two phrases emphasize the way others mock him.

laughingstock

This is a person whom others laugh at and make fun of.

Jeremiah 20:8

called out and proclaimed

"openly proclaimed" or "proclaimed loudly"

the word of Yahweh has brought me insult and mocking all the day

"people insult and mock me all day because I proclaim Yahweh's message"

Jeremiah 20:9

I will not speak any longer in his name

"I will never mention Yahweh or say anything about him" or "I will no longer speak as his messenger"

it is like a burning fire in my heart, held within my bones

"Yahweh's word is like a fire that burns deep within me"

Jeremiah 20:10

Report! We must report it

Jeremiah's enemies say these words.

my men of peace

"my treacherous friends" or "my so-called friends"

watches to see if I will fall

Jeremiah speaks of his enemies as if they were watching for him to fall down.

Perhaps he can be tricked ... take our revenge on him

Jeremiah's enemies say these words.

Perhaps he can be tricked

"Perhaps we can trick him"

Jeremiah 20:11

Yahweh is with me like a terrifying warrior

Jeremiah compares Yahweh to a terrifying warrior.

so the ones pursuing me will stagger

Jeremiah speaks of his enemies chasing after him and of their failing to harm him as if they were to stagger.

They will be greatly ashamed

"Yahweh will bring great shame upon them"

it will never be forgotten

"people will never forget it"

Jeremiah 20:12

see the mind and the heart

"know every person's thoughts and feelings"

Jeremiah 20:13

those who are oppressed from the hand of evildoers

"those whom evildoers oppress with their power"

Jeremiah 20:14

General Information:

Jeremiah continues speaking to Yahweh.

Let the day when I was born be cursed

"Curse the day I was born"

Do not let the day that my mother bore me be blessed

"Do not bless the day that my mother bore me"

Jeremiah 20:15

Let the man who brought the joyful news to my father be cursed

"Curse the man who informed my father" or "Let people curse the man who informed my father"

Jeremiah 20:16

that man

This refers to the man who informed Jeremiah's father of Jeremiah's birth.

the cities that Yahweh overthrew

This refers to Sodom and Gomorrah.

he did not have compassion

The word "he" refers to Yahweh.

Let him hear a cry for help

The word "him" refers to "that man."

Jeremiah 20:17

making my mother to be my tomb

Jeremiah speaks of his dying while his mother was still pregnant with him as if his mother's womb were his tomb.

a womb that was pregnant forever

Jeremiah speaks of his pregnant mother never giving birth to the baby in her womb as if she had been pregnant forever.

Jeremiah 20:18

Why is it that I came out from the womb to see troubles and agony ...

shame?

"There was no reason for me to be born only to see troubles and agony ... shame."

to see troubles and agony

"to experience so much suffering"

my days are filled with shame

"my life is filled with shame"

Chapter 21

Jeremiah 21:1

The word came to Jeremiah from Yahweh

"Yahweh spoke a message to Jeremiah"

Pashhur

This is not the same Pashhur that was mentioned in Jeremiah 20:1.

Pashhur ... Malkijah ... Maaseiah

These are names of men.

and they said

"Pashhur and Zephaniah said to Jeremiah"

Jeremiah 21:2

General Information

God will fight against Jerusalem and will use the nation of Babylon to fight his battle. If the Jews wanted to live, they needed to surrender to Babylon. Most of the Jews would have rather died than to surrender to Babylon. Usually, fighting against a Gentile nation was a sign of trust in Yahweh's power. In this instance, it was a sign of trust in Yahweh to surrender.

Seek advice from Yahweh on our behalf ... making war on us

"Please speak to Yahweh for us ... attacking us"

as in times past

"as he did in the past"

will make him withdraw from us

"will make him go away"

Jeremiah 21:4

See

This tells the hearer to pay special attention to what follows.

turn back

Possible meanings: to make useless or to send back into the city.

the instruments of war that are in your hand

"the soldiers that you command" or "the weapons that you and your soldiers carry"

Chaldeans

This is another name for the Babylonians.

closing you in

"coming close to you"

I will gather them

Possible meanings: Yahweh will allow the Babylonians to enter the city or Yahweh will cause the Israelites to bring their weapons back into the center of the city.

Jeremiah 21:5

Then I myself

This stresses that Yahweh is the one who will do this.

with a raised hand and a strong arm

"with very great power"

with wrath, fury, and great anger

"with extremely great anger"

Jeremiah 21:6

inhabitants of this city

"those who live in Jerusalem"

Jeremiah 21:7

the sword

"the war"

into the hand

"into the power"

Nebuchadnezzar king of Babylon ... their enemies ... those seeking their life

These phrases refer to Nebuchadnezzar and his army.

seeking their life

"wanting to kill them"

with the edge of the sword

"in battle"

He will not pity them, spare them, or have compassion

"He will not show them any mercy or compassion at all"

Jeremiah 21:8

this people

"the people of Jerusalem"

I am about to place before you the way of life and the way of death
Yahweh is offering the people of Jerusalem a choice that will determine whether they live or die.

Jeremiah 21:9

by the sword, famine, and plague

"in battle and by famine and plague"

falling on his knees before

"surrendering to"

closed in against you

"attacked you from all sides"

His life will be his loot

"He will escape with his life" or "He will not die, but he will lose all his possessions"

Jeremiah 21:10

I have set my face against this city

"I have made up my mind to oppose this city"

have set my face against

"am staring angrily at"

this is Yahweh's declaration

"this is what I, Yahweh, have declared". Yahweh speaks of himself by name to express the certainty of what he is declaring. See Jeremiah 1:8.

It has been given

"I have given it"

into the hand of the king

"into the power of the king"

Jeremiah 21:11

Concerning the house of the king of Judah, listen to the word of Yahweh

"Listen to what Yahweh says about the king of Judah, his family, and his servants". This may serve as a title for 21:12-23:8.

the house of the king of Judah

"the king of Judah and his family"

Jeremiah 21:12

House of David

"Descendants of David". All of the kings of Judah were

descendants of David. The ULB sets (21:12-14) poetry farther to the right to show that it is poetry.
Bring about justice in the morning
"Always treat the people whom you rule over fairly"
the hand of the oppressor
"the power of the one who oppresses them"
my fury will go out like fire and burn
"I will punish and destroy you in my anger quickly and completely". Yahweh's punishment is spoken of as if it was a fire that would burn up those who did evil.
the wickedness of your practices
"the evil things you do" or "how evil what you do is." See
Jeremiah 4:4.
Jeremiah 21:13
inhabitant of the valley

Chapter 22

Jeremiah 22:1
the house of the king of Judah
"the palace of the king of Judah". The king lived in luxury and oppressed the poor. God was sending him and his mother into captivity unless he repented. The king lacked justice.
proclaim this word
"proclaim this message"
Jeremiah 22:2
your people who come through these gates
"your people who come to visit the king"
Jeremiah 22:3
Perform justice and righteousness
"Act fairly and justly"
anyone who has been robbed—rescue him from the hand of the oppressor
"rescue anyone who has been robbed from the hand of the oppressor"
the hand of the oppressor
"the power of the oppressor" or "the one who would harm him"
Do not mistreat
"Do not treat badly"
orphan
a child who does not have parents
Do not ... pour out innocent blood
"Do not ... murder innocent people"
in this place
Possible meanings: Jerusalem or the whole country of Judah. This doesn't imply that it is good to murder elsewhere.
Jeremiah 22:4
kings sitting on David's throne
"kings, ruling like David before them"
the gates of this house
The gates to the courtyard of the palace.
riding in a chariot and on horses
This phrase describes the kings as powerful and wealthy.
he, his servants, and his people
"he, his servants, and his people will ride into the palace on chariots and horses"
Jeremiah 22:5

Possible meanings: this may refer to Jerusalem, which was located above a valley or this is directed to another city or group of people. Most versions leave the original form rather than specifying the city.

I am against
"I oppose" or "I am going to punish"
Who will come down to attack us? ... Who will enter our houses?
"No one will attack us! ... No one will enter our houses!"
Jeremiah 21:14
I have assigned the fruit of your practices to come against you
"I will punish you as you deserve because of the things you have done"
in the thickets
Possible meanings: the columns of wood that supported the palace or these are literal patches of brush.

if you do not listen to
"if you refuse to pay attention to" or "if you do not obey"
this royal house
This phrase appears to refer specifically to the royal palace.
Jeremiah 22:6
the house of the king of Judah
"the royal dynasty of Judah". The ULB sets poetry (22:6-10, 13-28, 28-30) farther to the right to show it is poetry.
You are like Gilead, or like the summit of Lebanon
"You are as beautiful as Gilead or the summit of Lebanon" or "You give me as much pleasure as Gilead or the summit of Lebanon."
turn you into a wilderness
"cause you to become empty like the desert"
Jeremiah 22:7
I have appointed destroyers to come against you
"I have chosen an army to attack you"
the best of your cedars
Possible meaning: the beams of the palace or the leading men of the royal family.
fall into the fire
Possible meanings: a literal fire that will burn the palace beams or the destruction of the royal family is spoken of as if they were burned in a fire.
Jeremiah 22:8
Then many nations will pass by this city
"Then many people from various nations will pass by this city"
Jeremiah 22:9
bowed down to other gods and worshiped them
"they worshiped other gods"
Jeremiah 22:10
General Information:
Yahweh has shifted from addressing the King of Judah and is now speaking to a general audience.
the one who is dead
This refers to King Josiah who had been killed.
him who is about to go away
This refers to King Jehoaahaz who was taken into exile in Egypt.
never return and see the land of his birth
"never come back and see the land of Israel again" or

"never return and see the place where he was born"

Jeremiah 22:11

Shallum

The name in Hebrew is "Shallum," but he is better known as Jehoahaz.

who served as king instead of Josiah his father

"who became king when his father, Josiah, died"

Jeremiah 22:13

him who builds ... his upper rooms ... who makes ... for him ... he does not give

The words "him" and "his" and "who" and "he" refer to King Jehoahaz (verse 11).

builds his house by unrighteousness, his upper rooms by injustice

"unjustly forced men to build his house and his upper rooms"

his house

In this case it refers to Jehoahaz (verse 11) and his family.

him his wages

This refers to any of the neighbors of King Jehoahaz (verse 11) whom the king forces to work.

Jeremiah 22:14

he says ... he cuts ... he panels ... he paints

These refer to King Jehoahaz (verse 11).

a large house with spacious upper rooms ... large windows ... cedar ... red

These characteristics describe a very expensive house.

Jeremiah 22:15

Is this what makes you a good king, that you wanted to have boards of cedar?

"Having a cedar palace does not make you a good king."

Did not your father also eat and drink, yet do ... righteousness?

"Your father King Josiah enjoyed his life, yet did ... righteousness."

do justice and righteousness

"act justly and fairly"

Jeremiah 22:16

It was good then

"Things went well for him"

Is this not what it means to know me?

"This is what it means to know me."

this is Yahweh's declaration

"this is what I, Yahweh, have declared". Yahweh speaks of himself by name to express the certainty of what he is declaring. See Jeremiah 1:8.

Jeremiah 22:17

there is nothing in your eyes and heart except worry ... crushing of others

"you only look for and think about ways to cheat others and pour out innocent blood, and to oppress and crush others" unjust profit

Getting money by cheating or by using unfair means.

pouring out innocent blood

"murdering innocent people"

crushing of others

"doing violence to others in order to get money"

Jeremiah 22:18

They will not lament for him

"They will not lament for Jehoiakim when he dies". Yahweh stops speaking directly to Jehoiakim and begins to speak to

other people.

Woe, my brother! ... Woe, my sister! ... Woe, master! ... Woe, majesty!

Yahweh addresses the various people who would normally show great sadness when someone dies.

Jeremiah 22:19

He will be buried with a donkey's burial, dragged away and thrown out

"They will bury his dead body the way they would bury a dead donkey; they will drag it away and throw it out"

Jeremiah 22:20

General Information:

It appears that Yahweh is speaking to the people of Jerusalem, telling them that they will be destroyed.

Lift your voice

"Cry out"

Abarim mountains

a mountain range that was southeast of Jerusalem

Jeremiah 22:21

I spoke to you when you were safe

"I spoke to you when you were doing well"

This was your custom

"This was your way of life"

you have not listened to my voice

"you have not obeyed me"

Jeremiah 22:22

The wind will shepherd away all your shepherds

"I will take your leaders away as if the wind had blown them away". The wind represents Yahweh.

go into captivity

"become captives" or "go into exile"

Jeremiah 22:23

You who live in 'Lebanon,' who is nestled in cedar buildings

"You who live in a palace made from the cedars of Lebanon"

You who live

This "You" is singular and refers to the king.

how you will be pitied

"they will greatly pity you" or "you will groan greatly."

when the labor pains come upon you, pain like that of a woman in labor

"when you experience pain as intense as the pain of a woman in childbirth"

Jeremiah 22:24

even if you ... were the signet on my right hand

Yahweh speaks to Jehoiachin as if it were possible for him to be the ring on Yahweh's hand.

the signet on my right hand

"the signet ring on my right hand that represented my authority to be king". A signet ring was used by a king to place his seal of authority on documents. It represents authority to rule.

I would tear you off

"I would tear you off from my hand" or "I would quickly pull you off of my hand"

Jeremiah 22:25

I have given you to the hand of the ones seeking your life

"I have made it possible for the ones seeking your life to capture you"

to the hand of

The word "hand" represents power and control.

seeking your life
"trying to kill you". This represents wanting or trying to kill someone. See Jeremiah 11:21.
Jeremiah 22:27
this land to which they will want to return
The land of Judah.
Jeremiah 22:28
Is this a despised and shattered vessel? ... did not know?
It is not clear who is speaking in verse 28.
Is this a despised and shattered vessel? Is this man Jehoiachin a pot that pleases no one?
"Jehoiachin is as useless as a broken vessel and no one is happy with him."
Why have they thrown him and his descendants out, and have poured them out into a land that they did not know?

Chapter 23

Jeremiah 23:1

General Information:

In verses 1-4, Yahweh refers to Israel as his pasture, the people of Israel as his sheep, and the leaders of Israel as the shepherds. Shepherds have a duty to protect the sheep, but the leaders were not doing that. The false prophets had encouraged people to continue sinning by saying everything will be alright.

this is Yahweh's declaration

"this is what I, Yahweh, have declared". Yahweh speaks of himself by name to express the certainty of what he is declaring. See Jeremiah 1:8.

Jeremiah 23:2

You have scattered my flock and have driven them away

These two phrases have similar meanings.

the wickedness of your practices

"the evil things you do" or "how evil what you do is." See

Jeremiah 4:4.

Jeremiah 23:3

to a grazing place

"to good pasture" or "to where all their needs will be supplied". Yahweh refers to the land of Israel as if it were good pasture for his people.

they will be fruitful and increase

"they will increase greatly in number"

Jeremiah 23:4

I will raise up

"I will appoint"

they will no longer fear or be dismayed

"no one will make them afraid anymore"

None of them

"None of my people"

Jeremiah 23:5

See

This word alerts us to pay attention to the surprising information that follows. The ULB sets poetry (23:5-6, 9-24) farther to the right show that it is poetry.

I will raise up

This he will appoint a successor.

a righteous branch

"a righteous descendant" or "a legitimate successor to the throne"

"Therefore the enemy will remove Jehoiachin and his family from the land and take them to a foreign land."

have poured them out

Jehoiachin and his descendants are spoke of like garbage from a vessel.

Jeremiah 22:29

Land, Land, Land

Yahweh speaks his message to all the people of the land by calling out to the land where they live.

Jeremiah 22:30

He will be childless

"It will be as if he did not have any children". Jehoiachin has several sons but they will not succeed him as king.

sit on David's throne

"become king"

cause justice and righteousness in the land

"cause people to act justly and rightly"

in the land

"for all the people in the nation"

Jeremiah 23:6

Judah will be rescued

"the people of Judah will be rescued" or "He will rescue Judah from their enemies"

Israel will live in security

"the people of Israel will live in security"

he will be called

this refers to the king

Yahweh is our righteousness

"Yahweh, the one who does what is right for us"

Jeremiah 23:7

As Yahweh lives

"I solemnly swear". This is a way of making a solemn promise. See Jeremiah 4:2. This verse is very similar to Jeremiah 16:14. Compare how you translated that verse.

Jeremiah 23:8

who brought up and who led back

"who brought back". This verse is very similar to Jeremiah 16:15. Compare how you translated that verse.

the house of Israel

"the kingdom of Israel".

the northern land and all the lands where I had driven them

This refers to the northern ten tribes of Israel.

Then they will live in their own land

"Then they will live in their own land again". This refers to Israel.

Jeremiah 23:9

General Information:

In verses 9-32 Jeremiah delivers Yahweh's message to the false prophets and the priests. Jeremiah is speaking in verse 9, but it is not clear if verse 10 are the words of Jeremiah or of Yahweh.

Regarding the prophets, my heart is broken in me, and all of my bones tremble

"I have great fear for what will happen because of the false prophets"

my heart is broken in me

"I am very sad"

all of my bones tremble
 "I am very afraid"
 I have become like a drunk man, like a man whom wine has overpowered
 "I am like a drunk man; I cannot control myself". Jeremiah has lost control of himself out of fear of Yahweh's punishment.
 Jeremiah 23:10
 the land is full of adulterers
 Everyone in the land is an adulterer, which in turn is an exaggeration for very many people being adulterers. This word has the literal meaning that the men in the nation had committed adultery against their own wives, and it also has the figurative meaning that they had abandoned Yahweh in order to worship idols.
 the land mourns
 "the people of the land mourn"
 These prophets' paths are wicked
 "These prophets are doing things that are wicked"
 Jeremiah 23:11
 Connecting Statement:
 Jeremiah continues to deliver Yahweh's message about the false prophets and priests that he began in Jeremiah 23:9.
 the prophets and the priests are polluted
 "the prophets and the priests are sinful"
 Jeremiah 23:12
 their way will be like a slippery place in the darkness
 "there actions are unstable and dangerous, like walking on a slippery place in the darkness"
 I will send disaster against them
 "I will cause them to experience disaster"
 Jeremiah 23:13
 led my people Israel astray
 "deceived my people, the Israelites"
 Jeremiah 23:14
 They commit adultery
 Possible meanings: they were literally unfaithful to their wives or their worship of other gods is spoken of as spiritual adultery.
 walk in deceit
 "live in dishonesty"
 They strengthen the hands of evildoers
 "They strengthen those who do evil" or "They encourage people who do evil"
 no one turns back from his wickedness
 "everyone continues in their sin"
 All of them have become like Sodom ... like Gomorrah
 "They all became as evil as Sodom ... as wicked as Gomorrah". Sodom and Gomorrah were cities that were so wicked that God destroyed them with fire from heaven.
 Jeremiah 23:15
 Yahweh of hosts says this
 Jeremiah often uses these words to introduce an important message from Yahweh. See Jeremiah 6:6.
 Look
 The word "look" alerts the reader to pay attention to the important information that follows.
 I am about to make them eat wormwood and drink poisonous water
 Wormwood is a plant that is very bitter and unpleasant to

eat. This phrase describes the punishment that Yahweh was going to bring about on the evil prophets.
 I am about to
 "I will soon"
 pollution has gone out from the prophets
 "evil has come from the prophets"
 pollution
 dirty and unsafe things that spoil the air, water, or land where they are found
 Jeremiah 23:16
 Yahweh of hosts says this
 Jeremiah often uses these words to introduce an important message from Yahweh. See Jeremiah 6:6.
 They are leading you into vanity!
 "The prophets have caused you to believe something that is not true!"
 visions from their own minds
 "visions that they imagined"
 not from Yahweh's mouth
 "not what Yahweh said"
 Jeremiah 23:17
 They are constantly saying
 The word "constantly" is an exaggeration to emphasize that this is what they normally say.
 everyone walking in the stubbornness of his own heart says
 "everyone stubbornly does whatever they desire to do"
 Disaster will not come upon you
 "Nothing bad will happen to you"
 Jeremiah 23:18
 Yet who has stood in Yahweh's council meeting? Who sees and hears his word? Who pays attention to his word and listens?
 "None of them has stood in Yahweh's council meeting. None of them sees and hears his word. None of them pays attention to his word and listens."
 who has stood in Yahweh's council meeting
 "who has attended Yahweh's council meeting" or "who has met with Yahweh to listen to him"
 pays attention to his word and listens
 "obeys his word at all"
 Jeremiah 23:19
 there is a storm coming from Yahweh ... His fury is going out ... a tempest is whirling about
 "Yahweh's anger is coming like a great storm, going out with fury and whirling like a tempest"
 a tempest
 a violent windstorm
 It is whirling around the heads of the wicked
 "It is coming upon the wicked like a windstorm". Yahweh's anger is spoken of as if it were a windstorm whirling around the wicked.
 Jeremiah 23:20
 Yahweh's wrath will not return until it
 "Yahweh will not stop being angry until he"
 carried out and brought into being his heart's purposes
 "completed and accomplished all the punishment that he had planned"
 the final days
 "the future"
 Jeremiah 23:21

General Information:

Yahweh is the speaker in verses 21-40.

but they ran

"but they ran off to prophesy" or "but they prophesied anyway". They may have walked.

they have still prophesied

"they have prophesied falsely anyway"

Jeremiah 23:22

if they had stood in my council meeting

Standing in Yahweh's council represents being one of those who meets with him to learn what he is thinking. This is a condition that is contrary to fact; the false prophets had not stood in his council meeting.

had stood in my council meeting

See how you translated a similar phrase in Jeremiah 23:18.

to turn from

This means they would stop doing these things.

the wickedness of their practices

"the evil things they do." See how similar words are translated in Jeremiah 4:4.

Jeremiah 23:23

Am I only a God nearby ... and not also a God far away?

"I am not only a God who is here in Jerusalem ... but I am everywhere!"

this is Yahweh's declaration

"this is what I, Yahweh, have declared". Yahweh speaks of himself by name to express the certainty of what he is declaring. See Jeremiah 1:8.

Jeremiah 23:24

Can anyone hide in a secret place so I cannot see him?

"No one can hide in a secret place so I cannot see him."

do I not fill the heavens and the earth?

"I am everywhere, both in the heavens and on the earth."

Jeremiah 23:25

prophesying deceit

"prophesying deceit things" or "prophesying deceitfully"

in my name

This refers to speaking with Yahweh's power and authority or as his representative. See Jeremiah 14:14.

I had a dream!

"I had a dream from Yahweh"

Jeremiah 23:26

How long will this go on, prophets who prophesy lies from their minds, and who prophesy from the deceit in their hearts?

"This should not continue, prophets declaring lies which they themselves have made up."

prophesy lies from their minds ... prophesy from the deceit in their hearts

"prophesy things that come only from their own minds"

Jeremiah 23:27

forget my name ... forgot my name

"forget me ... forgot me" or "forget who I am ... forgot who I am"

in favor of Baal's name

"leading my people to worship Baal instead of me"

Jeremiah 23:29

Is not my word like fire? ... and like a hammer that shatters a rock into pieces?

"My word is powerful like fire ... and powerful like a

hammer that shatters a rock into pieces." Yahweh emphasizes that his word is much more powerful than the words of mere men.

Jeremiah 23:30

I am against

"I am opposed to"

steals words from another person

This implies that the false prophets are thieves. They are so evil that they take each other's messages without permission.

Jeremiah 23:31

Connecting Statement:

Yahweh continues to deliver his message about the false prophets and priests that he began in Jeremiah 23:9 and completes in Jeremiah 23:40.

See

"Pay attention"

who use their tongues

This refers to the ability to speak.

Jeremiah 23:33

General Information:

In verses 33-40 there is a wordplay with the word "burden". In Hebrew, the word for "message" can also mean "burden." In translations that are using footnotes, you may want to explain the wordplay in a footnote. In translations that are not using footnotes you may need a sentence like "What message has the Lord burdened you with now?" or "You (plural) call God's message a heavy burden on you."

asks you ... you will say

These two instances of "you" are singular and refer to Jeremiah.

What is the burden of Yahweh?

Here "burden" means a message or prophecy from Yahweh.

You are the burden ... cast you off

These two instances of "you" are plural and refer to the false prophets and the priests.

You are the burden

"You are a burden that I am tired of carrying". Here

"burden" means a heavy load.

Jeremiah 23:34

This is the burden of Yahweh

Here "burden" means a message or prophecy from Yahweh.

his house

"his family"

Jeremiah 23:35

You continue to say ... 'What did Yahweh declare?'

"Each person continues to ask his neighbor and his brother, 'What did Yahweh answer?' and 'What did Yahweh declare?'"

Jeremiah 23:36

But you must no longer talk about the 'burden of Yahweh,' for the

burden is every man's own word, and

"You must no longer call your visions the 'burden of Yahweh' because they are really only every man's own words, and" or "You must no longer talk about the 'message of Yahweh' because the words that each of you speak are what is a 'heavy load.' In this way"

you have perverted the words ... our God

"you have changed the message of the living God, Yahweh

of hosts, our God, to say what you want it to say and not what God said"

Jeremiah 23:37

This is what you will say

Here "you" is singular and refers to Jeremiah.

Jeremiah 23:38

But if you say ... Because you have said ... when I sent to you ... You will not say

All these instances of "you" are plural and refer to the priests and false prophets.

Jeremiah 23:39

therefore, behold

"therefore, pay attention"

I am about to pick you up and throw you away from me

"I am about to drive you away from me"

pick you up ... throw you ... I gave you

All of these instances of "you" are plural and refer to the priests and false prophets.

the city that I gave you

This refers to Jerusalem.

Jeremiah 23:40

shame on you

This plural and refers to the priests and false prophets.

I will put everlasting disgrace and everlasting shame on you that will not be forgotten

"I will cover you with dishonor that will last forever and shame that you will never forget" or "I will cause people to make fun of you forever. People will never forget that you were disgraced."

that will not be forgotten

"that will last forever"

Chapter 24

Jeremiah 24:1

me

All instances of this word refer to Jeremiah.

Behold

The word "Behold" here shows that Jeremiah saw something interesting.

This vision happened ... them to Babylon

This part of the story is used to provide historical information to show when the events of the happened.

craftsmen

people skilled at building things

metalworkers

people skilled at creating things out of metal

Jeremiah 24:2

they could not be eaten

"no one could eat them"

Jeremiah 24:3

they cannot be eaten

"no one could eat them .. no one can eat them"

Jeremiah 24:4

the word of Yahweh came to me, saying,

"Yahweh spoke this message to me:". See how you translated it in Jeremiah 1:4.

Jeremiah 24:5

I will look on the exiles of Judah for their benefit

"I will take good care of the exiles of Judah". God will bless the people who were taken away into Babylon but punish the people left in the land because they still did not repent and turn to him.

just like these good figs

The good figs represent those Judean exiles sent to the land of Chaldea.

Jeremiah 24:6

I will set my eyes on them for good

"I will bless them"

I will build them up, and not tear them down. I will plant them, and not uproot them

"I will help them to prosper in Chaldea"

I will build them up, and not tear them down

"I will help them flourish in the land, and not ruin them"

I will plant them, and not uproot them

"I will establish them in the land, and not remove them"

Jeremiah 24:9

I will turn them into a terrifying thing, a disaster ... a disgrace and a subject for proverbs, taunts, and curses

These phrases emphasize how thoroughly Yahweh will judge the people of Jerusalem, who will become something that will frighten others.

Jeremiah 24:10

I will send out sword, famine, and plague against them

"I will kill them with war, famine and sicknesses"

I will send out sword

"I will send enemy armies" or "I will send out war"

sword, famine, and plague

These things are spoken of as living things that could attack the people of Jerusalem.

they are destroyed from the land

"none of them remain in the land"

Chapter 25

Jeremiah 25:1

This is the word that came to Jeremiah

"This is the message that Yahweh spoke to Jeremiah". See a similar phrase in Jeremiah 7:1.

Jeremiah 25:3

Amon

This is a man's name.

Jeremiah 25:5

Let each man turn from his wicked way and the wickedness of his practices

Jeremiah speaks of people as if they were turning away from that action.

his wicked way and the wickedness of his practices

These terms refer to every sinful thing that they do.

the wickedness of his practices

"the evil things he does." See similar words in Jeremiah 4:4.

Jeremiah 25:6

do not walk after other gods

"do not become devoted to other gods"

do not provoke him with the work of your hands

"do not provoke Yahweh with the idols that you have made" or "do not provoke Yahweh by the things that you do"
 Jeremiah 25:7
 to do harm to you
 "so that I do harm to you"
 Jeremiah 25:8
 Yahweh of hosts says this
 Jeremiah often uses these words to introduce an important message from Yahweh. See Jeremiah 6:6.
 Jeremiah 25:9
 see
 "listen" or "pay attention to what i am about to tell you".
 bring them against this land
 "bring them to attack this land"
 I will set them apart for destruction
 "I will destroy them completely"
 I will turn them into a horror
 "I will turn them into something that horrifies people"
 an object for hissing
 "an object at which people will hiss". This refers to a sound that shows strong disapproval.
 Jeremiah 25:10
 millstones
 These are two large, round stones used to grind grain.
 the sound of joy and sound of gladness, the sound of the groom and the sound of the bride
 See Jeremiah 7:34.
 Jeremiah 25:11
 all of this land will become a desolation and a horror
 "I will cause this land to be desolate and something that horrifies people"
 Jeremiah 25:12
 when seventy years have been completed
 "after seventy years" or "after seventy years have passed".
 Babylon will rule over Judah for seventy years. Because Yahweh is just, he will soon punish Babylon for their evil actions.
 an unending desolation
 "desolate forever"
 Jeremiah 25:13
 everything written in this book
 "everything that Jeremiah has written in this book"
 Jeremiah 25:14
 I will repay them for their deeds and the works of their hands
 Yahweh speaks of punishing the people of the nations for what they have done as if he were paying them back.
 their deeds and the works of their hands
 "everything that they have done"
 Jeremiah 25:15
 Take this cup of the wine of fury
 "Take this cup of wine that represents my fury". Jeremiah says that Babylon will destroy all the surrounding nations and then be destroyed.
 make all the nations ... drink it
 "make all the people of the nations ... drink the wine".
 Yahweh speaks as if they were to drink the wine in the cup.
 Jeremiah 25:16
 they will drink and then stagger about and rant madly
 Yahweh speaks as if they were drunk from drinking the

wine from the cup.
 before the sword that I am sending out among them
 "because of the wars that I am causing to happen among them"
 Jeremiah 25:17
 I made all the nations ... drink it
 "I made all the people of the nations ... drink the wine from the cup"
 Jeremiah 25:18
 a waste
 "an object of horror" or "a terrifying thing."
 an object for hissing and cursing
 "an object at which people hiss and which they curse". This refers to a sound that shows strong disapproval.
 they are at this present day
 When the book of Jeremiah was written and some time after that or Jeremiah's prophecy's have already started to happen.
 Jeremiah 25:19
 Other nations also had to drink it
 "People from other nations also had to drink the wine from the cup"
 Jeremiah 25:20
 people of mixed heritage
 People whose ancestors were from different people groups or foreigners who lived in Egypt.
 Uz
 This is the name of a place.
 Jeremiah 25:22
 the sea
 This is a reference to the Mediterranean Sea.
 Jeremiah 25:23
 Dedan, Tema, and Buz
 These are the names of places.
 all the ones who cut the hair on the sides of their heads
 "all the people who live on the edge of the wilderness." See Jeremiah 9:26. This probably refers to people who cut their hair short in order to honor a pagan god.
 they also had to drink it
 "they also had to drink the wine from the cup"
 Jeremiah 25:24
 Connecting Statement:
 This passage continues to refer to Yahweh's extreme anger as wine that he causes the people of the nations to drink.
 Jeremiah 25:25
 Zimri
 This is the name of a place.
 Jeremiah 25:26
 everyone with his brother
 "one after another"
 all of them had to drink the cup from Yahweh's hand
 "all of these people had to drink the wine from the cup in Yahweh's hand"
 Jeremiah 25:27
 Yahweh of hosts ... says this
 Jeremiah often uses these words to introduce an important message from Yahweh. See Jeremiah 6:6.
 before the sword that I am sending among you
 "before the wars that I am causing to happen among you"

Jeremiah 25:29

the city that is called by my name

"Jerusalem, which I have called by my name"

and should you yourselves be free from punishment?

"so do not think that you yourselves will be free from punishment."

I am calling a sword against all the inhabitants of the land

"I am bringing war against all the inhabitants of the land"

Jeremiah 25:30

Yahweh will roar

Jeremiah speaks of Yahweh shouting very loudly as if he were roaring like a lion. The ULB sets poetry (25:30-38) farther to the right to show that it is poetry.

from the heights

"from heaven"

he will roar mightily against his fold

Jeremiah speaks of Yahweh as if he were a lion and his people were sheep. The people will be helpless when Yahweh comes to punish them.

those who tread the grapes

The people who crush grapes in a winepress with their feet in order to make wine.

Jeremiah 25:31

to the ends of the earth

"to the farthest places on the earth"

on all flesh

"on all mankind" or "on all people"

this is Yahweh's declaration

"this is what I, Yahweh, have declared". Yahweh speaks to express the certainty of what he is declaring. See Jeremiah 1:8.

Jeremiah 25:32

disaster is going out from nation to nation

"great disasters are going to happen in one nation after another"

a great storm is beginning from the farthest parts of the earth

Yahweh speaks of Babylonian army and the destruction that it will cause as if it were a great storm or Yahweh speaks of his great anger as if it were a great storm that causes much destruction.

Jeremiah 25:33

those killed by Yahweh

"those whom Yahweh killed"

will on that day extend from one end of the earth to the other

"will on that day cover the entire earth"

they will not be mourned, gathered, or buried

"no one will mourn them, gather them, or bury them"

They will be like dung on the ground

The bodies are compared to dung to emphasize they will be disgusting and that no one will bury them. See Jeremiah 16:4.

Jeremiah 25:34

shepherds

Yahweh speaks of the leaders of Israel as if they were shepherds who are responsible for protecting the people, who are spoken of as sheep.

Roll about in the dust

This is a sign of sorrow, mourning or distress.

you noblemen of the flock

"you leaders of the people"

for the days of your slaughter have come

"for the time has come for me to slaughter you". Yahweh says that he will slaughter the shepherds.

you will be scattered when you fall like fine pottery

"you will fall like fine pottery and your shattered pieces will scatter on the ground"

Jeremiah 25:36

Yahweh is destroying their pastures

Yahweh speaks of the nation as if it were the "pastures" in which they care for the sheep.

Jeremiah 25:37

the peaceful pastures will be devastated because of Yahweh's fierce anger

"Yahweh will devastate the peaceful pastures because of he extremely angry"

Jeremiah 25:38

Like a young lion, he has left his den

Yahweh punishing his people is spoken of as if Yahweh were a lion who leaves his den in search of prey.

their land will become a horror

"their land will become something that horrifies people"

the oppressor's anger

This refers to the anger of Israel's enemies.

Chapter 26

Jeremiah 26:1

this word came from Yahweh, saying

"This message came from Yahweh. He said" or "Yahweh spoke this message". See a similar phrase in Jeremiah 18:1.

Jeremiah 26:2

cities of Judah

"people from the cities of Judah"

Do not cut short any word!

"Do not leave anything out from what I have told you!"

Jeremiah 26:3

each man will turn from his wicked ways

"each man will stop his wicked way of living"

so I will relent concerning the disaster

"so I will change my mind and I will not send the disaster."

because of the wickedness of their deeds

"because of how wicked their deeds are" or "because of the wicked things that they do." See Jeremiah 4:4.

Jeremiah 26:6

then I will make this house like Shiloh

Yahweh had destroyed a place of worship at Shiloh, and was threatening to destroy this place.

I will turn this city into a curse

"I will make this city so that people will ask me to destroy others the way I have destroyed this city"

in the sight of all the nations on earth

"so that all the nations on earth can see me do it"

Jeremiah 26:7

the house of Yahweh

the temple

Jeremiah 26:8

all the people seized him and said, "You will certainly die!
The people wanted to kill Jeremiah but other people
intervened and said that they should listen to Jeremiah and
repent. They represent the remnant of the faithful Jews.

Jeremiah 26:9

Why have you prophesied ... inhabitant?

"You should not have prophesied ... inhabitant."

Jeremiah 26:10

the New Gate

the name of the gate through which people went into the
temple

Jeremiah 26:11

you heard with your own ears

"you heard"

Jeremiah 26:12

this house and this city

"the people who worship in Yahweh's temple and those
who live in the city of Jerusalem"

Jeremiah 26:13

your ways ... your practices

"the things you do"

listen to the voice of Yahweh

"obey Yahweh"

Jeremiah 26:14

Do to me what is good and right in your eyes

"Do to me whatever you think is the right thing to do"

Jeremiah 26:15

you are bringing innocent blood on yourselves and on this city and its
inhabitants

"you are making yourselves and this city and its inhabitants
guilty of the violent death of an innocent person"

this city and its inhabitants

"all the people in the city and every one of the people who
live here"

for your ears

"for you to hear"

Jeremiah 26:16

in the name of Yahweh our God

"with the authority of Yahweh our God"

Jeremiah 26:18

Moreseth

This is a town in Judah.

Yahweh of hosts says this

Jeremiah often uses these words to introduce an important
message from Yahweh. See Jeremiah 6:6.

Zion will become a plowed field ... and the hill of the temple will
become a thicket

Chapter 27

Jeremiah 27:1

General Information:

Jeremiah told the king of Judah, and all the surrounding
nations, to serve the Babylonians and live in their land. If
they refused, Babylon would take them as captives to
another land.

Jeremiah 27:2

fetters

things that keep a person from moving freely

Jeremiah 27:3

When a farmer plows a field, he turns over all the dirt and
uproots all the plants. A thicket is full of bushes that no one
can use it for anything. These phrases emphasize that
Yahweh will allow the invaders to completely destroy the
temple area.

Jeremiah 26:19

Did Hezekiah ... put him to death?

"You know very well that Hezekiah ... did not put him to
death."

all of Judah

"all the people of Judah"

Did he not fear Yahweh and appease the face of Yahweh ... them?

"You know very well that he feared Yahweh and appeased
the face of Yahweh so that Yahweh ... them."

appease the face of Yahweh

"cause Yahweh to be less angry"

So will we do greater evil against our own lives?

"If we kill Jeremiah, we will do greater evil against our own
lives."

Jeremiah 26:20

Connecting Statement:

Jeremiah stops telling about his own life and begins telling
about what happened to another prophet.

Meanwhile there was

"While what I was just telling you about was happening,
there was"

prophesied against this city and this land

"prophesied that bad things would happen to the people
who lived in this city and this land"

Jeremiah 26:21

heard his word

"heard what he said"

Jeremiah 26:22

Connecting Statement:

This ends the story of Uriah.

Elnathan ... Akbor

men's names

Jeremiah 26:24

the hand of Ahikam ... was with Jeremiah

"Ahikam ... was able to keep the people from harming
Jeremiah". Ahikam was not a soldier, so he probably was
able to talk to people and change their minds.

Ahikam ... Shaphan

men's names

he was not given into the hand of the people to be put to death

"Ahikam did not allow the people to have the power to put
Jeremiah to death"

Then send them out

"Then send out messages"

Send them by the hand of those kings' ambassadors who ... Judah

"Have those kings' ambassadors, who ... Judah, take them"

Jeremiah 27:4

Give commands to them for their masters

Jeremiah was instructed to give a set of chains and yoke to
each ambassador and a message for each king regarding
the chains and yoke.

Yahweh of hosts ... says this

Jeremiah often uses these words to introduce an important message from Yahweh. See Jeremiah 6:6.

Jeremiah 27:5

by my great strength and my raised arm

"by my very great power"

I give it to anyone who is right in my eyes

"I give it to anyone I want to"

Jeremiah 27:6

I ... am giving all these lands into the hand of Nebuchadnezzar ... servant

"I ... am putting the people who live in all these lands under the power of Nebuchadnezzar ... servant"

Jeremiah 27:7

the time for his land comes

"the time for me to destroy his land"

subdue him

"will defeat Babylon". This refers to Nebuchadnezzar, representing the kingdom of Babylon.

Jeremiah 27:8

that does not put its neck under the yoke of the king

"and whose people do not willingly become slaves of the king"

I have destroyed it by his hand

"I have used Nebuchadnezzar's power to destroy it" or "I have enabled Nebuchadnezzar's armies to destroy it"

Jeremiah 27:9

soothsayers

people who say what will happen in the future

Jeremiah 27:11

the nation that places its neck under the yoke of the king

"the nation whose people willingly becomes slaves of the king". Being the king's slave is spoken of as being an animal onto the shoulders of which the king puts a yoke so it can do heavy work.

the nation that places

"the nation of people who place"

cultivate

This means to prepare and use land to grow food crops

make their homes in it

"make their homes in their own land"

Jeremiah 27:12

Place your necks

The word "your" refers to Zedekiah and the people of Judah and is plural.

Jeremiah 27:13

Why will you die ... king of Babylon?

"For if you do not do this, you will surely die ... king."

Jeremiah 27:14

Do not listen to the words

Yahweh is warning the people about all the false prophets

that he did not send and that are lying to them.

Jeremiah 27:15

they are prophesying deceit in my name

"they say they are speaking for me when they prophesy, but they are deceiving you"

I will drive you out

"I will force you to leave your home country"

Jeremiah 27:16

The objects belonging to the house of Yahweh are being returned from Babylon now!

"People are bringing back all the gold items that they took from Yahweh's temple!". Jeremiah continues to speak the words of Yahweh.

Jeremiah 27:17

Why should this city become a ruin?

"You can keep this city from becoming a ruin if you do what Yahweh wants you to do."

Jeremiah 27:18

If they are prophets, and if the word of Yahweh has truly come to them, let them beg Yahweh

Yahweh challenges them to beg of him. But he knows that they are not true prophets and they will not beg of him.

if the word of Yahweh has truly come to them

"if Yahweh has truly given them messages"

the word of Yahweh ... beg Yahweh of hosts not

"my word ... be me, Yahweh of hosts, not". Yahweh is speaking of himself in third person.

the house of the king of Judah

"the palace of the king of Judah"

Jeremiah 27:19

the pillars, the large basin known as "The Sea" and its base

These were objects that were in the temple. "The Sea" was a large bronze bowl.

Jeremiah 27:20

Jehoiachin

The Hebrew text has "Jeconiah", a variation of the name "Jehoiachin." Many modern versions have "Jehoiachin" to make it clear that the same king is being referred to.

Jeremiah 27:22

They will be brought to Babylon

"People will bring them to Babylon" or "I will bring them to Babylon"

this is Yahweh's declaration

"this is what I, Yahweh, have declared". Yahweh speaks to express the certainty of what he is declaring. See Jeremiah 1:8.

I will bring them up

The reader should understand that Yahweh will have people carry them up.

Chapter 28

Jeremiah 28:1

General Information:

Hananiah claims to speak for God. A false prophet prophesied that the captives would return from Babylon with all the temple vessels. Jeremiah told the false prophet that he would die that year for prophesying lies, and he did. In the fourth year and the fifth month

This is the fifth month of the Hebrew calendar. It is during the dry season. It is during the last part of July and the first part of August on Western calendars. This was after Zedekiah had been king for three years.

Azzur

This is the name of a man.

Jeremiah 28:2

Yahweh of hosts ... says this

Jeremiah often uses these words to introduce an important message from Yahweh. See Jeremiah 6:6.

I have broken the yoke imposed by the king of Babylon

"I have set you free from slavery to the king of Babylon"

Jeremiah 28:4

Jehoiachin

The Hebrew text has "Jeconiah," which is a variation of the name "Jehoiachin." Many modern versions have "Jehoiachin" in order to make it clear that the same king is being referred to.

who were sent

"whom I sent"

Jeremiah 28:6

May Yahweh confirm the words that you prophesied

"May Yahweh prove you have prophesied truly"

Jeremiah 28:8

The prophets who existed before me and you from long ago

"The prophets who lived long ago before you and I"

Jeremiah 28:9

then it will be known that he is indeed a prophet sent out by Yahweh

"then you will know that he is indeed a true prophet and that Yahweh has sent him out"

Jeremiah 28:10

the yoke from the neck of Jeremiah

This was the yoke that God had told Jeremiah to make and put on himself in Jeremiah 27:2.

Jeremiah 28:11

Just like this

"Just as Hananiah has taken the yoke off Jeremiah's neck"

I will break from off the neck of every nation the yoke imposed by Nebuchadnezzar king of Babylon

"I will set every nation free from slavery to

Nebuchadnezzar king of Babylon"

every nation

"the people of every nation"

the yoke imposed by Nebuchadnezzar king of Babylon

"the yoke that Nebuchadnezzar king of Babylon has imposed"

imposed

put on people

Jeremiah 28:12

the word of Yahweh came to Jeremiah, saying,

"Yahweh spoke this message to Jeremiah:". See Jeremiah 1:4.

Jeremiah 28:13

yokes of iron

Iron is a very strong metal and it would be very difficult to break yokes made of iron.

Jeremiah 28:14

Yahweh of hosts ... says this

Jeremiah often uses these words to introduce an important message from Yahweh. See Jeremiah 6:6.

I have placed a yoke of iron on the neck of all of these nations to serve Nebuchadnezzar

"I have made all of these nations slaves, and they will have to serve Nebuchadnezzar"

Jeremiah 28:16

you proclaimed rebellion against Yahweh

"you urged people to rebel against me". It is not clear why Yahweh speaks of himself by name.

Jeremiah 28:17

In the seventh month

This is the seventh month of the Hebrew calendar. It is during the last part of September and the first part of October on Western calendars.

Chapter 29

Jeremiah 29:1

sent out from Jerusalem

"proclaimed from Jerusalem"

remaining elders

"elders who were still alive"

Jeremiah 29:2

Jehoiachin

The Hebrew text has "Jeconiah," which is a variation of the name "Jehoiachin." Many modern versions have "Jehoiachin" in order to make it clear that the same king is being referred to.

the queen mother

the king's mother

high officials

"very important officials"

Jeremiah 29:3

by the hand of Elasah

Jeremiah gave the scroll to Elasah so that Elasah could take it to Babylon. Elasah probably put the scroll in a container to keep it safe as he traveled.

Elasah ... Shapan ... Gemariah ... Hilkiyah

These are the names of men.

Jeremiah 29:4

Yahweh of hosts, God of Israel, says this to all the captives

When these people wrote letters, they would write their name first, then the name of the person to whom they were writing, and then the main part of the letter. Yahweh speaks of himself by name as if he were writing the letter himself.

Jeremiah 29:5

Build houses and live in them. Plant gardens and eat their fruit

Yahweh is telling them they will be there for a long time.

Jeremiah 29:6

take wives for your sons, and give your daughters to husbands

Parents commonly arranged their children's marriages.

Jeremiah 29:7

Seek the peace of the city

"Do everything you can so the people of the city live in peace"

the city ... its behalf ... it is at peace

These words refer to the city of Babylon.

Jeremiah 29:8

General Information:

Yahweh continues speaking to the captive Israelites.

Yahweh of hosts ... says this

Jeremiah often uses these words to introduce an important message from Yahweh. See Jeremiah 6:6.

you encourage them to dream

"you yourselves are having."

Jeremiah 29:9

they are prophesying deceitfully ... I did not send them

Possible meanings: these words refer to the prophets and diviners, not to the dreams or "they are prophesying deceitfully" refers to the dreams, and "I did not send them" refers to the prophets and diviners.

this is Yahweh's declaration

"this is what I, Yahweh, have declared". Yahweh speaks of himself to express the certainty of what he is declaring. See Jeremiah 1:8.

Jeremiah 29:10

General Information:

Yahweh continues speaking about what will happen to the captives of Israel.

you

the captive Israelites

seventy years

"70 years"

Jeremiah 29:12

you will call to me

Praying is spoken of as calling out with a loud voice.

I will listen to you

This implies that Yahweh will give them what they want.

Jeremiah 29:13

you will seek me

"you will want to do what I require you to do"

you will seek me with all your heart

"you will be completely sincere when you seek me"

Jeremiah 29:14

reverse your captivity

"free you from those who had captured you"

I caused you to be exiled

"I sent you into exile" or "I sent you to be exiles"

Jeremiah 29:16

the king who sits on the throne of David

"the king who rules the Israelites as David did". Jeremiah speaks to the captive Israelites.

Jeremiah 29:17

See

"Listen" or "Pay attention"

I am about to send sword, famine, and plague on them

"I am going to punish them by having them die in war, from hunger, and from illness"

For I will make them like rotten figs that are too bad to be eaten

Rotten figs are useless because they cannot be eaten, and Yahweh sees no use for the people of Israel.

Jeremiah 29:18

a horror, an object of curses and hissing, and a shameful thing

These words describe how the people of other nations will react when they see what Yahweh has done to the people of Judah.

hissing

the sound people make when they disapprove of something

Jeremiah 29:19

this is Yahweh's declaration

"this is what I, Yahweh, have declared". Yahweh speaks of himself to express the certainty of what he is declaring. See Jeremiah 1:8.

Jeremiah 29:20

So you yourselves listen

"But as for you, listen carefully"

Jeremiah 29:21

Kolaiah ... Maaseiah

These are the names of men.

who prophesy falsely to you in my name

"liars who tell you that they are speaking my words to you"

I am about to put them into the hand of Nebuchadnezzar king of Babylon

"I will allow Nebuchadnezzar king of Babylon to conquer them"

before your eyes

"where you can see him do it"

Jeremiah 29:22

a curse will be spoken about these persons by all the exiles from Judah in Babylon

"the exiles from Judah in Babylon will say a curse about these persons"

roasted

"burned to death" or the king's men attached them to poles over the fire so that the fire would slowly kill them but far enough away that it would not totally consume their bodies.

Jeremiah 29:24

Shemaiah

This is a man's name.

Nehelamite

This is the name of a people group.

Jeremiah 29:25

Yahweh of hosts ... says this

Jeremiah often uses these words to introduce an important message from Yahweh. See Jeremiah 6:6. Jeremiah sent a letter to Babylon telling the exiles to prepare for a long stay. A false prophet in Babylon wrote back to the chief priest telling him to punish Jeremiah. Even though Jeremiah had prophesied the exile, the Jews still did not believe him.

in your own name

"based on your own authority and reputation"

Maaseiah

This is a man's name.

Jeremiah 29:26

Jehoiada

This is a man's name.

stocks

a wooden frame that holds the feet, hands, or head of a person whom someone is punishing

Jeremiah 29:27

General Information:

This finishes the letter by Shemaiah that he sent out to the people in Jerusalem.

why have you not rebuked Jeremiah of Anathoth ... against you?

"I want you to rebuke Jeremiah of Anathoth ... against you."

Jeremiah 29:28

he has sent to us

"he has sent a message to us"

Build houses and live in them, and plant gardens and eat their fruit

See how you translated similar words in Jeremiah 29:5.

Jeremiah 29:29

in the hearing of Jeremiah the prophet
"so that Jeremiah the prophet could hear him read it." See
Jeremiah 2:2.
Jeremiah 29:30
the word of Yahweh came to Jeremiah, saying,
"Yahweh spoke this message to Jeremiah:"
Jeremiah 29:32
the good

Chapter 30

Jeremiah 30:1

The word that came to Jeremiah from Yahweh, saying,
"Yahweh spoke this message to Jeremiah:". See Jeremiah
1:4. Despite the prophesied punishment, Yahweh promises
to restore Judah and he also declares that he will ultimately
restore Israel. The author uses the term "Israel" in two
different ways. He uses it in reference to the nation of
Israel, as well as the people who used to inhabit the
northern kingdom of Israel, the people group of Israel.
Jeremiah 30:3

For look

"For listen carefully." This phrase brings attention to what
Yahweh is going to say next.

days are coming ... when I will reverse the captivity

"there will be a time ... when I will reverse the captivity".
See Jeremiah 7:32.

this is Yahweh's declaration

"this is what I, Yahweh, have declared". Yahweh speaks of
himself by name to express the certainty of what he is
declaring. See Jeremiah 1:8.

reverse the captivity of my people, Israel and Judah

"free my people, Israel and Judah, from their captivity". See
Jeremiah 29:1

Jeremiah 30:4

General Information:

Jeremiah often wrote prophecy in the form of poetry.

Hebrew poetry uses different kinds of parallelism.

Jeremiah 30:5

We have heard

"I have heard" or "You people of Jerusalem say, 'We have
heard'. The ULB sets poetry (3:5-24) farther to the right to
show that it is poetry.

a trembling voice of dread and not of peace

"people cry out in dread because there is no peace" or "you
cry out in dread because there is no peace."

Jeremiah 30:6

Ask and see if a man bears a child

"You know that no man has ever given birth to a child"

Why do I see every young man with his hand on his loins like a woman
bearing a child? Why have all their faces become pale?

"The young men are holding their bellies like a woman
giving birth; they all look sick because they are so afraid."

Jeremiah 30:7

for Jacob, but he will be rescued from it

"for the descendants of Jacob, but I will rescue them from
it"

Jeremiah 30:8

I will break the yoke off your neck, and I will shatter your chains

Being a slave is spoken of as wearing a yoke like an animal

"the good things"

this is Yahweh's declaration

"this is what I, Yahweh, have declared". Yahweh speaks of
himself by name to express the certainty of what he is
declaring. See Jeremiah 1:8.

he has proclaimed rebellion against Yahweh

"he has urged people to rebel against me". It is not clear
why Yahweh speaks of himself by name.

and wearing chains like a prisoner.

Jeremiah 30:9

they will worship Yahweh their God ... their king ... over them

"you will worship Yahweh your God ... your king ... over
you"

David their king

"a man descended from their King David"

Jeremiah 30:10

my servant Jacob ... Israel

"descendants of Jacob ... you Israelite people"

this is Yahweh's declaration

"this is what I, Yahweh, have declared". Yahweh speaks of
himself to express the certainty of what he is declaring. See
Jeremiah 1:8.

do not be dismayed

"do not be discouraged"

For see, I am

"Listen carefully while I tell you why: I am"

from the land of captivity

"from the place where they were captives"

Jacob will return ... he will rest secure

"You descendants of Jacob will return ... you will rest
secure"

secure

"safe"

no more terror

"no one to terrify him"

Jeremiah 30:11

where I have scattered you

"where I have sent you"

But I will certainly not put an end to you

"But I will not completely destroy you"

will certainly not leave you unpunished

"will certainly punish you"

Jeremiah 30:12

Your injury is incurable; your wound is infected

Yahweh has punished them so severely that there is no one
who can help them. He continues speaking to the people of
Israel.

Jeremiah 30:13

There is no one to plead your case

"There is no one who asks me to show you mercy"

no one to plead your case ... no remedy for your wound

Yahweh has punished them so severely that there is no one
who can help them.

Jeremiah 30:14

All of your lovers

Yahweh describes the people of Israel as an unfaithful wife.

Here "lovers" refers to other nations. The Israelites allied

with them and worshiped their gods instead of relying on Yahweh.

They will not look for you

"They no longer want to be your friends"

I have wounded you with the wound of an enemy

Yahweh has treated his people like he would treat his enemy.

the discipline of a cruel master

Yahweh has treated his people like a cruel master would treat a rebellious slave.

your numerous sins

"your sins, which are too many to count"

Jeremiah 30:15

Why do you call for help for your injury?

"You are calling for help for your injury because you have disobeyed me."

Jeremiah 30:16

So everyone who consumes you will be consumed

"So I will destroy everyone who destroys you"

have plundered ... plunder

To plunder is to steal from peaceful people using violence and plunder is what people steal.

despoiling ... spoil

To despoil is to take items from an enemy one has defeated and the items one takes are the spoil.

Jeremiah 30:17

healing ... wounds

See Jeremiah 30:12.

they called you: Outcast

"they said, 'Nobody wants you'"

No one cares for this Zion

"No one cares about the people of Zion"

Jeremiah 30:18

See

"Listen" or "Pay attention to what I am about to tell you."

I am about to bring back the fortunes of Jacob's tents and have compassion on his homes

"I am about to bring back the fortunes of the descendants of Jacob, and I will have compassion on them"

I am about to bring back the fortunes of Jacob's tents

"I will cause things to go well for the people in Jacob's tents again". See Jeremiah 29:14.

Then a city will be built on the heap of ruins

"Then they will rebuild Jerusalem on its ruins"

Jeremiah 30:19

Then a song of praise and a sound of merriment will go out from them

"Then they will sing songs of praise and joy"

for I will increase them and not diminish them

"I will cause them to increase in number, not to become fewer"

so they will not be humbled

"so that no one will humble them"

Jeremiah 30:20

their assembly will be established before me

"I will establish them as a people before me"

Jeremiah 30:23

See, the tempest of Yahweh, his fury, has gone out

This speaks of God's anger and punishment as if it were a storm and his power and ability to destroy wicked people.

Jeremiah 30:24

his heart's purposes

"what he intends to do"

Chapter 31

Jeremiah 31:1

General Information:

This chapter is a transition from the previous chapter. "At that time" refers to the day of restoration mentioned in Jeremiah 30:24. The chapter is an important teaching regarding the new covenant. God will bring forgiveness of sins and a desire to obey God. Jeremiah uses the term "Israel" in reference to the nation of Israel as a whole. He also uses it in reference to the northern kingdom of Israel and their people group. The ULB sets poetry (31:1-6, 8-22, 35-37) farther to the right to show that it is poetry.

Jeremiah 31:2

The people who have survived the sword have found favor in the wilderness

"While the people who have survived the sword have been in the wilderness, I have had grace on them"

who have survived the sword

"who have survived the war"

wilderness; I will go out to give rest to Israel

"wilderness, where Israel went out to find rest."

Jeremiah 31:3

I have drawn you toward myself with covenant faithfulness

"I have been faithful to my covenant and brought you near to me". Jeremiah speaks as if he were the people of Israel.

Jeremiah 31:4

I will build you up again so you will be built

"I will build you up again. Remember this: I will build you". Yahweh is speaking to the people of Israel.

virgin Israel

"Israel, who falsely pretends to be fully devoted to me". The word "virgin" makes a person think about a young woman who has never married and has never had the opportunity to be faithless. Calling Israel this is ironic. See Jeremiah 18:13.

tambourines

musical instruments with heads like a drum that can be hit, with pieces of metal around their sides that sound when shaken

Jeremiah 31:7

Shout ... Shout ... Let praise be heard ... Say

Yahweh is speaking to all people of the world, so these verbs are plural.

the chief people of the nations

"the most important people group of all the nations"

Let praise be heard

"Cause everyone to hear your praise"

Jeremiah 31:8

General Information:

Yahweh continues speaking about how he will bring the Israelite people back from being captives in Babylon.

See

"Listen" or "Pay attention to what I am about to tell you"

to bring them
 "to bring the Israelite people"
 Jeremiah 31:9
 I will lead them as they make their pleas
 "Yahweh will lead them and will comfort them." Yahweh
 will lead them and they will be praying to Yahweh.
 I will be a Father to Israel, and Ephraim will be my firstborn
 "I will be like a father to the people of Israel, and they will
 be like my firstborn child". "Ephraim" refers to "Israel."
 my firstborn
 The firstborn had special honor and responsibility.
 Jeremiah 31:10
 Hear ... Report
 Yahweh is speaking to the nations, so these verbs are
 plural.
 The one who scattered Israel is gathering her up and keeping her
 "I caused my people Israel to be scattered among the
 nations, but now I am bringing them home and keeping
 them"
 as a shepherd keeps his sheep
 A shepherd cares for and protects his sheep, and Yahweh is
 promising to care for and protect the Israelites.
 Jeremiah 31:11
 For Yahweh has ransomed Jacob and has redeemed him from the hand
 that was too strong for him
 "For Yahweh has rescued the people of Israel from their
 enemy who was too strong for them"
 Jeremiah 31:12
 on the heights of Zion
 "on Zion, the high place" or "on Mount Zion." Being on top
 of a hill refers to being happy.
 like a watered garden
 They will be strong and healthy, and will prosper.
 they will never again feel any more sorrow
 This is a generalization. The Israelites will almost always
 feel joy.
 Jeremiah 31:13
 I will change their mourning into celebration
 "I will cause them to mourn no longer but instead to
 celebrate"
 I will change
 "Yahweh will change"
 Jeremiah 31:14
 I will saturate the lives of the priests with abundance
 "I will satisfy the priests with good things"
 this is Yahweh's declaration
 "this is what I, Yahweh, have declared". Yahweh speaks of
 himself to express the certainty of what he is declaring. See
 Jeremiah 1:8.
 Jeremiah 31:15
 A voice is heard in Ramah
 "I hear a voice in Ramah"
 It is Rachel weeping for her children
 Rachel was the wife of Jacob/Israel and was the mother of
 the tribes of Joseph and Benjamin. Her name refers to the
 women of Israel who are crying because the Babylonians
 have killed their children or taken them away.
 She refuses to be comforted over them, for they live no longer
 "She will not let anyone comfort her, for her children are

dead"
 Jeremiah 31:16
 Hold your voice back from weeping and your eyes from tears
 "Stop weeping aloud and stop crying tears"
 Hold your voice ... your eyes ... your work ... your children
 Yahweh is speaking as if he were talking to Rachel
 (Jeremiah 31:15), so these words are singular.
 Jeremiah 31:18
 I have certainly heard Ephraim sorrowing
 "I have certainly heard the descendants of Ephraim
 sorrowing". Ephraim was the ancestor of the largest tribe in
 Israel.
 You punished me, and I have been punished
 "You punished me. Yes, you punished me severely"
 I have been punished like an untrained calf
 When people train calves, they cause them to suffer.
 Yahweh had caused the people of Israel to suffer.
 punished
 "disciplined."
 Jeremiah 31:19
 I slapped my thigh
 "I rubbed my brow". This means that they are very sad.
 I was ashamed and humiliated
 "I was completely ashamed"
 Jeremiah 31:20
 Is not Ephraim my precious child? Is he not my dear, delightful son?
 "Ephraim is my precious child. He is my dear, delightful
 son."
 Jeremiah 31:21
 Place road signs for yourself ... Set up guideposts for yourself ... Set your
 mind ... you should take ... Come back
 These commands and instances of "yourself" and "your"
 and "you" are addressed to "virgin Israel" and are singular.
 God continues to speak from verse 7.
 Come back, virgin Israel!
 God is referring to a changed Israel.
 Jeremiah 31:22
 How long will you waver, faithless daughter?
 "Do not hesitate to start obeying me."
 waver
 Possible meanings: be unable to decide what to do or go off
 the correct path, meaning to disobey Yahweh.
 new on earth—a woman surrounds a strong man
 "new on earth—something as strange as a woman
 protecting a man"
 Jeremiah 31:23
 Yahweh of hosts ... says this
 Jeremiah often uses these words to introduce an important
 message from Yahweh. See Jeremiah 6:6.
 reverse their captivity
 This refers to the people of Judah. See how you translated
 similar words in Jeremiah 29:14.
 May Yahweh bless you, you righteous place where he lives, you holy
 mountain
 "May Yahweh bless those who live in Jerusalem with
 Yahweh, where his temple is".
 you holy mountain
 Mount Zion, where the temple had stood
 Jeremiah 31:24

Judah and all its cities will live together there
 "it will be as if the land were a house in which Judah lived with his family"
 as will farmers and those who set out with flocks
 "and farmers and those who set out with flocks will also live there". People who take care of sheep and goats.
 Jeremiah 31:26
 had been refreshing
 "had refreshed me"
 Jeremiah 31:27
 Look
 "Pay attention" or "Listen"
 days are coming ... when I will sow
 "in the future ... I will sow". See Jeremiah 7:32.
 I will sow the houses of Israel and Judah with the seed of man and the seed of animals
 "I will cause the people of Israel and Judah to become many people with many animals"
 Jeremiah 31:28
 I kept them under surveillance in order to uproot them
 "looked for ways to uproot them"
 uproot ... tear them down ... overthrow ... destroy
 See how you translated these ideas in Jeremiah 1:9.
 in order to build them up and to plant them
 "in order to make them strong and many"
 Jeremiah 31:29
 Fathers have eaten sour grapes, but the children's teeth are dulled
 A proverb that Jeremiah heard people say when they were complaining that Yahweh was punishing children for the sins of their fathers. The ULB sets 31:29 farther to the right than the rest of the text since it is an important quotation.
 sour grapes
 grapes with too much acid in them or grapes that are not ripe
 teeth are dulled
 Use the common words for how people's mouths feel when they eat sour or unripe fruit.
 Jeremiah 31:30
 For each man will die in his own iniquity
 "For each man will die because of his own sins"
 everyone who eats sour grapes, his teeth will be dulled
 Jeremiah restates the proverb so it now means people will suffer as a consequence of their own behaviors.
 Jeremiah 31:31
 Look
 "Listen" or "Pay attention to what I am going to tell you"
 days are coming ... when I will establish
 "in the future ... I will establish"
 this is Yahweh's declaration
 "this is what I, Yahweh, have declared". Yahweh speaks of himself to express the certainty of what he is declaring. See Jeremiah 1:8.
 the house of Israel
 "the kingdom of Israel" or "the people of Israel". See

Jeremiah 3:18.
 the house of Judah
 "the kingdom of Judah" or "the people of Judah"
 Jeremiah 31:32
 I took them by their hand
 as a loving husband would hold the hand of his wife as they walk
 Jeremiah 31:33
 I will place my law within them and will write it on their heart
 "My law will be part of their thoughts and emotions".
 Yahweh's law will become a part of them, rather than merely written on stone.
 Jeremiah 31:34
 from the smallest of them to the greatest
 "every single one of them"
 Jeremiah 31:36
 Only if these permanent things vanish ... will Israel's descendants ever stop from forever being a nation
 "Just as these permanent things will never vanish ... Israel's descendants will never stop from forever being a nation"
 Jeremiah 31:37
 Only if the highest heavens can be measured, and only if the earth's foundation below can be discovered, will I reject all of Israel's descendants
 "Just as the highest heavens can never be measured, and the earth's foundation below can never be discovered, I will never reject all of Israel's descendants"
 the highest heavens ... earth's foundation
 These phrases refer to the whole of creation.
 the earth's foundation below can be discovered
 "someone can dig all the way down to the earth's foundation"
 foundation below
 "deepest part." The part of a house on which every other part rests.
 reject
 throw away or refuse to take
 Jeremiah 31:38
 the city will be rebuilt for me
 "I will have them rebuild the city"
 Tower of Hananel ... Corner Gate
 These are the names of places.
 Jeremiah 31:39
 hill of Gareb ... Goah
 These are the names of places.
 Jeremiah 31:40
 The whole valley ... will be set apart for Yahweh
 "I will have them make the whole valley ... holy for me"
 Kidron Valley ... Horse Gate
 These are the names of places.
 set apart
 "made holy"
 The city will not be pulled up or overthrown again
 "No one will tear the city down or destroy it again"

Chapter 32

Jeremiah 32:1

This is the word that came to Jeremiah from Yahweh
 "Yahweh spoke to Jeremiah". See how you translated this in

Jeremiah 1:2.

in the tenth year of Zedekiah king of Judah, the eighteenth year of Nebuchadnezzar

"after Zedekiah had been king of Judah for more than nine years and Nebuchadnezzar had been king for more than seventeen years". The king should have listened to the prophet Jeremiah and repented of his sin. Instead, he objected to his message and was punished by Yahweh. The term "Israel" is used exclusively in reference to the nation of Israel.

Jeremiah 32:2

Jeremiah the prophet was imprisoned
"they were keeping Jeremiah as a prisoner"

Jeremiah the prophet was imprisoned
"I was imprisoned". It isn't clear why Jeremiah is referring to himself by name here.

the courtyard of the guard at the house of the king of Judah
An open area attached to the king's palace that was surrounded by buildings and in which they kept prisoners.
Jeremiah 32:3

Zedekiah king of Judah had imprisoned him
It might be best to translate that other people helped Zedekiah do this.
had imprisoned him
Here "him" refers to Jeremiah.

Why do you prophesy and say
"It is wrong for you to continue prophesying and saying"
I am about to give over this city into the hand of the king of Babylon
"I am about to put this city under the control of the king of Babylon". It might be best to translate that other people would help the king of Babylon.

Jeremiah 32:4
he will certainly be given into the hand of the king of Babylon
"I will certainly put him under the control of the king of Babylon"

His mouth will speak to the king's mouth, and his eyes will see the king's eyes
"Zedekiah himself will see and directly speak with Nebuchadnezzar"

Jeremiah 32:5
this is Yahweh's declaration
"this is what I, Yahweh, have declared". Yahweh speaks of himself to express the certainty of what he is declaring. See Jeremiah 1:8.

you fight
Here "you" is plural and refers to the people in Jerusalem.
Jeremiah 32:6

Jeremiah said
"I said"
The word of Yahweh came to me, saying,
"Yahweh spoke this message to me: 'Look'. See Jeremiah 1:4.

Jeremiah 32:7
'Look, Hanamel son of Shallum your uncle is coming to you and will say, "Buy my field that is in Anathoth for yourself, for the right of redemption belongs to you."'"
"Jeremiah said that the word of Yahweh had come to him and told him that Hanamel son of Shallum his uncle was coming to him and would tell him to buy his uncle's field that was in Anathoth for himself, for the right of redemption belonged to Jeremiah." The long quotation that begins in verse 6 ends here.

Hanamel ... Shallum
These are the names of men.
Anathoth
This is the name of a place. See Jeremiah 1:1.
Jeremiah 32:8

General Information:
Jeremiah continues speaking, but he begins to speak of himself in first person.

Jeremiah 32:9
seventeen shekels
"17 shekels" or "187 grams". A shekel is 11 grams.

Jeremiah 32:10
in a scroll and sealed it, and had witnesses witness it
This refers to the deed that a person would sign to purchase land.

had witnesses witness it
"had people watch me purchase the land so they could tell others that I had purchased the land"

Jeremiah 32:11
that was sealed
"that I sealed"
unsealed deed
"the deed that did not have a seal on it"

Jeremiah 32:12
Baruch ... Neriah ... Mahseiah
These are names of men.

Jeremiah 32:13
before them
Here "them" refers to Hanamel, the witnesses, and the Judeans.

Jeremiah 32:14
Yahweh of hosts ... says this
Jeremiah often uses these words to introduce an important message from Yahweh. See Jeremiah 6:6

Jeremiah 32:15
Houses, fields, and vineyards will again be bought in this land
"The people of Israel will buy houses, vineyards and fields again in this land"

Jeremiah 32:16
General Information:
Jeremiah begins a long prayer, a lament with a long introduction of praise.

the receipt of purchase
This means the sealed scroll and the unsealed scroll.
Jeremiah 32:17

Woe, Lord Yahweh! Look!
The word "woe" here indicates that in this prayer Jeremiah is sad, complaining or lamenting. The word "look" indicates that the next words are an introduction to the most important part of the prayer.

by your great strength and with your raised arm
"by your great power"
Jeremiah 32:18

You show steadfast love to thousands
"You love thousands without ceasing"
pour the guilt of fathers into the laps of their children after them
"you punish children for the sins of their parents". Yahweh punishing people is spoken as if he were pouring a large container full of liquid into people's laps as they sit.

Jeremiah 32:19

for your eyes are open to all the ways of people

"You see everything that people do"

to give to each man what his conduct and deeds deserve

"and will reward everyone according to how good or evil the things are that they do"

Jeremiah 32:20

You did signs and wonders in the land of Egypt

Aan event in the past when God used his power to free the people of Israel from slavery in Egypt.

To this present day

"To this day"

among all mankind

"among all people"

you have made your name famous

"you have made yourself famous". Here "name" refers to God's reputation.

Jeremiah 32:21

with a strong hand, with a raised arm

"by your great strength"

Jeremiah 32:22

General Information:

Jeremiah continues praying to Yahweh and ends the introduction to his lament ("Woe," Jeremiah 32:17) with the words "took possession of it" and begins the lament with "but they did not obey."

gave them

"gave the people of Israel"

land flowing with milk and honey

"land that is excellent for raising livestock and growing crops". See how you translated this in Jeremiah 11:5.

Jeremiah 32:23

But they did not obey your voice

"But they did not obey what you said"

Jeremiah 32:24

The siege mounds have reached up to the city to capture it

"The enemy's seige mounds are so close to the city that the enemy will be able to capture the city"

because of sword

"because soldiers will attack"

famine, and plague

"people have no food to eat, and everyone is weak from being ill"

the city has been given into the hand of the Chaldeans

"you have given Jerusalem to the Chaldean army"

happening, and see, you are watching

"happening, as you can see very well"

Jeremiah 32:25

have witnesses witness it

"have people watch you purchase the land so they can tell others that you have purchased the land"

this city is being given

"I am giving this city"

Jeremiah 32:26

The word of Yahweh came to Jeremiah, saying,

"Yahweh spoke this message to Jeremiah:". This introduces a special message from God. See Jeremiah 1:4.

came to Jeremiah

It is not clear why Jeremiah is referring to himself by name

here.

Jeremiah 32:27

Is anything too difficult for me to do?

"Nothing is too difficult for me to do."

Jeremiah 32:28

See, I am about to give

"Listen carefully! I am the one who will give"

give this city into the hand of the Chaldeans

"put this city under the power of the Chaldeans"

Jeremiah 32:29

in order to provoke me

"so that I would become very angry"

Jeremiah 32:30

doing evil before my eyes

"doing what I consider evil" or "doing evil knowing that I am watching"

since their youth

"from the time that they became a nation"

the works of their hands

"the idols they have made" or "their evil practices"

Jeremiah 32:31

this city has been a provocation of my wrath and fury since the day that they built it

"the people of Jerusalem have made me very angry since the day they built their city"

has been a provocation of

"has been something that has provoked"

It has been that right up to this present day

"They continue to make me angry even now"

from before my face

"from my presence" or "completely"

Jeremiah 32:33

They turned their backs to me instead of their faces

"Instead of listening carefully to me, they refused to listen at all"

to receive correction

"to learn how to act correctly"

Jeremiah 32:34

their abominable idols

"their idols which I hate"

the house that is called by my name

"the house that belongs to me" or "the building in which they worship me"

Jeremiah 32:35

Valley of Ben Hinnom

See how you translated this in Jeremiah 7:31.

It never entered my mind

"I never thought at all"

Jeremiah 32:36

which you are saying

Here "you" is plural. These words could refer to Jeremiah and those with him or all the people.

It is given into the hand of the king of Babylon

"Yahweh has given the king of Babylon the power to rule it"

Jeremiah 32:37

to gather them

"to gather my people"

wrath, fury, and great anger

"extreme anger"

in security
"where they are safe"
Jeremiah 32:39
one heart and one way to honor me
The people of Israel will want to work together to honor Yahweh.
Jeremiah 32:40
an everlasting covenant
"eternal agreement"
will not turn away from doing good
"stop doing good"
I will set honor for me in their hearts
"I will cause them to always honor me"
so that they will never turn away from me
"so that they will never stop obeying and worshiping me"
Jeremiah 32:41
doing good to them
Here "them" refers to the people of Israel.
I will faithfully plant them in this land
"I will permanently settle the Israelites in this land"
with all my heart and all my life
"with all that I am" or "wholeheartedly"
Jeremiah 32:42

Chapter 33

Jeremiah 33:1
the word of Yahweh came to Jeremiah a second time, while he was ... guard, saying,
"While Jeremiah was ... guard, Yahweh spoke this second message to Jeremiah:". This introduces a special message from God. See Jeremiah 1:13.
came to Jeremiah
There is no need to translate using first person.
he was still shut within
"he was still a prisoner in"
the courtyard of the guard
An open area attached to the king's palace, surrounded by buildings and where they kept prisoners. See Jeremiah 32:2
Jeremiah 33:2
who forms in order to establish
who creates things so he can make them exist forever
Jeremiah 33:4
that are torn down because of the siege ramps and the sword
"that the people have torn down to defend against the siege ramps and the sword" or "the houses that the Chaldeans have torn down to make siege ramps so they can make war"
the sword
People dying violently when soldiers kill with swords.
Jeremiah 33:5
in my wrath and fury
"in my extreme wrath"
I hide my face
"I have turned away from you"
Jeremiah 33:7
I will reverse the captivity of Judah and Israel
"I will free Israel and Judah from their captivity". See Jeremiah 29:14. Despite the great punishment Judah is facing and Israel has undergone, there is hope. This hope is

I have brought all this great disaster on this people, so I will bring on them all the good things
"I have caused all these bad things to happen to this people, and now I will cause the good things to happen to them"
Jeremiah 32:43
Then fields will be bought in this land
"Then people will buy fields in this land"
you are saying
This refers to the people of Israel.
It has been given into the hand of the Chaldeans
"Yahweh has given the Chaldeans power over it"
Jeremiah 32:44
write in sealed scrolls. They will assemble witnesses
These are the deeds that a person would sign to purchase land. Other people would be the witnesses.
reverse their captivity
"free them from those who had captured them". See Jeremiah 29:14.
this is Yahweh's declaration
"this is what I, Yahweh, have declared". Yahweh speaks of himself to express the certainty of what he is declaring. See Jeremiah 1:8.

based in the covenant faithfulness of Yahweh. Ultimately, he will restore his people.
Jeremiah 33:9
this city ... do for it ... give to it
"the people who live in this city ... do for the people who live there ... give to the people who live there"
for me a joyful name
Yahweh himself will rejoice when he thinks of the name of Jerusalem or when people in other lands hear the name of the city, they will know that Yahweh has given the people who live there joy.
a song of praise and honor for all the nations of the earth
"something about which all the people groups of the earth will sing songs of praise and honor to me, Yahweh"
they will fear and tremble
"they will tremble with fear"
fear
"awe"
because of all the good things and the peace that I will give to it
"because of all the good things that I will give to it and because I will cause it to be peaceful"
Jeremiah 33:11
the house of Yahweh
the temple in Jerusalem
I will reverse the captivity of the land
"I will free the people of this land from those who had captured them". See Jeremiah 29:14.
to what they were before
"to what they were before I sent the Israelites into exile in Babylon"
Jeremiah 33:12
Yahweh of hosts says this
Jeremiah uses these words to introduce an important message from Yahweh. See Jeremiah 6:6.

Jeremiah 33:13

the flocks will again pass under the hands of the ones counting them
"shepherds will again count their sheep as the sheep walk by". The shepherd counting and inspecting his sheep as the sheep walked under his hand.

Jeremiah 33:14

Look

"Listen carefully"

Days are coming ... when I will do

"In the future ... I will do". See Jeremiah 7:32.

this is Yahweh's declaration

"this is what I, Yahweh, have declared". Yahweh speaks of himself to express the certainty of what he is declaring. See Jeremiah 1:8

the house of Israel

"the kingdom of Israel". See Jeremiah 3:18.

the house of Judah

"the kingdom of Judah"

Judah

"the people of Judah"

Jeremiah 33:15

In those days and in that time

"In those very days" or "At that very time"

I will make a righteous branch to grow for David

"I will cause a righteous man to come from and bring glory to the line of David"

the land

the nation of Israel

Jeremiah 33:16

Judah ... Jerusalem

"the people of Judah ... the people of Jerusalem"

Judah will be saved

"I will save Judah"

Jerusalem will live in security

"the people of Judah will be safe from their enemies"

this is what she will be called

"this is what they will call her". Yahweh speaks of Jerusalem as if the town were a woman.

Jeremiah 33:17

A man from David's line will never be lacking

"There will always be a man from David's line"

A man from David's line

a male descendant of King David

to sit on the throne of the house of Israel

"to be king over the house of Israel"

Jeremiah 33:18

nor will a man from the Levitical priests be lacking before me to raise burnt offerings

"and there will always be a man from the Levitical priests to offer burnt offerings"

Jeremiah 33:19

The word of Yahweh came to Jeremiah, saying,

"Yahweh spoke this message to Jeremiah:". This introduces a special message from God. See Jeremiah 1:4.

Jeremiah 33:20

Yahweh says

"I say"

If you can break my covenant with day and night ... proper times

This phrase is a condition that is contrary to fact. No one can break God's covenant with night and day.

Jeremiah 33:21

then you will be able to break my covenant with David ... and my covenant with the Levitical priests, my servants

"Just as you cannot break my covenant ... proper times, so you will never be able to break my covenant with David ... and my covenant with the Levitical priests, my servants"

This completes the sentence that began in verse 20. God said this to assure his people that no one can change God's covenants, giving the people hope.

to reign on his throne

"to rule the kingdom I have given to him"

Jeremiah 33:22

As the hosts of heaven cannot be counted

"As the hosts of heaven are so many that they cannot be counted"

the hosts of heaven

"the armies of heaven" or "the multitude of things in the sky". This refers to the sun, moon, stars. They are called the hosts because there are so many of them, just as armies have many soldiers.

as the sand of the seashores cannot be measured

"as the sand of the seashores is so abundant that it cannot be measured"

Jeremiah 33:23

The word of Yahweh came to Jeremiah, saying,

"Yahweh spoke this message to Jeremiah:"

Jeremiah 33:24

Have you not considered what this people has declared when they said, "The ... them?"

"You should have noticed what this people are really saying when they said, 'The ... them.'". Yahweh wants Jeremiah to think deeply about what the people have said.

In this way they despise my people, saying ... sight

"What they are really saying is that my people are worthless and that my people will never again be a nation." my people ... are no longer a nation in their sight

"they no longer think of my people as a nation"

Jeremiah 33:25

If I have not established ... and if I have not fixed ... earth

The phrase is contrary to fact. God established his covenant with day and night, and fixed the laws of heaven and earth.

Jeremiah 33:26

then I will reject the descendants ... and not bring

"Just as I have established the covenant ... so I will never reject the descendants ... and I will bring". This completes the sentence that began in verse 25. God said this to assure his people.

I will reverse their captivity

"free them from their captivity" or "free them from those who had captured them"

show mercy to

See how the words "have compassion on" are translated in Jeremiah 30:18.

Jeremiah 34:1

The word that came to Jeremiah from Yahweh, when Nebuchadnezzar ... her cities, saying:

"This is the message that Yahweh gave to Jeremiah when Nebuchadnezzar ... her cities. He said," or "When Nebuchadnezzar ... her cities, Yahweh spoke this message to Jeremiah:". See Jeremiah 7:1.

to Jeremiah

There is no need to translate using first person.

waging war

"fighting"

all of her cities

This refers to all the towns around Jerusalem.

Jeremiah 34:2

to give this city

See how you translated this in Jeremiah 32:28.

into the hand of the king of Babylon

"under the control of the king of Babylon"

Jeremiah 34:3

You will not escape from his hand

"You will not escape from his control"

you will certainly be seized and given

"the Babylonians will certainly seize you and give you"

Jeremiah 34:4

You will not die by the sword.

"You will not die in battle"

Jeremiah 34:5

the funeral burning of your ancestors

The people would burn spices in honor of people who had recently died, not the bodies.

this is Yahweh's declaration

"this is what I, Yahweh, have declared". Yahweh speaks of himself to express the certainty of what he is declaring. See Jeremiah 1:8.

Jeremiah 34:7

Lachish and Azekah

These are names of cities.

These cities of Judah remained as fortified cities

"the only fortified cities of Judah that the Babylonians had not yet captured"

Jeremiah 34:8

The word came to Jeremiah from Yahweh

"Yahweh spoke a message to Jeremiah"

word

message

after King Zedekiah had made a covenant ... freedom to them

These words begin to provide background information to events that will be described later.

Jeremiah 34:9

that each man ... his brother

The background information that began in verse 8 ends here. According to the law of Moses, the people were required to free their indebted slaves after a period of time. The king led them in freeing their fellow Israelites, but they later changed their minds and enslaved them again.

Jeremiah 34:12

Connecting Statement:

Jeremiah resumes the story from Jeremiah 34:8.

Jeremiah 34:13

house of slavery

"place where you were slaves"

Jeremiah 34:14

each man must send away his brother, his fellow Hebrew who had sold himself to you and served you

"each of you must free any fellow Hebrews who sold themselves to you and have been your slaves"

Send him away in freedom

"You must let them be free from serving you"

did not ... incline their ears to me

"did not ... pay attention to what I said"

Jeremiah 34:15

Now you yourselves repented

This draws attention to the important point that follows.

right in my eyes

"what I consider to be right"

the house that is called by my name

"the house that belongs to me" or "the building in which they worship me"

Jeremiah 34:16

turned and polluted my name

"stopped doing what was right and did evil things that have made people think that I am evil"

Jeremiah 34:17

So look!

"Listen!" or "Pay attention to the important thing I am going to tell you!"

I am about to proclaim freedom to you ... freedom for the sword, the

plague, and famine

"I will proclaim misery to you ... misery from the sword, the plague, and famine". Jeremiah uses irony to say the "freedom" the people will enjoy will actually be suffering.

proclaim freedom to you

"proclaim that you are free"

sword

"enemy soldiers to kill you"

am going to make you a terrifying thing in the sight of every kingdom on earth

"I am going to terrify the people in every kingdom on earth by what I do to you"

Jeremiah 34:18

when they cut a bull ... walked between its parts

When the people of Israel made a sacred promise to God, they cut a calf in two and passed between its parts. It was a very serious sin not to do what one had promised.

established before me

"agreed to with me" or "established while I was watching"

Jeremiah 34:19

and then the leaders ... walked between the parts of the bull

The description of how the people established the covenant that began with in verse 18 ends.

Jeremiah 34:20

I will give them into the hand of their enemies

"I will allow their enemies to have complete control over them"

seeking their lives

"seeking to kill them"

into the hand of their enemies

"to be conquered by their enemies"

Jeremiah 34:21
risen up
"come to fight"

Chapter 35

Jeremiah 35:1

The word that came to Jeremiah from Yahweh in the days ... of Judah, saying,

"In the days ... of Judah, Yahweh spoke this message to Jeremiah:". See Jeremiah 1:4. It is not clear why Jeremiah is referring to himself.

Jeremiah 35:2

Rekabites

The Rechabites obeyed the commands their ancestor had give while living in Canaan, but Judah did not obey Yahweh's commands. Because the Rechabites were obedient, Yahweh preserved their clan. The Rechabites' history is found in the book of Judges.

my house

the temple

Jeremiah 35:3

Jaazaniah ... Habazziniah

These are the names of men.

Jeremiah 35:4

Hanan ... Igdaliah ... Maaseiah ... Shallum

These are the names of men.

Jeremiah 35:6

Jonadab ... Rekab

These are the names of men.

Jeremiah 35:7

live many days in the land

"live many years in the land"

Jeremiah 35:8

the voice of Jonadab

"the command of Jonadab"

all of our days

"as long as we live."

Jeremiah 35:12

the word of Yahweh came to Jeremiah, saying,

"Yahweh spoke this message to Jeremiah: 'Yahweh"

Jeremiah 35:13

Yahweh of hosts ... says this

Jeremiah 34:22
bring them
bring the Babylonian armies

Jeremiah introduces an important message from Yahweh.

See Jeremiah 6:6.

Will you not receive correction and listen to my words?

"You must certainly receive this correction and listen to my words."

this is Yahweh's declaration

"this is what I, Yahweh, have declared". See Jeremiah 1:8.

Jeremiah 35:14

The words of Jonadab son of Rekab that he gave to his sons as a command, not to drink any wine, have been observed

"The sons of Jonadab son of Rekab have observed their father's command to not drink wine"

Jonadab ... Rekab

These are the names of men.

Jeremiah 35:15

let no one walk any longer after other gods

"do not follow other gods" or "do not obey other gods"

you did not incline your ears

"you did not pay attention to me"

Jeremiah 35:16

the commands of their ancestor that he commanded them

"the commands of their ancestor that he gave them"

Jeremiah 35:17

Look

This tells the reader to pay special attention to what follows.

Jeremiah 35:18

Jeremiah said

"I said"

Yahweh of hosts ... says this

See Jeremiah 6:6.

Jonadab

See Jeremiah 35:5.

Jeremiah 35:19

Jonadab ... Rekab

These are the names of men. See Jeremiah 35:5.

Chapter 36

Jeremiah 36:1

It came about

"It happened." This phrase marks the beginning of a new part of the story.

in the fourth year of Jehoiakim ... king of Judah

Jehoiakim had been king of Judah for more than three years. See Jeremiah 25:1.

that this word

This phrase refers to the message that follows.

to Jeremiah

It is not clear why Jeremiah is referring to himself by name here.

he said

"Yahweh said"

Jeremiah 36:2

every nation

"all of the nations"

I have told from

"I have told you from"

from the days of Josiah until this very day

"from the time Josiah was king until today"

Jeremiah 36:3

Perhaps the people

"It is possible that the people"

to bring on them

"to cause to happen to them"

his wicked way

"his wicked way of living". See Jeremiah 18:11.

forgive their iniquity and their sin

"forgive them for their iniquity and their sin"

Jeremiah 36:4

Jeremiah called ... at Jeremiah's dictation ... to him

"I called ... at my dictation ... to me ... I gave ... I said"

Baruch wrote in a scroll, at Jeremiah's dictation, all the words of Yahweh spoken to him

"while Jeremiah was speaking, Baruch wrote in a scroll all of Yahweh's words that Yahweh had spoken to Jeremiah"

Jeremiah 36:5

Jeremiah gave ... He said

"I called ... at my dictation ... to me ... I gave ... I said"

Jeremiah 36:6

read from the scroll

"read out loud from the scroll"

must read

"must read out loud"

in the hearing of the people in his house

"so that the people in Yahweh's house can hear them." See Jeremiah 2:2.

in the hearing of all of Judah who have come from their cities

"so all the people of Judah who have come from their cities can hear them."

Jeremiah 36:7

Perhaps their pleas

"It is possible that their pleas"

their pleas for mercy will come before Yahweh

"Yahweh will hear them plead for mercy and do as they ask"

their pleas for mercy

This refers to the people in the house of Yahweh and the people of Judah who had come from their cities.

from his wicked way

"his wicked way of living". See Jeremiah 18:11.

the wrath and fury

"the anger and rage"

Jeremiah 36:9

in the fifth year and ninth month of Jehoiakim ... king of Judah

"after Jehoiakim ... had been king of Judah for more than four years, during the ninth month". The ninth month of the Hebrew calendar; during the last part of November and first part of December on Western calendars.

of Jehoiakim son of Josiah, king of Judah

See Jeremiah 25:1.

proclaimed a fast

"told everyone that they were going to fast"

Jeremiah 36:10

the scribe

"who was a scribe"

by the gate of the entrance to the house of Yahweh

"in the entrance of the new gate of the house of Yahweh"

He did this

He read aloud Jeremiah's words.

in the hearing of all the people

"where all the people could hear him." See Jeremiah 2:2.

Jeremiah 36:11

Now

used to draw attention to the important point that follows

Micaiah son of Gemariah son of Shaphan

"Micaiah who was the son of Gemariah, who was the son of Shaphan"

Jeremiah 36:12

Look

"Pay attention to what I am going to say"

Elishama ... Delaiah

These are names of people.

Shemaiah

See Jeremiah 26:20.

Elnathan son of Akbor

See Jeremiah 26:22.

Zedekiah

See Jeremiah 1:3.

Hananiah

See Jeremiah 28:1.

all the officials

"all of the other officials"

Jeremiah 36:13

in the hearing of the people

"so that the people could hear" See Jeremiah 2:2.

Jeremiah 36:14

Jehudi ... Nethaniah ... Shelemiah ... Cushi

These are men's names.

Jeremiah 36:15

in our hearing

"so we can hear you read it" See Jeremiah 2:2.

read the scroll

"read the scroll aloud"

Jeremiah 36:16

It happened that

This phrase marks an important event in the story.

when they heard

The word "they" refers to the officials.

all these words

the words that Baruch read aloud from the scroll

Jeremiah 36:17

how did you come to write

"how did you write"

at Jeremiah's dictation

See Jeremiah 36:4.

Jeremiah 36:18

dictated

Jeremiah spoke out loud so that Baruch could write down his words.

wrote them in ink

"used ink to write them"

Jeremiah 36:19

Jeremiah, too

"Jeremiah should hide himself, too"

where you are

The word "you" refers to Baruch and Jeremiah and so is plural.

Jeremiah 36:20

So they

"Then the officials"

put the scroll in the room of Elishama

"put the scroll in the room of Elishama so it would be safe"

Elishama the secretary

See how you translated "Elishama the scribe" in Jeremiah 36:12.

in the hearing of the king

"where the king could hear him" See Jeremiah 2:2.

Jeremiah 36:22

Now

This word is used to mark a stop in the main story.

Jeremiah starts to tell a new part.

in the ninth month

The ninth month of the Hebrew calendar. This is at the end of the sowing season and the beginning of the cold season; the last part November and the first part of December on Western calendars.

a brazier was burning in front of him

"the brazier was in front of him with a blazing fire". A fireplace that people can move.

Jeremiah 36:23

It happened that

This phrase marks an important event in the story.

Jeremiah wrote God's prophesies on a scroll but the king burned it. It is possible this action was intended to be understood as representing the definitiveness of these prophesies.

columns

these are columns of words on the scroll

would cut it off

"would cut that part of the scroll off"

with a knife

"using the kind of knife that scribes use"

until all of the scroll was destroyed

"until the scroll was completely gone"

Jeremiah 36:24

all these words

the words from the scroll that Baruch wrote as Jeremiah dictated

nor did they tear their clothes

"nor did they mourn by tearing their clothes". People tore their cloths when extremely sad.

Jeremiah 36:25

Elnathan, Delaiah, and Gemariah

See Jeremiah 36:12.

urged the king

"pleaded with the king"

Jeremiah 36:26

Jerahmeel ... Seraiah ... Azriel ... Shelemiah ... Abdeel

These are the names of men.

a relative

"a relative of the king"

Jeremiah 36:27

Then the word of Yahweh came to Jeremiah after ... dictation, saying,

"After ... dictation, Yahweh spoke this message to

Jeremiah:". Jeremiah 1:4.

Jeremiah 36:28

Go back, take another scroll for yourself

"Take another scroll for yourself again"

the original scroll

"the first scroll"

Jeremiah 36:29

Why have you written on it ... animal from it'?

"You should not have written ... animal from it!"

for he will cut off

"for he will destroy"

Jeremiah 36:30

will ever sit on the throne of David

"will ever rule the Israelites as David did". See how you translated this in Jeremiah 29:16.

your corpse will be thrown out

"people will throw your dead body outside"

into the heat of day

"so that it is exposed to the dry heat of the daytime"

frost

ice that forms on grass during cold nights

Jeremiah 36:31

of you all

"of all of you"

Jeremiah 36:32

Jeremiah took ... Jeremiah's dictation

Jeremiah speaks of himself by name for reasons that are not clear.

Baruch wrote on it at Jeremiah's dictation

"while Jeremiah was speaking, Baruch wrote on it". See Jeremiah 36:4.

burned by Jehoiakim king of Judah

"that Jehoiakim king of Judah had burned in the fire"

Furthermore, many other similar words were added to this scroll

"Furthermore, Jeremiah and Baruch added to this scroll many more words which were similar to the words that had been in the first scroll"

Chapter 37

Jeremiah 37:1

Jehoiachin

The Hebrew text has "Coniah," a variation of the name "Jehoiachin." Many modern versions have "Jehoiachin" in order to make it clear that the same king is being referred to.

Jeremiah 37:2

of the land

"of the land of Judah"

he proclaimed by the hand of Jeremiah the prophet

"he had Jeremiah the prophet proclaim"

he proclaimed

"Yahweh proclaimed"

Jeremiah the prophet

Jeremiah refers to himself by name for reasons that are not clear.

Jeremiah 37:3

Jehukal

This is a man's name.

Shelemiah

See how you translated this man's name in Jeremiah 36:14.

Zephaniah son of Maaseiah the priest

See how you translated these men's names in Jeremiah 21:1.

on our behalf

"for our sake". This refers to King Zedekiah and the rest of the people of Judah.

Jeremiah 37:4

Now

This marks a stop in the main story. The narrator tells background information about what Jeremiah had been doing before Zedekiah sent the message.

Jeremiah was coming and going among the people

"Jeremiah was able to go wherever he wanted with everybody else"

for he had not yet been put in prison

"because no one had put him in prison"

Jeremiah 37:5

came out

"had set out"

besieging

See how you translated this in Jeremiah 32:2.

Jeremiah 37:6

the word of Yahweh came to Jeremiah the prophet, saying,

"Yahweh spoke this message to Jeremiah the prophet:". This introduces a special message from God. See Jeremiah 1:4.

Jeremiah 37:7

you will say

This refers to the two men that king Zedekiah had sent to Jeremiah, Jehukal son of Shelemiah, and Zephaniah son of Maaseiah the priest.

to seek advice from me

The word "me" refers to Yahweh.

See

"Listen" or "Pay attention to what I am about to tell you"

Jeremiah 37:8

They will fight against this city, capture it, and burn it

Compare how you translated "to wage war against it and take it, and to burn it" in Jeremiah 34:22.

Jeremiah 37:9

Do not deceive yourselves

This refers to King Zedekiah and the rest of the people of Judah.

Surely the Chaldeans are leaving us

"Surely we are safe because the Chaldeans are leaving us"

Jeremiah 37:10

they would get up

"the wounded men would get up"

Jeremiah 37:11

So it was

"It came about that." This marks the beginning of a new part of the story.

Jeremiah 37:12

a tract of land

"a piece of land" or "some land"

among his people

"among his relatives." Jeremiah was from the town of Anathoth in the land of Benjamin (Jeremiah 1:1).

Jeremiah 37:13

Benjamin Gate

This is the name of the gate.

Irijah

This is the name of a person.

Shelemiah

See how you translated this man's name in Jeremiah 36:14.

Hananiah

See how you translated this man's name in Jeremiah 28:1.

deserting

escaping trouble and leaving people who need help

Jeremiah 37:14

deserting

This means escaping trouble and leaving people who need help.

officials

See how you translated this in Jeremiah 1:18.

Jeremiah 37:15

Jonathan the scribe

"Jonathan, who was a scribe." (A man's name). Jeremiah was thrown into prison and beaten for prophesying the word of God. Then the king asked him, "Is there any word from Yahweh?". The king simply didn't agree with God's original word.

Jeremiah 37:16

Jeremiah was put into a dungeon

"the officials put Jeremiah into a room that was under the ground"

Jeremiah 37:17

brought him

"brought Jeremiah"

his house

the palace of King Zedekiah

You will be given into the hand of the king of Babylon

"I will certainly allow the king of Babylon to do whatever he wants with you". See Jeremiah 32:4.

Jeremiah 37:18

How have I sinned against you ... prison?

"I have not done anything wrong to you ... prison."

this people

the people of the kingdom of Judah

have placed

"have put"

Jeremiah 37:19

Where are your prophets, the ones who prophesied ... against this land?

"Your prophets who prophesied ... against this land were obviously wrong, but now it is clear that I was telling you the truth."

your prophets

This refers to King Zedekiah and the other people of the kingdom of Judah.

will not come against you or against this land

"will not attack you or attack this land"

Jeremiah 37:20

Let my plea for favor come before you

"Hear me plead for mercy and do as I ask." See Jeremiah 36:7.

the house of Jonathan the scribe

"the house of Jonathan, who is a scribe."

Jeremiah 37:21

the courtyard of the guard

An open area attached to the king's palace that was surrounded by buildings and in which they kept prisoners.

A loaf of bread was given him

"His servants also gave Jeremiah a loaf of bread"

from the street of the bakers

"from the street where the bakers worked"

Chapter 38

Jeremiah 38:1

Shephatiah ... Mattan, Gedaliah ... Pashhur, Jehukal ... Shelemiah ...

Pashhur ... Malkijah

men's names

Jeremiah 38:2

Anyone staying in this city will be killed by sword, famine, and plague

"I will kill anyone staying in this city with sword, famine, and plague"

His life will be his loot

"He will not die, but he will lose all his possessions". The word "loot" refers to something taken away from Jerusalem after the Babylonians conquer it. The Babylonians would take physical objects, but the Judeans who surrendered would not die, they would take no physical objects with them. See Jeremiah 21:9.

Jeremiah 38:3

This city will be given into the hand of the army of the king of Babylon

"I will allow the army of the king of Babylon to conquer Jerusalem"

he will capture it

"his army will capture it".

Jeremiah 38:4

Let this man die

"Order someone to kill this man"

he is weakening the hands of the fighting men who remain in this city, and the hands of all the people

"he is causing the soldiers and all the people in the city to lose courage"

for this man is not working for safety for this people, but disaster

"for Jeremiah is not working to help this people be safe, but he is working for bad things to happen to this people"

Jeremiah 38:5

Look

"Listen carefully"

he is in your hand

"you are able to do whatever you want with him"

Jeremiah 38:6

they ... threw him into the cistern

"they ... roughly pushed him into the cistern"

cistern

a deep hole in the ground where people collect and store rain water

the courtyard of the guard

An open area attached to the king's palace, surrounded by buildings and where they kept prisoners. See Jeremiah 32:2.

They lowered Jeremiah down on ropes

"they threw him into the cistern."

Jeremiah 38:7

Now Ebed-Melek

This marks a stop in the main story. The narrator starts to tell a new part of the story.

Ebed-Melek the Cushite

This is the name of a man from Cush.

Now the king

The narrator tells background information about what the king was doing.

sitting at the Benjamin Gate

King Zedekiah was probably hearing and judging legal

cases.

Benjamin Gate

This is an entrance into the city of Jerusalem that people named after Benjamin, Jacob's son.

Jeremiah 38:11

let them down by ropes

"used ropes to lower them down"

Jeremiah 38:12

under your arms and on top of the ropes

"between your arms and the ropes"

Jeremiah 38:13

they pulled Jeremiah

This refers to some of the 30 men who were with Ebed-Melech.

Jeremiah 38:15

If I answer you, will you not certainly kill me?

"If I tell you the truth, you will certainly kill me"

Jeremiah 38:16

As Yahweh lives, the one who made us

"I solemnly swear by Yahweh, the one who made us". This is a way of making a solemn promise. See Jeremiah 4:2.

I will not ... give you into the hand of those men

"I will not ... allow those men to capture you"

seeking your life

"trying to kill you". See Jeremiah 11:21.

Jeremiah 38:17

God of Israel

"God of the people of Israel"

this city will not be burned

"the Babylonian army will not burn this city". If the king obeyed God and surrendered to the Babylonians, he would be allowed to live and the city would not be burned. But if he refused, he would be captured and the city burned. This took faith that Yahweh was using this ungodly, Gentile nation.

Jeremiah 38:18

this city will be given into the hand of the Chaldeans

"I will allow the Chaldeans to do whatever they want with this city". See Jeremiah 38:2.

you will not escape from their hand

"you will not escape from their power"

Jeremiah 38:19

deserted

escaped trouble and left people who needed help. See Jeremiah 37:13.

I might be given over into their hand

"the Chaldeans might allow the people of Judah who have deserted to do whatever they want with me"

for them to treat me badly

This refers to the people of Judah who have deserted.

Jeremiah 38:20

They will not give you over to them

"The Chaldeans will not give you over to the Judeans." Here "you" refers to Zedekiah.

Jeremiah 38:21

this is what Yahweh has shown me

This refers to what Jeremiah will say next.

Jeremiah 38:22

All the women who are left ... will be brought out to the officials of the king of Babylon
"Soldiers will bring all the women who are left ... out to the officials of the king of Babylon". The officials will take these women as slaves.
You have been deceived by your men of peace
"Your men of peace have deceived you"
men of peace
"treacherous friends" or "so-called friends". See Jeremiah 20:10.
Your feet are now sunk into the mud
The king is now helpless.
Jeremiah 38:23
For all of your wives and children will be brought out to the Chaldeans
"Soldiers will bring your wives and children out to the Chaldeans". The officials will take them as slaves.
will not escape from their hand

Chapter 39

Jeremiah 39:1

came ... against Jerusalem
"came to attack Jerusalem". The prophesied destruction of Jerusalem is over and the actual conquering of the Promised Land by Babylon begins in this chapter.
In the ninth year and tenth month of Zedekiah king of Judah
"In the tenth month of the ninth year that Zedekiah was king of Judah". This is after Zedekiah had been king of Judah for eight years, in the tenth month of the Hebrew calendar and during the last part of December and the first part of January on Western calendars.

ninth ... tenth

Jeremiah 39:2

In the eleventh year and fourth month of Zedekiah, on the ninth day of the month
"On the ninth day of the fourth month of the eleventh year that Zedekiah was king". Zedekiah had been king of Judah for more than ten years, in the fourth month of the Hebrew calendar. The eleventh day is near the beginning of July on Western calendars.

Jeremiah 39:3

Nergal-Sharezzer ... Samgar ... Nebo-Sarsekim

These are the names of men.

in the middle gate

"in the middle entrance to the city." It was common for leaders to sit at the gate to discuss important matters.

Jeremiah 39:4

They went out at night from the city by the king's garden path

"They left the city at night going out on a path in the king's garden"

Jeremiah 39:5

the plains of the Jordan River valley

The flat land at the southern end of the valley.

at Riblah in the land of Hamath

Riblah was a town in the territory of Hamath, which is in Syria.

pursued them and overtook

"followed them and caught"

passed sentence on him

"decided how to punish him"

"will not escape from their power"

You will be captured by the hand of the king of Babylon, and this city will be burned

"The army of the king of Babylon will capture you and will burn the city"

Jeremiah 38:26

Jonathan

See how you translated this man's name in Jeremiah 37:15.

Jeremiah 38:27

the conversation between Jeremiah and the king

"what Jeremiah and the king said to each other"

Jeremiah 38:28

the courtyard of the guard

See how you translated this in Jeremiah 32:2.

until the day Jerusalem was captured

"until the day that the Babylonian army captured Jerusalem"

Jeremiah 39:6

slaughtered Zedekiah's sons before his own eyes

"forced Zedekiah to watch as the king's soldiers killed Zedekiah's sons". Others probably helped the king of Babylon kill Zedekiah's sons.

Jeremiah 39:7

he put out Zedekiah's eyes

"the king's men made Zedekiah blind."

Jeremiah 39:8

the king's house

Zedekiah's house

the people's houses

the houses that had belonged to the people of Jerusalem

Jeremiah 39:9

Nebuzaradan

This is the name of a man.

the king's bodyguards

"Nebuchadnezzar's guards"

the rest of the people who were left in the city

"the people who were still living in the city"

Jeremiah 39:10

who had nothing for themselves

"who owned nothing of great value"

Jeremiah 39:13

Nebushazban

a man's name

sent men out

"sent men out to get Jeremiah"

Jeremiah 39:14

Gedaliah ... Ahikam ... Shaphan

These are the names of men.

the courtyard of the guard

An open area attached to the king's palace, surrounded by buildings and where they kept prisoners. See Jeremiah 32:2.

among the people

"among the people who remained in Judah"

Jeremiah 39:15

General Information:

This happened before the events in the first part of the chapter and marks a return to the main story, where the

narrator tells what Yahweh said to Jeremiah after
Nebuchadnezzar gave the orders about Jeremiah (Jeremiah 39:12-14).
the word of Yahweh came to Jeremiah while he was ... guard, saying,
"while Jeremiah was ... guard, Yahweh spoke this message to him:". See Jeremiah 1:4.
Jeremiah 39:16
Ebed-Melek the Cushite
See how you translated this man's name in Jeremiah 38:7.
Yahweh of hosts ... says this
Jeremiah uses these words to introduce an important message from Yahweh. See Jeremiah 6:6.
I am about to carry out my words against this city for disaster and not for good
"I am bringing disaster, not good, against this city, just as I

Chapter 40

Jeremiah 40:1

The word came to Jeremiah from Yahweh
"Yahweh spoke to Jeremiah". See Jeremiah 32:1. After Babylon conquered Jerusalem, this chapter reveals an unfolding peace in the area. Ammon, who was supposed to be Judah's ally against Babylon, probably sought to distract Babylon from attacking them by ruining the peace in the region of Judah.
Nebuzaradan
This is the name of a man. See Jeremiah 39:9.
who were being carried into exile to Babylon
"whom the soldiers were about to take to Babylon as exiles"
Jeremiah 40:3
this thing
"this disaster"
Jeremiah 40:4
But now look!
Nebuzaradan says this to bring Jeremiah's attention to the present moment.
it is good in your eyes
"it is what you consider to be right"
Jeremiah 40:5
Gedaliah ... Ahikam ... Shaphan
These are the names of men. See Jeremiah 39:14.
among the people
"among the Judeans"
Jeremiah 40:6
who were left behind in the land
"who stayed in Judah"
Jeremiah 40:7
Now
This marks a new part of the story.
those who had not been exiled to Babylon
"those whom the enemy soldiers had not sent to Babylon"
Jeremiah 40:8
Ishmael ... Nethaniah ... Johanan ... Jonathan ... Kareah ... Seraiah ...
Tanhumeth ... Ephai ... Jaazaniah
These are the names of men.
Netophathite ... Maakathite
people from the regions of Netophah and Maakah
Jeremiah 40:9
took an oath to them

said I would"
For they will all come true before you on that day
"For you will see it all happen on that day"
Jeremiah 39:17
you will not be given into the hand of the men whom you fear
"I will not allow anyone to put you under the control of the people whom you fear"
Jeremiah 39:18
You will not fall by the sword
"You will not die in war"
Your life will be your loot
"You will not die, but you will lose all your possessions".
The Babylonians would take physical objects; but the Judeans would not die, taking no physical objects with them. See Jeremiah 21:9.

"swore to the Judean commanders"

Jeremiah 40:10

Look
"Listen carefully" or "Pay attention"
summer fruit
"fruit that becomes ripe during the summer"
you have occupied
"you have taken over." Gedaliah was talking to soldiers (verse 7) who may have conquered or taken control of cities.
Jeremiah 40:11
remnant of Judah
"remnant of the people of Judah"
had appointed ... over them
"had put ... in charge of them"
over them
"over the people of Judah"
Jeremiah 40:12
where they had been scattered
"where the Babylonians had driven them"
wine and summer fruit in great abundance
"a huge amount of grapes and summer fruit"
Jeremiah 40:14
Do you realize that Baalis king of the people of Ammon sent Ishmael son of Nethaniah to murder you?
"You need to understand that Baalis king of the people of Ammon sent Ishmael son of Nethaniah to murder you!"
Baalis
This is the name of a man.
Ahikam
See how you translated this name in Jeremiah 26:24.
Jeremiah 40:15
No one will suspect me
"No one will think that I did it"
Why should he kill you?
"You should not allow him to kill you."
Why allow all of Judah that has been gathered to you to be scattered and the remnant of Judah destroyed?
"If you do this, all of Judah that has been gathered to you will be scattered and the remnant of Judah will be destroyed."
all of Judah

"many of the people of Judah"
that has been gathered to you
"whom Yahweh has brought to you"
to be scattered
"to have the Chaldeans scatter them"
the remnant of Judah destroyed

"allow the Chaldeans to destroy the remnant of the people
of Judah"
Jeremiah 40:16
Ahikam
See how you translated this name in Jeremiah 26:24.

Chapter 41

Jeremiah 41:1

it happened that

This marks the beginning of a new part of the story. The chapter explains what life was like in Judah after the Babylonian conquest. It was a difficult and dangerous time, but some of the faithful remained in the Promised Land. in the seventh month

The seventh month of the Hebrew calendar and is during the last part of September and the first part of October on Western calendars.

Ishmael son of Nethaniah

See how you translated these men's names in Jeremiah 40:8.

Elishama

This is the name of a man.

Jeremiah 41:2

Gedaliah son of Ahikam son of Shaphan

See how you translated these men's names in Jeremiah 39:14.

in charge of the land

"in charge of the people of Judah"

Jeremiah 41:3

Then Ishmael killed

"Then Ishmael and the ten men with him killed"

the Chaldean fighting men found there

"also the Chaldean soldiers there"

Jeremiah 41:4

the second day after

"the day after"

Jeremiah 41:5

in their hands

"in their possession"

to go to the house of Yahweh

"to go worship Yahweh at his temple"

Jeremiah 41:6

to meet them

"to meet the 80 men"

Then it happened

This phrase is used here to mark where the action starts.

Jeremiah 41:7

It came about that

This phrase marks an important event in the story.

Ishmael son of Nethaniah slaughtered them and threw them into a pit, he and the men who were with him

"Ishmael son of Nethaniah, and the men who were with him, killed most of the 80 men and threw them into a pit". See verse 8.

Jeremiah 41:8

ten men among them

The word "them" refers to the 80 men. for there are provisions of ours in a field

"for we will give you our provisions that we have hidden in a field"

provisions

supplies to be used to provide for future needs

Jeremiah 41:9

The cistern where Ishmael ... against King Baasha of Israel

This is background information about the cistern that

Ishmael used. King Asa had his men dig the cistern so his people would have a water supply when King Baasha attacked them.

that King Asa dug

"that King Asa ordered his men to dig"

against King Baasha of Israel

"against Baasha, king of Israel, and his army"

Ishmael son of Nethaniah filled it

"Ishmael and his men filled it"

with the dead

"with those they had killed"

Jeremiah 41:10

Ishmael captured

"Ishmael and his men captured"

Nebuzaradan

See how you translated this man's name in Jeremiah 39:9.

went to cross over to the people of Ammon

"traveled towards the land of the Ammonites"

Jeremiah 41:11

Ishmael son of Nethaniah

"Ishmael and his men"

Jeremiah 41:12

Ishmael son of Nethaniah ... found him

"Ishmael and his men ... found them"

Jeremiah 41:13

Then it happened that

This phrase marks an important event in the story.

when all the people who were with Ishmael

Here "people" refers to those whom Ishmael and his men had captured.

Jeremiah 41:14

whom Ishmael had captured

"whom Ishmael and his men had captured"

Jeremiah 41:15

He went to the people of Ammon

"They went to the people of Ammon". "He" refers to Ishmael and the eight men with him.

Jeremiah 41:16

who had been rescued

"whom they had rescued"

This was after Ishmael had killed Gedaliah son of Ahikam

The author stops the story to refer to a previous event so the order of events are understood.

the strong men, the fighting men

"the soldiers"
who had been rescued at Gibeon
"whom they had rescued at Gibeon"
Jeremiah 41:17
they went
"Johanan, his companions, and all the people they rescued went"

Geruth Kimham
This is the name of a place.
Jeremiah 41:18
because of the Chaldeans
"because they thought the Chaldeans may attack them"
in charge of the land
"in charge of the people of Judah"

Chapter 42

Jeremiah 42:1

General Information

The remaining army commanders, who scattered after the Babylonian victory, asked Jeremiah to ask Yahweh about where they should go. Yahweh encouraged them to go to Babylon because they would soon return to the Promised Land. They would be punished if they went to Egypt or anywhere else.

Johanan ... Kareah

See how you translated these men's names in Jeremiah 40:13.

Jezaniah ... Hoshaiiah

These are the names of men.

all the people from the least to the greatest

"all the people, including the least important and the most important people"

all the people

"many other people"

Jeremiah 42:2

Let our plea for favor come before you

"Listen as we plead with you for your favor"

Jeremiah 42:4

Look

"Pay attention to what I am about to tell you"

I will keep nothing back from you

"I will tell you everything the Lord tells me"

Jeremiah 42:5

May Yahweh be

"We ask Yahweh to be". This is a way of beginning an oath.

true and faithful

"trustworthy"

Jeremiah 42:6

Whether it is good or if it is bad

"Whatever he answers"

the voice of Yahweh our God

"we will obey Yahweh our God"

Jeremiah 42:7

the word of Yahweh came to Jeremiah

"Yahweh spoke to Jeremiah". See Jeremiah 1:2.

Jeremiah 42:8

to all the people

"to many other people"

Jeremiah 42:10

I will build you and not tear you down

"I will cause you to prosper and I will not destroy you"

I will plant you and not pull you up

Yahweh refers to them like a plant in the same way he referred to them as a wall.

I will relent concerning the disaster that I have brought on you

"I have changed my mind about the disaster that I have

caused to happen to you"

Jeremiah 42:11

to save you and rescue you

"to save you completely"

rescue you from his hand

"rescue you from his power"

Jeremiah 42:13

if you do not listen to my voice, the voice of Yahweh your God

"if you do not obey my commands, even though I am

Yahweh, your God"

Jeremiah 42:14

where we will not see any war, where we will not hear the sound of the ram's horn

"where we will not experience the hardships of war"

we will not go hungry for food

Being hungry for food is used to describe famine.

Jeremiah 42:15

Now

The word "now" is used to draw attention to the important point that follows.

to this word of Yahweh

"to Yahweh's message"

Yahweh of hosts ... says this

Jeremiah introduces an important message from Yahweh.

See Jeremiah 6:6.

set out to go to

"depart for" or "leave for"

Jeremiah 42:16

the sword that you fear will overtake you

"you will experience the terrible results of war"

The famine that you are anxious about will pursue you to Egypt

"You worry about famine in Israel but if you go to Egypt

you will suffer from famine there"

Jeremiah 42:17

all the men who set out

"anyone who sets out"

the disaster that I will bring on them

"the disaster that I will cause to happen to them"

Jeremiah 42:18

my wrath and my fury were poured out on the inhabitants of Jerusalem

"I became very angry and punished the people of Jerusalem"

my wrath and my fury

"my terrible wrath"

You will become an object of cursing and a horror, an object for speaking curses, and something dishonorable

"People will be terrified when they see what has happened to you. They will curse and mock you"

Jeremiah 42:19

I have been a witness against you

"I have warned you"

Jeremiah 42:20

we will carry it out

"we will do it"

Jeremiah 42:21

you have not listened

Chapter 43

Jeremiah 43:1

It happened that

This phrase marks the beginning of a new part of the story.

Jeremiah 43:2

General Information

After Jeremiah prophesied the destruction of Judah, the people did not believe him. Judah was conquered and destroyed. Even after this, the people did not believe they would be safe in Babylon as Jeremiah prophesied.

Azariah

Possible meanings: another name for Jezaniah in Jeremiah 42:1 or a different son of Hoshaiiah.

Hoshaiiah

See how you translated this man's name in Jeremiah 42:1.

Johanan ... Kareah

See how you translated these men's names in Jeremiah 40:13.

Jeremiah 43:3

inciting

To cause someone to act in a harmful or violent way.

to deliver us into the hand of the Chaldeans

"to give us over to the Chaldeans"

for you to cause our death and to make us captives in Babylon

"for you to cause the Chaldeans to either kill us or to take us as captives to Babylon". Babylon is described as invading part of Egypt. This would have been unthinkable for the people. It would have gotten their attention.

Jeremiah 43:4

all the people

"many of the people"

refused to listen to Yahweh's voice

"would not obey Yahweh's command"

Jeremiah 43:5

where they had been scattered

"where Yahweh had scattered them"

Jeremiah 43:6

Nebuzaradan

See how you translated this man's name in Jeremiah 39:9.

Gedaliah ... Ahikam ... Shaphan

See how you translated these men's names in Jeremiah 39:14.

Jeremiah 43:7

Tahpanhes

See the name of this city in Jeremiah 2:16.

Jeremiah 43:8

the word of Yahweh came to Jeremiah in Tahpanhes, saying,

"Yahweh spoke this message to Jeremiah in Tahpanehs".

See Jeremiah 1:4.

Chapter 44

"you have not paid attention"

to the voice of Yahweh your God

"to what Yahweh your God commanded"

Jeremiah 42:22

in the place where you desired to go to live

"in Egypt, where you thought you would be safe"

Jeremiah 43:9

in the sight of some Jewish men

"while some Jewish men are watching"

mortar

a substance used to hold bricks together

to Pharaoh's house

"to Pharaoh's royal building"

Jeremiah 43:10

Yahweh of hosts ... says this

Jeremiah introduces an important message from Yahweh.

See Jeremiah 6:6. Jeremiah's burial of the stones was intended to be a symbolic action for the people. This was supposed to teach the people a lesson.

I will place his throne over these stones that you, Jeremiah, have

buried. Nebuchadnezzar will place his pavilion over them

"I will cause him to rule as king over the people of Egypt.

He will place his throne and pavilion over these stones you have buried"

pavilion

a very large tent

Jeremiah 43:11

he will come

"Nebuchadnezzar's army will come"

Anyone who is assigned to death will be given to death

"Everyone will die whom I have decided must die"

Anyone who is assigned to captivity will be taken captive

"The Babylonians will take everyone captive whom I have decided must go into captivity"

Anyone who is assigned to the sword will be given to the sword

"Everyone will die in battle whom I have decided will die in battle"

Jeremiah 43:12

Then I will light a fire

"Then I will cause the Babylonian army to light a fire". Here

"I" refers to Yahweh.

Nebuchadnezzar will ... He will

"Nebuchadnezzar's army will ... They will"

burn them or capture them

"burn the Egyptian idols or take them"

He will clean out the land of Egypt just as shepherds clean vermin off their clothes

"He will take or destroy everything valuable in Egypt just as a shepherd is careful to get every insect off of his clothes"

Jeremiah 43:13

Heliopolis

"city of the sun." There was a temple where they worshiped a sun god.

Jeremiah 44:1

The word came to Jeremiah

"This is the message that Yahweh spoke to Jeremiah". See Jeremiah 7:1.

Migdol

This is the name of a city.

Tahpanhes ... Memphis

Translate the names of these cities as you did in Jeremiah 2:16.

in Upper Egypt

"Pathros." The southern region of Egypt.

Jeremiah 44:2

Yahweh of hosts ... says

Jeremiah often uses these words to introduce an important message from Yahweh. See Jeremiah 6:6.

You yourselves have seen

This is used to specify the people of Judea who live in the land of Egypt.

all the disasters that I brought on Jerusalem and all the cities of Judah

"all the disaster that I caused to happen to Jerusalem and all the cities of Judah"

See

"Listen" or "Pay attention to what I am about to tell you."

Jeremiah 44:3

they did to provoke me to anger

"the people of Jerusalem and all the cities of Judah did to provoke me to anger"

they themselves

"the people from the ruined cities"

Jeremiah 44:4

So I repeatedly sent

The word "I" refers to Yahweh.

Jeremiah 44:5

or turn from their wickedness in burning incense to other gods

"or to stop behaving wickedly by burning incense to other gods"

Jeremiah 44:6

my fury and my wrath were poured out

"I became very angry and punished them"

my fury and my wrath

"my terrible wrath"

kindled a fire

"my fury and wrath were like a fire" or "my punishment was like a fire"

they became ruins and devastations

"they became completely devastated"

as at this present day

This refers to the current time at which Yahweh was speaking this message.

Jeremiah 44:7

Why are you doing ... yourselves? Why are you causing ... and babies?

"You are doing ... yourselves. You are causing ... and babies."

Why are you doing great wickedness against yourselves?

"Why are you doing these wicked things that harm yourselves?"

Why are you causing yourselves to be cut off from among Judah ... and babies?

"Why are you causing me to remove you from the people of Judah ... and babies?"

Jeremiah 44:8

By your wickedness you have provoked me to anger with the deeds of your hands

"You have offended me with the wicked things you have done"

You have gone there so that ... so that

"The result of going to Egypt is that ... and that"

you will be destroyed

"you will cause me to destroy you" or "you will destroy yourselves"

you will be a curse and a taunt among all the nations of the earth

"all the people of all the nations of the earth will curse you and hate you"

Jeremiah 44:9

Have you forgotten the wickedness committed by your ancestors and

the wickedness committed by the kings of Judah and their wives?

"Think about what happened to your ancestors and the kings of Judah and their wives when they did wicked things."

Have you forgotten the evil committed by yourselves and your wives in the land of Judah and the streets of Jerusalem?

"Think about what happened to you and your wives when you did evil things in the land Judah and the streets of Jerusalem."

the streets of Jerusalem

"the public places of Jerusalem"

Jeremiah 44:10

they still are not humbled

"you are still not humble"

nor do they walk in them

"nor do they obey them" or "nor do you obey them"

Jeremiah 44:11

I am about to set my face against you

"I have made up my mind to oppose you". See Jeremiah 21:10.

set my face against

"stare angrily at"

to bring disaster to you

"to cause disaster to happen to you"

Jeremiah 44:12

They will fall by sword and famine

"Enemies will kill some of them and others will die of hunger"

From the least to the greatest

"all the people, including the least important and the most important people"

will die and will become a curse, an object of horror—a curse and an insult.

"people will be horrified because of what happened to the people of Judah, and people will mock and curse them"

Jeremiah 44:13

I punished Jerusalem

"I punished the people of Jerusalem"

with the sword, with famine, and with the plague

"by causing enemies to kill some of them, others to starve to death, and others to die because of disease"

Jeremiah 44:14

none of them will return except a few who escaped from there

"the only ones of them who will return are the few who

escaped from there"

Jeremiah 44:15

in the great assembly

"in the large crowd"

Lower ... Egypt

"Lower Egypt" refers to the northern region of Egypt.

Jeremiah 44:16

About the word that you have told us in Yahweh's name—we will not listen to you

"We will not obey this message that you say Yahweh told you to tell us"

Jeremiah 44:17

queen of heaven

The people called Ashtoreth the goddess of the Canaanites.

This goddess is also called "Asherah."

the streets of Jerusalem

"in the public places of Jerusalem" or "in Jerusalem"

Then we will be filled with food and will prosper, without experiencing any disaster

The people of Judah thought they would prosper because the queen of heaven would bless them if they worshiped her.

Then we will be filled with food

"Then we will have plenty of food"

Jeremiah 44:18

General Information:

The remnant of the people living in Egypt continue to speak. Beginning in verse 19, the women address Jeremiah.

were dying by sword and famine

"enemy soldiers were killing some of us and some of us were dying of hunger"

Jeremiah 44:19

was it against our husbands that we did these things ... to her?

"our husbands knew what we were doing ... to her."

cakes in her image

These were probably small cakes shaped like stars or the crescent moon.

Jeremiah 44:21

Did not Yahweh remember ... of the land?

"Yahweh certainly knew about ... of the land."

For Yahweh calls this to mind; it comes to his thoughts

"Yes, Yahweh knows what you were doing, and he does not forget"

Jeremiah 44:22

was no longer able to bear it

"was no longer able to tolerate it"

the wickedness of your practices

"the evil things you did" or "how evil what you did was."

See Jeremiah 4:4.

because of the abominations that you did

"because you did things that he hated"

Then your land became a desolation, a horror, and a curse so there was no longer an inhabitant as at this present day

"Then Yahweh caused it so that no one lives in the land. He made it a desolate and horrifying place. People use its name to curse others. And this is how it is even to this day"

Jeremiah 44:23

burned incense

"burned incense to false gods"

you would not listen to his voice

"you would not obey his commands"

Jeremiah 44:24

all of Judah

"all the people of Judah"

Jeremiah 44:25

have said with your mouths and carried out with your hands what you said

"have done what you promised to do when you said"

carry out the vows

"fulfill the vows" or "complete the vows"

Now fulfill your vows; carry them out

"Very well! If that is what you want to do, then go fulfill your vows and do what you promised to do"

Now

The word "now" is used to draw attention to the important point that follows.

Jeremiah 44:26

all of Judah

"all the people of Judah"

My name will no longer be called upon by the mouths of any of the men of Judah in all the land of Egypt

"No person of Judah living in the land of Egypt will ever call upon me again"

As the Lord Yahweh lives

"I solemnly swear by the Lord Yahweh". This is a way of making a solemn promise. See Jeremiah 4:2.

Jeremiah 44:27

Every person of Judah in the land of Egypt will perish by sword and famine until they are all finished

"Nearly every person of Judah in the land of Egypt will die.

Enemies will kill many of them and many of them will starve to death until there is very few of them left"

Jeremiah 44:28

Then the survivors of the sword

"Then those whom the enemies do not kill"

Jeremiah 44:29

I am setting against you

"I am opposed to you"

my words will certainly attack you with disaster

"what I have said will happen and you will have a disaster"

Jeremiah 44:30

Look

"Listen" or "Pay attention"

I am about to give Pharaoh Hophra king of Egypt into the hand of his enemies and into the hand of those who seek to kill him

"I will allow the enemies who want to kill Pharaoh Hophra, the king of Egypt, to defeat him"

Hophra

This is the name of a man.

when I gave Zedekiah king of Judah into the hand of Nebuchadnezzar king of Babylon, his enemy who sought his life

"when I allowed the army of Nebuchadnezzar to defeat Zedekiah king of Judah"

Jeremiah 45:1

in the fourth year of Jehoiakim son of Josiah

This chapter forms a break in the narrative sequence. It records prophecies that have already occurred.

in the fourth year of Jehoiakim

"in the fourth year of the rule of Jehoiakim"

He said

"Jeremiah said to Baruch"

Jeremiah 45:3

for Yahweh has added agony to my pain

"for I was already suffering and now Yahweh causes me to be sad as well"

My groaning has wearied me

"I am tired because I cry so much"

Chapter 46

Jeremiah 46:1

General Information:

Jeremiah commands the Egyptian army to prepare for battle, even though they will not be able to defend themselves. Their punishment has already been determined by Yahweh.

This is the word of Yahweh that came to Jeremiah

"This is the message that Yahweh spoke to Jeremiah". See Jeremiah 14:1.

Jeremiah 46:2

For Egypt

This message is intended for the nation of Egypt.

Necho

This is the name of a man.

Carchemish

This is the name of a city on the west bank of the Euphrates.

that Nebuchadnezzar king of Babylon

"that the army of Nebuchadnezzar king of Babylon"

in the fourth year of Jehoiakim

"in the fourth year of the reign of Jehoiakim"

the fourth year

The word "fourth" is the ordinal form of "four."

Jeremiah 46:3

General Information:

The ULB sets poetry (46:3-12, 14-24) farther to the right to show that it is poetry.

This begins a section where Jeremiah prophesies about other nations. Much of Jeremiah is concerned with Yahweh's punishment of Judah. Yahweh used Egypt to punish Judah. Because Yahweh is just, he is going to punish Egypt for their evil deeds as well.

Jeremiah 46:4

Put the harness on the horses; mount up on the horses

A "harness" is a set of straps placed on a horse so that it can pull a chariot. The soldiers rode in the chariots that the horses were pulling.

helmets

A helmet is armor which protects the head in battle.

polish the spears

This phrase means to "sharpen" the spear.

Jeremiah 46:5

General Information:

Jeremiah 45:4

This is what you must say to him

Yahweh is telling Jeremiah what to say to Baruch.

Jeremiah 45:5

But are you hoping for great things for yourself?

"I know you hope for great things for yourself." or "I know you hope others will honor you."

For see

"For understand" or "Be aware"

your life as loot everywhere you will go

"but wherever you go, I will protect you and allow you to live". See Jeremiah 21:9.

loot

things stolen from a place by force

Jeremiah's vision for Egypt continues.

What am I seeing here?

"Look at what is happening here". The word "I" refers to Yahweh.

their soldiers have been completely destroyed

"the enemy has killed all their soldiers"

Jeremiah 46:6

the swift cannot run away, and the soldiers cannot escape

"even the swiftest soldier cannot escape"

They stumble in the north and fall beside the Euphrates River

"The Egyptian soldiers suffer defeat and die in the north by the Euphrates River"

Jeremiah 46:7

Who is this who rises like the Nile ... the rivers?

"Look at who rises like the Nile ... the rivers." Jeremiah continues Yahweh's declaration to the nation of Egypt.

Jeremiah 46:8

Egypt rises like the Nile

The Nile river floods its banks once a year, covering the surrounding area with water. Yahweh compares the kingdom of Egypt to the Nile because the Egyptian people think they are mighty enough to destroy cities in all the lands.

Egypt rises ... Egypt says ... I will

"The Egyptians rise ... The Egyptians say ... We will"

Jeremiah 46:9

Go up, horses. Be angry, you chariots

"Go up to battle, you soldiers on horses. Fight furiously, you soldiers in chariots"

Let the soldiers go out, Cush and Put, men skillful with a shield

"You soldiers from Cush and Put, who are skillful with your shields, go out to battle"

Cush ... Put

These are biblical names for the countries of Ethiopia and Libya.

Lydia, men skillful at bending their bows

"you soldiers from Lud, who are skillful at bending your bows, go out to battle"

Lydia

This is the name of the people group from the nation of Lydia.

skillful at bending their bows

"skillful at shooting arrows from their bows" or "skillful

with the bow and arrow"

Jeremiah 46:10

That day

This phrase refers to the day the Egyptians lose the battle to the Babylonians.

for the Lord Yahweh of hosts, and he will avenge himself on his foes

"for me, Lord Yahweh of hosts, and I will avenge myself on my foes"

The sword will devour and be satisfied. It will drink its fill of their blood

"I will completely destroy my enemy. It will be like my sword devours them and gets drunk on their blood"

The sword will devour

Yahweh punishing and killing his enemies is spoken of as if he would use a sword to kill them.

For there will be a sacrifice

"For the Egyptians will be like a sacrifice"

Jeremiah 46:11

General Information:

Yahweh finishes his declaration to Egypt.

Go up to Gilead and obtain medicine

Gilead was a region famous for having people skillful with medicine. Yahweh is mocking the Egyptians by telling them to go get medicine, but he knows it will not help them.

virgin daughter of Egypt

"people of Egypt"

Jeremiah 46:12

disgrace

This word means a condition of feeling ashamed or the loss of respect.

The earth is filled with your cry of distress

"All the people of the earth hear you crying"

for soldier stumbles against soldier; both of them fall together

"for your soldiers die in battle"

Jeremiah 46:13

when Nebuchadnezzar king of Babylon

"when the army of Nebuchadnezzar king of Babylon"

the land of Egypt

"the people of Egypt" or "the Egyptians"

Jeremiah 46:14

Migdol

Translate the name of this city as you did in Jeremiah 44:1.

Memphis ... Tahpanhes

Translate the names of these cities as you did in Jeremiah 2:16.

the sword will devour those around you

"your enemies will kill people all around you"

Jeremiah 46:15

Why are your mighty ones facedown on the ground? They will not stand

"Your soldiers are facedown on the ground and will not stand".

Jeremiah 46:16

He increases the numbers of those who stumble

"Yahweh causes more and more of your soldiers to stumble"

the land of our birth

"the land where we were born"

away from the sword of the oppressor

"away from the soldiers that are oppressing us"

Jeremiah 46:17

They proclaimed there

Possible meanings: "they" refers to people in general who are in Egypt or "they" refers to the foreign soldiers who are fleeing to their native lands of Cush, Put, and Lud.

Pharaoh the king of Egypt is only a noise, one who has let his opportunity slip away

"Pharaoh brags much but cannot do what he brags he will"

Jeremiah 46:18

declares the King

"this is what I, the King, declare". This refers to Yahweh.

someone will come like Mount Tabor and Mount Carmel by the sea

This refers to the nation of Babylon who will be as overwhelming to the nation of Egypt as these two mountains are to the plains that surround them.

Mount Tabor

This is the name of a mountain in the northern part of Israel.

Jeremiah 46:19

Pack for yourselves baggage to carry into exile

"Prepare to go into exile"

Jeremiah 46:20

Egypt is a very beautiful young cow

"Egypt is like a very beautiful heifer"

but a stinging insect

"but a powerful army like a stinging insect"

Jeremiah 46:21

soldiers in her midst are like a fattened bull

The writer says the soldiers are well cared for by the Egyptians just as farmers take care of a bull and make it fat.

They will not stand together

The writer is saying that the soldiers will not fight as a unit but will run away thinking only of saving themselves.

the day of their disaster is coming against them

"they will experience disaster on that day"

Jeremiah 46:22

Egypt hisses like a snake and crawls away

The inability of the Egyptians is spoken of as if they were snakes that can only hiss and crawl away.

They are going toward her like woodcutters with axes

The enemies are spoken of as if they were woodcutters with axes preparing to cut down a tree.

Jeremiah 46:23

They will cut down the forests ... although it is very dense

"The enemy army will kill many Egyptians like woodcutters cutting down a forest ... even though there are very many trees"

this is Yahweh's declaration

"this is what I, Yahweh, have declared". Yahweh speaks of himself to express the certainty of what he is declaring. See Jeremiah 1:8.

locusts

A type of insect that travels in very large groups and can cause great destruction by eating crops.

unable to be counted

"no one will be able to count them"

Jeremiah 46:24

The daughter of Egypt will be made ashamed

"The enemy army will humiliate the people of Egypt"

She will be given into the hand of people from the north
"I, Yahweh, will allow the people from the north to defeat the Egyptians"
Jeremiah 46:25
Amon of Thebes
"Amon, god of the people of Thebes". "Amon" is the king of the Egyptian gods. "Thebes" is the capital of the northern part of Egypt and represents the people of Thebes.
Egypt and her gods
"all the people of Egypt and the gods they worship"
Jeremiah 46:26
I am giving them into the hand of the ones seeking their lives
"I will allow those who are wanting to kill them to defeat them"
and into the hand of Nebuchadnezzar king of Babylon and his servants
"that is, I will allow Nebuchadnezzar king of Babylon and his servants to defeat the Egyptians"

Chapter 47

Jeremiah 47:1
This is the word of Yahweh that came to Jeremiah
"This is the message that Yahweh spoke to Jeremiah". See Jeremiah 14:1. This chapter uses the imagery of a flood to describe the enemies who conquer the Philistines. Their destruction will be swift and complete.
This word came to him
"Yahweh spoke this message to Jeremiah"
before Pharaoh
"before Pharaoh's army"
Jeremiah 47:2
See
This alerts us to pay attention. The ULB sets poetry (47:2-7) farther to the right to show that it is poetry.
floods of water are rising in the north. They will be like an overflowing river!
"an army in the north will come like a flood. They will be powerful like an overflowing river"
they will overflow the land
"like an overflowing river, the army from the north will destroy the land"
Jeremiah 47:3
At the sound of the stamping of their strong horses' hooves, at the roar of their chariots and the noise of their wheels
This represents the sounds of an oncoming army.
at the roar of their chariots and the noise of their wheels
"at the very loud sound of the wheels of the chariots"
Jeremiah 47:4
For the day is coming that will devastate all of the Philistines, to cut off from Tyre
"For on that day, the enemy army will devastate all of the Philistines and cut off from Tyre"
to cut off from Tyre and Sidon every survivor who wants to help them
"to remove anyone who may want to help Tyre and Sidon"
Caphtor
This is the name of an island of the northern region of the Philistines.
Jeremiah 47:5
Baldness will come upon Gaza
"The people of Gaza will shave their heads bald"

Then after this Egypt will be inhabited
"Then after this, people will live in Egypt again"
Jeremiah 46:27
my servant Jacob, do not fear. Do not be dismayed, Israel
"people of Israel, my servants, do not be afraid"
from the land of their captivity
"from the land where they are captives"
Jacob will return and be at ease; he will rest secure, and there will be no more terror
See Jeremiah 30:10.
no more terror
"no one to terrify him"
Jeremiah 46:28
I will bring complete destruction against all the nations
"I will completely destroy all the nations"
will certainly not leave you unpunished
"will certainly punish you"

Baldness
This is a sign of great sorrow practiced by idol worshipers in nations such as Philistia.
Ashkelon has been silenced
Possible meanings: the people are silent because they are mourning or the enemy soldiers have killed them.
You remnant in their valley, how long will you cut yourself?
"You people who remain in their valley, how long will you cut yourselves?"
their valley
the valley in which the Philistines of Gaza and Ashkelon lived
how long will you cut yourself?
"you will forever cut yourself."
cut yourself
"cut yourself in mourning". Another practice done by the idol worshipers when they mourned the dead.
Jeremiah 47:6
sword of Yahweh! How long will it be until you become silent? Go back to your scabbard! Stop and be silent.
"Yahweh, you who are holding your sword! When will you stop striking us with your sword? Stop your sword and put it back in its scabbard!"
sword of Yahweh
Yahweh punishing the Philistines is spoken of as if Yahweh were striking them with a sword.
How long will it be until you become silent?
"Please, Yahweh, stop striking us with your sword!"
you become silent
"you stop slashing"
scabbard
This is the case used to protect the blade of a sword.
Jeremiah 47:7
How can it rest ... along the sea?
"It cannot rest ... along the sea."
How can it rest when Yahweh has commanded it, when he has appointed ... the sea?
"It cannot stop, for Yahweh has commanded it. He has appointed ... the sea."

Chapter 48

Jeremiah 48:1

General Information:

Moab worshiped and served other gods. Yahweh expected every nation to worship and serve him and him alone. They were punished because of it. The ULB sets poetry (48:1-25, 28-33, 39-47) farther to the right to show that it is poetry. Jeremiah's prophesies about other nations continue in this chapter.

To Moab

"To the people of Moab"

Yahweh of hosts ... says this

Jeremiah introduces an important message from Yahweh. See how you translated this in Jeremiah 6:6.

Woe to Nebo, for it has been devastated

"How terrible it is for the people of Nebo, for their city is devastated". The name of a city near Mount Nebo in Moab.

Kiriathaim has been humiliated

"The enemy has captured the city of Kiriathaim and humiliated the people who live there"

Kiriathaim

This is the name of a city in Moab.

Her fortress has been disgraced

"The enemy has destroyed the fortress in Kiriathaim and disgraced its people"

Jeremiah 48:2

The honor of Moab is no more

"People no longer honor Moab"

Heshbon

This is the name of a city.

Madmen will also perish

"Their enemies will destroy the city of Madmen". The name of the city in Moab has nothing to do with the English word "madmen".

a sword will go after you

"your enemies will chase after you and kill you"

Jeremiah 48:3

Horonaim

This is the name of a town in the south of Moab. Jeremiah continues to tell of the destruction of Moab.

ruin and great destruction

These terms emphasize complete destruction.

Jeremiah 48:4

Moab has been destroyed

"The enemy army has destroyed Moab"

Her children

"The people of Moab"

Jeremiah 48:5

Luhith

This is the name of a place in Moab.

because of the destruction

"because their town is destroyed"

Jeremiah 48:6

Save your lives

This refers to the people of Moab.

become like a juniper bush in the wilderness

"become like a shrub that grows in the wilderness"

Jeremiah 48:7

because of your trust

"because you trusted"

in your practices

"in your own efforts"

you also will be captured

"the enemy army will also capture you"

Then Chemosh will go away into captivity

"The enemy army will take your god Chemosh as a captive".

"Chemosh" is the chief god of the Moabites.

Jeremiah 48:8

For the destroyer will come to every city

"For the enemy army will come to every city and destroy it"

no city will escape

"no people from any city will escape"

So the valley will perish and the plain will be devastated

"So the enemy army will destroy everything in the valleys and on the plains"

Jeremiah 48:9

Give wings to Moab, for she must certainly fly away

"Help the people of Moab to escape as if you were giving them wings to fly away"

Give wings to Moab, for she must certainly fly away

"Set up a tombstone for Moab, for the enemy will certainly destroy it." or "Put salt on the cities of Moab, for the enemy will completely destroy it." Enemies through salt on ruins to keep thing from ever growing again.

Jeremiah 48:10

from shedding blood

"from killing people"

Jeremiah 48:11

Moab has rested secure since he was young ... He is ... his wine ... He has never gone ... he tastes ... his flavor

"Even from their earliest times, the people of Moab have rested secure ... They are ... their wine ... They have never gone ... they tastes ... their flavor"

He is like his wine that has never been poured from pot to pot

Yahweh compares the people of Moab, who are prosperous because no one has ever conquered them and taken them as captives, to wine that is undisturbed and has a good flavor.

Jeremiah 48:12

So see, the days are coming

"Listen carefully because there will be a time"

this is Yahweh's declaration

"this is what I, Yahweh, have declared". Yahweh speaks of himself to express the certainty of what he's declaring. See Jeremiah 1:8.

I will send him those who will tip him over and pour out all his pots and shatter his jars

"I will send an army that will destroy them as if they were pouring out wine and breaking the jars"

send him ... tip him over ... his pots ... his jars

"send them ... tip them over ... their pots ... their jars". All occurrences of "he" "his" and "him" (48:11-12) can be stated as "they" "their" or "them".

Jeremiah 48:13

Then Moab

"Then the people of Moab"

the house of Israel

"the Israelite people group". See Jeremiah 2:4.

Bethel

The name of the city in which the Israelites worshiped a golden calf or a false god the Israelites worshiped.

Jeremiah 48:14

How can you say, 'We are soldiers, powerful fighting men'?

"No longer can you say, 'We are soldiers, powerful fighting men.'"

Jeremiah 48:15

Moab will be devastated and its cities attacked

"The enemy army will devastate Moab and attack its cities"

its finest young men have gone down to the place of slaughter

"the enemy army will kill all of the finest men of Moab"

This is the king's declaration

"This is what I, the king, declare". This refers to Yahweh.

See Jeremiah 46:18.

Jeremiah 48:16

Moab's disaster is soon to happen; calamity is hurrying quickly

"Moab's enemies will destroy her very soon"

calamity is hurrying quickly

"terrible things will happen very soon"

Jeremiah 48:17

the strong staff, the honored rod, has been broken

"Moab's enemies have ended her great power"

Jeremiah 48:18

you daughter living in Dibon

"you people living in Dibon".

Dibon

The name of a city in Moab.

the destroyer of Moab

"the enemy army that will destroy Moab"

Jeremiah 48:19

Aroer

This is the name of a city in Moab.

Ask the ones

"Ask the people" or "Ask the men and women"

Jeremiah 48:20

Moab has been shamed, for it has been shattered

"The people are disgraced, for the enemy army has destroyed Moab"

Howl and lament

"Cry loudly in pain and anger"

that Moab has been devastated

"that the enemy army has devastated Moab"

Jeremiah 48:21

punishment has come to the hill country, to Holon ... Mephaath

"Yahweh will punish the people of the hill country, of Holon ... Mephaath"

Holon, Jahzah, and Mephaath

These are cities in Moab.

Jeremiah 48:24

Bozrah

a city in Moab

Jeremiah 48:25

The horn of Moab has been hacked off; its arm has been broken

"Moab has become weak; the people are not able to fight anymore"

this is Yahweh's declaration

"this is what I, Yahweh, have declared". Yahweh speaks of

himself to express the certainty of what he's declaring. See Jeremiah 1:8.

Jeremiah 48:26

Make him drunk, because he acted proudly against Yahweh

"I, Yahweh, will cause the people of Moab to be drunk, for they acted proudly against me"

Make him drunk

"I will cause you to be like a drunk person"

Let Moab wallow in his vomit ... an object of ridicule

"Now the people of Moab will be like a person who wallows in his vomit ... an object of ridicule"

let him be an object of ridicule

"so that people will laugh at him"

Jeremiah 48:27

For did not Israel become an object for laughter to you?

"For you used to mock and laugh at the people of Israel."

Israel ... Was he found ... at him ... about him

"the people of Israel ... Were they found ... at them ... about them"

Was he found among thieves, so that you shook your head ... about him?

"Although they were not thieves, you still shook your head ... about him."

shook your head at him

A symbolic action that shows feeling of scorn or disgust towards someone.

Jeremiah 48:28

Become like a dove ... in the rocks

The people should leave their cities and live in the rocky cliffs to hide from their enemies. A cliff is a steep side of a mountain.

the mouth of a hole in the rocks

"the entrance to caves" or "an opening in the rocks"

Jeremiah 48:29

We have heard

All the people in the surrounding area.

arrogance ... haughtiness ... pride ... self-glory ... conceit in his heart

These words emphasize the extreme pride of the people of Moab.

the conceit in his heart

"his conceit"

Jeremiah 48:30

I myself know his arrogant speech

This emphasizes that Yahweh was the one who knew about Moab's arrogant speech.

his arrogant speech ... like his deeds

"their arrogant speech ... like their deeds"

his arrogant speech

"that he has spoken arrogantly"

Jeremiah 48:31

I will howl a lament for Moab, and I will shout in sorrow for all of Moab

"I will cry loudly for the people of Moab"

I will howl

"I" refers to Yahweh.

howl

a sad and loud cry that a person makes when he is in pain or deep sorrow

Kir Hareseth

This is the name of the old capital city of Moab.

Jeremiah 48:32

Jazer ... Sibmah
 These are the names of two towns in Moab.
 vine of Sibmah! Your branches passed ... your grapes
 "people of Sibmah! Your grapevine had branches that
 passed ... your grapes"
 The destroyer has attacked your summer fruit and your grapes
 "The destroyers have attacked you and have taken the fruit
 from your orchards and your grapes"
 The destroyer has
 "The enemy army has"
 summer fruit
 dates and figs
 Jeremiah 48:33
 So celebration and rejoicing have been taken away from the fruit trees
 and the land of Moab
 "The people of Moab will no longer celebrate and rejoice
 because of their fruit trees"
 I have put an end to the wine from their winepresses
 "I have stopped the people from making wine"
 I have put an end
 Here "I" refers to Yahweh.
 They will not tread
 "The wine makers will not stomp the grapes"
 Jeremiah 48:34
 Heshbon
 Translate the name of this city as done in Jeremiah 48:2.
 Elealeh ... Jahaz ... Zoar ... Horonaim ... Eglath Shelishiyah
 These are names of other cities in Moab.
 Nimrim
 The name of a stream or river near the Dead Sea.
 become desolate
 "dried up."
 Jeremiah 48:36
 my heart is lamenting for Moab like a flute
 "I cry sadly for Moab. My cries are like the sad music a
 person plays on a flute at a funeral"
 my heart
 "my" refers to Yahweh.
 Jeremiah 48:37
 For every head is bald and every beard shaved. Incisions are on every
 hand, and sackcloth is around their waists
 These are things the people of Moab did when they were
 mourning or expressing deep sorrow.
 Incisions
 cuts made on the skin
 Jeremiah 48:38
 There is mourning everywhere
 "There are people mourning everywhere"
 every flat roof
 "every housetop"
 plazas
 open public areas, such as open marketplaces
 For I have destroyed
 The word "I" refers to Yahweh
 this is Yahweh's declaration
 "this is what I, Yahweh, have declared". Yahweh speaks of
 himself to express the certainty of what he is declaring. See
 Jeremiah 1:8.
 Jeremiah 48:39

How it has been shattered! How they howl in their lamenting!
 "I have completely shattered them! They shout loudly and
 weep!"
 howl
 a sad and loud cry that a person makes when he is in pain
 Moab turns its back in shame
 "The people of Moab turn their backs in shame"
 So Moab will become an object of derision and a terror to all those who
 are around him
 "So all the people nearby will be terrified at what happened
 to the people of Moab and they will mock them"
 Jeremiah 48:40
 the enemy will come flying like an eagle, spreading out his wings
 This compares how a powerful army will descend on Moab
 and conquer it to an eagle swooping down to capture its
 prey.
 Jeremiah 48:41
 Kerioth has been captured, and its strongholds have been seized
 "The enemy has captured Kerioth and seized its
 strongholds"
 the hearts of Moab's soldiers will be like the hearts of women in birth
 labor
 "Moab's soldiers will be afraid like a woman about to give
 birth". This compares the fear that will overwhelm the
 soldiers of Moab to the fear a woman may feel when she is
 about to give birth.
 Jeremiah 48:42
 So Moab will be destroyed
 "So the enemy will destroy the people of Moab"
 Jeremiah 48:43
 Terror, the pit, and a trap are coming on you
 "You will be terrified, and you will fall into pits and traps"
 Jeremiah 48:44
 fall into the pit ... caught in the trap
 People will run away to escape one bad thing but they will
 just experience another bad thing.
 in the year of
 "time" or "season" or "time period"
 Jeremiah 48:45
 The ones who flee
 The people who were able to run away during the
 destruction of Moab.
 will stand in the shadow of Heshbon
 "will hide in Heshbon for protection"
 for fire will go out from Heshbon, flame from the middle of Sihon
 "because a fire will burn in Heshbon, which is the city
 where King Sihon lived long ago"
 Sihon
 This is the name of an Amorite king who once ruled over
 Heshbon.
 It will devour the forehead of Moab and the scalps of the boastful
 people
 "It will burn up all the people in Moab who noisily boasted
 very much"
 Jeremiah 48:46
 Chemosh's people are destroyed
 "The enemy army has destroyed the people who worship
 Chemosh". The chief god of the Moabites.
 your sons are taken as captives and your daughters into captivity

"the enemy army has taken your sons and daughters as captives"
Jeremiah 48:47
I will reverse the captivity of Moab

Chapter 49

Jeremiah 49:1

General Information:

Ammon is destroyed because it drove the people of the tribe of Gad from their homeland. This remembers the promises of the covenant Yahweh made with Abraham to curse those who curse Abraham's descendants. The purpose of these rhetorical questions is to convict those Yahweh addresses. The ULB sets the lines in 49:1-11, 14-27, 29-33, 37-39 farther to the right on the page than the rest of the text because they are part of a long quotation.

Yahweh says this

Jeremiah introduces an important message from Yahweh. See Jeremiah 6:6.

Does Israel have no children? Is there no one to inherit anything in Israel? Why does Molech occupy Gad, and his people live in its cities? "There are plenty of Israelites to inherit the land of Israel. The people who worship the false idol, Molech, should not live in Gad."

Why does Molech

"Why do the people who worship Molech"

Jeremiah 49:2

So look

"Look and listen"

days are coming ... when I will

"there will be a time ... when I will". See Jeremiah 7:32.

this is Yahweh's declaration

"this is what I, Yahweh, have declared". Yahweh speaks of himself to express the certainty of what he is declaring. See Jeremiah 1:8.

when I will cause a trumpet call for battle against Rabbah to be heard
"when I will cause the enemy army to sound the signal for battle against Rabbah"

its villages will be set on fire

"the enemy army will burn their villages"

For Israel will possess those who possessed him

"Then the people of Israel will again possess the land that the people of Ammon took away from them"

Jeremiah 49:3

Howl in lament

"Cry loudly and weep"

Heshbon

"people of Heshbon". Translate the name of this city as done in Jeremiah 48:2.

for Ai will be devastated

"for your enemies will devastate Ai"

daughters of Rabbah

"women of Rabbah" or "people of Rabbah"

Gird yourselves with sackcloth

"Put on the clothes that show you are mourning". They are to prepare to mourn, not to work or fight. See Jeremiah 4:8.

for Molech is going into captivity

"for your enemies will take your god Molech captive." This means the enemies will take the idol, Molech, back to their

"I will cause Moab to live well again". See Jeremiah 29:14.

The judgment on Moab ends here

"That is the end of what Jeremiah prophesied about Moab"

land.

Jeremiah 49:4

Why do you brag about your valleys ... daughter?

"Do not be proud of your valleys ... daughter."

Why do you brag about your valleys, your valleys that are so fruitful

"Why do you brag about your strength, your strength which is ebbing away"

faithless daughter

"faithless people" or "rebellious people"

say, 'Who will come against me?'

"falsely think that no one can defeat you."

Jeremiah 49:5

you

This refers to the people of Ammon.

this terror will come from all those who surround you. Each one of you will be scattered before it

"I will cause all those around you to terrify you. Each one of you flee to different directions"

Jeremiah 49:6

reverse the captivity of the people of Ammon

"free the people of Ammon from their captivity". See

Jeremiah 29:14.

Jeremiah 49:7

Yahweh of hosts says this

Jeremiah introduces an important message from Yahweh.

See Jeremiah 6:6.

Is there no longer any wisdom to be found in Teman?

"It seems that there are no longer any wise people in Teman!". The name of a district in Edom.

Has good advice ... understanding? Has their wisdom become corrupted?

The same idea is expressed in two different ways.

Has good advice disappeared from those who have understanding?

"It seems that there are no longer any wise people in Teman district in Edom!"

Has their wisdom become corrupted?

"Their advice is no longer wise."

Jeremiah 49:8

Dedan

The is the name of a city in Edom.

I am bringing the disaster of Esau on him at the time that I punish him

"I will cause the people of Edom to experience disaster when I punish them"

on him ... I punish him

"on you ... I punish you". Yahweh is speaking to the people of Edom.

Jeremiah 49:9

If grape harvesters ... would they not leave a little bit behind?

"If grape harvesters ... they would certainly leave some grapes behind." Yahweh continues speaking about what will happen to Edom.

If thieves ... would they not spoil only as much as they wanted?

"If thieves ... they would only spoil as much as they

wanted." They would spoil the crop by stealing it.
Jeremiah 49:10
 But I have stripped Esau bare
 "But I have sent an army to take everything away from Esau"
 Esau ... his hiding ... he will not ... hide himself ... His children ... he is gone
 "the people of Edom ... their hiding ... they will not ... hide themselves ... Their children ... they are gone"
 I have revealed his hiding places
 "I have made known to the enemy soldiers where the people of Edom hide"
Jeremiah 49:12
 See
 "Listen" or "Pay attention to what I am about to tell you"
 must certainly drink some of the cup ... for you will certainly drink
 "must certainly experience my punishment ... for you will certainly experience my punishment"
 Do you yourself think you will go unpunished?
 "Certainly, you must be aware that you will personally experience my punishment for your sins."
 you yourself
 "you yourselves". Draws attention to the people of Edom.
 You will not go unpunished
 "You will certainly be punished"
Jeremiah 49:13
 Bozrah will become a horror, a disgrace, a devastation, and an object for cursing
 "People will be horrified when they see that the city of Bozrah is devastated. And they will mock the city and use its name when they curse others"
 Bozrah
 This is the name of a city in Edom.
 All of its cities
 "All of Edom's cities"
Jeremiah 49:14
 I have heard
 Jeremiah speaks to the people of Edom.
 a messenger has been sent out
 "Yahweh has sent out a messenger"
 to the nations, 'Gather together ... for battle.'
 "to tell the nations, 'Gather together ... for battle.'"
 attack her
 The word "her" refers to Edom.
Jeremiah 49:15
 I have made you
 The word "I" refers to Yahweh and "you" refers to the nation of Edom.
 made you small
 "made you least important"
 despised by people
 "and people despise you"
Jeremiah 49:16
 General Information:
 Yahweh continues speaking about what will happen to Edom.
 As for your fearsomeness
 "As for how terrifying you think you are" or "Although you think you scare other people"

your heart's pride has deceived you
 "you have become prideful, but you have deceived yourselves"
 so that you may make your nest high like an eagle
 "live in safety like an eagle in the heights of the mountains".
 This is a very large, powerful bird of prey.
 this is Yahweh's declaration
 "this is what I, Yahweh, have declared". Yahweh speaks of himself to express the certainty of what he is declaring. See **Jeremiah 1:8**.
Jeremiah 49:17
 Edom will become a horror to everyone passing by it
 "The people passing by will be horrified when they what happened to Edom"
 be appalled and hiss
 "shake from fear and gasp"
Jeremiah 49:18
 no one will live there; no person will stay there
 Yahweh emphasizes that Edom will be completely uninhabited.
Jeremiah 49:19
 See
 "Listen" or "Pay attention to what I am about to tell you."
 he will go up like a lion from the majesty of the Jordan to the green pasturelands
 "When I punish the people of Edom, it will be fierce and unexpected like when a lion comes out of forest and attacks sheep in the pasture"
 majesty
 "forest" or "thickets"
 pasturelands
 This is land covered with grass where animals feed on the grass.
 Edom run from it
 "the people of Edom will run from their land"
 who will be chosen
 "whom I will choose"
 For who is like me, and who will summon me?
 "For no one is like me, no one can summon me."
 who will summon me
 "who will challenge me" or "who will call me to account"
 What shepherd is able to resist me?
 "No king is able to resist me!"
Jeremiah 49:20
 the inhabitants of Teman
 "the people who live in Teman". Translate the name of this city as you did in **Jeremiah 49:7**.
 They will certainly be dragged away, even the smallest flock
 "He will drag them away, even the smallest flock"
 even the smallest flock
 "even the weakest and the smallest people"
 Their pasturelands will be turned into ruined places
 "He will completely get rid of the people who live there"
Jeremiah 49:21
 At the sound of their falling the earth shakes
 "When enemies come and destroy Edom, the noise will be extremely loud, with the result that the earth will shake"
 The sound of cries of distress is heard at the Sea of Reeds
 "People at the Sea of Reeds will hear the people of Edom"

crying"

Jeremiah 49:22

someone will attack like an eagle, and swoop down and spread his wings

When the enemy army attacks it will be vicious and unexpected.

Bozrah

Translate the name of this city as you did in Jeremiah 48:24.

the hearts of Edom's soldiers will become like the heart of a woman in birth labor

"Edom's soldiers will be afraid like a woman about to give birth"

Jeremiah 49:23

Hamath and Arpad will be ashamed

"The people who live in Hamath and Arpad will be ashamed". Yahweh tells what will happen to the people of Damascus.

Hamath and Arpad

These are cities in Syria.

They melt away

"They are very afraid"

Anxiety is in the sea. It cannot stay calm.

The water of the sea is always moving and is compared to the people who cannot rest .

Jeremiah 49:24

Damascus has become very weak. It turns ... seizes it

"The people of Damascus have become very weak. They turn ... seizes them"

terror seizes it

"The people of Damascus are terrified"

Distress and pain seize it, like the pain of a woman giving birth

"The people are afraid and suffering like a woman giving birth"

Jeremiah 49:25

How has the city of praise not been abandoned, the town of my joy?

"Why have they not abandoned the city of praise, the town of my joy?"

the city of praise ... the town of my joy

These phrases both refer to Damascus.

the city of praise

"the city that people used to praise"

the town of my joy

"the town that brought me joy" or "the joyous town" or "the town that had joy"

Jeremiah 49:26

its

Yahweh continues speaking about what will happen to Damascus and its people.

its young men will fall in its plazas

"enemies will kill the young men of Damascus in its plazas"

this is the declaration of Yahweh of hosts

"this is what I, Yahweh of hosts, have declared". Yahweh speaks of himself to express the certainty of what he is declaring. See Jeremiah 1:8.

Jeremiah 49:27

I will light a fire

"I will cause the enemy army to light a fire"

it will devour

"the fire will completely burn up"

Ben-Hadad

This the name or title of the king of Damascus.

Jeremiah 49:28

General Information:

Kedar

The name of a land far to the east of Israel. Jeremiah speaks about what will happen to Kedar. See Jeremiah 2:10.

Hazor

The name of the kingdom or district far to the east of Israel.

now Nebuchadnezzar

This introduces background information about Nebuchadnezzar.

Nebuchadnezzar king of Babylon was going to attack

"the army of Nebuchadnezzar king of Babylon was going to attack"

Jeremiah 49:29

Their tents and their flocks will be taken, along with their tent curtains and all of their equipment

"Your soldiers will take their flocks, tent curtains, and all of their equipment"

their camels will be led away from them

"your soldiers will take their camels from them"

men will shout to them, "Terror is on every side!"

"men will shout, 'We are terrified because terrible things are happening all around us!'" or "soldiers will shout at them, 'Be afraid because we are all around you!'"

Jeremiah 49:30

Flee! Wander ... Turn back!

Yahweh is speaking about what will happen to Kedar and the kingdoms of Hazor.

inhabitants of Hazor

"people who live in Hazor"

devised a plan

"made a plan"

Jeremiah 49:31

Arise! Attack ... themselves

Here Yahweh is speaking to Nebuchadnezzar as if he was there listening to him.

Attack the nation at ease, that lives in safety

"Attack this nation, whose people feel safe and secure"

They ... them

These words refer to the people who feel safe and secure.

Jeremiah 49:32

For their camels will become plunder, and the abundance of their property will become war plunder

"For your soldiers will take their camels and all of their property". Yahweh is still speaking to Nebuchadnezzar.

Then I will scatter to every wind

"Then I will send to nations in all different directions"

those who cut the hair on the sides of their heads very short

Some modern versions interpret this as "those who live on the edge of the wilderness". This probably refers to people who cut their hair short in order to honor a pagan god. See Jeremiah 9:26.

Jeremiah 49:33

a lair of jackals

"a place where jackals live." Jackals are fierce wild dogs.

See Jeremiah 9:11.

No one will live there; no human being will stay there

These two lines emphasize that Hazor will be completely uninhabited.

Jeremiah 49:34

General Information:

Yahweh is speaking about what will happen to Elam.

This is the word of Yahweh that came to Jeremiah

"This is the message that Yahweh spoke to Jeremiah". See Jeremiah 14:1.

Jeremiah 49:35

Yahweh of hosts says this

Jeremiah introduces an important message from Yahweh. See Jeremiah 6:6.

I am about to break the bowmen of Elam, the main part of their power
"The archers made Elam very powerful, but I will stop them"

bowmen

men who are skilled with a bow and arrows

Jeremiah 49:36

I will bring the four winds from the four corners of the heavens

"I will cause the winds to blow from every direction"

I will bring the four winds from the four corners of the heavens

"I will bring your enemies from every direction to attack you"

to all of those winds

"to all those nations"

There is no nation to which those scattered from Elam will not go

"I will scatter the people of Elam to every nation on earth"

Jeremiah 49:37

I will shatter Elam"

I will cause Elam's enemies to destroy the people of Elam"

those who seek their lives

"those who want to kill them"

I will bring disaster against them

"I will cause them to experience disaster"

the sword after them

"the enemy army to pursue and kill them"

Jeremiah 49:38

I will put my throne in Elam

"I will judge the people of Elam". This represents Yahweh's right to rule and judge as the king.

Jeremiah 49:39

in later days

"in the future"

reverse the captivity of Elam

"free the people of Elam from their captivity". See Jeremiah 29:14.

Chapter 50

Jeremiah 50:1

General Information:

God gives Jeremiah a message that Babylon will be conquered and the Jews will return to their homeland. At this time, Babylon controlled almost the entire Near East. The fulfillment of this prophecy would have been unthinkable. The ULB sets poetry (50:1-5, 6-46) farther to the right to show that it is poetry.

This is the word that Yahweh declared

"This is the message that Yahweh spoke"

by the hand of Jeremiah the prophet

"through Jeremiah, who was a prophet". See Jeremiah 37:2.

Jeremiah 50:2

cause them to listen ... cause them to listen

This phrase is repeated to emphasize the importance of the command.

Lift up a signal

"Put up a sign"

Babylon is taken

"Babylon is conquered"

Bel is made ashamed. Marduk is dismayed. Its idols are put to shame; its images are dismayed

These lines emphasize that Yahweh has disgraced the gods of Babylon.

Bel ... Marduk

These are two names for the chief god of Babylon.

Jeremiah 50:3

arise against it ... live in it

The word "it" refers to Babylon in both phrases.

her land

The word "her" refers to Babylon.

make her land a desolation

"destroy her land"

Jeremiah 50:4

In those days and at that time

These phrases emphasize the importance of that future time. See Jeremiah 33:15.

this is Yahweh's declaration

"this is what I, Yahweh, declare". Yahweh speaks of himself to express the certainty of what he is declaring. See Jeremiah 1:8.

seek Yahweh their God

Seeking Yahweh their God represents either asking God for help or thinking about God and obeying him. The author sometimes uses the term "Israel" to refer to the people of the northern kingdom of Israel, and at other times to the nation of Israel as a whole. He switches between these uses without warning the reader.

Jeremiah 50:5

They will ask

The word "They" refers to the people of Israel or the people of Judah who are returning from Babylon to Jerusalem.

join ourselves to Yahweh

This language is used to explain a spiritual connection to Yahweh.

that will not be forgotten

"that no one will forget"

Jeremiah 50:6

My people have been a lost flock

"My people have been like a lost flock of sheep"

Their shepherds

"Their leaders were like shepherds who"

turned them around from hill to hill

"lead them around to many different places"

Jeremiah 50:7

devoured them

"devoured them like a wild animal would eat its prey"

they sinned

The word "they" refers to the people of Israel.
 Yahweh, the hope of their ancestors
 "the one whom their ancestors confidently expected to help them"
 Jeremiah 50:8
 Leave from the midst of Babylon
 Yahweh is speaking to his people in captivity in Babylon.
 be like male goats that leave
 Male goats tend to be more independent than the rest of the flock. Possible meanings are: they should be the first to leave Babylon or they should lead the rest of the Israelites away from Babylon.
 Jeremiah 50:9
 For see
 "Pay attention, because"
 set in motion
 "stir up"
 Babylon will be captured from there
 "These nations will capture Babylon"
 from there
 "from the north" or "from their battle positions"
 Their arrows are like a skilled warrior who does not return empty-handed
 "Each of their arrows are like skilled soldiers that always hit their target"
 Jeremiah 50:10
 Chaldea will become plunder
 "They will plunder Chaldea"
 Jeremiah 50:11
 You rejoice, you celebrate
 "You people of Babylon rejoice, celebrate". Yahweh is speaking to the people of Babylon.
 You rejoice ... you jump ... you neigh
 Each instance of "You" or "you" is plural and refers to the people of Babylon.
 you jump around like a calf stamping in its pasture
 The joy of the people of Babylon is compared to a calf who runs around joyfully in a pasture.
 stamping
 the action a calf makes when kicking the ground
 you neigh like a powerful horse
 The people of Babylon are compared to stallions that are making loud noises because they are excited.
 Jeremiah 50:12
 bore you
 The word "you" is plural and refers to the people of Babylon.
 So your mother will be greatly ashamed; the one who bore you will be embarrassed
 These two phrases emphasize the intensity of her embarrassment. The words "mother" and "the one who bore you" refer either to Babylonia or to the city of Babylon.
 the least of nations
 "the most unimportant nation"
 a wilderness, a dry land, and a desert
 These words emphasize the complete barrenness of the land. Possible meanings are: an uninhabited place or to Babylon literally becoming a barren wilderness.

Jeremiah 50:13
 a complete devastation
 "completely destroyed"
 be appalled
 shake violently due to fear
 hiss
 make a sound like a snake that means great disapproval
 Jeremiah 50:14
 Arrange yourselves against Babylon
 "You enemies of Babylon arrange yourselves against her".
 Yahweh tells the other nations to attack Babylon.
 Arrange yourselves
 "Line up in military formation" or "Form battle lines"
 Everyone who bends a bow
 This refers to the soldiers who use bows and arrows to fight.
 shoot at her
 "shoot at the people in the city"
 Do not spare any of your arrows
 "Shoot every one of your arrows at her"
 she has sinned
 "the people of the city"
 Jeremiah 50:15
 She has surrendered ... she has done
 "The people of Babylon have surrendered ... they have done"
 her towers ... her walls
 "the towers of the city ... the walls of the city". Jeremiah speaks of the city of Babylon as if it were a woman.
 her walls are torn down
 "the nations have torn down her walls"
 Jeremiah 50:16
 the farmer who sows seed and the one who uses a sickle
 These people represent all the farmers and harvesters of Babylon. Yahweh continues to tell the other nations to attack Babylon.
 the one who uses a sickle at the time of harvest
 A "sickle" is a farm tool that people use to harvest grain.
 Together with the previous phrase, Yahweh is saying that all planting and harvesting will stop in Babylon.
 Let each person turn back to his own people ... let them flee to their own land
 These two phrases strengthen the command for foreigners to flee from Babylon back to their own countries.
 from the oppressor's sword
 This refers to the armies that will attack Babylon.
 Jeremiah 50:17
 Israel is a scattered flock driven away by lions
 "Israel is like a sheep that lions scattered and drove away".
 Yahweh speaks of Israel as a flock of sheep that had run away from hungry lions.
 Israel
 This refers to all the people of Israel.
 the king of Assyria
 This refers to the army of the king of Assyria.
 devoured him
 The destruction of Israel by Assyria is spoken of as if Israel were a sheep that Assyria ate.
 Nebuchadnezzar king of Babylon

This refers to the army of Nebuchadnezzar king of Babylon.
 broke his bones
 "destroyed Israel". The destruction of Israel is spoken of if it were a sheep which had its bones crushed by a lion.
 Jeremiah 50:18
 Yahweh of hosts ... says this
 Jeremiah introduces an important message from Yahweh.
 See Jeremiah 6:6.
 See, I am about to
 This means to pay special attention to what follows.
 his land
 "the Babylonian people"
 Jeremiah 50:19
 I will restore
 The word "I" refers to Yahweh, who continues speaking to Jeremiah about Israel.
 Israel to his homeland ... he will be satisfied
 "the people of Israel to their homeland ... they will be satisfied"
 he will graze on Carmel and Bashan
 "they will eat food that grows in Carmel and Bashan"
 Jeremiah 50:20
 In those days and at that time
 These two phrases emphasize that future time. See Jeremiah 33:15.
 iniquity will be looked for in Israel, but none will be found. I will inquire about the sins of Judah, but none will be found
 These two lines emphasize that Yahweh will completely forgive the sins of the people of Israel.
 iniquity will be looked for in Israel, but none will be found
 "Yahweh will look for iniquity in the people of Israel, but will not find any"
 that I spare
 "that I allow to escape the destruction of Babylon"
 Jeremiah 50:21
 Arise against the land
 "You enemies of Babylon, arise against the land". Yahweh speaks to Jeremiah about the enemies of Babylon.
 Merathaim
 This is another name for Babylon and means "double rebellion".
 Pekod
 This is another name for the Chaldeans means "visitation".
 Put them to the sword
 "Kill them in battle"
 Jeremiah 50:22
 The sounds of battle and enormous destruction are in the land
 "The sounds of fierce battle and terrible destruction are going to happen soon in the land"
 Jeremiah 50:23
 General Information:
 Yahweh speaks to the people of Babylon.
 How the hammer of all the lands has been cut apart and destroyed
 "The mighty army of Babylon that conquered all the nations is like a hammer that will be broken into pieces and destroyed"
 How Babylon has become an object of horror among the nations
 Babylon was a nation like the other nations, but it will become a complete ruin, totally destroyed.

Jeremiah 50:24
 I have set a trap for you and you were taken
 "I set a trap and caught you in it as a hunter catches an animal"
 you were taken ... You were found and captured
 "I have captured you ... I found you and captured you"
 Jeremiah 50:25
 Yahweh has opened his armory and is bringing out the weapons for carrying out his anger
 "Yahweh has prepared for war and is sending the nations to attack Babylon in his anger"
 armory
 this is a building or room where weapons of war are stored
 Jeremiah 50:26
 Attack her from far away
 "You enemies of Babylon, attack her from far away"
 Open her granaries
 "Raid the places where her treasures are stored"
 granaries
 buildings where grain is stored
 pile her up like heaps of grain
 Possible meanings are: reduce the city to piles of rubble that look like stacks of grain or stack up the plunder from the city like piles of grain.
 Set her apart for destruction
 "destroy her completely". See Jeremiah 25:9.
 Leave no remnant of her
 "Kill every person in her"
 Jeremiah 50:27
 Kill all her bulls. Send them down to the place of slaughter
 Possible meaning of "bulls" is: soldiers or strong young men.
 Kill all her bulls
 "You enemies of Babylon, kill all her bulls". Yahweh speaks to the enemies of Babylon.
 them ... their
 The words "them" and "their" refer to the people of Babylon.
 their day has come—the time for their punishment
 "the time for their punishment has come"
 Jeremiah 50:28
 There is the sound of those fleeing
 "Listen and you will hear those who are fleeing"
 those ... those ... These
 These words refer to the survivors from Babylon who will tell others about Yahweh's vengeance.
 the vengeance of Yahweh our God for Zion, and vengeance for his temple
 "Yahweh our God has taken revenge for what they did to Zion and to his temple in Jerusalem"
 Jeremiah 50:29
 the archers ... those who bend their bows
 These phrases refer to the same people. Yahweh continues telling how to destroy the people of Babylon and Chaldaea.
 her ... her ... she
 The words "her" and "she" refer to Babylon.
 let no one escape
 "capture or kill every person"
 Do to her by the measure she has used

"Measure out punishment for her with the same amount she used to punish Israel"

Jeremiah 50:30

her young men will fall

"they will kill her young men"

all her fighting men will be destroyed

"I will destroy all her fighting men"

this is Yahweh's declaration

"this is what I, Yahweh, declare". Yahweh speaks of himself to express the certainty of what he is declaring. See

Jeremiah 1:8.

Jeremiah 50:31

See, I am against you

"See, I am against you, people of Babylon". Yahweh speaks to the people of Babylon.

See

This tells the reader to pay special attention to what follows.

proud one

This is Yahweh's description of Babylon.

for your day has come ... the time when I will punish you

"for the day when I will punish you has come"

your day

"your time" The entire span of time during which the horrible judgment will come upon Babylon.

Jeremiah 50:32

the proud ones will stumble and fall

"I will cause enemies to defeat and kill the proud ones"

it will devour everything around him

Fire is spoken of as if the fire were an animal that ate them. around him

Here "him" refers to the "proud one" which describes Babylon.

Jeremiah 50:33

General Information:

Yahweh now speaks through Jeremiah about Israel and Judah.

Yahweh of hosts says this

Jeremiah introduces an important message from Yahweh. See Jeremiah 6:6.

The people of Israel are oppressed, together with the people of Judah

"The Babylonians are oppressing the people of Israel and Judah"

captured them

The word "them" refers to the people of Israel and Judah who were captured and taken into exile.

Jeremiah 50:34

He will truly plead their case

Yahweh is spoken of as if he were a lawyer who represents the people of Israel in court.

in order to bring rest to the land

"in order that the people who live in Israel might live in peace"

bring rest ... bring strife

These terms represent opposite ideas and bring a strong contrast to how Yahweh will treat Israel and Babylon.

bring rest

"give peace"

Jeremiah 50:35

A sword is against ... and against

"War will soon happen to ... and to"

Jeremiah 50:36

They will become fools

"Their actions are foolish, and everyone will see that they are fools"

They will be filled with terror

"they will be terrified"

Jeremiah 50:37

they will become like women

"they will all become as weak as women"

storerooms

A storeroom is a place where supplies or valuables are kept.

they will be plundered

"enemy soldiers will plunder them"

Jeremiah 50:38

A drought is coming on her waters

"A drought will soon happen that will affect all her waters"

her waters

This represents all the sources of water for the

Babylonians, especially the river that went through the city.

Jeremiah 50:39

desert beasts with the jackals

"wild animals and hyenas" or "wild demons and evil spirits."

jackals

A jackal is a wild dog found in Asia and Africa.

ostriches

Some versions translate this as "owl".

will live in her

The word "her" refers to Babylon.

For all time, she will no longer be inhabited. From generation to generation, she will not be lived in

"People will never live there again; it will be uninhabited forever"

she will not be lived in

"no one will live in her"

Jeremiah 50:40

no one will live there; no person will stay in her

"no one will ever live there again"

Jeremiah 50:41

General Information:

These verses are almost identical to Jeremiah 6:22 and Jeremiah 6:23. See how you translated those verses.

See, a people is coming

"See, people of Babylon, a people is coming"

See, a people

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

a great nation and many kings

"the armies of a great nation and many kings". The time when the Medes and Persians conquered Babylon in 539 BC.

are being stirred up from the farthest parts of the earth

"are preparing to come from the most distant places on earth"

Jeremiah 50:42

They will pick up bows and spears

"The soldiers will carry bows and spears"

Their sound is like the sea roar

"The sound that they make is very loud, like the sound of the sea"

they are riding on horses, set out in order as men for battle

"they are riding on horses in their assigned rows, and they are ready to fight"

daughter of Babylon

This refers to the Babylonian people.

Jeremiah 50:43

General Information:

This verse is almost identical to Jeremiah 6:24. See how you translated that verse.

his hands fell limp in distress

"his hands were weak because he was anxious"

Anguish seized him

"He felt terrible anguish"

Anguish

suffering and grief that would bring a person to tears

like a woman giving birth

"like a woman who is about to give birth"

Jeremiah 50:44

General Information:

This verse is almost identical to Jeremiah 49:19. See how you translated that verse.

Behold!

"Pay attention!"

He goes up like a lion from the majesty of the Jordan to the enduring grazing place

"When I punish the people of Babylon, it will be fierce and unexpected like when a lion comes out of a forest and attacks sheep in the pasture"

majesty

"forest" or "thickets". This refers to forests or thickets on the banks of the Jordan River.

the enduring grazing place

This is land covered with grass where animals feed on the grass.

I will quickly cause them to run from it

Here "them" refers to the Babylonian people; the word "it" refers to the invasion.

who will be chosen

"whom I will choose"

For who is like me, and who will summon me?

"For no one is like me, no one can summon me."

who will summon me

"who will challenge me" or "who will call me to account"

What shepherd is able to resist me?

"No king is able to resist me."

Jeremiah 50:45

General Information:

These verses are almost identical to Jeremiah 49:20 and Jeremiah 49:21. See how you translated those verses.

the plans that Yahweh has decided against Babylon, the plans that he has planned against the land of the Chaldeans

"the plans that Yahweh has decided for the people of Babylon and the Chaldeans"

They will certainly be dragged away, even the smallest flock

"He will drag them away, even the smallest flock"

even the smallest flock

"even the youngest and weakest"

Their pasturelands will be turned into ruined places

"He will turn their pasturelands into ruined places"

Jeremiah 50:46

At the sound of conquered Babylon the earth shakes

"The fall of Babylon will sound like a mighty earthquake"

distress

pain or unhappiness

their shout of distress

"their shout of pain"

Chapter 51

Jeremiah 51:1

General Information:

Babylon will be destroyed because it drove the people of Judah from their homeland. The Jews will return to their homeland and this is in line with the promises of the covenant Yahweh made with Abraham to curse those who curse Abraham's descendants. The fulfillment of this prophecy would have been unthinkable because Babylon controlled almost the entire Near East. The ULB sets poetry (51:1-64) farther to the right than the rest of the text to show that it is poetry.

See

"Listen carefully" or "Pay attention"

a wind of destruction

"a wind that destroys" or "the spirit of a destroyer". Yahweh would cause or inspire the enemy army to attack Babylon.

Leb Kamai

This refers to Chaldea, a region of Babylonia. You may want to translate as "Chaldea" or "Babylonia". It is not clear why Jeremiah uses this name.

Jeremiah 51:2

scatter her and devastate her land ... they will come against her

"separate the people who live there from each other, send them in different directions, and make their land empty ... foreigners will attack the people of Babylon"

on the day of disaster

"when I destroy Babylon"

Jeremiah 51:3

Do not let ... do not let

Yahweh wants the attack to be so sudden that the archers have no time to prepare for battle.

Jeremiah 51:4

those who are thrust through

"those whom the attackers thrust through"

Jeremiah 51:5

Israel and Judah are not abandoned by their God, by Yahweh of hosts

"Yahweh of hosts, the God of the people of Israel and Judah, has not abandoned them"

their land is filled with offenses committed against the Holy One of Israel

"they have offended the Holy One of Israel everywhere throughout the land"

Jeremiah 51:6

in her iniquity

"when Yahweh punishes Babylon". Babylon is spoken of as a woman. "iniquity" refers to Yahweh punishing the people. will repay all of it to her
"will punish the Babylonians as much as they deserve".
Jeremiah 51:7

Babylon was a golden cup in the hand of Yahweh that made all the world drunk
"Babylon was a strong nation that Yahweh used to punish all the people of the surrounding nations severely" or
"Babylon was a rich and powerful nation, and other nations wanted to become sinful just like it"
Babylon was a golden cup in the hand of Yahweh
Babylon is spoken of as if it were a golden cup in his hand, which represents Yahweh's power.
nations drank her wine and became insane
"Babylon defeated and destroyed other nations" or "nations enjoyed her riches and power and became evil."

insane
unable to think clearly
Jeremiah 51:8
Babylon will ... be destroyed
"Yahweh will destroy Babylon"

Wail
to make a long, loud cry that shows that the person is sad perhaps she can be healed
"perhaps Yahweh can heal her"
Jeremiah 51:9

General Information:
Yahweh used Babylon to punish Judah and the nation. It is either the people of Judah or the people of the nations who are speaking these words.
Babylon ... she is not healed ... leave her ... her guilt
"the people of Babylon ... they are not healed ... leave them ... their guilt"
she is not healed
"we have not been able to heal her"

For her guilt reaches up to the heavens; it is piled up to the clouds
"For Babylon is so very guilty"
Jeremiah 51:10

Yahweh has brought about our vindication
Yahweh had punished the Israelites for their sins, but now has let them return to him.

Jeremiah 51:11
General Information:
Jeremiah is speaking to the people of Jerusalem, telling them that Yahweh will destroy Babylon before they can defend themselves.

Jeremiah 51:12
Lift up a signal flag over Babylon's walls
"Give a signal to attack Babylon's walls"
make the watch strong
"make sure the guards are strong and have good weapons"
set up watchmen
"make sure there are enough men watching the city"
prepare the ambushes
This was done to catch anyone running from the city.

Jeremiah 51:13
General Information:
Jeremiah continues to speak to the people of Jerusalem.

The thread of your life is now cut short
"Your lives will be ended quickly"
Jeremiah 51:14
like a swarm of locusts
"with a large number of soldiers"

battle cry
This is a shout that a soldier makes in battle.
Jeremiah 51:16
When he thunders, there is the roar of waters in the heavens
These phrases compare the voice of Yahweh to the loud sound made by thunder and rain.

storehouses
A storehouse is a building where people keep things they might want to use in the future.
Jeremiah 51:17
General Information:
Translate many of these words as in Jeremiah 10:14.
has become stupid
"has become like an animal" or "has become senseless"
Every metalworker is put to shame by his idols
"Every metalworker's idols put him to shame"

Jeremiah 51:18
General Information:
Translate many of these words as in Jeremiah 10:15.
they will perish at the time of their punishment
"there will be a time when God will destroy them"

Jeremiah 51:19
General Information:
Translate many of these words as in Jeremiah 10:16.
the portion of Jacob
"the portion of Israel" or "whom the people of Israel worship"

the molder of all things
"the creator of all things"
Israel is the tribe of his inheritance
"The tribe of Israel belongs to him". This speaks as if Yahweh gained Israel through inheritance.

Jeremiah 51:20
You are
"You, the Babylonian army, are"

With you I will smash
"With you I will punish"
With you I will
"I will use you to"
Jeremiah 51:22
With you I will smash
"With you I will punish". See Jeremiah 51:20.

With you I will
"I will use you to."
Jeremiah 51:24
in your sight I will pay
"you will see it when I pay"
this is Yahweh's declaration
"this is what I, Yahweh, have declared". See Jeremiah 1:8.

Jeremiah 51:25
General Information:
Yahweh speaks to the people of Jerusalem, who could hear him, as if he were speaking to the people of Babylon, who could not hear him. He speaks of the city as if it were a

mountain.

I will stretch out my hand against you

"I will use my strength to attack you"

I will ... roll you down from the cliffs

Yahweh speaks of Babylon as a building that he is breaking down and throwing away.

cliffs

A cliff is the steep side of a mountain or hill.

I will ... make you a burned-out mountain

"I will ... make you a pile of useless rocks"

Jeremiah 51:26

you will become an everlasting devastation

"I will turn you into an empty place where no one will ever live"

Jeremiah 51:27

Lift up a signal flag ... Blow the ram's horn ... Call ... to attack

These are both ways of calling people to attack.

signal flag

"battle flag." This is large flag for the soldiers to follow in battle.

attack her

"attack the people of Babylon"

Ararat ... Minni ... Ashkenaz

These are names of nations or people groups.

bring up horses like swarming locusts

"bring many horses with soldiers quickly"

Jeremiah 51:29

the land will shake and be in anguish

"the people who live in Babylon will shake with fear and be in anguish"

anguish

suffering and grief that would bring a person to tears

against Babylon

"against the people of Babylon"

there is no inhabitant

"no one lives"

Jeremiah 51:30

General Information:

Yahweh speaks of what will happen as if it had already happened.

her homes are on fire, the bars of her gates are broken

"the homes in the city are on fire, the bars of the city gates are broken". The city is spoken of as if it were a woman.

Jeremiah 51:31

his city has been taken

"the enemies have overcome the whole city"

Jeremiah 51:32

the fords over the river are seized

"the enemies have taken control of all the fords over the river"

fords

shallow parts of a river where people can walk across

marshes

places with shallow water and grasses growing in deep mud

confused

unable to think clearly

Jeremiah 51:33

Yahweh of hosts ... says this

Jeremiah introduces an important message from Yahweh.

See Jeremiah 6:6.

The daughter of Babylon

"Daughter of Babylon" is another name for the people who live in Babylon.

is like a threshing floor

People thresh grain by trampling it on a threshing floor, and Yahweh speaks of people punishing the daughter of Babylon as if they were threshing grain.

It is time to trample her down

"It is time to punish her"

the time of harvest will come to her

"God will punish her for her sins"

Jeremiah 51:34

General Information:

The speaker speaks as if he were a woman.

he has driven me into confusion

"he has caused me to be unable to think clearly" or "he has crushed me."

has made me an empty pot

Babylon has taken everything from Israel.

Like a sea monster

Here Babylon is compared to a sea monster.

he has swallowed me

Jerusalem compares its destruction to being swallowed.

he has filled his stomach with my delicious foods

This continues to speak of Babylon as a monster. Here "foods" represents all the good things that were there before.

he has spit me out

"he has vomited me up". Nebuchadnezzar took what he wanted and spit out the rest.

Jeremiah 51:35

The one who lives in Zion

"She who lives in Zion"

The one ... to me and my flesh ... my blood

All of these phrases refer to a woman.

inhabitants of Chaldea

"people who live in Chaldea"

Jeremiah 51:36

General Information:

This begins Yahweh's reply to Jerusalem's request in verses 34 and 35.

I am about to plead your case and bring about vengeance

"I will be like your lawyer to defend you and I will bring about vengeance"

Jeremiah 51:37

heaps of rubble

buildings that have become piles of rock

den of jackals

home for wild dogs

a horror

something that terrifies everyone who looks at it

hissing

a sound people make to show that they dislike something very much

there are no inhabitants

"no one lives"

Jeremiah 51:38

roar
 loud sound made by a lion
 growl
 a sound animals make to frighten other animals
 Jeremiah 51:39
 become joyful
 "are very drunk"
 Jeremiah 51:40
 like lambs ... male goats
 Lambs and goats do not know that people will slaughter them, and the Babylonians will not know that Yahweh will destroy them.
 Jeremiah 51:41
 How Babylon has been captured ... How Babylon has become a ruined place
 "We never thought that enemies could capture Babylon, but they have captured her ... We never thought that Babylon could become a ruined place, but it has become a ruined place"
 the praise of all the earth is seized
 "enemies have seized Babylon, the nation that everyone on earth praised"
 Jeremiah 51:42
 The sea ... roaring waves
 Babylon's enemies have overcome her. The words "sea" and "water" often represent the nations.
 She is covered with its roaring waves
 "Its roaring waves have covered her"
 Jeremiah 51:43
 Her cities
 "Babylon's cities"
 Jeremiah 51:44
 I will punish Bel
 Bel was the main god of the Babylonians and represents the whole country and the people that worshiped it.
 out from his mouth what he swallowed
 Yahweh compares all the sacrifices and offerings to Bel to things he ate.
 the nations will no longer flow
 "the people of other nations will no longer come in large groups". The many nations that come to Babylon are spoken of as a river that moves along.
 Jeremiah 51:46
 the news that is heard in the land
 "when you hear the news that is in the land"
 Ruler will be against ruler
 "Nations will fight against other nations"
 Jeremiah 51:47
 see
 "listen" or "pay attention to what i am about to tell you"
 days are coming ... when I will punish
 "there will be a time ... when I will punish". Future time is spoken of as "days are coming." See Jeremiah 7:32.
 I will punish the carved idols of Babylon
 "I will remove the carved idols of Babylon"
 Babylon ... her land ... her slaughtered ones ... her midst
 "the people of Babylon ... their land ... their slaughtered ones ... their midst"
 Jeremiah 51:48

over Babylon ... come for her
 "over the Babylonians ... come for them ... the Babylonians have made ... their land"
 the heavens and the earth
 Heaven and earth are viewed as if they were people.
 this is Yahweh's declaration
 "this is what I, Yahweh, have declared". Yahweh speaks of himself to express the certainty of what he is declaring. See Jeremiah 1:8.
 Jeremiah 51:49
 Babylon has made ... her land
 "the people of Babylon ... their land ... their slaughtered ones ... their midst ... over the Babylonians ... come for them ... the Babylonians have made ... their land"
 the killed of all her land
 "those whom the Babylonians' enemies have killed in the land"
 Jeremiah 51:50
 Survivors of the sword
 "You who have survived the war". Jeremiah speaks to the Israelite people in verse 50.
 Call Yahweh to mind from far away; let Jerusalem come to mind
 "Though you are far away, think about Yahweh; think about Jerusalem"
 Jeremiah 51:51
 we have been insulted
 "people have insulted us" or "people have scorned us"
 shame has covered our faces
 "our faces show that we feel very ashamed" or "we cover our faces because we feel ashamed"
 Jeremiah 51:52
 I will punish her carved idols
 "I will destroy her carved idols" or "I will remove her carved idols"
 her carved idols ... her land
 "their carved idols ... their land ... the Babylonians ... their highest fortresses ... to them"
 groan
 to cry out because of pain or sadness
 Jeremiah 51:53
 her highest fortresses ... to her
 "their highest fortresses ... to them"
 even if Babylon went up to the heavens or fortified her highest fortresses, destroyers would come
 God says this to assure Israel that God will send people to destroy Babylon.
 destroyers would come from me to her
 "I would send enemies to destroy Babylon"
 Jeremiah 51:54
 A cry of distress came from Babylon, great destruction from the land of the Chaldeans
 The same thought is expressed in two different ways for emphasis.
 Jeremiah 51:55
 destroying Babylon ... her loud voice
 "destroying the people of Babylon ... their loud voices"
 Their enemies ... their noise
 "The enemies of the people of Babylon ... the noise of the enemies"

enemies roar like the waves of many waters
The waves of the ocean and of flooding rivers make a loud sound, and the enemies will also make a very loud sound.
Jeremiah 51:56
against her—against Babylon!—and her warriors
"against the people of Babylon—yes, against Babylon!—and their warriors"
her warriors have been captured
"her enemies have captured her warriors"
Jeremiah 51:57
her princes and her wise men ... her governors, her officials, and her soldiers
"their princes and their wise men ... their governors, their officials, and their soldiers"
they will sleep in an unending sleep and never wake up
They will be dead. See Jeremiah 51:39.
Jeremiah 51:58
Yahweh of hosts says this
Jeremiah introduces an important message from Yahweh.
See Jeremiah 6:6.
The thick walls of Babylon will be completely demolished
"The invaders will completely demolish the thick walls of Babylon"
her high gates ... her aid ... for her
"their high gates ... their aid ... for them"
her high gates will be burned

Chapter 52

Jeremiah 52:1

General Information:

The chapter returns to a previous sequence of events and records Babylon's conquering of Judah. It also records the destruction of the temple in Jerusalem. Because of the words "Jeremiah's words end here" in Jeremiah 51:64, many scholars believe that this chapter was written by someone other than Jeremiah and attached to the scroll that he and Baruch wrote.

Hamutal

This is the name of a woman.

Libnah

This is the name of a place.

Jeremiah

This refers to another man named Jeremiah, not the prophet Jeremiah who wrote this book.

Jeremiah 52:2

what was evil in the sight of Yahweh

"what was evil in Yahweh's judgment" or "what Yahweh considers to be evil"

Jeremiah 52:4

It happened

This phrase marks the beginning of a new part of the story.

in the ninth year of the reign of King Zedekiah, in the tenth month, and on the tenth day of the month

after Zedekiah had been king for eight years, in the tenth calendar month, on the tenth day of the month

in the ninth year

"in year nine"

in the tenth month, and on the tenth day of the month

This is the tenth month of the Hebrew calendar. The tenth

"they will burn her high gates"

everything ... will be burned up

"they will burn up everything that the nations try to do for her"

Jeremiah 51:59

Seraiah ... Neriah ... Mahseiah

These are the names of men.

in the fourth year of his reign

"after he had been king for three years."

Jeremiah 51:60

that were written about Babylon

"that he had written about Babylon"

Jeremiah 51:62

animal

Animals that normally live with people.

Jeremiah 51:64

Babylon will sink like this

The stone and scroll will disappear in the water, the water will destroy the scroll, and Babylon will no longer look like a city or have buildings for people to live in.

will not arise

"will never again be a city"

they will fall

The Babylonians will fall because they are exhausted. Many translations do not include these words.

day is near the beginning of January on Western calendars.

They camped opposite it

"Nebuchadnezzar's army camped opposite Jerusalem"

Jeremiah 52:5

until the eleventh year of King Zedekiah's reign

until Zedekiah had been king for more than ten years

eleventh year

"year eleven"

So the city was besieged

"So they besieged the city"

Jeremiah 52:6

By the ninth day of the fourth month

This is the fourth month of the Hebrew calendar. It is during the dry season. The ninth day is near the beginning of July on Western calendars. Zedekiah had been king for ten years, three months, and eight days.

city

This refers to Jerusalem.

Jeremiah 52:7

the city was broken into

"the Babylonians broke through the wall around the city"

the two walls

the wall of the king's garden and the wall of the city

Jeremiah 52:8

plains

flat land

All his army was scattered

"the Chaldeans scattered his entire army" or "all of his soldiers ran away in different directions"

Jeremiah 52:9

at Riblah in the land of Hamath

Riblah was a town in the territory of Hamath.
 passed sentence on him
 "decided how to punish him"
 Jeremiah 52:10
 slaughtered Zedekiah's sons before his own eyes
 "forced Zedekiah to watch as the king of Babylon
 slaughtered Zedekiah's sons". The reader should
 understand that others probably helped the king of
 Babylon kill Zedekiah's sons.
 Jeremiah 52:11
 he put out Zedekiah's eyes
 "the king's men made Zedekiah blind." Use the common
 words for making a person blind. It is not clear that the
 king of Babylon took Zedekiah's eyes out of his head.
 the day of his death
 the day of Zedekiah's death
 Jeremiah 52:12
 in the fifth month, on the tenth day of the month, which was the
 nineteenth year of the reign of King Nebuchadnezzar
 Nebuchadnezzar had been king for eighteen years, four
 months, and nine days. This is the fifth month of the
 Hebrew calendar. It is during the dry season. The tenth day
 is near the beginning of August on Western calendars.
 the nineteenth year
 "during year nineteen"
 Nebuzaradan
 This is the name of a man.
 bodyguards
 people whose job is to protect someone
 Jeremiah 52:15
 Nebuzaradan
 This is the name of a man.
 Jeremiah 52:16
 the poorest of the land
 "the poorest people who lived on the land"
 Jeremiah 52:17
 The Sea
 This is a basin of water used in the worship of Yahweh.
 Jeremiah 52:21
 eighteen cubits ... twelve cubits
 "18 cubits ... 12 cubits" or "about 8.3 meters ... about 5.5
 meters". A cubit was about 46 centimeters long.
 hollow
 The pillars had empty space inside them.
 Jeremiah 52:22
 capital
 This is the top part of each pillar.
 five cubits

"5 cubits" or "about 2.3 meters"
 Jeremiah 52:24
 Seraiah
 See how you translated this man's name in Jeremiah 36:26.
 gatekeepers
 people who guard the gate of a city
 Jeremiah 52:25
 drafting men into the army
 "forcing men to fight in the army"
 Jeremiah 52:26
 Nebuzaradan
 See how you translated this man's name in Jeremiah 39:9.
 Riblah
 This is the name of a city.
 Jeremiah 52:28
 3,023
 "three thousand and twenty-three"
 Jeremiah 52:29
 832
 "eight hundred and thirty-two"
 Jeremiah 52:30
 Nebuzaradan
 See how you translated this man's name in Jeremiah 39:9.
 745 ... 4,600
 "seven hundred and forty-five ... four thousand six
 hundred"
 Jeremiah 52:31
 in the thirty-seventh year of the exile of Jehoiachin
 after Jehoiachin had been an exile for more than 36 years
 in the twelfth month, on the twenty-fifth day of the month
 This is the twelfth and last month of the Hebrew calendar.
 The twenty-fifth day is near the middle of March on
 Western calendars.
 It happened
 This phrase marks the beginning of a new part of the story.
 Awel-Marduk
 He became the king of Babylon after Nebuchadnezzar.
 Jeremiah 52:32
 He spoke kindly to him
 "Awel-Marduk spoke kindly to Jehoiachin"
 a seat more honorable
 "a seat at the table that was closer to where Awel-Marduk
 sat"
 Jeremiah 52:33
 removed Jehoiachin's prison clothes
 removing his prison clothes represents making him a free
 man

Chapter 1

Lamentations 1:1

General Information:

Various poetic forms are used throughout this book.
 is now sitting all alone

This speaks of the city of Jerusalem being empty, as if it
 were a woman who was sitting alone.

She

The word "she" refers to Jerusalem.

She was a princess among the nations

"She was like a princess among the nations"

Lamentations 1:2

She weeps bitterly ... and her tears cover her cheeks

The city also stands for her inhabitants. Alternate

translation: "Those who live in her weep and wail ... and
 their tears cover their cheeks"

None of her lovers comfort her. All her friends have betrayed her

The words "lovers" and "friends" represent other nations
 that had been allies of Jerusalem.

Lamentations 1:3

General Information:

In this verse, the kingdom of Judah is spoken of as if it were a woman.

Judah has gone into exile

"Judah has been taken to a foreign land"

finds no rest

"does not find a place to rest" or "is always afraid"

All her pursuers overtook her

"Everyone who was chasing her captured her"

in her desperation

"when she was desperate" or "when she was distressed"

Lamentations 1:4

The roads of Zion mourn

Zion is another name for Jerusalem.

the appointed feasts

"the feasts that God told them to celebrate"

All her gates are desolate

"All of Zion's gates are empty"

Her virgins are afflicted, and as for her, it is bitter for her

"Zion's virgins are sorrowful, and life is bitter for her"

Lamentations 1:5

Her adversaries have become her master

"Zion's adversaries rule over her

Her little children go into captivity to her adversary

"Her enemy captures her little children"

Lamentations 1:6

Splendor has left the daughter of Zion

"Everything that was beautiful about the daughter of Zion is destroyed"

daughter of Zion

This is a poetic name for Jerusalem.

Her princes have become like deer that cannot find pasture

"Her princes are starving, like deer that cannot find grass to eat"

deer

A deer is a medium-sized, grass-eating animal that people hunt for food. It is also a beautiful animal to look at.

they go without strength before their pursuer

"they are not strong enough to run away from the one who chases them"

Lamentations 1:7

In the days of her affliction and her homelessness

When she is afflicted and homeless

Jerusalem will call to mind

"Jerusalem will remember"

in former days

"in the past"

When her people fell into the hand of the adversary

"When the enemy conquered and captured her people"

mocked at her destruction

"laughed at her because she was destroyed"

Lamentations 1:8

Jerusalem sinned greatly

"Jerusalem has sinned terribly"

Lamentations 1:9

She has become unclean beneath her skirts

"Jerusalem has become unclean, as when a woman is unclean beneath her skirts"

Her fall was astonishing

"Those who saw how she was destroyed were astonished" or "Those who saw her fall were shocked"

Look at my affliction, Yahweh

"Yahweh, see how I suffer"

Lamentations 1:10

has put his hand on all our precious treasures

"has taken all our precious treasures"

She has seen the nations

Jerusalem has seen people from the nations

you had commanded

The word "you" refers to Yahweh.

Lamentations 1:11

All her people

"All Jerusalem's people"

bread

This refers to food in general.

to restore their lives

"to save their lives" or "to restore their strength"

Lamentations 1:12

Is it nothing to you, all you who pass by?

"All you who pass by should care that I am being afflicted!"

the sorrow that is being inflicted on me

"the sorrow that Yahweh is inflicting upon me"

on the day of his fierce anger

"when he is fiercely angry"

Lamentations 1:13

It is from on high that he has sent fire into my bones,

From heaven Yahweh has sent fire into my bones

He has spread a net for my feet

"He has made a trap for me"

and turned me back

"and made me go back

Lamentations 1:14

The yoke of my transgressions ... They are knit together and placed upon my neck

"My transgressions are heavy like a yoke that he has bound together with his hands and placed on my neck"

has given me over into their hands

"has given me over to the control of my enemies" or "has let my enemies defeat me"

I am not able to stand

"I cannot resist them"

Lamentations 1:15

all my mighty men

"all my strong soldiers"

an assembly

"an army"

to crush my vigorous men

"to defeat my strong young men"

The Lord has trampled ... in the winepress

"It is as though the Lord has trampled upon the virgin

daughter of Judah in a winepress" or "The Lord has

punished the virgin daughter of Judah harshly as a

winemaker stomps on grapes to squeeze out the juice"

the virgin daughter of Judah

This is a poetic name for Jerusalem.

Lamentations 1:16

for a comforter is far from me, one who restores my life

"for there is no one to comfort me and restore my life"
 one who restores my life
 "one who revives me"
 Lamentations 1:17
 Zion has spread her hands wide
 "Zion has spread out her hands to ask for help" or "Zion has reached out for help"
 those around Jacob
 "the people around Jacob" or "the nations surrounding Jacob"
 that those around Jacob should be his adversaries
 Here "Jacob" refers to Jacob's descendants, that is Israel.
 unclean
 A person who God considers spiritually unacceptable or defiled is spoken of as if the person were physically unclean.
 Lamentations 1:18
 General Information:
 In this section Jerusalem is portrayed as a woman speaking about herself.
 Yahweh is righteous
 "Yahweh has acted out of his righteousness" or "What Yahweh has done is right"
 see my sorrow
 "see how extremely sad I am"
 My virgins and my vigorous men have gone into captivity
 "Many of my people, including my virgins and strong young men, have gone into captivity"
 Lamentations 1:19
 I called for my lovers
 The phrase "my lovers" refers to nations that the people of

Judah hoped would help them fight their enemy.
 but they were treacherous toward me
 "but they betrayed me"
 to restore their lives
 "to save their lives" or "to restore their strength"
 Lamentations 1:20
 Look, Yahweh, for I am in distress
 Jerusalem continues to talk about herself as if she were a woman, but now talks directly to Yahweh.
 Outside, the sword bereaves
 "Outside of the house the enemy kills my family"
 inside the house there is only death
 "inside the house everyone is dying"
 Lamentations 1:21
 General Information:
 Jerusalem continues to speak to the Lord.
 They have heard my groaning
 "People have heard my groaning"
 You have brought the day you proclaimed
 "You have done what you have said you would do"
 now let them become like me
 "now let my enemies suffer as I am suffering"
 Lamentations 1:22
 Let all their wickedness come before you
 "Pay attention to all of the wickedness they have committed"
 deal with them as you have dealt with me
 "punish them as you have punished me"
 my heart is faint
 "I am faint"

Chapter 2

Lamentations 2:1

The Lord has covered the daughter of Zion under the cloud of his anger
 This speaks of the Lord's anger as if it were a dark cloud.
 the daughter of Zion
 This is a poetic name for the city of Jerusalem. Translate it as you did in Lamentations 1:6.
 He has thrown the splendor of Israel down from heaven to earth
 "Jerusalem, the splendor of Israel, has lost all favor with the Lord"
 He has not remembered his footstool
 "He disregarded Jerusalem as his footstool"
 on the day of his anger
 "at the time when he displayed his anger"
 Lamentations 2:2
 swallowed up
 "completely destroyed"
 all the towns of Jacob
 "all the towns of Israel"
 the fortified cities of the daughter of Judah
 Possible meanings are 1) the fortified cities throughout Judah or 2) the fortified walls of Jerusalem.
 Lamentations 2:3
 he has cut off every horn of Israel
 This speaks of the Lord taking away Israel's strength as if he were cutting off the horns of a strong animal. Alternate translation: "he has taken away all of Israel's strength"

He has withdrawn his right hand from before the enemy
 "He has stopped protecting us from our enemies"
 He has burned up Jacob like a blazing fire that devours everything around it
 "He has destroyed Israel like a blazing fire that destroys everything around it"
 Lamentations 2:4
 He has bent his bow toward us like an enemy, he has set his right hand like an adversary
 A soldier has to bend his bow in order to shoot an arrow from it. Alternate translation: "He has prepared to kill us, like an enemy who has made his bow ready to shoot us"
 he has set his right hand
 He has pulled back the bowstring and is ready to shoot an arrow. Most bowmen pull back the string and arrow with their right hands.
 in the tent of the daughter of Zion
 Calling Jerusalem a "tent" emphasizes that it is the home of those who live there. Alternate translation: "who live in Jerusalem"
 he has poured out his wrath like fire
 "in his anger he has destroyed everything like a blazing fire"
 Lamentations 2:5
 her palaces ... her strongholds
 The word "her" refers to the nation of Israel.

He has increased mourning and lamentation within the daughter of Judah
 "He has caused more and more people within the daughter of Judah to mourn and lament"
 Lamentations 2:6
 He has done violence to his tabernacle like a garden
 "He has caused their enemies to destroy his tabernacle as easily as if they were destroying a garden"
 He has destroyed the place of the solemn assembly
 "He has caused the place of the solemn assembly to be destroyed" or "He has caused their enemies to destroy the place of the solemn assembly"
 has caused both solemn assembly and Sabbath to be forgotten in Zion
 "has caused the people in Zion to forget both solemn assembly and Sabbath"
 in the indignation of his anger
 "because he was extremely angry with them"
 Lamentations 2:7
 He has given over the walls of her palaces into the hand of the enemy
 "He has given her palaces to the enemy" or "He has allowed the enemy to capture her palaces"
 They have raised a shout in the house of Yahweh, as on the day of an appointed feast
 "They have shouted victoriously in the house of Yahweh, as the Israelites would during an appointed feast"
 Lamentations 2:8
 He has stretched out the measuring line
 "It is as though he has measured the wall"
 has not withheld his hand from destroying the wall
 "has used his hand to completely destroy the wall" or "has completely destroyed the wall"
 He has made the ramparts and wall to lament; together they wasted away
 "Because he has destroyed the ramparts and walls, they are like people who lament and have lost their strength"
 ramparts
 These were outer protective walls to keep attackers from breaking into the city.
 Lamentations 2:10
 sit on the ground in silence
 "sit on the ground, mourning in silence"
 They have thrown dust on their heads and girded themselves with sackcloth
 "they have thrown dust on their heads and worn burlap."
 Burlap cloth was coarse and could irritate the skin. They did these things to show that they were mourning.
 Lamentations 2:11
 My eyes have failed from their tears
 "I have cried until I cannot cry anymore"
 my stomach churns
 "my insides ache" or "my stomach hurts"
 my inner parts are poured out to the ground
 "my entire inner being is in grief"
 the daughter of my people
 "my people"
 Lamentations 2:12
 Where is grain and wine?
 "We need something to eat and drink."
 their lives are poured out on the bosom of their mothers

"the children slowly die in the arms of their mothers"
 bosom
 chest, shoulders, and arms
 Lamentations 2:13
 What will I testify for you?
 "There is nothing that I can say to testify for you."
 To what can I compare you, ... Jerusalem?
 "There is nothing to which I can compare you, ... Jerusalem."
 To what can I liken you ... Zion?
 "There is nothing to which I can liken you ... Zion" or "I cannot say that you are like anything ... Zion."
 Your wound is as great as the sea
 "Your suffering is as terrible as the sea is large"
 Who can heal you?
 "No one can heal you." or "No one can restore you."
 Lamentations 2:14
 They have not exposed your iniquity to reverse your captivity
 "They have not rebuked you for your sins to keep you from becoming captives" or "They have not rebuked you for your sins so that Yahweh could free you from those who captured you"
 for you they gave utterances that are false and misleading
 "for they told you things that are false and misleading"
 Lamentations 2:15
 clap their hands at you. They hiss and shake their heads
 These actions are used to mock and insult others. Alternate translation: "mock you by clapping their hands at you. They hiss and shake their heads"
 Is this the city that they called 'The Perfection of Beauty,' 'The Joy for All of Earth'?
 "This city that they called 'The Perfection of Beauty,' 'The Joy for All of Earth,' is not beautiful or joyful anymore!"
 The Perfection of Beauty
 "Perfectly Beautiful"
 Lamentations 2:16
 grind their teeth
 This action shows a person's anger.
 We have swallowed her up
 "We have completely destroyed Jerusalem"
 We have lived to see it
 "We have greatly desired to see it happen"
 Lamentations 2:17
 He has overthrown you
 "He has destroyed you"
 to rejoice over you
 "to rejoice over defeating you"
 he has lifted up the horn of your enemies
 An animal's "horn" represents its strength. Alternate translation: "he has increased the power of your enemies"
 Lamentations 2:18
 Make your tears flow down like a river
 "Cry many, many tears"
 Give yourself no relief, your eyes no relief
 "Do not allow yourself and your eyes to rest from crying"
 Lamentations 2:19
 at the beginning of the night watches
 "many times during the night." This refers to every time a nightwatchman came on duty.

Pour out your heart like water before the face of the Lord
 "Tell the Lord how you feel in your inner being"
 Lift up your hands to him for the lives of your children
 "Lift up your hands to him in prayer and ask him to save the lives for your children"
 Lamentations 2:20
 Should women eat the fruit of their wombs ... for?
 "Woman should not eat their own children ... for!" or "Do not make women eat the fruit of their wombs ... for!" Some of the women did this when there was no food and they were starving.
 the fruit of their wombs
 "their children that they have given birth to" or "their own children"
 Should priest and prophet be slaughtered in the sanctuary of the Lord?
 "The prophets and priests should not be slaughtered in the sanctuary of the Lord!" or "Do not let your enemies slaughter your priests and prophets in your sanctuary!"
 Lamentations 2:21

Chapter 3

Lamentations 3:1
 Connecting Statement:
 The author speaks about how his people have suffered as if God had attacked him.
 who has seen affliction
 "who has experienced affliction" or "who has suffered"
 under the rod of Yahweh's fury
 "because Yahweh was very angry and has beaten me with a rod"
 Lamentations 3:2
 He drove me away
 "He forced me to go away"
 Lamentations 3:3
 he turned his hand against me
 "he beat me" or "he hit me"
 Lamentations 3:5
 He built up siege works against me
 Siege works are ramps that an army builds around a city to enable them to climb over the city walls and invade the city.
 surrounded me with bitterness and hardship
 "caused me to experience much bitterness and hardship" or "caused me to suffer and have many problems"
 Lamentations 3:8
 he shut out my prayer
 "he prevented my prayer from going to him" or "he refuses to hear my prayer"
 Lamentations 3:9
 a wall of hewn stone
 "a wall of cut stones." People would cut stones into regular shapes that could fit together well in order to build a strong wall.
 Lamentations 3:10
 He is like a bear waiting to ambush me, a lion in hiding
 "He is like a bear waiting to attack me, like a lion hiding so it can attack me"
 Lamentations 3:11
 he turned aside my paths

Both the young and the old lie on the dust
 "The corpses of young people and old people lie on the dust"
 My virgins and my young men have fallen by the sword
 "My virgins and my young men have been murdered by their enemies" or "My enemies have murdered my virgins and young men"
 virgins
 This probably refers to young women in general.
 you have slaughtered them
 "you have let your enemies slaughter them"
 Lamentations 2:22
 You have summoned, as you would call the people to a feast day, my terrors on every side
 "In the same way that you would invite many people to a feast, you have called terrors to come and surround me"
 my terrors
 Possible meanings are "the people who terrify me" or "the terrible events that frighten me."

Possible meanings are 1) "he dragged me off the path" or 2) "he caused my path to turn in the wrong direction"
 he has made me desolate
 "he has made me hopeless" or "he has not allowed me to have any help"
 Lamentations 3:12
 He bent his bow
 A soldier has to bend his bow in order to shoot an arrow from it. See how you translated this in Lamentations 2:4.
 Lamentations 3:13
 He pierced my kidneys with the arrows of his quiver
 "He pierced my kidneys by shooting me with the arrows of his quiver"
 my kidneys
 The kidneys are organs in the body that move urine into the bladder.
 quiver
 a bag for holding arrows
 Lamentations 3:14
 a laughingstock to all my people
 "someone whom all my people mock"
 their taunting song
 "and I am the one about whom they sing mocking songs" or "and they sing songs to make fun of me"
 Lamentations 3:15
 He filled me with bitter herbs
 "He made me eat a great amount of bitter herbs"
 and forced me to drink wormwood
 "and made me drink a large amount of bitter liquid"
 Lamentations 3:16
 He has made my teeth grind with gravel
 "He has made me chew on gravel stones"
 he made me cower in the ashes
 "he has made me crouch down in ashes"
 Lamentations 3:17
 My soul is deprived of peace
 "I have no peace in my life" or "I feel no peace in my soul"
 Lamentations 3:18

My endurance has perished and so has my hope in Yahweh
 "I have no more endurance and I have no hope in Yahweh"
 or "I cannot endure anymore suffering and I can no longer
 hope that Yahweh will help me"
 Lamentations 3:19
 wormwood and bitterness
 Wormwood is a plant that gives a liquid which is very bitter
 to drink. Together "wormwood" and "bitterness" represent
 severe suffering.
 Lamentations 3:20
 my soul is bowed down within me
 "I am depressed" or "I am discouraged"
 Lamentations 3:21
 But I call this to mind
 "But I choose to think about this" or "But I remember this."
 The word "this" refers to what he says in the next verses.
 I have hope
 "I hope"
 Lamentations 3:22
 The steadfast love of Yahweh never ceases
 "Yahweh never stops loving his people faithfully"
 his compassions never end
 "he never stops caring for those who suffer"
 Lamentations 3:23
 they are new every morning
 his steadfast love and compassion are new every morning"
 or "every morning he treats us again with steadfast love
 and compassion"
 your faithfulness is great
 The word "your" refers to Yahweh.
 Lamentations 3:24
 Yahweh is my inheritance
 "Yahweh is my portion" or "Yahweh is what I have
 received"
 says my soul
 "I say"
 Lamentations 3:25
 Yahweh is good to those who wait for him
 "Yahweh is kind to those who wait for him" or "Yahweh
 does good things for those who depend on him"
 the soul who seeks him
 Possible meanings are "the one who asks Yahweh for help"
 or "the person who wants to know him."
 Lamentations 3:27
 that he bear the yoke in his youth
 "that he carry the heavy load while he is young" or "that he
 suffer while he is young"
 Lamentations 3:28
 Let him sit alone in silence
 "Let him sit alone without speaking" or "Let him sit alone
 and not complain"
 when it is laid upon him
 "when the yoke is laid upon him" or "when the burden is
 laid on him"
 Lamentations 3:30
 General Information:
 The writer speaks of anyone who waits for Yahweh. See
 Lamentations 3:25.
 Let him offer his cheek to the one who strikes him

"Let him allow people to hit him on the face"
 let him be filled to the full with insults
 "let him be insulted much" or "let him be patient when
 people insult him"
 Lamentations 3:32
 though he causes grief
 "though the Lord causes people to suffer" or "though he
 afflicts people"
 he will have compassion
 "he will be compassionate to them"
 Lamentations 3:33
 For he does not afflict from his heart
 "For it does not make him happy to afflict people" or "For he
 does not take pleasure in hurting people"
 the children of mankind
 "human beings" or "people"
 Lamentations 3:34
 To crush underfoot all the prisoners
 "To abuse all the prisoners" or "If people mistreat all the
 prisoners"
 Lamentations 3:35
 to deny a man justice
 "to deny a person his rights" or "if they keep a person from
 having what he deserves"
 in the presence of the Most High
 "and the Most High God sees it"
 Lamentations 3:36
 to deprive a person of justice
 "to judge a person wrongly in court" or "if they keep a
 person who goes to a judge from getting what is right"
 the Lord would not approve such things!
 The phrase "such things" refers to the three wicked actions
 listed in verses 34-36.
 Lamentations 3:37
 Who has spoken and it came to pass, unless the Lord decreed it?
 "No one has spoken and it came to pass, unless the Lord
 decreed it." or "What someone has commanded to happen
 has never happened unless the Lord commanded it."
 Lamentations 3:38
 Is it not from the mouth of the Most High that both calamities and the
 good come?
 "It is only from the command of the Most High that both
 bad things and good things happen." or "It is only because
 the Most High has commanded them that both difficulties
 and pleasant things happen."
 Lamentations 3:39
 How can any person alive complain? How can a person complain about
 the punishment for his sins?
 "A living person should not complain when God punishes
 him for his sins." or "A mere person should not complain
 when he is punished for his sins."
 Lamentations 3:40
 Let us examine our ways and test them
 Let us look carefully at how we have been behaving and
 test it
 let us return to Yahweh
 "let us submit to Yahweh again"
 Lamentations 3:41
 Let us lift up our hearts and our hands

"Let us pray sincerely with lifted hands" or "Let us lift up our hands and pray sincerely"

Lamentations 3:42

We have transgressed and rebelled

"We have sinned and rebelled"

Lamentations 3:43

You have covered yourself with anger

"You have wrapped yourself in anger" or "You have been very angry"

you have killed

"you have killed many of us"

you have not spared

"you have not had pity on us"

Lamentations 3:44

You have covered yourself with a cloud so that no prayer can pass through

"You have put a cloud between us and you so that our prayers cannot get to you." This represents God refusing to listen to the people's prayer.

Lamentations 3:45

You have made us like filthy scum and refuse among the peoples

Possible meanings are "You have made the peoples think of us as scum and garbage" or "You have thrown us away like filthy scum and garbage among the peoples"

peoples

nations or other groups of people who are not Israelites

Lamentations 3:47

panic and pitfall have come upon us, ruin and destruction

"panic and pitfall, ruin and destruction have happened to us" or "we are terrified and trapped. We are being completely destroyed"

pitfall

This refers to falling into a pit. Here it represents being trapped in any way.

Lamentations 3:48

My eyes flow with streams of tears

"Tears flow from my eyes like water flowing in a river"

because of the destruction my people

"because my people are destroyed" or "because enemies have destroyed my people"

Lamentations 3:49

without ceasing, without relief

"without stopping" or "and they will not stop"

Lamentations 3:50

until Yahweh from heaven looks down and sees

"until Yahweh looks down from heaven and sees what has happened to my people"

Lamentations 3:51

My eyes cause grief to my soul

"What I see causes me to grieve"

because of all the daughters of my city

"because of what is happening to the women of my city" or "because I see the daughters of my city suffering"

Lamentations 3:52

I have been hunted like a bird by those who were my enemies

"My enemies have hunted me like a bird" or "My enemies have looked for me in order to kill me like people who hunt for a bird"

Lamentations 3:53

They cut off my life in the pit

"They tried to kill me by throwing me into a pit"

pit

Possible meanings are 1) any deep hole in the ground that is hard to climb out of or 2) a hole dug to hold water.

threw a stone on me

Possible meanings are 1) "threw stones down on me" or 2) "covered the pit with a stone"

Lamentations 3:54

they caused waters to overflow, covering my head

"the level of the water in the pit rose up over my head"

I have been cut off

"I am about to die"

Lamentations 3:55

I called on your name

"I called to you for help" or "I prayed to you"

Lamentations 3:56

Do not close your ear

"Do not refuse to listen"

Lamentations 3:58

you defended my soul's case

"you defended me in court" or "you spoke in my defense"

you redeemed my life

"you bought back my life" or "you saved my life"

Lamentations 3:59

judge my case

"judge me and show that I am right"

Lamentations 3:60

You have seen all their vengeance

"You have seen how they have taken revenge against me"

all their plots against me

"and how they have made many plans to harm me"

Lamentations 3:61

You have heard their insults ... all their plots against me

"You heard how they have taunted me ... all they plan to do to me" or "You have heard them mock me ... and plan ways to harm me"

Lamentations 3:62

The lips and the meditations of my enemies come against me all the day

"My enemies speak against me and think about how to harm me the whole day"

Lamentations 3:63

Look at how they sit and then rise up;

"Look at what they do while they sit and stand;" or "Look at them. Both when they sit and when they stand,"

Lamentations 3:64

Pay back to them what they deserve, Yahweh, according to the deeds of their hands

"Punish them as they deserve, Yahweh, according to what they have done"

Lamentations 3:65

You will let their hearts be shameless

"You will let them feel no shame for their sins" or "You will make their hearts hard"

May your condemnation be upon them

"Condemn them" or "Curse them"

Chapter 4

Lamentations 4:1

The gold has become tarnished; how the purest gold has changed

"The gold is no longer shiny" or "The gold has become dark"
how the purest gold has changed!

This exclamation shows the author's sadness that this has happened.

The holy stones

Possible meanings are "the building blocks of the sanctuary" or "the gemstones of the sanctuary"

Lamentations 4:2

The precious sons of Zion

Possible meanings are "The precious young men of Jerusalem" or "The precious people of Jerusalem"

they are considered like clay jars, the work of the potter's hands
"people think of them as worthless, like clay jars that potters make"

Lamentations 4:3

General Information:

Because of the lack of food in the city, the people of Jerusalem do not give their children all they need.

Even the jackals offer the breast to nurse their cubs

"Even the fierce, wild dogs feed their babies at the breast"
the daughter of my people has become cruel

"the women of my people have become cruel" or "my people have become cruel"

ostriches

large birds that abandon some of their eggs

Lamentations 4:4

The tongue of the nursing baby sticks to the roof of his mouth by thirst

"Nursing babies are so thirsty that their tongues stick to the top of their mouths"

Lamentations 4:5

are now desolate in the streets

These people no longer have homes, so they live outside along the streets and do not have enough to eat.

Those who were brought up wearing scarlet clothing

"those who grew up wearing scarlet clothing" or "those who wore expensive clothing when they were growing up"

Lamentations 4:6

The iniquity of the daughter of my people is greater than the sin of Sodom

"the daughter of my people has sinned worse than the people of Sodom sinned"

which was overthrown in a moment

"which God destroyed in a moment." The word "which" refers to Sodom.

no hands were wrung for her

Possible meanings are "no one was sad because of what has happened to Sodom" or "no one helped Sodom."

Lamentations 4:7

Her princes were purer than snow, whiter than milk

Possible meanings are 1) Jerusalem's leaders were beautiful to look at because they were physically healthy or 2) the leaders were morally pure as new snow and milk are pure white.

Her princes

"Jerusalem's leaders"

their bodies were more ruddy than coral

"their bodies were redder than coral." This implies that they were healthy. Alternate translation: "their bodies were healthy and red"

coral

a rock-hard red substance that comes from the ocean and was used for making decorations

sapphire

a costly blue stone used in jewelry

Lamentations 4:8

Their appearance now is darker than soot

This may be because 1) the sun has darkened the leaders' skin or 2) the soot from the fires that burned Jerusalem has covered their faces.

they are not recognized

"no one can recognize them"

Their skin has shriveled on their bones

This implies that there was not much muscle or fat under the skin.

Lamentations 4:9

Those killed by the sword ... those killed by hunger

"Those whom enemy soldiers have killed ... those who starve to death"

are better than

"are better off than" or "are happier than" or "suffer less than"

who wasted away

"who became extremely thin and weak"

pierced by the lack of any harvest from the field

"suffering because there was not enough food from the field"

Lamentations 4:10

The hands of compassionate women

"Compassionate women" or "Women who had been compassionate in the past"

they became their food

"their children became the women's food"

Lamentations 4:11

he poured out his fierce anger

"because of his fierce anger, he punished his people" or "in fierce anger he responded to his people"

He kindled a fire in Zion

"He started a fire in Zion"

that consumed her foundations

"that burned down the city, even its foundations"

Lamentations 4:12

The kings of the earth did not believe, nor did any of the inhabitants of the world believe,

"The kings of the earth and the rest of the inhabitants of the world did not believe"

adversary or enemy

"adversaries or enemies" or "any kind of enemy" or "any of Jerusalem's enemies"

Lamentations 4:13

the sins of her prophets and the iniquities of her priests

"the sins of her prophets and priests"

who have shed the blood of the righteous

"who have murdered righteous people"

Lamentations 4:14

They wandered, blind, through the streets
 "The priests and prophets wandered through the streets like blind men"
 They were so defiled by that blood
 "They were so defiled by the blood that they shed" or "They were so defiled from murdering people"
 no one could touch their clothes
 "no one dared to touch the priests' and prophets' clothes"
Lamentations 4:15
 Away! Unclean
 "Go away! You are unclean"
 Away! Away! Do not touch
 "Go away! Go away! Do not touch us"
Lamentations 4:16
 scattered them
 "scattered the prophets and priests"
 he does not watch over them anymore
 "he does not care about them anymore"
 They did not honor the priests
 "The people did not honor the priests" or "The priests are not honored"
Lamentations 4:17
 Our eyes failed, looking in vain for help
 "We continued looking, but we could not find anyone to help us"
 in vain
 without succeeding
 we watched for a nation that could not rescue us
 "we hoped for a nation to come and rescue us, but it could not rescue us"
Lamentations 4:18
 They followed our steps
 "Our enemies followed us everywhere we went"
 Our end was near
 "Our end would be soon" or "Our enemies would soon destroy us"
 our days were numbered
 "we had very little time"
 our end had come
 "it was now the end for us" or "our enemies were attacking

Chapter 5

Lamentations 5:1

General Information:

A new poem begins.

Remember, Yahweh, what has happened to us

"Remember" here is an idiom. Alternate translation:

"Yahweh, think about what has happened to us"

look and see our disgrace

"look at the shameful state we are in"

Lamentations 5:2

Our inheritance has been turned over to strangers; our houses to foreigners

"You have turned our inheritance over to strangers; you have turned our houses over to strangers" or "You have allowed strangers to take possession of the land you gave us; you have allowed foreigners to take possession of our houses"

Lamentations 5:3

us"

Lamentations 4:19

Our pursuers were swifter than the eagles in the sky

"Those who were chasing us were faster than eagles"

lay in wait for us

"waited to attack us"

Lamentations 4:20

The breath in our nostrils—Yahweh's anointed one—

The one who gave us life, the one Yahweh anointed as our king

he was the one who was captured in their pits

"he was the one who was captured in their traps"

of whom it was said

"even though we had said about him"

Under his shadow we will live among the nations

"Under his protection we will live among the nations" or

"Though we may have to live in other nations, he will protect us"

Lamentations 4:21

Rejoice and be glad

"Be very glad." The writer uses these words to mock the people. He knew that the people of Edom would be glad that Jerusalem was being destroyed.

daughter of Edom

"you people of Edom"

But to you also the cup will be passed

"But you also will have to drink from the bitter cup" or "But Yahweh will also punish you"

Lamentations 4:22

Daughter of Zion

"People of Jerusalem"

your punishment will come to an end

"your punishment will end" or "Yahweh will stop punishing you"

he will not extend your exile

"Yahweh will not make your time in exile longer" or

"Yahweh will not make you stay in exile longer"

he will uncover your sins

"he will expose your sins" or "he will let other people know how you have sinned"

orphans, without a father

"orphans who have no fathers"

Lamentations 5:4

We must pay silver for the water we drink ... our own wood

"We have to pay silver to our enemies in order to drink water ... our own wood"

Lamentations 5:5

Those who are coming after us

"Our enemies who are chasing after us" This refers to the Babylonian army.

we can find no rest

"we cannot rest"

Lamentations 5:6

We have given ourselves to Egypt and to Assyria to get enough food

"We have made a treaty with Egypt and with Assyria so that we would have food to eat" or "We have surrendered to Egypt and Assyria to have enough food to remain alive"

Lamentations 5:7

they are no more

"they have died"

we bear their iniquities

"we carry their sins" or "we take the punishment for their sins"

Lamentations 5:8

to deliver us from their hand

"to rescue us from their control"

Lamentations 5:9

bread

"food"

because of the sword in the wilderness

"because there are robbers in the wilderness who kill people with swords"

Lamentations 5:10

Our skin has grown as hot as an oven because of the burning heat of hunger

"Our skin has become hot like an oven; we have a high fever because we are extremely hungry" or "Our skin is as hot as an oven because we have a fever from the famine"

Lamentations 5:11

Women are raped in Zion, and virgins in the cities of Judah

"Women are raped in Zion, and virgins are raped in the cities of Judah" or "Our enemies have raped the women in Zion and the virgins of Judah"

Lamentations 5:12

Princes are hung up by their own hands

"The enemy has hung up our princes by their hands"

no honor is shown to the elders

"they have not shown honor to the elders"

Lamentations 5:13

Young men are forced

"They force young men"

boys stagger under heavy loads of wood

"boys walk unsteadily as they carry heavy loads of wood" or "they force boys to carry heavy loads of wood that make them stagger"

Lamentations 5:14

the city gate

This is where the elders would give legal advice.

the young men have left their music

"the young men have stopped playing music"

Chapter 1

Ezekiel 1:1

In the thirtieth year

This is the thirtieth year of Ezekiel's life. Ezekiel had a vision of God calling him to prophetic ministry.

the fourth month, and the fifth day of the month

"the fifth day of the fourth month." This is the fourth month of the Hebrew calendar. The fifth day is around the end of June on Western calendars.

it came about that

This phrase marks an important event in the story.

I was living among the captives

"I was one of the captives". The word "I" refers to Ezekiel.

I saw visions of God

"God showed me unusual things"

Lamentations 5:15

The joy of our heart has ceased

We no longer have joy in our heart

our dancing has turned into mourning

we have stopped dancing, and now we mourn

Lamentations 5:16

The crown has fallen from our head

This probably mean, "Our glory has fallen" or "We no longer have what gave us honor."

woe to us

"we are doomed" or "destruction comes to us"

Lamentations 5:17

For this our heart has become sick

"Because of this we are discouraged"

for these things our eyes grow dim

"and we can hardly see because of our tears"

Lamentations 5:18

for Mount Zion lies desolate

Here "Mount Zion" refers to Jerusalem. The phrase "lies desolate" means that no one lives there.

jackals

These are fierce wild dogs. See how you translated this in Lamentations 4:3.

Lamentations 5:19

you will sit upon your throne from generation to generation

"you will rule as king forever"

Lamentations 5:20

Why do you forget us forever? Why do you abandon us for the length of your days?

"Why do you ignore us forever? Why do you neglect us for such a long time?"

Lamentations 5:21

Restore us to yourself

"Bring us back to yourself"

Lamentations 5:22

unless you have utterly rejected us and you are angry with us beyond measure.

"if you have not completely rejected us and you are not so angry with us that your anger cannot even be measured."

or "Are you so extremely angry with us that you have completely rejected us?" The writer probably hopes that Yahweh is not too angry to restore them.

the Kebar Canal

"the Kebar River". This is a river that people in Chaldea had dug to give water to their gardens.

Ezekiel 1:3

to Ezekiel ... upon him there

"to me, Ezekiel ... upon me there". Ezekiel speaks of himself as if he were another person.

the word of Yahweh came to Ezekiel

"Yahweh gave a message to Ezekiel". This is used to introduce a special message from God.

Buzi

This is a man's name.

the hand of Yahweh was upon him

"Yahweh was controlling him"

Yahweh

This is the name of God that he revealed to his people in the Old Testament.

Ezekiel 1:4

a windstorm

This is a storm that has a lot of wind. Ezekiel continues to describe his vision.

coming from the north

North is the direction to your left when you look toward the sun while it is rising.

a great cloud with fire flashing within it

"The storm had a very large cloud with fire flashing in it"

fire flashing

"flashing lightning" or "constant lightning."

brightness surrounding it and inside of it

"a very bright light was around the cloud and inside of it"

the color of amber

"bright yellow like amber" or "glowing yellow"

amber

a hard yellow resin that is used as a beautiful decoration on jewelry

Ezekiel 1:5

In the middle

"Inside the storm"

the likeness of four living creatures

"what looked like four living creatures"

This was their appearance

"This is what they looked like"

They had the likeness of a man

"The four creatures looked like people"

Ezekiel 1:6

but they had four faces each, and each of the creatures had four wings

"but each of them had four different faces and four wings."

Each creature had a face on the front, on the back, and a face on each side of its head.

Ezekiel 1:7

but the soles of their feet were like the hooves of a calf

"but their feet looked like the feet of calves". Ezekiel continues to describe his vision.

hooves of a calf

the hard part of a calf's foot

that shone like polished bronze

"and they shone like polished bronze"

Ezekiel 1:8

on all four sides

"on all four sides of their bodies"

For all four, their faces and wings were like this

"For all four of the creatures, their wings and their faces were like this"

Ezekiel 1:9

They did not turn when they moved

"The creatures did not turn as they moved"

Ezekiel 1:10

The likeness of their faces was like the face of a man

"The face of each creature looked like the face of a man"

The four of them had the face of a lion to the right side

"The face on the right side of each one's head looked like the face of a lion"

the four of them had the face of an ox on the left side

"the face on the left side of the head of each one looked like the face of an ox"

They four had also the face of an eagle

"The face on the back of the head of each one looked like the face of an eagle"

Ezekiel 1:11

their wings were spread out above, so that each creature had a pair of wings that touched another creature's wing

"each creature held up two of his wings so that one wing touched the wing of the creature on one side of him, and the other wing touched the wing of the creature on the other side of him"

and also a pair of wings that covered their bodies

"The other two wings of each creature covered its body"

Ezekiel 1:12

Each went straight forward

"Each creature moved with a face looking forward"

Ezekiel 1:13

As for the likeness of the living creatures, their appearance was like burning coals

"As for what the living creatures looked like, they were similar to burning coals". Ezekiel continues describing his vision.

there were flashes of lightning

"lightning came out from the fire."

Ezekiel 1:14

The living creatures were moving swiftly back and forth, and they had the appearance of lightning

"The living creatures were moving swiftly back and forth, and they looked like lightning"

Ezekiel 1:16

This was the appearance and structure of the wheels

"This is what the wheels looked like and how they were made"

like beryl

"clear and yellow like a beryl stone". Beryl is a clear, valuable stone, often of yellow or golden color.

the four had the same likeness

"all four of the wheels looked the same"

their appearance and workmanship was like a wheel intersecting another wheel

"they appeared to be made with one wheel going through another wheel"

Ezekiel 1:17

Connecting Statement:

Ezekiel continues to describe his vision.

they went in any of their four directions

"they would go straight in any of the four directions that the creatures looked towards" or "their" refers to the wheels.

Ezekiel 1:18

As for their rims

"This is what the rims of the wheels looked like"

they were high and fearsome

"the rims were tall and frightening"

for the rims were full of eyes round about

"because the rims had very many eyes around all four of the wheels"

Ezekiel 1:19

When the living creatures rose up from the earth
"So when the creatures left the ground and went up into the air"
the wheels also rose up
"the wheels also left the ground and went into the air"
Ezekiel 1:20
Wherever the Spirit would go, they went
The word "they" refers to the creatures.
the wheels rose up beside them
"the wheels went up into the air with the living creatures"
the spirit of the living creature was in the wheels
"the spirit of the living creatures was in the wheels" or "the spirit of life was in the wheels" or "the same spirit that gave life to the creatures also gave life to the wheels"
Ezekiel 1:22
the likeness of an expansive dome
"what looked like an expansive dome"
an expansive dome
"a huge upside-down bowl"
awe-inspiring crystal
"awe-inspiring ice"
stretched out over their heads above
"and the expansive dome was spread out above the heads of the creatures"
Ezekiel 1:23
Beneath the dome
"under the dome"
Each of the living creatures also had a pair to cover themselves; each had a pair to cover his own body
"Each of the living creatures also had two other wings, which they used to cover their bodies"
Ezekiel 1:24
General Information:
Ezekiel continues to tell about his vision of the living creatures.
Then I heard the sound of their wings. Like the noise of many waters. Like the voice of the Almighty whenever they moved. Like "Whenever they moved, I heard the sound of their wings. Like the noise of rushing water. Like the voice of the Almighty. Like" or "wings. Like the noise of rushing water. Like the voice of the Almighty. Whenever they moved, it sounded like."
Like ... waters. Like ... moved. Like ... rainstorm. Like ... army.
"The wings sounded like ... water. They sounded like ... moved. They sounded like ... rainstorm. They sounded like ... army."
many waters
"a lot of water." It could be a loud river or a large waterfall or the waves crashing at the ocean.
Like the voice of the Almighty
"It sounded like the voice of the Almighty God"
Like the sound of a rainstorm

Chapter 2

Ezekiel 2:1

General Information:

Ezekiel's call continues in this chapter. God appointed Ezekiel to be a prophet but warned him that the people were very rebellious and would not listen to him.

"There was a sound that was loud like a big storm" or
"There was a sound that was loud like a very large crowd of people"
Whenever they stood still
"Whenever the creatures stopped moving"
they lowered their wings
"the creatures let their wings hang down by their sides."
Ezekiel 1:25
A voice came from above the dome
"Someone who was above the dome spoke." If you need to tell whose voice this is, you should probably identify it as the voice of Yahweh (Ezekiel 1:3).
the dome over their heads
"the dome that was over the heads of the creatures"
the dome
See how you translated this in Ezekiel 1:23
Ezekiel 1:26
over their heads
"over the heads of the living creatures"
was the likeness of a throne
"was something that looked like a throne"
sapphire
a very valuable stone that is clear blue and very shiny
on the likeness of the throne was
"on what looked like a throne there was"
a likeness like the appearance of a man
"something that looked similar to what appeared to be a man". This probably refers to Yahweh. See Ezekiel 1:3.
Ezekiel 1:27
from the appearance of his hips up
"from what appeared to be his hips up". Ezekiel continues to tell about the vision.
from the appearance of his hips downward the appearance of fire and brightness all around
"all around him below what appeared to be his hips, I saw what looked like fire and a bright light"
Ezekiel 1:28
Like the appearance of a rainbow in the clouds on a rainy day was the appearance of the bright light surrounding it
"The brightness surrounding it appeared to be like the way a rainbow appears in the clouds on a rainy day"
rainbow
the colorful strip of light that appears in the rain when the sun shines from behind the viewer
It was the appearance of the likeness of the glory of Yahweh
"It appeared to be what looked like the glory of Yahweh"
I fell on my face
"I bowed down to the ground" or "I lay on the ground."
Ezekiel did not fall by accident, he is showing that he respected and feared Yahweh.
I heard a voice speaking
"I heard someone speaking"

He said to me

"one who looked like a man". See Ezekiel 1:26. It was not "the Spirit."

Son of man

"Son of a human being" or "Son of humanity." God calls

Ezekiel this to emphasize that Ezekiel is a human being, while God is eternal and powerful.

Ezekiel 2:2

the Spirit

This refers to the Holy Spirit.

Ezekiel 2:3

up to this very day

"even now" or "even today." The people of Israel were continuing to disobey God.

Ezekiel 2:4

General Information:

God continues to speak to Ezekiel.

Their descendants

this refers to the people living in Israel at the time Ezekiel writes

have stubborn faces

"have expression on their faces that show that they are stubborn"

stubborn faces and hard hearts

These words emphasize that the people of Israel would not change how they lived in order to obey God.

hard hearts

Rocks never change and these people never change and become sorry when they do evil things.

Ezekiel 2:5

house

"people group". This refers to the Israelites, the descendants of Jacob.

a prophet has been among them

"the one whom they have refused to listen to was a prophet"

Ezekiel 2:6

son of man

"son of a human being" or "son of humanity"

briers and thorns and ... scorpions

These words describe the people of Israel who will not treat Ezekiel kindly when he tells them what God says.

Do not fear their words

"Do not be afraid of what they say."

be dismayed by their faces

"lose your desire to serve me because of the way they look at you"

Ezekiel 2:7

are most rebellious

"are very rebellious" or "totally rebel against me". God continues to speak to Ezekiel.

Ezekiel 2:9

a hand was extended out to me

It was as if a person in the heavens had extended his hand out toward Ezekiel and all Ezekiel could see was from the hand to the elbow or shoulder or the "one who looked like a man" (Ezekiel 1:26) extended his hand.

a written scroll

"a scroll that had writing on it"

Ezekiel 2:10

He spread it out

The word "He" refers to the "one who looked like a man" (Ezekiel 1:26).

it had been written on both its front and back

"someone had written on both its front and its back"

written on it were lamentations, mourning, and woe

"someone had written on it that these people would lament, be sad the way they would be if someone they loved had died, and have bad things happen to them"

Chapter 3

Ezekiel 3:1

General Information:

Ezekiel's call concludes. God told Ezekiel more about what he should say to the people and how he should say it.

He said to me

The word "He" refers to the "one who looked like a man" (Ezekiel 1:26).

Son of man

"Son of a human being" or "Son of humanity." God emphasizes that Ezekiel is only a human being. God is eternal and powerful. See how you translated this in Ezekiel 2:1.

what you have found

The scroll that God was giving him. See Ezekiel 2:9.

the house of Israel

"the Israelites" or "the Israelite people group"

Ezekiel 3:2

that scroll

"the scroll" or "this scroll"

Ezekiel 3:3

feed your belly and fill your stomach with this scroll

The word "belly" refers to the part of the body people can see from the outside. The word "stomach" refers to the internal organs inside the belly.

it was as sweet as honey

Honey tastes sweet, and the scroll tasted sweet.

Ezekiel 3:4

General Information:

Ezekiel continues to tell about the vision that he saw.

he said to me

It would be best to identify the speaker as the "one who looked like a man" (Ezekiel 1:26). It was not "the Spirit."

Ezekiel 3:6

of strange speech or a difficult language

"who speak a strange or difficult language"

not to many peoples of strange speech

"I am not sending you to a mighty nation whose people speak a strange language"

if I sent you to them, they would have listened to you

This is a situation that could have happened, but Yahweh did not send Ezekiel to people who didn't understand his language.

if I sent you to them

The word "them" refers to a mighty nation other than Israel.

Ezekiel 3:7

strong browed and hard hearted

"very rebellious" or "very stubborn"

strong browed

"unwilling to change"

hard hearted

This phrase suggests that the people resist God and are unwilling to obey him. See Ezekiel 2:4.

Ezekiel 3:8

Behold!

This word alerts Ezekiel to pay attention to the surprising information that follows. The Spirit of God continues speaking to Ezekiel.

I have made your face as hard as their faces

"I have made you as stubborn as they are"

I have made ... your brow as hard as their brows

"I have made ... you strong so you will not stop doing what you are doing"

Ezekiel 3:9

I have made your brow like a diamond, harder than flint

"I have made your brow like the hardest stone, harder than flint"

flint

a stone that is hard enough to start a fire by hitting it with metal or another stone

house

"people group". See Ezekiel 2:5.

Ezekiel 3:10

take them into your heart and hear them with your ears

"remember them and listen carefully"

Ezekiel 3:11

Then go to the captives

The word "captives" refers to the people of Israel who were living in Babylon.

your people

"your people group." Ezekiel had lived in Judah before the Babylonians took him to Babylon.

Lord Yahweh

See how you translated this in Ezekiel 2:4.

Ezekiel 3:12

Then the Spirit lifted me up

This refers to the Holy Spirit. See Ezekiel 2:2.

I heard behind me the sound of a great earthquake: "Blessed be the glory of Yahweh from his place!"

Some versions take "Blessed ... place!" as words that the "great earthquake" spoke: "I heard behind me the sound of a great earthquake, which said, 'Blessed be the glory of Yahweh from his place!'" Others understand the sound of the earthquake as the sound of the glory of Yahweh leaving his place, "as the glory of Yahweh left its place, I heard behind me the sound of a great earthquake."

the sound of a great earthquake

"a sound like the sound of a great earthquake" or "a voice speaking; the voice sounded like a great earthquake" or "a loud rumbling noise"

the glory of Yahweh

See Ezekiel 1:28.

the sound of a great earthquake

"a loud, deep and powerful rumbling sound like the sound of an earthquake"

Ezekiel 3:14

and I went with bitterness in the anger of my spirit

"and as I went, I felt bitter and my spirit was full of anger"

or "and as I went, I was bitter and angry"

bitterness

Possible meanings are: sadness, or anger. Ezekiel speaks as if there were a bad taste in his mouth.

the strong hand of Yahweh was on me

Possible meanings are: Yahweh made Ezekiel feel as he did about the people's sin, or Yahweh was giving Ezekiel power. The word "hand" is often used to refer to someone's power or actions.

Ezekiel 3:15

Tel Aviv

A town in Babylon, about 80 kilometers southeast of the main city, which was also called Babylon.

the Kebar Canal

This is a river that people in Chaldea had dug to give water to their gardens. See Ezekiel 1:1.

overwhelmed in amazement

"unable to do anything because I was so amazed"

Ezekiel 3:16

General Information:

Ezekiel tells about his experience at Tel Aviv.

the word of Yahweh came

"Yahweh spoke this message" or "Yahweh spoke these words"

Ezekiel 3:17

watchman

God told Ezekiel to warn the people of Israel just as a watchman would warn the people of a city if enemies were coming, so that they could prepare and be safe.

Ezekiel 3:18

the wicked

"wicked people"

require his blood from your hand

"treat you as if you had murdered him"

Ezekiel 3:19

he does not turn from his wickedness or from his wicked deeds

"he does not stop doing wicked things"

Ezekiel 3:20

set a stumbling block before him

"make something bad happen to him" or "cause him to sin openly."

he will die in his sin

"he will die as a sinner" or "he will die as a guilty person because he has disobeyed me"

I will require his blood from your hand

"I will treat you as if you had murdered him". See Ezekiel 3:18.

Ezekiel 3:21

since he was warned

"since you warned him"

Ezekiel 3:22

the hand of Yahweh

"the power of Yahweh"

Ezekiel 3:23

the glory of Yahweh

See how you translated this in Ezekiel 1:28.

the Kebar Canal

This is a river that people in Chaldea had dug to give water to their gardens. See Ezekiel 1:1.

I fell on my face

"I bowed down to the ground" or "I lay on the ground." See Ezekiel 1:28. Ezekiel went to the ground to show that he respected and feared Yahweh.

Ezekiel 3:24

he spoke with me

It would be best to identify the speaker as the "one who looked like a man" See Ezekiel 1:26.

Ezekiel 3:25

they will place ropes upon you and tie you so you cannot go out among them

This is best translated literally.

Ezekiel 3:26

the roof of your mouth

"the top of your mouth". The Spirit continues speaking to Ezekiel.

you will be mute

"you will not be able to speak"

house

"people group". See Ezekiel 2:5.

Ezekiel 3:27

I will open your mouth

"I will make you able to speak"

the one who will not listen will not listen

"the one who refuses to listen will not listen"

Lord Yahweh

See how you translated this in Ezekiel 2:4.

Chapter 4

Ezekiel 4:1

General Information:

Yahweh tells Ezekiel to take a brick, dirt and pieces of wood and act as if he were Yahweh destroying the city of Jerusalem. The destruction is pictured in this chapter. Ezekiel showed the lack of food and water that would occur during the siege of Jerusalem.

son of man

"son of a human being" or "son of humanity." God emphasizes that Ezekiel is only a human being. God is eternal and powerful. See Ezekiel 2:1.

carve the city of Jerusalem

"carve a picture of the city of Jerusalem"

Ezekiel 4:2

lay siege against it

"surround the city in order to capture it"

build forts against it

"build strong walls against it." The walls would keep people from leaving the city.

Raise up a siege ramp against it

"Build a ramp outside of it for the enemies to get inside."

Jerusalem had a wall around it to protect the people inside. The enemies could only get inside if they had a ramp to climb up over the wall.

Place battering rams all around it

"Set around it huge poles people would use to break down the gates and get inside." "Battering rams" are large trees or poles that many men in an army would pick up and hit against a wall or door to break it down and get inside.

Ezekiel 4:3

set your face against it

"stare angrily at the city" or "stare at the city so that it will be harmed"

the house of Israel

"the Israelites" or "the Israelite people group". See Ezekiel 3:1.

Ezekiel 4:4

put the sin of the house of Israel on it

"symbolically bear the punishment for the sins of the Israelites" or "suffer by lying on your side because of their sin."

you will bear their iniquity

"you will be guilty of their sin" or "you will be punished for their sin." Either meaning will be demonstrated

"symbolically" by Ezekiel.

lie down against the house of Israel

"lie facing the kingdom of Israel in a hostile manner"

Ezekiel 4:5

I myself am assigning to you one day to represent each year of their punishment

"I myself command you to lie on your side for the same number of days as the number of years that I will punish them"

each year of their punishment

Possible meanings are: each year that they will be punished for their sins or each year that they have sinned.

390 days

"three hundred and ninety days"

Ezekiel 4:6

these days

the days Ezekiel lies down on his left side to illustrate the siege of the kingdom of Israel

the house of Judah

"the Judah people group" or "the people of Judah". See

Ezekiel 3:1.

I am assigning to you one day for each year

"I will make you do this one day for each year that I will punish them"

Ezekiel 4:7

Set your face toward Jerusalem that is under siege

"Stare at Jerusalem that is under siege, so that it will be harmed". This is a command to stare at the model of Jerusalem as a symbol of punishing Jerusalem. See Ezekiel 4:3.

prophecy against it

"prophecy about the bad things that will happen to Jerusalem"

Ezekiel 4:8

For behold

"Look" or "Listen" or "Pay attention to what I am about to tell you"

I am placing bonds on you

It is not clear whether the word "bonds" refers to something Yahweh does that is as if he had bound Ezekiel or if he is using literal, physical ropes.

Ezekiel 4:9

wheat, barley ... millet, and spelt

These are different kinds of grains.

beans

vines whose seeds, which grow in a single row inside its otherwise empty fruit, can be eaten

lentils

These are like beans, but their seeds are very small, round, and somewhat flat.

Ezekiel 4:10

twenty shekels per day

"200 grams of bread each day". A shekel is a unit of weight equal to about 11 grams.

Ezekiel 4:11

a sixth of a hin

"1/6 hin" or "a sixth part of a hin" or "about one-half liter". A hin is 3.7 liters.

Ezekiel 4:12

You will eat it

The word "it" refers to the bread See Ezekiel 4:9.

barley cakes

flat bread made of barley

you will bake it on excrement of human dung

"you will cook it over a fire made with pieces of human solid waste." Your language may have a way of stating this politely.

Ezekiel 4:13

will banish

will send away by force

Ezekiel 4:14

Alas, Lord Yahweh

"Lord Yahweh, it would be wrong for me to do that." Ezekiel is very troubled by what the Lord has told him to do.

Lord Yahweh

Ezekiel is speaking to the Lord. See Ezekiel 2:4.

foul meat has never entered my mouth

"I have never eaten foul meat"

foul meat

"disgusting, unclean meat." This refers to meat that is unclean because it has come from an animal that has died. The word "foul" shows his disgust.

Chapter 5

Ezekiel 5:1

General Information:

Yahweh continues speaking to Ezekiel. The destruction of Jerusalem is continued in this chapter. Ezekiel showed the destruction of Jerusalem by fire and war. All instances of "the city" refer to the "city" that Ezekiel carved onto the brick. See Ezekiel 4:1.

son of man

"son of a human being" or "son of humanity." God emphasizes that Ezekiel is only a human being. God is eternal and powerful. See Ezekiel 2:1.

barber's razor

"blade for cutting hair"

pass the razor over your head and your beard

"shave your head and your face"

Ezekiel 5:2

Burn a third of it

"Burn a third of your hair"

midst

Ezekiel 4:15

I have given you

"I will allow you to use"

cow manure

solid waste from cows. Your language may have a polite way of expressing this.

human dung

solid waste from humans. See how you translated this in Ezekiel 4:12.

Ezekiel 4:16

I am breaking the staff of bread in Jerusalem

"I will stop the supply of food to Jerusalem"

the staff of bread

"the supply of food". The supply is called a staff because some people need a staff to walk and do their work, and people need bread to live. Bread represents all kinds of food.

they will eat bread while rationing it in anxiety

"they will carefully divide their bread because they fear that there will not be enough"

while rationing it in anxiety

"while being anxious and rationing it" or "while rationing it anxiously"

rationing

giving small amounts of something of which there is not enough to many people

while rationing it in horror

"while being afraid and rationing it" or "while rationing it fearfully"

Ezekiel 4:17

every man will be appalled at his brother

"everyone will look at his brother and worry that they are not eating enough". The word "brother" simply refers to another person.

they will waste away

This refers to people becoming thin and dying because they have no food.

middle

when the days of the siege are completed

"when the days of Jerusalem's siege have ended"

take a third of the hair

"take one of the three piles of hair"

strike it with the sword all around the city

"hit it with your sword all over the city"

scatter a third of it to the wind

"let the wind blow the last third of your hair in different directions"

I will draw out a sword to chase after the people

"I will cause their enemies to pursue them and attack them with swords"

I will draw out a sword

"I will pull a sword out of its container"

Ezekiel 5:3

a small number of hairs from them

"a few hairs from the piles". Yahweh continues to speak to Ezekiel.

tie them

Possible meanings are: the hairs were long enough so Ezekiel could tie them or Ezekiel was to sew the hairs or Ezekiel was to place the hairs loosely in a fold of the garment.

the folds of your robe

Possible meanings are: "the cloth on your arms" ("your sleeves") or "the end of the cloth on your robe" ("your hem") or the fold in the garment where it is tucked into the belt.

Ezekiel 5:4

Then take

This continues the instructions Yahweh gives to Ezekiel beginning with the words "But take" in verse 3. You may need to place these verses before Ezekiel 5:1 and 2. "But when you shave off your hair and beard, and before you burn them, take ... After you have scattered the hair to the wind, then take"

from there a fire will go out to all the house of Israel

"from there a fire will spread out and burn up all the people of Israel." Yahweh speaks of how he will punish Israel.

the house of Israel

"the Israelites" or "the Israelite people group"

Ezekiel 5:5

Lord Yahweh

See how you translated this in Ezekiel 2:4.

This is Jerusalem

"This carving represents Jerusalem". See Ezekiel 4:1.

in the midst of the nations

Possible meanings are: other nations were on all sides of Jerusalem or "more important than all other nations."

I have placed her

Jerusalem is referred to as "her" and "she"

other lands

"the neighboring countries"

Ezekiel 5:6

have rejected my ordinances

"have refused to obey my orders"

Ezekiel 5:7

General Information:

Yahweh continues to speak to the people of Israel and Judah.

Because you are more troublesome than

"because your sinfulness is worse than" or "because you are more unruly than"

that surround you

"that are all around you."

have not walked in my statutes

"have not obeyed my statutes"

or acted according to my decrees

"or obeyed my decrees"

Ezekiel 5:8

Behold!

"Listen!" or "Pay attention to what I am about to tell you!"

I will execute judgments within your midst

"I will judge you in various ways" or "I will punish you".

Ezekiel 5:9

General Information:

Yahweh continues speaking to the people of Israel and Jerusalem.

what I have not done and the like of which I will not do again

"like I have never done before and will never do again" .

because of all your disgusting practices

"because of all the disgusting things you do." God was angry because the people were worshiping idols and false gods.

Ezekiel 5:10

fathers will eat the children in your midst, and sons will eat their fathers

Ezekiel is probably telling what will really happen when the people have no food.

I will execute judgment on you

"I will judge you" or "I will punish you severely"

scatter to every direction all of you who remain

"I will force all of you who remain to go to different places."

Ezekiel 5:11

General Information:

Yahweh continues to speak to the people of Israel and Judah.

defiled ... sanctuary

ruined the place that Yahweh had set aside to be only for his use

with all your detestable things

"with all your idols, which I hate" or "with all your disgusting idols."

with all your disgusting practices

"with all the disgusting things that you do"

my eye will not have pity on you

"I will not pity you"

I will not spare you

"I will surely punish you"

Ezekiel 5:12

they will be consumed by famine in your midst

"many of them will die because of famine"

Ezekiel 5:13

my wrath will be completed

"I will no longer be angry because I will have done everything I wanted to do because I was angry"

I will cause my fury toward them to rest

"I will stop punishing them because I will have punished them fully."

I will be comforted

"I will be comforted in knowing that I have punished them enough"

when I have completed my fury against them

"when I have finished punishing them"

Ezekiel 5:15

in wrath and fury

"because I will be very angry with you". Yahweh continues to speak to the people of Israel and Judah.

Ezekiel 5:16

will send out harsh arrows of famine against you

"will make you feel the pain of intense hunger"

increase the famine on you

"make the famine more severe for you" or "make the famine last longer for you"

break your staff of bread

"cut off your food supply". This phrase means removing the

supply of food that the people were depending upon. See how "staff of bread" is translated in Ezekiel 4:16.
Ezekiel 5:17

Chapter 6

Ezekiel 6:1

General Information:

Yahweh tells Ezekiel to speak to the mountains as if they were people so the people of Israel would hear the words and know that Ezekiel's words were for them.

The word of Yahweh came

"Yahweh spoke this message". This introduces something that God told his prophets or his people. See Ezekiel 3:16.

Ezekiel 6:2

Son of man

"Son of a human being" or "Son of humanity." God emphasizes that Ezekiel is only a human being. God is eternal and powerful. See Ezekiel 2:1.

set your face against the mountains of Israel

"stare at the mountains of Israel so that the people there will be harmed". This command to stare at the mountains is a symbol of punishing the people there. See how you translated a similar phrase in Ezekiel 4:3.

set your face

This refers to attention or gaze.

the mountains of Israel

"the mountains in the land of Israel"

Ezekiel 6:3

Behold!

"Listen!" or "Pay attention to what I am about to tell you!"

Lord Yahweh

See how you translated this in Ezekiel 2:4.

I am bringing a sword against you

"I am bringing soldiers to come and kill you"

Ezekiel 6:4

Then your altars will become desolate and your pillars will be destroyed

"People will no longer worship at your altars and your enemy will destroy your pillars". These are Yahweh's words to the people of Israel.

I will throw down

"I will send soldiers to throw down"

your dead

"your people who have died". God will destroy all those who have been worshiping idols at the hill top shrines.

Ezekiel 6:5

I will lay ... and scatter

"I will send soldiers to lay ... and scatter"

Ezekiel 6:6

cities will be laid waste

"enemy armies will lay waste your cities". These are Yahweh's words to the people of Israel.

your idols will be broken

"enemy armies will break your idols"

your pillars will be cut down

"they will cut down your pillars"

your works will be wiped away

"no one will remember what you have done" or "they will destroy everything you have made"

Plague and blood will pass through you

"Many people will die of disease, and many others will die in war"

Ezekiel 6:7

The dead will fall down in your midst

"You will see the enemy kill many people"

know that I am Yahweh

"understand that I am Yahweh, the one true God"

Ezekiel 6:8

when you are scattered throughout the lands

"when I scatter you into different lands"

throughout the lands

"among the peoples of other countries". Life would be hard for the Jews because the people there would persecute them.

Ezekiel 6:9

I was grieved by their promiscuous heart that turned away from me

"I was sad because they were like a wife who has left me to sleep with other men". Yahweh speaks of the Israelites as if they were a woman who sleeps with many people.

by their eyes that whored after their idols

"by the way they desired strongly to worship idols"

they will show loathing on their face for the wickedness which they have committed

"their faces will show that they hate themselves because of the wicked things they have done"

Ezekiel 6:11

The Lord Yahweh says this

"I, the Lord Yahweh, say this". Yahweh speaks to Ezekiel, reminding him and the people that what he is saying is important.

Lord Yahweh

See how you translated this in Ezekiel 2:4.

Clap your hands and stomp your foot

Ezekiel was to do this symbolic action to get the people's attention. This was not applause.

Alas

This word is spoken by those who see people doing bad things and realize bad things will happen to the evildoers.

the house of Israel

"the Israelites" or "the Israelite people group". See Ezekiel 3:1.

they will fall by sword, famine, and plague.

This refers to soldiers who kill people using swords.

Ezekiel 6:12

I will accomplish my fury against them

"I will punish them until I am no longer angry"

Ezekiel 6:13

hill—on all the mountain peaks, and under every flourishing tree and thick oak

"hill, on all the mountain peaks, under every flourishing tree, and under every thick oak."

flourishing

healthy and growing

oak

a large tree with strong wood that provided shade for worshippers

Ezekiel 6:14

Diblah

Chapter 7

Ezekiel 7:1

General Information:

This starts God's prophecy of judgment on Israel.

The word of Yahweh came

"Yahweh spoke this message". See Ezekiel 3:16.

Ezekiel 7:2

the Lord Yahweh says this

"I, the Lord Yahweh, say this". Yahweh speaks of himself to remind Ezekiel and the people that what he's saying is important.

Lord Yahweh

See how you translated this in Ezekiel 2:4.

to the land of Israel

"to the people of Israel"

An end!

"The end has come!". The people will be punished severely for their idol worship and the temple will be destroyed.

the four borders of the land

"the entire land" The "four borders" are to the north, east, south, and west.

Ezekiel 7:3

the end is upon you

"your life is finished". These are Yahweh's words to the people of Israel.

I am sending out my wrath on you

"I am angry, and I will punish you"

according to your ways

"because of the wicked things you do"

I will bring all your abominations upon you

"I will punish you for doing those things that I hate so much"

Ezekiel 7:4

For my eye will not pity you

"For I will not pity you"

I will bring your ways upon you

"I will punish you for the things you have done"

your abominations will be in your midst

"this will happen as long as you continue to commit abominations"

know that I am Yahweh

"understand that I am Yahweh, the one true God". See

Ezekiel 6:7.

Ezekiel 7:5

The Lord Yahweh says this

"I, the Lord Yahweh, say this". Yahweh speaks of himself to remind Ezekiel and the people that what he is saying is important. See Ezekiel 6:11.

Disaster! A unique disaster! Behold, it is coming.

"Behold, a terrible disaster is coming, one that no one has ever experienced before"

Behold, it

"You can be absolutely sure that it"

Ezekiel 7:6

The end has woken up against you

The coming judgment is treated as if it were an enemy

This is the name of a city.

waking up from sleep.

Ezekiel 7:8

Now before long

"Very soon now". These are Yahweh's words to the people of Israel.

I will pour out my fury against you and fill up my wrath upon you

"I will punish you severely because I am very angry"

fury

"wrath" or "great anger"

Ezekiel 7:9

For my eye will not look compassionately

"I will not look on them with compassion" or "I will not be compassionate to them"

I will not spare you

"I will not leave you without punishment" or "I will punish you"

Ezekiel 7:10

Behold, the day! Behold, it is coming!

"Behold! The day when I will punish you is coming!"

Behold

"Listen" or "Pay attention to what I am about to tell you"

Doom has gone out

"Disaster has begun to come to Israel" or "Terrible things have begun to happen"

The rod has blossomed, arrogance has budded

"The people of Israel have become very violent and very proud."

Ezekiel 7:12

The time is coming; the day has come close

"Israel's punishment will happen very soon"

my anger is on the entire multitude

"I am angry with the whole multitude"

multitude

a very large number of people and refers to the people of Israel

Ezekiel 7:13

as long as they both live

as long as "the buyer" and "the seller" (7:12) both live

the vision concerning the entire multitude will not be reversed

"God will surely do to the multitude what he has shown me"

none of them will be strengthened

"God will not strengthen any of them"

Ezekiel 7:14

They have blown the trumpet

"They have blown the trumpet to call people to fight against the enemy". These are Yahweh's words about Israel.

Ezekiel 7:15

The sword is on the outside

This refers to soldiers who kill people using swords.

the building

the city

while famine and plague will consume those in the city

"and most of the people in the city will die from hunger and sickness"

Ezekiel 7:17

Every hand will falter and every knee will be weak as water

"Everyone will be so terrified that they will be unable to work and their knees will become weak so that they cannot stand"

falter

fail to do what it is supposed to do

Ezekiel 7:18

trembling will cover them

"everyone will see them tremble and know how terrified they are"

baldness on all of their heads

"all of them will shave their heads". Shaving the head was a sign of sadness.

Ezekiel 7:19

in the day of Yahweh's rage

"in the day when Yahweh acts on his anger" or "when Yahweh punishes them"

the day

This can be a time period of more or less than one 24-hour day.

their hunger will not be satisfied

"they will not be able to satisfy their hunger"

their iniquity has become a stumbling block

"because they are evil, they are committing sins that show how evil they are."

Ezekiel 7:20

with them

with the jeweled ornaments

Ezekiel 7:21

I will give those things into the hand of strangers

"I will give those idols into the control of people they do not know"

plunder

things that are stolen or taken by force

they will defile them

The strangers and wicked people will defile the idols that the people of Israel had made.

Ezekiel 7:22

I will turn my face away

"I will look away" or "I will not notice"

my cherished place

"the place I love." This refers to God's temple.

bandits

violent people who steal and destroy

Ezekiel 7:23

Make a chain

God says this to show they will become slaves or prisoners.

the land is filled with the judgment of blood

"everywhere in the country God is judging people because they violently killed others"

the city is full of violence

"violence is everywhere in the city" or "many people in the city are doing violent things to others"

Ezekiel 7:24

they will possess their houses

the wicked will take the Israelites' houses

I will bring an end to the pride of the mighty

"I will cause the powerful people in Israel to stop being proud of themselves"

their holy places will be defiled!

"enemies will defile the places where they worship"

Ezekiel 7:25

Fear will come

"The people will be afraid"

They will seek peace

"They will try to make peace with their enemies"

but there will be none

"but they will be unable to make peace with their enemies"

Ezekiel 7:26

Disaster upon disaster will come

"One disaster after another will happen". These are

Yahweh's words about Israel.

they will seek a vision from the prophet

"they will ask the prophets what visions they have seen"

the law will perish from the priest and advice from the elders

"The priests will not teach the law, and the elders will not be able to give good advice." God will not give wisdom.

Ezekiel 7:27

the prince

"the king's son"

will be clothed in horror

"will have no hope," or "will dress in clothes that show he is mourning"

the hands of the people of the land will tremble in fear

"the people of the land will be so afraid that their hands will tremble"

Chapter 8

Ezekiel 8:1

So it came about

This phrase is used here to mark the beginning of a new part of the story. Ezekiel tells about another vision he saw.

in the sixth year

"in the sixth year of the exile of King Jehoiachin"

the sixth month, in the fifth day of the month

"the fifth day of the sixth month". This is the sixth month of the Hebrew calendar. The fifth day is near the beginning of September on Western calendars.

the hand of the Lord Yahweh again fell upon me

This should be translated literally, as Ezekiel later sees something like a hand.

Lord Yahweh

See how you translated this in Ezekiel 2:4.

fell upon

"took hold of"

Ezekiel 8:2

a likeness with the appearance of a man

"there was someone who appeared to be a man"

glowing metal

When metal is very hot, it glows with a yellow or orange light.

the appearance of his hips ... the appearance of something shining

"what appeared to be his hips ... what appeared to be something shining"

Ezekiel 8:3

General Information:

Ezekiel continues telling about the vision from God.

he reached out

The word "he" probably refers to the "figure like a man".

See verse 2.

between earth and heaven

"between the ground and the sky"

in visions from God, he brought me to Jerusalem

The words "in visions" mean this experience is happening in Ezekiel's thoughts. His body would still be in his home while God shows him these things.

the inner northern gate

"the inner northern gate of the temple." The temple was surrounded by two walls, one inside the other. This gate was on the north side of the inner wall.

the idol that provokes great jealousy

"the idol that causes God to be very jealous"

Ezekiel 8:4

according to the vision I had seen on the plain

"who looked the same as what I had seen in the vision that I saw when I was on the plain"

the plain

a large area of flat land that has few trees

Ezekiel 8:5

General Information:

The "figure like a man" (Ezekiel 8:2) speaks to Ezekiel.

Son of man

"Son of a human being" or "Son of humanity." God emphasizes that Ezekiel is only a human being. God is eternal and powerful. See Ezekiel 2:1.

lift up your eyes ... lifted up my eyes

"look up ... looked up" or "turn your head and look ... turned my head and looked"

gate leading to the altar

"gate through which people would walk so they could go to the altar"

Ezekiel 8:6

do you see what they are doing?

"I want you to understand why I hate what the people here are doing."

the house of Israel

"the Israelites" or "the Israelite people group". See Ezekiel 3:1.

Ezekiel 8:7

the courtyard

"the temple courtyard"

Ezekiel 8:9

General Information:

The people have contaminated the temple with their worship of other gods and through their sin.

Ezekiel 8:10

behold

This word shows that Ezekiel was surprised by what he saw.

every form of creeping things and detestable animals

"carvings in the wall of all kinds of creeping animals and detestable beasts." The phrase "creeping things" refer to

insects and other small animals.

the house of Israel

"the Israelites" or "the Israelite people group". See Ezekiel 3:1.

Ezekiel 8:11

Jaazaniah ... Shaphan

men's names

censer

a pan that people burn incense in when they worship God or false gods

Ezekiel 8:12

do you see what the elders of the house of Israel are doing in the dark?

"look at what the elders of the house of Israel are doing in the dark."

the hidden chamber of his idol

"the room where no one can see him worship his idol"

Ezekiel 8:14

the entrance of the gate of the house of Yahweh that was on the north side

This was the outer north gate—not the same one as in

Ezekiel 8:3.

mourning for Tammuz

grieving because the false god Tammuz had died

Ezekiel 8:15

Do you see this ... man?

"Think about this ... man". Yahweh is commanding Ezekiel to think about what he has just seen.

Ezekiel 8:16

portico

covering in front of an entrance with columns or posts for support

their faces toward the east

"they were looking toward the east"

Ezekiel 8:17

Is it a little thing for the house of Judah to do these abominations that they are doing here?

"I am right to be angry at the house of Judah because of these abominations that they are doing here."

they have filled the land with violence

"throughout the country they are doing violent things"

to provoke me to anger

"to make me angry"

putting the branch to their noses

Possible meanings are: the people were using the branches in false worship or the people were using the branches to show rebellion against Yahweh. The words "branch to ... noses" may be a literal tree branch and literal noses or they could be a term for a hand gesture.

Ezekiel 8:18

my eye will not have compassion

"I will not look on them with compassion"

I will not spare them

"I will still punish them"

Though they cry in my ears with a loud voice

"Though they yell their prayers to me with a loud voice"

I will not hear them

"I will not listen to them"

Chapter 9

Ezekiel 9:1

General Information:

Ezekiel continues to tell about the vision God gave him. It started in Ezekiel 8:1.

he cried in my hearing

"I heard him call out"

he cried

the "figure like a man" (Ezekiel 8:2) cried

weapon of destruction

weapon for destroying people or things

Ezekiel 9:2

weapon of slaughter

weapon for killing many people

behold

"listen" or "pay attention to what I am about to tell you"

the upper gate that faces north

"the upper northern gate" or "the north gate of the inner court"

linen

"smooth cloth". A strong, smooth cloth made from a plant and worn by people in places that are hot.

scribe's equipment

tools that scribes write with

bronze

A dark gold-colored metal. It is made from mostly copper with tin added for strength.

Ezekiel 9:3

from the cherubim where it had been

"from above the four winged creatures" (Ezekiel 1:5) or

from between the two cherubim in the most holy place in the temple. Try to translate this literally.

threshold of the house

The "house" refers to God's temple.

Ezekiel 9:4

groan and sigh

These are sounds people make when they feel very sad or grieved about something. God was looking for people who were sad that there was so much evil being done. Yahweh would keep these faithful people from being killed with the others.

the abominations being performed in the midst of the city

"the detestable things that people are doing in the city"

Ezekiel 9:5

he spoke to the others within my hearing

The word "others" refers to the guards (Ezekiel 9:1).

Do not let your eyes have compassion

"Do not have compassion"

do not spare

"do not refrain from killing"

Ezekiel 9:6

mark on his head

These were the people who groaned about the abominations happening in Jerusalem. See Ezekiel 9:4.

Begin at my sanctuary

"Begin to kill the ones who do not have the mark at my sanctuary"

the elders

"seventy elders of the house of Israel" (Ezekiel 8:11) or any

"old man" (see the beginning of the verse).

Ezekiel 9:7

General Information:

God continuing to speak to the guards judging the people of Israel.

the house

the temple

attacked the city

"attacked the people in the city"

Ezekiel 9:8

I fell on my face

"I bowed down to the ground" or "I lay on the ground."

Ezekiel did not fall by accident. He went to the ground to show that he respected and feared Yahweh. See Ezekiel 1:28.

Ah, Lord Yahweh

Ezekiel is very troubled by what the Lord told the men to do to Jerusalem. See Ezekiel 4:14.

will you destroy all the remnant of Israel in the outpouring of your wrath on Jerusalem?

"please do not destroy all the remnant of Israel in the outpouring of your wrath on Jerusalem!"

in the outpouring of your wrath on Jerusalem

"when you punish the people of Jerusalem because you are very angry with them"

Ezekiel 9:9

the house of Israel

"the Israelites" or "the Israelite people group". See Ezekiel 3:1.

exceedingly great

"very great"

The land is full of blood and the city full of perversions

"All over the land people are killing innocent people, and all over the city people are doing wicked things"

Ezekiel 9:10

my eye will not pity them

"I will not look on them with pity"

I will bring their deeds upon their heads

"I will punish them as they deserve"

Ezekiel 9:11

Behold

"Pay attention to what I am about to say"

He reported and said

"He reported to Yahweh and told him"

Chapter 10

Ezekiel 10:1

General Information:

Ezekiel continues to tell about the vision that started in Ezekiel 8:1. He once again saw and described the throne, its wheels, and the cherubim. (See his description in Ezekiel 1).

toward the dome

"toward the curved roof"

cherubim

See how you translated this in Ezekiel 9:3.

like a sapphire

a valuable blue or green gemstone
with the appearance of the likeness of a throne
"that looked like something that looked like a throne".
Ezekiel 10:2
linen
"smooth cloth". A strong, smooth cloth made from a plant. It is worn by many people in places that are hot. (See how you translated this in Ezekiel 9:2). God told the man dressed in linen to take coals from between the wheels of the throne and scatter them over the city of Jerusalem. This was a symbolic action that showed God's judgment against the city and that it would be destroyed.

Go between the wheels
Translate the word "wheels" as in Ezekiel 1:15.
fiery coals
Coals are burned pieces of wood left over after a fire and are called charcoal. They are black, but glow red and orange when very hot.
scatter them over the city
"sprinkle them over the city" or "spread them over the city"
Ezekiel 10:3

The cherubim stood ... inner courtyard
This is background information for the events that follow.
Ezekiel interrupts his description of what was happening and describes what he saw.

cherubim
See how you translated this in Ezekiel 9:3.
on the right side
"on the south side". As one faces east, "the right side" is toward the south.

the house
the temple
Ezekiel 10:4
The glory of Yahweh
See how you translated this in Ezekiel 1:28.
It filled
the glory of Yahweh filled
Ezekiel 10:6

It came about
This phrase is used to mark when the action starts.
when God commanded the man dressed in linen and said
This is a repeat of the information that was given in Ezekiel 10:2. After talking about the cherubim and God's glory in 10:3-5, Ezekiel returns to telling about the man who was wearing linen.

Ezekiel 10:8
I saw on the cherubim something like a man's hand under their wings
"I saw that the cherubim had something like a man's hand under their wings"

Ezekiel 10:9
behold
Ezekiel was surprised by what he saw
the appearance of the wheels was like a beryl stone
"what appeared to be wheels were like a beryl stone"
beryl stone
"Beryl" here is a very hard, valuable stone. This beryl was probably green or blue.

Ezekiel 10:10
Their appearance was the same likeness for all four of them

"All four of them appeared to be similar"
a wheel intersecting another wheel
The word "intersecting" means "crossing" or "passing through".
Ezekiel 10:11
they went in any of their four directions
"they would go straight in any one of the four directions that the creatures looked towards" or "their" refers to the wheels.
whatever direction the head faced, they followed
"they went in whatever direction the winged creatures were looking" or "they followed in whatever direction the front wheel went"
Ezekiel 10:13
the wheels were called, "Whirling."
"someone called the wheels, 'Whirling.'" or "the name of the wheels was 'Whirling.'" This word means "Spinning".
Ezekiel 10:14
They had four faces each
"Each cherub had four faces" or "Each of the cherubim had four faces." Each creature had a face on the front, a face on the back, and a face on each side of its head. See Ezekiel 1:6.
Ezekiel 10:15
living creatures
See how you translated this in Ezekiel 1:13.
rose up
"went up into the air"
Ezekiel 10:16
They still stayed beside them
"The wheels moved with the cherubim"
Ezekiel 10:17
stood still
"stayed still" or "did not move"
the spirit of the living creature was in the wheels
"the same spirit that gave life to the creatures also gave life to the wheels". See Ezekiel 1:20.
Ezekiel 10:18
the glory of Yahweh
See how you translated this in Ezekiel 1:28. God now abandoned Jerusalem and left the temple. This was devastating to the religious life of Judah.
the house
the temple
stood over
"stayed over" or "waited over"
Ezekiel 10:19
came upon them from above
"went above the cherubim"
Ezekiel 10:20
the Kebar Canal
This is a river that people in Chaldea had dug to give water to their gardens. See Ezekiel 1:1.
Ezekiel 10:21
the likeness of human hands
"something that looked like human hands"
Ezekiel 10:22
the likeness of their faces was like the faces that I had seen
"their faces looked like the faces that I had seen"
went straight ahead

"faced forward" or "looked directly ahead"

Chapter 11

Ezekiel 11:1

General Information:

Ezekiel continues to tell about the vision that started in Ezekiel 8:1. The people were trusting Jerusalem to keep them safe. But God was going to pull them out of Jerusalem.

Then the Spirit lifted me up

This refers to the Holy Spirit.

to the eastern gate of the house of Yahweh, facing east

"the gate on the eastern side of the wall surrounding the house of Yahweh"

the house of Yahweh

See how you translated this phrase in Ezekiel 8:16.

behold

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

Jaazaniah son of Azzur and Pelatiah son of Benaiah

These are the names of men.

among them

"among the twenty-five men"

Ezekiel 11:2

General Information:

Ezekiel continues to tell about the vision.

Son of man

"Son of a human being" or "Son of humanity." God emphasizes that Ezekiel is only a human being. God is eternal and powerful. See Ezekiel 2:1

Ezekiel 11:3

The time to build houses is not now

This shows the people feel so secure they are not worried about building houses now. Other versions of the Bible read, "Now is the time to build our houses." This would mean that the people want to build houses because they feel secure.

this city is the pot, and we are the meat

"This city is like a pot that will protect us as a pot protects meat". This suggests that the people are important and safe within the city.

the pot

Possible meanings are: a pot for storing meat or a pot for cooking meat.

Ezekiel 11:5

General Information:

Yahweh continues to talk to the prophet Ezekiel.

the Spirit of Yahweh fell on me

"the Spirit of Yahweh empowered me"

That is what you are saying

"You are saying these things." This refers to what the people were saying in Ezekiel 11:3.

house of Israel

"Israelites" or "Israelite people group". See Ezekiel 3:1.

Ezekiel 11:7

The people you have killed ... are the meat, and this city is the pot

"The people you have killed ... are like the meat in the pot, and this city is like the pot. See Ezekiel 11:3.

But you are going to be brought out

"But I am going to bring you out"

Ezekiel 11:8

General Information:

Yahweh continues giving Ezekiel his message to Israel.

this is the declaration of the Lord Yahweh

"this is what I, the Lord Yahweh, have declared". Yahweh speaks of himself to express the certainty of what he is declaring. See Ezekiel 5:11.

Ezekiel 11:9

put you into the hands of foreigners

"enable foreigners to capture you"

Ezekiel 11:10

You will fall by the sword

"They will kill you with their swords" or "You will die in battle"

know that I am Yahweh

"understand that I am Yahweh, the one true God". Yahweh is implying that they will know that he is the one true God who has supreme authority and power. See Ezekiel 6:7.

Ezekiel 11:11

General Information:

Yahweh continues giving Ezekiel his message to Israel.

This city will not be your cooking pot, nor will you be the meat

"This city is not like a pot that will protect you as a pot protects meat"

within the borders of Israel

"in the land of Israel"

Ezekiel 11:12

whose statutes you have not walked in

"whose statutes you have not obeyed"

Ezekiel 11:13

It came about

This phrase marks an important event in the story.

I fell on my face

"I bowed down to the ground". Ezekiel did not fall by accident. He went to the ground to show that he respected and feared Yahweh.

Alas, Lord Yahweh

"Oh no, Lord Yahweh" or "Ah, Lord Yahweh"

Ezekiel 11:14

The word of Yahweh came

"Yahweh spoke this message". This introduces something that God told his prophets or his people. See Ezekiel 3:16.

Ezekiel 11:15

your brothers! Your brothers!

This is stated twice for emphasis.

the house of Israel

"the people of Israel"

All of them are those of whom it is said by those living in Jerusalem

"The people living in Jerusalem say about all of them"

All of them are those of whom

"All of them are those to whom"

This land was given to us as our possession

"Yahweh has given this land to us as our possession"

Ezekiel 11:16

I have been a sanctuary for them

"I have been like their place of worship". Yahweh gives this

message to Ezekiel about the Israelites who were in exile.
Ezekiel 11:17

I will gather you from the peoples, and assemble you from the lands
"I will bring you back from all of the nations". This
emphasizes the surety of Yahweh's promise to bring the
exiles back to the land of Israel.

where you were scattered
"where I scattered you"

Ezekiel 11:18
every detestable thing and every abomination

These words emphasize that God will remove all the idols
from Israel.

every detestable thing
The things that cause hatred or disgust, referring to idols.
Ezekiel 11:19

I will give them one heart ... give them a heart of flesh
Yahweh speaks of all of the Israelites who are in exile as if
they are one person, with one heart and one spirit. God
continues this prophecy about the scattered Israelites.

I will put a new spirit within them
Yahweh speaks of causing the people to think new thoughts
as if he were giving them a new spirit.

I will take out the heart of stone from their flesh and give them a heart
of flesh

Chapter 12

Ezekiel 12:1

The word of Yahweh came
"Yahweh spoke this message". This introduces something
that God told his prophets or his people. See Ezekiel 3:16.

Ezekiel 12:2

Son of man
"Son of a human being" or "Son of humanity." God
emphasizes that Ezekiel is only a human being. God is
eternal and powerful.

a rebellious house
"a rebellious people". See Ezekiel 2:5.

they have eyes to see but they do not see ... they have ears to hear but
do not listen

People are spoken of as if they were unable physically to
see and hear.

Ezekiel 12:3

General Information:
Yahweh is telling Ezekiel to act out another parable.

Therefore as for you
"So then, this is what I say to you". God warned that very
soon the people in Jerusalem would be exiled to Babylon.
in their sight

"as they watch"

Perhaps they will begin to see
This means that the people might be physically able to see.
a rebellious house
"a rebellious people". See Ezekiel 2:5.

Ezekiel 12:4

General Information:
God is speaking to Ezekiel and describing how he should
act out the parable.

in their sight
"as they watch"

"I will cause them to stop being stubborn and instead cause
them to obey me willingly"

Ezekiel 11:20

they will walk in my statutes, they will carry out my decrees and do
them

These phrases describe the people as obeying what Yahweh
has commanded them to do.

they will walk in my statutes
"they will obey my statutes"

Ezekiel 11:21

those who walk with affection toward their detestable things
"those who conduct their lives out of devotion to their
detestable things"

I will bring their conduct on their own heads
"I will cause them to suffer the consequences of their
actions"

Ezekiel 11:22

cherubim
The cherubim and the glory of God leave the temple and
city. See how you translated this in Ezekiel 9:3.

Ezekiel 11:24

the vision that I had seen went up from upon me
"the vision that I had seen ended"

Ezekiel 12:6

have set you as a sign
"have made you to be a warning"

Ezekiel 12:7

General Information:
Ezekiel shows the people of Israel they will soon be forced
into exile.

just as I was commanded
"just as Yahweh commanded me"

dug a hole through the wall by hand
"dug a hole through the wall with my hands"

in the dark

"at night"

Ezekiel 12:9

Son of man, is the house of Israel, that rebellious house, not asking,
'What are you doing?'

"Son of man, the house of Israel, that rebellious house, is
asking, 'What are you doing?'"

the house of Israel, that rebellious house

"the people of Israel, that rebellious people". See Ezekiel
2:5.

What are you doing

"What is the meaning of the things you are doing"

Ezekiel 12:10

in whose midst they are
"who are in Jerusalem"

Ezekiel 12:11

I am a sign to you
"I am a warning to you"

so it will be done to them
"so others will do to them". The word "them" refers to the
people living in Jerusalem.

Ezekiel 12:12

in the dark
"at night"
He will cover his face
"The prince will cover his face"
Ezekiel 12:13
I will spread out my net over him and he will be caught in my snare
Yahweh speaks of enabling the Chaldeans to capture the prince as if he himself were catching the prince in a trap that he had set.
I will bring him to Babylon
"I will cause the Chaldeans to bring him to Babylon"
Ezekiel 12:14
I will send out a sword after them
"I will send armies to pursue them with swords"
Ezekiel 12:15
know that I am Yahweh
"understand that I am Yahweh, the one true God". Yahweh is implying that they will know that he is the one true God who has supreme authority and power. See Ezekiel 6:7.
when I scatter them among the nations and disperse them throughout the lands
"when I cause them to separate from each other and live in different nations"
Ezekiel 12:16
I will spare ... from the sword, famine, and plague
"I will keep ... from dying in battle, from starving to death, and from dying of disease"
Ezekiel 12:17
The word of Yahweh came
"Yahweh spoke this message"
Ezekiel 12:19
the land will be stripped of its fullness
"others will empty the land of everything in it"
Ezekiel 12:20
the cities that were inhabited will be desolate
"the cities where people lived will be desolate"
Ezekiel 12:22
what is this proverb that you have in the land of Israel that says, "The days are prolonged, and every vision fails?"
"the people in the land of Israel have this proverb that says, 'The days are prolonged, and every vision fails.'
The days are prolonged

Chapter 13

Ezekiel 13:1

General Information

God spoke against people who said they were prophesying but had not received any message from God. He said of people who encourage others to feel safe even when they continue to sin are not strengthening a wall but just putting whitewash on it to hide the imperfections.

the word of Yahweh came

"Yahweh spoke this message". This introduces something that God told his prophets or his people. See Ezekiel 3:16.

Ezekiel 13:2

Son of man

"Son of a human being" or "Son of humanity." God emphasizes that Ezekiel is only a human being. God is eternal and powerful. See Ezekiel 2:1.

"Many days have passed"

every vision fails

"every prophetic vision fails to happen"

Ezekiel 12:23

The days have drawn near

"The days of judgment are coming soon"

every vision will be fulfilled

"I will fulfill every vision"

Ezekiel 12:24

General Information:

Yahweh continues to tell Ezekiel what to say to the people of Israel.

house of Israel

"the Israelite people group". See Ezekiel 3:1.

Ezekiel 12:25

I carry out the words that I speak

"I do the things that I say"

The matter will no longer be delayed

"What I say will no longer be delayed" or "What I say will happen soon"

I will speak this word

"I will speak this message"

in your days

"while you are alive" or "during your lifetime"

rebellious house

"rebellious people". See Ezekiel 2:5.

this is the Lord Yahweh's declaration

"this is what I, the Lord Yahweh, have declared". Yahweh speaks of himself to express the certainty of what he is declaring. See Ezekiel 5:11.

Ezekiel 12:27

Behold

This alerts us to pay attention to the surprising information that follows.

The vision that he sees is for a time many days from now, and he

prophesies of far off times

These phrases are both ways the people of Israel are saying Ezekiel's warnings will not happen in their lifetime but will happen far in the future.

Ezekiel 12:28

My words will not be delayed any longer

"I will no longer delay doing what I said I would do"

prophesying out of their own imaginations

"prophesying only the things that they imagine"

Ezekiel 13:3

who follow their own spirit

"who act according to their own ideas"

Ezekiel 13:4

like jackals in the wastelands

Like jackals that scavenge for food and shelter among the abandoned ruins of cities, the prophets are using the destruction of Jerusalem for their own benefit. Jackals are wild animals that are related to dogs.

Ezekiel 13:5

the wall around the house of Israel

This refers to the wall surrounding the city of Jerusalem.

the house of Israel

"the Israelite people group". See Ezekiel 3:1.
 resist in battle
 "resist the enemy armies" or "defend the city"
 the day of Yahweh
 "the day of Yahweh's judgment" or "the day when Yahweh judges you by sending enemy armies to attack you"
 Ezekiel 13:6
 Such and such
 This phrase refers to anything the prophet may have said.
 Yahweh's declaration
 "is what Yahweh has declared"
 Ezekiel 13:7
 Have you not had false visions ... when I myself have not spoken?
 "You have had false visions ... because I myself have not spoken."
 had false visions and practice false divination
 Since the false prophets have not received a message from Yahweh, what they predict about the future is not true.
 practice false divination
 "utter false prophecies"
 Ezekiel 13:8
 this is the Lord Yahweh's declaration
 "this is what I, the Lord Yahweh, have declared". Yahweh speaks of himself to express the certainty of what he's declaring. See Ezekiel 5:11.
 Ezekiel 13:9
 My hand will be against the prophets
 "I will punish the prophets"
 They will not be in the assembly of my people
 Yahweh will not consider these false prophets to be part of the people of Israel.
 or enrolled in the record of the house of Israel
 "nor will anyone enroll their names in the record of the house of Israel". This probably is an official record of the citizens of Israel.
 know that I am the Lord Yahweh
 "understand that I am the Lord Yahweh, the one true God". Yahweh is implying that they will know that he is the one true God who has supreme authority and power. See Ezekiel 6:7.
 Ezekiel 13:10
 General Information:
 Yahweh speaks of the false security of peace that the prophets spoke as if they had built a poorly-constructed wall and covered it over with white paint in order to make it look good.
 Because of this
 This refers to the prophets reporting false visions to the people and telling them lies.
 they led my people astray
 Yahweh speaks of the prophets as if they had led the people away from the path they should have been walking.
 they are building a wall that they will paint with whitewash
 Here "a wall" stands for peace and security that the false prophets told the people Yahweh was promising to give them. Whitewash is a white liquid mixture or paint used to cover up impurities and make surfaces white.
 Ezekiel 13:11
 I will send hailstones to make it fall down, and a windstorm wind to

break it down
 Yahweh refers to the judgment as if it were a severe storm that breaks down the wall.
 hailstones
 balls of ice that sometimes falls from the sky during a rainstorm
 Ezekiel 13:12
 Have others not said to you, "Where is the whitewash that you put on it?"
 "Others will certainly say to you, 'Where is the whitewash that you put on it?'"
 Where is the whitewash that you put on it?
 "The whitewash that you put on it did no good."
 Ezekiel 13:13
 General Information:
 Yahweh continues to speak of the false security that the prophets have given to the people as if the prophets had built a poorly-constructed wall and covered it over with white paint in order to make it look good.
 I will bring a windstorm ... completely destroy it.
 "because of my rage ... because of my wrath ... because my rage."
 Ezekiel 13:14
 lay bare
 "uncover"
 you will be annihilated in the middle of it all
 "all of its stones will crush you to death". The phrase "in the middle of it all" refers to the stones of the wall that Yahweh will break down. He speaks as if the wall would crush them to death when he breaks it down.
 annihilated
 "destroyed"
 Ezekiel 13:15
 I will annihilate in my fury
 "Because I am very angry, I will annihilate"
 Ezekiel 13:16
 the prophets of Israel who prophesied about Jerusalem and who had visions of peace for her
 This phrase defines who "the people who whitewashed it" are.
 visions of peace for her
 The word "her" refers to Jerusalem.
 Ezekiel 13:17
 set your face against the daughters
 "stare angrily at the daughters". This is a command to stare at the women as a symbol of punishing them. Translate "set your face against" as you did in Ezekiel 4:3.
 set your face against
 "stare at"
 daughters of your people
 "women of Israel" or "your countrywomen"
 prophesy out of their own minds
 "prophesying only the things that they think in their own minds." See Ezekiel 13:2.
 prophesy against
 "prophesy about the bad things that will happen to them."
 See Ezekiel 4:7.
 Ezekiel 13:18
 sew magic charms onto every part of their hand

They sew magic charms together and then attach them to their hands, not that they sew them directly onto their hands. The charms are objects they believed to have magical powers.

used to hunt down people

"that they use to hunt down people"

make veils for their heads of every size

"make veils for the heads of women of every stature"

Will you hunt down my people but save your own lives?

"Do not think that you will be able to save your own lives after you have hunted down my people!"

Ezekiel 13:19

General Information:

Yahweh continues to speak against the false prophetesses in Israel.

handfuls of barley and crumbs of bread

Barley is a grain used to make bread and the word "crumb" is a small amount of bread. Both phrases emphasize how small the payment was to the prophetesses.

Ezekiel 13:20

the magic charms that you have used to ensnare the people's lives as if they were birds

Yahweh speaks of these women as if the people were birds that the women trapped with those charms.

to ensnare

"to trap" "to catch in a snare"

Chapter 14

Ezekiel 14:1

Some of the elders of Israel came to me and sat before me

The elders sat before Ezekiel in order to inquire of the Lord through Ezekiel.

Ezekiel 14:2

the word of Yahweh came

"Yahweh spoke this message". This introduces something that God told his prophets or his people. See Ezekiel 3:16.

Ezekiel 14:3

Son of man

"Son of a human being" or "Son of humanity." God emphasizes that Ezekiel is only a human being. God is eternal and powerful.

have taken their idols into their hearts

"have devoted themselves to idols"

have put the stumbling block of their iniquity before their own faces

"have resolutely determined to worship the things that lead to iniquity"

stumbling block of their iniquity

Possible meanings are: the idols are a stumbling block that leads to the elders' iniquity or worshipping idols is an iniquity that causes the elders to stumble.

Should I be inquired of at all by them?

"Should I permit them to inquire of me at all?" or "They should not be inquiring of me at all."

Ezekiel 14:4

Therefore announce this to them

"men from the elders of Israel"

the house of Israel

"the Israelite people group". See Ezekiel 3:1.

I, Yahweh, will answer him according to the number of his idols

tear them from your arms

"tear the charms from your arms"

Ezekiel 13:21

rescue my people from your hand

"rescue my people from your power"

they will no longer be trapped in your hands

"you will no longer trap them like prey in your hands"

Ezekiel 13:22

discouraged the heart of the righteous

"discouraged the righteous"

the righteous ... did not cause him grief

"righteous people ... did not cause them grief"

strengthened the hands of the wicked

"strengthened the wicked" or "encouraged the wicked"

the wicked so that he does not turn from his evil ways and save his life

"wicked people so that they do not turn from their evil ways and save their lives"

turn from his evil ways

"stop doing evil things"

Ezekiel 13:23

see false visions or practice divination

"continue to make false predictions"

I will rescue my people out of your hand

"I will rescue my people from your power". See Ezekiel 13:21.

"I, Yahweh, will give him the answer that he deserves because he worships so many idols"

Ezekiel 14:5

I may take back the house of Israel in their hearts

"I will cause the people of Israel to be devoted to me again"

their hearts that have been driven far from me through their idols

"who have all left me to worship their idols"

Ezekiel 14:6

the house of Israel

"the Israelite people group". See Ezekiel 3:1.

Repent and turn away from your idols! Turn back your faces from all your abominations

Both of these phrases are ways to tell the people of Israel to stop worshipping idols.

Repent and turn away

These words basically mean the same thing. Together they strengthen the command to stop worshipping idols.

Turn back your faces

"Turn back"

Ezekiel 14:7

puts the stumbling block of his iniquity before his own face

"who resolutely determines to worship the things that lead to iniquity"

Ezekiel 14:8

I will set my face against that man

"I will be against that man" or "I will oppose that man".

When the captives from Jerusalem arrive in Babylon, it will be obvious why God has punished them.

set my face against

"stare angrily at"

make him a sign and a proverb

"I will make that man to be a warning and a proverb"
I will cut him off from the midst of my people
"I will cause him no longer to belong to my people"
know that I am Yahweh
"understand that I am Yahweh, the one true God". Yahweh is implying that they will know that he is the one true God who has supreme authority and power. See Ezekiel 6:7.
Ezekiel 14:9
I will reach out with my hand against him
"I will work against him"
Ezekiel 14:10
They will carry their own iniquity
"They will suffer the consequences of their own iniquity"
Ezekiel 14:11
will no longer wander away from following me
"will no longer stop worshipping me"
this is the Lord Yahweh's declaration
"this is what I, the Lord Yahweh, have declared". Yahweh speaks of himself to express the certainty of what he is declaring. See Ezekiel 5:11.
Ezekiel 14:13
when a land sins against me
"when the people who live in a land sin against me"
break the staff of its bread
"end the supply of its food". Yahweh speaks of the supply of bread as if it were a staff. The word "bread" represents all kinds of food. See Ezekiel 4:16.
cut off both men and animals from the land
"kill both men and animals in the land"
Ezekiel 14:16
these same three men
Noah, Daniel, and Job
as I live
"I solemnly swear". See Ezekiel 5:11.
only their own lives would be rescued
"they could only rescue their own lives"
Ezekiel 14:17

Chapter 15

Ezekiel 15:1

General Information:

Yahweh is talking to Ezekiel in this section.

the word of Yahweh came

"Yahweh spoke this message". This introduces something that God told his prophets or his people. See Ezekiel 3:16.

Ezekiel 15:2

Son of man

"Son of a human being" or "Son of humanity." God emphasizes that Ezekiel is only a human being. God is eternal and powerful.

how is a vine better than any tree with branches that is among the trees in a forest?

"a vine is not better than any tree with branches that is among the trees in a forest."

Ezekiel 15:3

Do people take wood from a vine to make anything?

"People do not take wood from a vine to make anything."

do they make a peg from it to hang anything on it?

"they do not make a peg from it to hang things on it."

if I bring a sword against that land

The word "sword" refers to soldiers who kill people using swords.

Sword, go through the land

"Army, go through the land"

cut off both men and animals from it

"kill both men and animals in the land"

Ezekiel 14:18

only their own lives would be rescued

"they would only rescue their own lives"

Ezekiel 14:19

pour out my fury

"I will express my fury"

cut off both men and animals

"kill both men and animals"

Ezekiel 14:20

only their own lives would be rescued

"they would only rescue their own lives"

Ezekiel 14:21

to cut off both men and animals from her

"to kill both men and animals in Jerusalem"

Ezekiel 14:22

General Information:

Yahweh continues to speak with Ezekiel about the punishment of the people of Israel.

Behold

This word alerts us to pay attention to the information that follows.

left in her

The word "her" refers to Jerusalem.

be comforted concerning the punishment

"they will comfort you concerning the punishment"

Ezekiel 14:23

done against her

The word "her" refers to Jerusalem.

their ways and their actions

"the way they live" or "the things they do"

Ezekiel 15:4

If it is thrown into a fire as fuel ... is it good for anything?

"If it is thrown into a fire as fuel ... it is not good for anything."

If it is thrown into a fire as fuel

"If a person throws it into a fire as fuel"

Ezekiel 15:5

General Information:

Yahweh continues speaking about the vine. God said that the people of Jerusalem were useless to him and shows just how useless they were.

See!

This word alerts us to pay attention to the surprising information that follows.

When it was complete

"When it was whole" or "Before the fire burned it"

it could not make anything

"no one could make anything from it"

Ezekiel 15:7

General Information:

Yahweh speaks to Ezekiel about the people of Israel.
I will set my face against them
"I will be against them" or "I will oppose them"
set my face against them
"stare angrily at them"
know that I am Yahweh
"understand that I am Yahweh, the one true God". Yahweh is implying that they will know that he is the one true God who has supreme authority and power. See Ezekiel 6:7.
Though they come out from the fire, yet the fire will consume them

Chapter 16

Ezekiel 16:1

General Information:

In this chapter, Yahweh speaks about Jerusalem as if the city were his unfaithful bride. He describes her growth from infancy to adulthood. The city represents the people who live there.

the word of Yahweh came

"Yahweh spoke this message". This introduces something that God told his prophets or his people. See Ezekiel 3:16.

Ezekiel 16:2

Son of man

"Son of a human being" or "Son of humanity." God emphasizes that Ezekiel is only a human being. God is eternal and powerful.

Ezekiel 16:3

Your beginning and your birth

Yahweh speaks of when people founded the city as if it were the city's birth.

your father was an Amorite, and your mother was a Hittite

The Amorites and Hittites were both pagan people groups who lived in the land before the people of Israel conquered it. Yahweh speaks of Jerusalem's father and mother belonging to these people groups to express being born into idolatry.

Ezekiel 16:4

General Information:

Yahweh continues to speak about Jerusalem as if the city were an infant. The city represents the people living there.

your mother did not cut your navel

"you mother did not cut your umbilical cord"

Ezekiel 16:5

No eye had compassion for you

"Nobody who saw you had compassion for you"

with loathing for your life

"because your parents hated you"

you were thrown out into the open field

"your parents threw you out into the open field"

Ezekiel 16:6

But I passed by you

Yahweh is walking near the newborn baby.

I said to you in your blood

"I said to you as you were lying in your blood"

Ezekiel 16:7

I made you grow like a plant in a field

Here Yahweh compares growing quickly with the way a plant grows quickly.

You multiplied and became great

Yahweh speaks of the punishment that he will afflict upon the people as if it were a fire that burns them.

the fire will consume them

"the fire will destroy them"

Ezekiel 15:8

this is the Lord Yahweh's declaration

"this is what I, the Lord Yahweh, have declared". Yahweh speaks of himself to express the certainty of what he is declaring. See Ezekiel 5:11.

"You matured and grew taller"

you became the jewel of jewels

Here the woman, who represents Jerusalem, is spoken of as if she had become the finest of all jewels; as if she had become the most beautiful of all women.

you became the jewel of jewels

"You became old enough to wear jewels."

naked and bare

"completely naked"

Ezekiel 16:8

See!

This word alerts us to pay attention to the surprising information that follows.

the time of love came for you

Yahweh sees the young woman is old enough to be married.

Ezekiel 16:10

embroidered clothes

"beautiful clothes". To embroider is to sew a design into a piece of cloth.

Ezekiel 16:11

I adorned you with jewelry

"I put jewelry on you"

Ezekiel 16:13

General Information:

Yahweh continues to speak about Jerusalem as if the city were a young woman. The city represents the people living there.

you were adorned with gold and silver, and you were dressed in fine linen

"I adorned you with gold and silver, and dressed you in fine linen"

Ezekiel 16:14

Your fame went out among the nations

"Many people in many nations knew who you were"

it was perfect

"your beauty was perfect"

Ezekiel 16:15

General Information:

Yahweh continues to speak about Jerusalem as if the city were a young woman. The city represents the people who live there.

you trusted in your own beauty

"you placed your confidence in your own beauty"

acted like a prostitute

Yahweh speaks of Jerusalem as if the city were an unfaithful wife who sleeps with other men in exchange for

payment. God compared Judah to an adulteress because she worshiped idols instead of God who had done so much to help her. Adultery is a common image used to describe the worship of idols by Israel.

you poured out your acts of prostitution

"you repeatedly committed your acts of prostitution"

so that your beauty became his

"so that you gave yourself to him" or "his it was"

Ezekiel 16:17

male figures

"statues of men" or "idols that look like men"

you did with them as a prostitute would do

"you slept with them" or "you worshiped them"

Ezekiel 16:19

set before them

"placed as an offering in front of them"

Ezekiel 16:20

whom you bore for me

"who were my children"

you sacrificed them to the images to be devoured as food

"you sacrificed them to the images so that those images could devour them as food". Here Yahweh speaks of the people of Israel sacrificing their children to pagan idols. In these ancient pagan sacrifices, the people believed that the gods would eat the food that they offered to them.

Are your acts of prostitution a small matter?

"You must think that your acts of prostitution are a small matter." or "I do not think your acts of prostitution are a small matter."

Ezekiel 16:21

made them pass through the fire

"sacrificed them as burnt offerings"

Ezekiel 16:22

naked and bare

"completely naked". See Ezekiel 16:7.

Ezekiel 16:24

you built yourself a mound and made yourself a high place in every public place

that she built a place where she could worship her idols or she could practice her prostitution

Ezekiel 16:25

at the head of every road

"at the beginning of every road"

Ezekiel 16:27

I will strike you with my hand

"I will use my power to strike you"

cut off your food

"stop your food supply"

I will hand your life over

"I will hand you over"

the daughters of the Philistines

"the Philistine people"

Ezekiel 16:30

General Information:

Yahweh continues to speak about Jerusalem and the people of Israel as his unfaithful wife.

How weak is your heart ... that you would do all these things, deeds of a shameless prostitute?

"Your heart must be very weak ... that you would do all

these things, deeds of a shameless prostitute!"

How weak is your heart

"How weak-willed are you"

Ezekiel 16:31

at the head of every street

"at the beginning of every street"

Ezekiel 16:32

you accept strangers instead of your husband

"you accept strangers into your bed instead of your husband"

Ezekiel 16:36

you have poured out your lust

"you repeatedly committed actions to gratify your lust"

poured out your lust

"poured your wealth out."

you gave them your children's blood

This refers to killing children as a sacrifice to idols.

Ezekiel 16:37

behold

This alerts us to pay attention to the surprising information that follows.

so they see all your nakedness

"so they can see you completely naked". Stripping a person naked in front of others was intended to humiliate the person.

Ezekiel 16:38

the shedding of blood

"murder"

I will bring on you the bloodshed of my anger and jealousy

"In my anger and jealousy, I will punish you for committing murder" or "In my anger and jealousy, I will shed your blood"

Ezekiel 16:39

I will give you into their hands

"I will place you in their control" or "I will allow them to have power over you"

throw down your vaulted chamber

See how you translated "vaulted chamber" in Ezekiel 16:24.

Ezekiel 16:40

General Information:

Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. He speaks about enemy soldiers as her lovers. The city represents the people who live there.

Ezekiel 16:41

will perform many judgments on you

"will punish you in many different ways"

in the sight of many women

"where many women can see" or "while many women watch"

Ezekiel 16:42

I will calm my fury against you; my jealousy will leave you

"I will stop punishing you because I will no longer be angry with you"

Ezekiel 16:43

call to mind

"remember"

have made me shake with anger because of all these things

Here "shake" refers to a physical response that a person has when he is extremely angry. As Jerusalem was doing these

things, she did not think about what Yahweh had done when she was young.

Ezekiel 16:45

who detested her husband

"who hated her husband"

Your mother was a Hittite, and your father was an Amorite

The Amorites and Hittites were both pagan people groups who lived in the land before the people of Israel conquered it. Yahweh speaks of Jerusalem's father and mother belonging to these people groups to express that she was born into idolatry. See how you translated these phrases in Ezekiel 16:3

Ezekiel 16:46

Your older sister was Samaria ... your younger sister was the one living south of you, that is, Sodom

Samaria and Sodom were both cities that Yahweh had judged for their idolatry and wickedness. Yahweh speaks of these cities being Jerusalem's sisters to express that she belonged to a family that practiced idolatry and wickedness.

Ezekiel 16:47

You not only walked in their ways

"You not only acted like them"

committed their disgusting practices

did the disgusting things that they did

Ezekiel 16:49

arrogant in her leisure, careless and unconcerned about anything

Yahweh describes Sodom as a rich woman who has more than enough food and lives in security.

She did not strengthen the hands of the poor and needy people

"She did not help the people who could not help themselves"

Ezekiel 16:52

Bear your disgrace

Yahweh uses this phrase twice to emphasize how shamefully the people of Jerusalem have acted.

bear your disgrace

"be ashamed" or "bear your insults"

Ezekiel 16:53

General Information:

Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. The city represents the people who live there.

I will reverse their captivity—the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters—and your captivity will be among them

"For I will cause them to live well again—Sodom and her daughters, and Samaria and her daughters—and I will cause you to live well also"

Sodom and her daughters ... Samaria and her daughters

"the people living in Sodom and the villages around it ... the people living in Samaria and the villages around it"

Ezekiel 16:54

you will show your shame

"you will be ashamed" or "you will bear your disgrace"

you will be humiliated

"I will humiliate you"

you will be a comfort to them

"you will comfort Sodom and Samaria"

Ezekiel 16:55

your sister Sodom and her daughters will be restored to their former condition

"I will restore your sister Sodom and her daughters to their former condition"

Samaria and her daughters will be restored to their former estate

"I will restore your sister Samaria and her daughters to their former estate"

estate

"condition"

you and your daughters will be restored to your former condition

"I will restore you and your daughters to your former condition"

Ezekiel 16:56

General Information:

Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. The city represents the people who live there.

Sodom your sister was not even mentioned by your mouth

"You did not even mention your sister Sodom"

Ezekiel 16:57

before your wickedness was revealed

"before you revealed your wickedness" or "before I revealed your wickedness"

you are scorned by the daughters of Edom

"now people treat you with shame" or "now people insult you"

the daughters of Edom and to all the daughters of the Philistines

"the Edomite people and to all the Philistine people"

despise

hate very much

Ezekiel 16:58

this is Yahweh's declaration

"this is what I, Yahweh, have declared". Yahweh speaks of himself to express the certainty of what he is declaring. See Ezekiel 5:11.

Ezekiel 16:59

General Information:

Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. The city represents the people who live there.

despised your oath by breaking the covenant

"despised your oath to me by breaking the covenant that you made with me". Jerusalem broke her marriage covenant with Yahweh, showing she did not care about the oaths that she had made to him.

Ezekiel 16:60

call to mind

"remember"

made in the days of your youth

"that I made with you when you were young"

Ezekiel 16:62

know that I am Yahweh

"understand that I am Yahweh, the one true God". Yahweh implies that they will know that he is the one true God who has supreme authority and power. See Ezekiel 6:7.

Ezekiel 16:63

call everything to mind

"remember everything"

you will no longer open your mouth to speak because of your shame
This means that Jerusalem will be too ashamed to speak.

Chapter 17

Ezekiel 17:1

General Information:

Ezekiel reports a message that God gives him.

The word of Yahweh came

"Yahweh spoke this message". This introduces something that God told his prophets or his people. See Ezekiel 3:16.

Ezekiel 17:2

Son of man

"Son of a human being" or "Son of humanity." God emphasizes that Ezekiel is only a human being. God is eternal and powerful.

present a riddle and speak a parable

"give them a puzzle to think about" or "tell this story as an illustration"

the house of Israel

"the Israelite people group". See Ezekiel 3:1.

Ezekiel 17:3

long pinions, full of feathers

"the ends of its wings were long and full of feathers." The word "pinion" means the outer end of the wings.

that was multicolored

The eagle's feathers were many different colors.

Ezekiel 17:4

It broke off the tips of the branches

"It broke off the highest part of the tree"

took them

"took the top of the tree" or "took the branches"

he planted it in a city of merchants

"he planted it in a city that had many merchants." A merchant is a person who sells things.

Ezekiel 17:5

He also took

The word "he" is the eagle in the parable.

fertile soil

"good ground"

He placed it beside a large body of water

"the eagle planted the seed in a place where there was a lot of water"

planted it ... like a willow

"and planted the seed like one would plant a willow tree by water". Willow trees grow where there is a lot of water.

Ezekiel 17:6

Then it sprouted

"Then the seed began to grow into a plant"

a spreading vine low to the ground

"a vine that spreads out on the ground". Judah is compared to a vine that grows one direction and then another.

Its branches turned toward him

The branches of the vine turned toward the eagle, meaning they began to grow upward towards the sky.

its roots grew under it

"its roots grew under itself into the ground" or "the roots of the vine grew under the eagle."

So it became a vine

"That is how the vine grew"

produced branches and sent out shoots

"grew branches and spread its shoots"

Ezekiel 17:7

General Information:

The introductory "but" shows that a different eagle is being described.

another great eagle

"another large eagle"

Behold!

This alerts us to pay attention to the surprising information that follows.

This vine turned its roots toward the eagle

"The roots of the vine grew toward the eagle"

from the place it had been planted so it would be watered

"from the place that the first eagle had planted it so that it would have water"

Ezekiel 17:8

It had been planted

"The first eagle had planted the vine"

Ezekiel 17:9

Will it prosper?

"It will not prosper."

Will it not be uprooted and stripped of its fruit so that it withers, and all its fresh growth will wither?

"Someone will pull up its roots and pluck out its fruit so all of its growth of leaves will wither away."

No strong arm or many people will be needed to pull it out

"There will be no need for a strong person or many people to pull it out"

Ezekiel 17:10

behold

"listen" or "pay attention to what I am about to tell you"

will it grow?

"It will not grow."

Will it not wither when the eastern wind touches it?

"It will wither when the eastern wind touches it."

when the eastern wind touches it

"when the eastern wind blows on it"

Ezekiel 17:11

the word of Yahweh came

"Yahweh spoke this message". This introduces something that God told his prophets or his people. See Ezekiel 3:16.

Ezekiel 17:12

the rebellious house

"the rebellious people". See Ezekiel 2:5.

Do you not know what these things mean?

"This is what these things mean."

Behold

"Listen" or "Pay attention to what I am about to tell you"

her king and her princes

This refers to Jerusalem.

Ezekiel 17:13

brought him under an oath

"made him swear an oath"

Ezekiel 17:14

so the kingdom might become lowly and not lift itself up
 "so the kingdom might remain small and not become great"
 the land will survive
 "the kingdom will continue to exist"
 Ezekiel 17:15
 General Information:
 The king of Judah had vowed to obey Babylon but instead he followed Egypt. Therefore, God said he would not prosper.
 Will he succeed?
 "He will certainly not succeed."
 Will the one doing these things escape?
 "The one doing these things will not escape."
 If he breaks the covenant, will he escape?
 "If he breaks the covenant, he will certainly not escape."
 Ezekiel 17:16
 the land of the king who made him king, the king whose oath he despised
 "the land of the king of Babylon who made him King of Judah, the king of Babylon whose oath he despised"
 Ezekiel 17:17
 General Information:
 Yahweh speaking about the king of Jerusalem.
 his mighty army and a great company of men
 These two phrases emphasize how large and strong Pharaoh's army is.
 will not help him
 This refers to the king of Judah.
 siege walls
 A tower with ladders that can be placed next to a wall and allow soldiers to get over the wall and into the city.
 to cut off many lives
 "to kill many people"
 Ezekiel 17:18
 Behold, he reached out
 "He did something even worse than that: he reached out"
 reached out with his hand to make a promise
 This refers to taking hold of another person's hand as a sign of friendship and agreement, representing the covenant oath that he made with the king of Babylon.
 Ezekiel 17:19

Chapter 18

Ezekiel 18:1

The word of Yahweh came to me again

"Yahweh spoke to me again". This introduces something that God told his prophets or his people.

Ezekiel 18:2

What do you mean, you who use this proverb ... 'Fathers eat sour grapes, and the children's teeth are made blunt'?

"The people in the land of Israel have this proverb ...

'Fathers eat sour grapes, and the children's teeth are made blunt.'" The question is a rebuke for the people who use the proverb.

What do you mean, you who use this proverb

This refers to the people of Israel.

land of Israel

This refers to the people of Israel.

Fathers eat sour grapes, and the children's teeth are made blunt

was it not my oath that he despised and my covenant that he broke?

"it was my oath that the king of Jerusalem despised and my covenant that he broke."

I will bring his punishment on his head

"I will cause him to suffer his punishment"

Ezekiel 17:20

I will spread my net out over him, and he will be caught in my hunting net

Yahweh speaks of enabling the enemy army to capture the king as if he were trapping the king in a net.

he will be caught in my hunting net

"I will catch him in my hunting net"

Ezekiel 17:21

All of his refugees ... armies will fall by the sword

"Soldiers will kill all his refugees ... armies"

the ones who remain will be scattered in every direction

"the ones who remain alive will flee in every direction" or

"the enemy soldiers will scatter in every directions the ones who remain alive"

know that I am Yahweh

"understand that I am Yahweh, the one true God". Yahweh implies that they will know that he is the one true God who has supreme authority and power. See Ezekiel 6:7.

Ezekiel 17:22

General Information:

Yahweh resumes the parable that he had told in Ezekiel 17:1 and speaks about Jerusalem as if it were a branch that he plants on the mountains of Israel.

Ezekiel 17:23

bear branches

"grow new branches"

Ezekiel 17:24

Then all the trees of the field will know that I am Yahweh

Yahweh speaks of trees as if they are people who can know about him. The trees represent the nations and the people who live in them.

I bring down the high trees and I raise up the low trees

"I cut down the tall trees and I cause the little trees to grow"

wither

when a plant dries up and dies

This proverb means that children experience the consequences of their parents' actions.

the children's teeth are made blunt

"the children get a sour taste in their mouths"

Ezekiel 18:4

Behold!

This alerts us to pay attention to the surprising information that follows.

The soul who sins

"The person who sins". God does not punish children for the sins of their parents, but only punishes them for their own sins. Despite this, the parents' sins may still have consequences for their children.

Ezekiel 18:6

he does not eat upon the mountains

"he does not eat meat sacrificed to idols on the mountains"

lift up his eyes to the idols
 "worship the idols" or "pray to the idols"
 the house of Israel
 "the Israelite people group". See Ezekiel 3:1.
 approach a woman during her impurity
 "tried to sleep with a woman during her impurity"
 during her impurity
 "when she is unclean" or "during her monthly period"
 Ezekiel 18:7
 gives back to the debtor his pledge
 "returns to the debtor the item that the debtor gave him as security for the loan." When a person borrowed something, sometimes the person giving the loan required the borrower to give something as a pledge. A pledge was given to ensure that the borrower would pay back whatever he borrowed. The person who gave the loan was supposed to return the pledge to the borrower once the debt was paid.
 Ezekiel 18:8
 General Information:
 Yahweh continues to describe the actions of the righteous man.
 interest
 This word refers to the money paid by a person to use borrowed money. However, some modern versions interpret "any interest" in this passage as "too much interest."
 establishes faithfulness between people
 This means that he judges fairly the disputes that may arise between people.
 Ezekiel 18:9
 that man walks in my statutes
 "that man obeys my statutes"
 Ezekiel 18:10
 who sheds blood
 "who murders"
 any one of these things
 This refers to the sinful actions that Yahweh had mentioned beginning in Ezekiel 18:5.
 Ezekiel 18:11
 eats upon the mountains
 "eats meat sacrificed to idols upon the mountains". People often worshiped and offered sacrifices to pagan gods on the mountains. It is implied that this person has participated in these kinds of pagan rituals.
 Ezekiel 18:12
 General Information:
 Yahweh continues to speak about the violent son.
 the poor and needy
 These words emphasize that these are people who cannot help themselves.
 he lifts up his eyes to the idols
 "he worships the idols" or "he prays to the idols"
 does not return a pledge
 "does not return to the debtor the item that the debtor gave him as security for the loan." A pledge was given to ensure that the borrower would pay back whatever he borrowed. The person who gave the loan was supposed to return the pledge to the borrower once the debt was paid.
 Ezekiel 18:13

should that man live? Surely he will not live!
 "he will certainly not live!"
 his blood will be on him
 "he will be responsible for his own death"
 Ezekiel 18:15
 That son does not eat upon the mountains
 "That son does not eat meat sacrificed to idols upon the mountains"
 he does not lift up his eyes to the idols
 "he does not worship the idols" or "he does not pray to the idols"
 Ezekiel 18:16
 General Information:
 Yahweh continues to speak about the son who does not commit the same sins as his father.
 Ezekiel 18:17
 walks according to my statutes
 "obeys my statutes"
 Ezekiel 18:18
 General Information:
 Yahweh speaks about the son's father who has not obeyed God's law.
 extortion
 to take something from someone else by using threats or force.
 robbed his brother
 "robbed his fellow Israelite"
 behold, he
 "pay attention, because what I am about to say is both true and important: he"
 in his iniquity
 "because of his iniquity"
 Ezekiel 18:19
 Why does the son not bear the iniquity of his father?
 "Why is the son not guilty of the iniquity of his father?"
 Ezekiel 18:20
 The righteousness of the one who acts rightly will be on himself
 "The one who acts rightly will be responsible for his own righteousness"
 the wickedness of the wicked will be on himself
 "the wicked person will be responsible for his own wickedness"
 Ezekiel 18:21
 General Information:
 Yahweh speaking of the wicked person who changes and does what is righteous.
 Ezekiel 18:22
 All the transgressions that he has committed will not be called to mind against him
 "I will not remember all the transgressions that he has committed and will not hold them against him"
 by the righteousness that he practices
 "because of the righteous things he has done"
 Ezekiel 18:23
 General Information:
 Yahweh speaks about his desire for wicked people.
 Do I greatly rejoice over the death of the wicked ... and not in his turning away from his way so that he may live?
 "I do not greatly rejoice over the death of the wicked ... but I

do greatly rejoice if he turns away from his way so that he may live."

this is the Lord Yahweh's declaration

"this is what I, the Lord Yahweh, have declared". Yahweh speaks of himself to express the certainty of what he is declaring. See Ezekiel 5:11.

not in his turning away from his way

"not in his ceasing to live the way that he lives"

Ezekiel 18:24

General Information:

Yahweh gives an example of a man who turns from righteousness to wickedness.

then will he live?

"then he will surely not live."

All the righteousness that he had done will not be called to mind

"I will not remember all the righteousness that he had done"

treachery

crime done against a country or against God by someone who is expected to be loyal

he will die in the sins

"he will die because of the sins"

Ezekiel 18:25

Are my ways unfair?

"My ways are not unfair."

Is it not your ways that are unfair?

"It is your ways that are unfair."

Ezekiel 18:26

dies because of them ... die in the iniquity that he has done

These phrases express that it was his fault and the fault of no one else.

Ezekiel 18:28

he has seen

"he has considered" or "he has understood"

Ezekiel 18:29

General Information:

Yahweh continues to teach the people of Israel why his way is fair.

The way of the Lord is not fair ... How is my way not fair ... It is your

ways that are not fair

"The Lord does not act fairly ... How do I not act fairly ... It is you who do not act fairly"

Ezekiel 18:30

according to his ways

"according to his actions"

turn away from all your transgressions so that they will not be

stumbling blocks of iniquity against you

Yahweh speaks of "transgressions" as if they were blocks over which the people stumble.

stumbling blocks of iniquity against you

"stumbling blocks that cause you to commit more iniquity"

or "stumbling blocks that lead to your punishment"

Ezekiel 18:31

Throw away from yourselves all of the transgressions that you have committed

"Get rid of all of the transgressions that you have committed"

make for yourselves a new heart and a new spirit

"get for yourselves new emotions and a new way of thinking"

Why should you die, house of Israel?

"There is no reason for you to die, people of Israel."

Chapter 19

Ezekiel 19:1

General Information:

Yahweh tells Ezekiel to speak to the people of Israel. He tells a story where the nation of Israel is a lioness and some of the past kings in the kingdom of Judah are her cubs. The first king was taken as a captive to Egypt, the next was taken as a captive to Babylon. Now Judah is not prospering. The kings of Judah are compared to man-eating lions.

take up a lamentation

"sing a lamentation"

Ezekiel 19:2

Who was your mother?

"This is who your mother is."

lioness

a female lion

Ezekiel 19:4

He was caught in their trap

"They caught him in their trap"

Ezekiel 19:7

He seized their widows

"He seized the widows of the men whom he devoured"

The land and its fullness were made desolate

"People abandoned the land and its fullness"

its fullness

"everything in it"

Ezekiel 19:8

General Information:

Yahweh continues to describe the nation of Israel as a lioness and the kings of the kingdom of Judah as her cubs. from the surrounding provinces

"from the provinces surrounding the land of Israel"

He was caught in their trap

"They caught him in their trap"

Ezekiel 19:9

his voice would no longer be heard

"people would no longer hear his voice"

Ezekiel 19:10

General Information:

Yahweh speaks of the nation of Israel as though it was the mother of the leaders of Israel and begins to tell a story where she is a prosperous vine.

a vine planted in your blood

"a vine planted by means of violence" or "a vine planted in your prosperity"

Ezekiel 19:11

strong branches that were used for rulers' scepters

"branches strong enough that people used them for rulers' scepters"

its height was seen by the greatness of its foliage

"people could see how tall it was by the greatness of its foliage"

Ezekiel 19:12

the vine was uprooted in fury and thrown down
"Yahweh uprooted the vine in fury and threw it down" or
"people uprooted the vine in fury and threw it down"
Its strong branches were broken off and withered
"Yahweh broke off its strong branches and they withered"
or "People broke off its strong branches and they withered"
Ezekiel 19:13

Chapter 20

Ezekiel 20:1

It came about

This phrase marks the beginning of a new part of the story.
in the seventh year

"in the seventh year of the exile of King Jehoiachin"

the tenth day of the fifth month

This is the fifth month of the Hebrew calendar. The tenth
day is near the beginning of August on Western calendars.
before me

"in front of me"

Ezekiel 20:2

the word of Yahweh came

"Yahweh spoke this message". This introduces something
that God told his prophets or his people. See Ezekiel 3:16.
Ezekiel 20:3

Son of man

"Son of a human being" or "Son of humanity." God
emphasizes that Ezekiel is only a human being. God is
eternal and powerful. See Ezekiel 2:1.

As I live

"I solemnly swear"

Have you come to inquire of me?

"You should not come to inquire of me."

this is the Lord Yahweh's declaration

"this is what I, the Lord Yahweh, have declared". Yahweh
speaks of himself to express the certainty of what he is
declaring. See Ezekiel 5:11.

Ezekiel 20:4

Will you judge them? Will you judge, son of man?

"Are you ready to pronounce judgment on them, son of
man?"

Ezekiel 20:5

I ... raised my hand to swear an oath

"I ... solemnly swore an oath"

the house of Jacob

"the descendants of Jacob". See Ezekiel 3:1.

Ezekiel 20:6

It was flowing with milk and honey

"It was land that was excellent for raising livestock and
growing crops"

the most beautiful ornament among all the lands

"the most beautiful of all lands"

Ezekiel 20:7

General Information:

Yahweh continues giving Ezekiel his message to the elders
of Israel.

to them

"to the descendants of the house of Jacob"

the detestable things from before his eyes

"the detestable things that he worships"

in a land of drought and thirst

"in a very dry land of drought"

Ezekiel 19:14

no scepter to rule

"no branch strong enough for a ruler's scepter"

will be sung as a lamentation

"you must sing it as a lamentation"

the idols of Egypt

"throw away the idols of Egypt"

Do not make yourselves unclean

A person who is not acceptable for God's purposes is
spoken of as if the person were physically unclean.

Ezekiel 20:8

General Information:

The people of Israel have rebelled against God again and
again. Now they cannot come to God for help in their
troubles.

they rebelled against me

"the descendants of the house of Jacob"

were unwilling to listen to me

"would not obey me"

the detestable things from before his eyes

"the detestable things that he worshiped"

to pour out my fury upon them

"to act against them in my fury"

Ezekiel 20:9

for my name's sake

"for the sake of my reputation"

so it would not be profaned in the eyes of the nations

"so that the people would not profane it in the eyes of the
nations"

in the eyes

"in the opinion" or "in the judgment"

the nations

"the people who live in other nations"

they were staying

"they were living"

I made myself known to them, in their eyes

"I revealed myself to them, in their presence"

bringing them

"bringing the people of Israel"

Ezekiel 20:10

I sent them

"the descendants of the house of Jacob"

Ezekiel 20:12

know that I am Yahweh

"understand that I am Yahweh, the one true God". Yahweh
implies that they will know that he is the one true God who
has supreme authority and power. See Ezekiel 6:7.

Ezekiel 20:13

They did not walk in my statutes

"They did not obey my statutes"

I would pour out my fury upon them

"I would act against them in my fury". See Ezekiel 20:8.

in order to end them

"in order to kill them"

Ezekiel 20:14

I acted for my name's sake
 "I acted for the sake of my reputation"
 so it would not be profaned in the eyes of the nations
 "so that the people would not profane it in the eyes of the nations"
 in the eyes of the nations
 "in the thoughts of the people in other nations"
 in whose sight I had brought them out of Egypt
 "in whose presence I brought my people out of Egypt"
 Ezekiel 20:15
 I myself also raised my hand to swear an oath
 "I myself also solemnly swore an oath"
 to them
 "to the house of Israel"
 a land flowing with milk and honey
 "a land that was excellent for raising livestock and growing crops"
 the most beautiful ornament among all the lands
 "the most beautiful of all lands"
 Ezekiel 20:16
 did not walk in my statutes
 "did not obey my statutes"
 their hearts walked after their idols
 "they were dedicated to worshiping their idols"
 Ezekiel 20:17
 my eye spared them
 "I spared them"
 Ezekiel 20:18
 Do not walk in the statutes of your fathers
 "Do not obey the statutes of your parents"
 Ezekiel 20:19
 walk in my statutes
 "Do not obey the statutes of your parents ... obey my statutes"
 keep my decrees and obey them
 "obey them."
 Ezekiel 20:21
 General Information:
 Yahweh continues giving Ezekiel his message to the elders of Israel.
 to pour out my fury upon them
 "to act against them in my fury". See Ezekiel 20:8.
 Ezekiel 20:22
 I turned my hand away
 "But I did not do that"
 for my name's sake
 "for the sake of my reputation"
 so it would not be profaned in the eyes of the nations
 "so that the people would not profane it in the eyes of the nations". See Ezekiel 20:9.
 in the eyes of the nations
 "in the thoughts of the people in other nations"
 Ezekiel 20:23
 I myself also lifted up my hand to swear
 "I myself also solemnly swore"
 scatter them among the nations and disperse them among the lands
 "cause them to separate from each other and live in different nations". See Ezekiel 12:15.
 Ezekiel 20:24

Their eyes were longing after their fathers' idols
 "They were longing after their fathers' idols"
 Ezekiel 20:25
 Then I also gave them statutes that were not good, and decrees by which they could not live
 The word "statutes" do not refer to God's law. God permitted them to live by human laws that were not good.
 gave them
 The word "them" refers to the children of those whom Yahweh brought out of Egypt.
 Ezekiel 20:26
 they made a sacrifice of every firstborn of the womb
 "they sacrificed every woman's firstborn child"
 Ezekiel 20:29
 What is this high place where you bring offerings there?
 "This is not a high place where you are to bring offerings!"
 Yahweh asks this question in order to rebuke the people.
 the name is called Bamah
 "people have called that place Bamah". The name "Bamah" means "high place," a place for worshiping idols.
 Ezekiel 20:30
 Why do you make yourselves unclean with the ways of your fathers?
 "You should not make yourselves unclean by doing the things that your fathers did." Yahweh rebukes the people.
 Why do you make yourselves unclean
 A person who is not acceptable for God's purposes is spoken of as if the person were physically unclean.
 So why do you act like prostitutes, searching for disgusting things?
 "You should not act like prostitutes, searching for disgusting things."
 why do you act like prostitutes
 Yahweh speaks as if they were acting like women who sleep with men to whom they are not married.
 Ezekiel 20:31
 So why should I let you seek me, house of Israel?
 "I will not let you come close to me, house of Israel."
 Yahweh rebukes the people.
 Ezekiel 20:33
 General Information:
 Yahweh continues giving Ezekiel his message to the house of Israel.
 with a mighty hand, a raised arm
 "with very great power"
 Ezekiel 20:34
 among whom you have been scattered
 "among whom I have scattered you"
 Ezekiel 20:37
 I will cause you to pass under my rod
 "I will count you carefully as a shepherd counts his sheep" or "I will inspect you carefully as a shepherd inspects his sheep". This refers to a shepherd counting and inspecting his sheep as they walked under his staff.
 Ezekiel 20:39
 house of Israel
 "the Israelite people group". See Ezekiel 3:1.
 to listen to me
 "to obey me" or "to pay attention to me"
 profane my holy name
 "dishonor me"

Ezekiel 20:40

General Information:

Yahweh continues giving Ezekiel his message to the house of Israel.

to require your contributions

"to require you to bring your offerings"

the firstfruits of your tribute

"the best of your contributions"

your holy things

"the offerings that you set aside to give to me"

Ezekiel 20:41

I will accept you like fragrant incense

Yahweh speaks as if the people themselves were the incense offering.

bring you out from the peoples and gather you out of the lands

This emphasizes that Yahweh will bring his people back from all of the nations to which he had scattered them. See Ezekiel 20:34.

where you have been scattered

"where I have scattered you"

Ezekiel 20:42

I have lifted up my hand to swear

"I have solemnly sworn"

Ezekiel 20:43

you will call to mind

"you will remember"

you defiled yourselves

A person who is not acceptable for God's purposes is spoken of as if the person were defiled.

you will despise yourselves in your own eyes

"you will hate yourselves"

Ezekiel 20:44

because of my name's sake

"because of my reputation"

Chapter 21

Ezekiel 21:1

the word of Yahweh came

"Yahweh spoke this message". This introduces something that God told his prophets or his people. See Ezekiel 3:16.

Ezekiel 21:2

Son of man

"Son of a human being" or "Son of humanity. God emphasizes that Ezekiel is only a human being. God is eternal and powerful. See Ezekiel 2:1.

set your face toward Jerusalem

"stare toward Jerusalem so that the people there will be harmed". See Ezekiel 6:2.

Ezekiel 21:3

I will draw my sword from its sheath and cut off both the righteous person and the wicked person from you

"I am opposed to you, and it will be as though I pull my sword from its sheath to kill both the righteous and the wicked people among you". Judah has refused to learn from their punishment, so God is about to destroy the nation in war.

the righteous person and the wicked person

"righteous people and wicked people."

sheath

Ezekiel 20:45

the word of Yahweh came

"Yahweh spoke this message". This introduces something that God told his prophets or his people. See Ezekiel 3:16.

Ezekiel 20:46

set your face toward the southern lands

"Stare at the southern lands so that they will be harmed".

See Ezekiel 4:3.

set your face

"stare"

Ezekiel 20:47

The fiery flame will not be quenched

"The fiery flame will not go out"

every face from the south to the north will be burned

"the fire will burn every face from the south to the north"

every face from the south to the north

"every person who lives in that area". Yahweh refers to everyone who lives in the north, south and everywhere in between.

Ezekiel 20:48

General Information:

Yahweh continues giving Ezekiel his message to the forest of the Negev.

all flesh will see

"all people will understand"

it will not be quenched

"it will not go out" or "no one will quench it"

Ezekiel 20:49

Alas

a word that expresses distress or grief

Is he not a mere teller of parables?

"He is merely telling parables". The people use this question to insult Ezekiel.

something that holds and covers a sword when no one is using it

cut off

"kill"

Ezekiel 21:4

General Information:

Yahweh continues giving Ezekiel his message to the land of Israel.

from you

"among you"

my sword will go out from its sheath against

"it will be as though I pull my sword from its sheath and strike"

all flesh

"all people"

from the south to the north

"in every direction" or "everywhere"

Ezekiel 21:5

that I, Yahweh, have drawn my sword from its sheath

"it is as though I, Yahweh, have struck people with my sword"

It will no longer hold back

"I will not hold back from attacking people"

Ezekiel 21:6

General Information:

Yahweh is speaking to Ezekiel.

groan as your loins break

"groan deeply as if your loins were in great pain" or "groan deeply with great sorrow"

In bitterness groan

"With great grief" or "With great sorrow"

before their eyes

"before them" or "before the Israelite people"

Ezekiel 21:7

the news that is coming

"the news that they will soon hear"

for every heart will melt

"for everyone will become fearful and unable to act"

will falter

"will be weak"

Every spirit will grow faint

"Everyone will be fearful in their inner being"

every knee will flow like water

"every leg will be wet with urine" or "everyone will lose control of their urine"

this is the Lord Yahweh's declaration

"this is what I, the Lord Yahweh, have declared". Yahweh speaks of himself to express the certainty of what he is declaring. See Ezekiel 5:11.

Ezekiel 21:8

the word of Yahweh came

"Yahweh spoke this message". This introduces something that God told his prophets or his people. See Ezekiel 3:16.

Ezekiel 21:9

A sword! A sword! It will be sharpened and polished!

This passage describes the sword of Yahweh which is a metaphor for an enemy army that Yahweh will use to attack Jerusalem. This idea begins here and continues through Ezekiel 21:17.

It will be sharpened and polished

"It is sharp and polished"

polished

Someone made the sword smooth, shiny, and clean by rubbing it with a rough material.

Ezekiel 21:10

Connecting Statement:

Yahweh continues to describe the sword of Yahweh as the enemy army that Yahweh will use to attack Jerusalem.

It will be sharpened ... It will be polished in order to

"I will sharpen it ... I will polish it so that it will"

in order to be like lightning

"so that it flashes like lightning"

Should we rejoice in my son's scepter?

"The people of Judah will not celebrate about their king's scepter."

Should we

The word "we" refers to Ezekiel and the people of Israel.

in my son's scepter

"in the power that the king's scepter represents". Here Yahweh refers to the king of Judah as his son. The king's scepter represents his rule as king. It is important to maintain the image of the king's scepter here, as the words

"every such rod" refer to the scepter.

The coming sword hates every such rod

"the sword will overpower his scepter like that of any other ruler" or "for the king will not be able to resist when the sword is brought against him"

such rod

"such scepter"

Ezekiel 21:11

the sword will be given to be polished

"I will polish the sword"

then to be grasped by the hand

"then the right person will hold it in his hand"

it is to be given into the hand of the one who kills

"it is ready for the killer to use"

Ezekiel 21:12

that sword has come against my people! It is against all

"I will use my sword to kill my people! I will bring it against all"

They are thrown against the sword with my people

"They are killed with the sword along with my people"

slap your thigh

"beat your chests". In Ezekiel's culture, slapping one's thigh was a sign of grief. Some other translations use the gesture of beating one's breast which is a sign of grief in many cultures.

Ezekiel 21:13

General Information:

The original Hebrew is unclear and scholars do not agree on what the writer intended to say.

the scepter

"the king"

does not last

"cannot resist" or "is destroyed"

Ezekiel 21:14

hit your two hands together

"clap your hands to show that you are very sad"

even a third time

"again and again"

A sword for the ones to be slaughtered

"It is a sword for slaughtering people"

It is a sword for the many to be slaughtered

"It is a sword for slaughtering many people"

piercing them everywhere

"attacking them from every side." Some Bibles translate this as "which enters into their rooms." This means no matter where they hide, the sword will kill them.

piercing them

This refers to the people of Jerusalem and of the land of Israel.

Ezekiel 21:15

to melt their hearts

"to fill them with terror" or "to cause them to be terrified"

to multiply their fallen

"to kill many people among them"

set the sword for slaughter

"placed soldiers armed with swords at their gates, ready to slaughter the people"

their gates

The word "their" refers to the people of Jerusalem.

It is made like lightning
 "My sword is polished and flashes like lightning"
 it is grasped for slaughter
 "released to slaughter the people"
 Ezekiel 21:16
 Strike sharply to the righthand side! ... Go wherever your face is turned.
 "I tell those attacking with swords, 'Strike to the right! ...
 Attack in every direction.'" Yahweh speaks to those who
 will attack his people as if they could hear him and as if
 they were a sword that they would use in the attack. He
 does this to emphasize that he is in control of what is
 happening during the attack.
 Ezekiel 21:17
 hit my two hands together
 "clap my hands in triumph"
 Ezekiel 21:18
 The word of Yahweh came to me again
 "Yahweh spoke to me again"
 Ezekiel 21:19
 the sword of the king of Babylon
 "the soldiers of the king of Babylon"
 a signpost will mark one of them as leading to a city
 "a sign will be posted where the road divides into two
 roads"
 Ezekiel 21:20
 the sword
 "the Babylonian army"
 Ezekiel 21:21
 at the crossroads, at the junction
 "at the crossroads". Yahweh continues giving Ezekiel his
 message.
 He will shake some arrows and ask direction from some idols and he
 will examine a liver
 These are divination practices.
 Ezekiel 21:22
 In his right hand will be a divination about Jerusalem
 "In his right hand will be an article of divination with an
 omen against Jerusalem"
 battering rams
 A battering ram was a cut tree or large log with a
 sharpened end or an end covered in metal and was held by
 several men who would pound the end against a wall.
 to build a ramp
 These were large dirt ramps that the Babylonian soldiers
 built so that they could get onto the walls of Jerusalem.
 siege towers
 These were wooden towers that the soldiers built around
 Jerusalem to enable them to shoot arrows over the walls.
 Ezekiel 21:23
 in their eyes
 "in the thoughts of the people in Jerusalem"
 accuse them of iniquity
 "accuse them of violating the treaty they made"
 Ezekiel 21:24
 Because you have made your guilt to be remembered
 "Because you remind me of your iniquity". Yahweh
 continues giving Ezekiel his message to the people of
 Jerusalem.
 you will be taken in hand

"your enemies will capture you and take you into captivity"
 Ezekiel 21:25
 whose day of punishment has come
 "whom Yahweh will now punish". Yahweh gives Ezekiel his
 message to the ruler of Israel.
 whose time of committing iniquity has ended
 "at the time when Yahweh ends iniquity"
 Ezekiel 21:26
 the turban
 "the king's turban." This is a beautiful piece of cloth that
 kings wore wrapped on their heads as a symbol of their
 authority.
 the lowly ... the exalted
 "those with low status ... those with high status"
 Ezekiel 21:27
 It will not be restored
 "There will no longer be a king". The kingship will not be
 restored until the Messiah comes.
 the one comes who is assigned
 "the one comes who I assign"
 Ezekiel 21:28
 concerning their coming disgrace
 "about how he will disgrace them"
 A sword, a sword is drawn! It is sharpened for the slaughter
 "Swords! My soldiers have drawn their swords! They are
 sharpened for the slaughter"
 is drawn
 "is out of its sheath"
 It is sharpened for the slaughter in order to devour
 "It is sharp in order to slaughter and to kill people"
 Ezekiel 21:29
 empty visions for you ... practice divination to make up lies for you
 "empty visions for you Ammonites ... with lies for you
 Ammonites." In the original Biblical language, the word
 "your" is feminine singular and refers to the nation of
 Ammon. Nations were often thought of as a woman.
 empty visions
 "visions that are not true" or "false visions"
 the wicked
 "those who are wicked"
 who are about to be killed
 "who are about to die"
 whose day of punishment has come and whose time of iniquity is about
 to end
 "for the time has come for me to punish them and for them
 to no longer be able to commit wickedness"
 Ezekiel 21:30
 Return the sword to its sheath
 "But later the soldiers will return their swords to their
 sheaths, for the time of slaughter will be over". Yahweh's
 sword is put back in its sheath.
 In the place of your creation
 "In the place that I created you"
 Ezekiel 21:31
 I will pour out my indignation on you
 "I will punish you because of indignation against you" or
 "Out of my anger I will punish you"
 I will fan the fire of my rage against you
 "I will bring my rage upon you like a blazing fire" or "I will

punish you in my fierce anger"
the hand of cruel men
"the control of cruel men"
craftsmen of destruction
"men who cause great destruction"
Ezekiel 21:32
You will become fuel for the fire

Chapter 22

Ezekiel 22:1

the word of Yahweh came
"Yahweh spoke this message". This introduces something that God told his prophets or his people. See Ezekiel 3:16. Murder, idolatry and all sorts of evil have been done in Jerusalem; so God will destroy the city and scatter the people among the nations.
Ezekiel 22:2

Now you, son of man, will you judge? Will you judge the city of blood?
"Son of man, go and judge. Go and judge the city of blood."
son of man

"son of a human being" or "son of humanity." God emphasizes that Ezekiel is only a human being. God is eternal and powerful. See Ezekiel 2:1

the city of blood
"the city where many people murder their neighbors"
her

The word "her" refers to Jerusalem. Cities were often thought of as a woman.

Ezekiel 22:3

her ... herself
The word "her" refers to Jerusalem. This continues through verse 32.

This is a city that pours ... her midst
"The people who live in this city pour ... its midst"

that pours out blood in her midst
"where many people murder their neighbors"

so that her time may come
"so that the time of her destruction may come" or "so that the time may come for her to be destroyed"

unclean
A person who God considers spiritually unacceptable or defiled is spoken of as if the person were physically unclean.

Ezekiel 22:4

General Information:

Yahweh continues to speak through Ezekiel to the people of Jerusalem.

by the blood that you have poured out
"because you murdered innocent people"

You have drawn your days to a close, and the end of your years has come

"You are bringing your existence to an end". The images of days being brought to a close and years coming to an end are representing ending by death or by destruction. By saying that Jerusalem has brought her days to a close, Yahweh implies that Jerusalem would soon be destroyed because of the people's sin.

have drawn your days to a close

"have brought your days to an end" or "have ended your

"The fire will burn up your bodies". Yahweh continues giving Ezekiel his message to the people of Ammon.
Your blood will be in the midst of the land
"Your blood will soak into the ground of your land"
You will not be remembered
"No one will remember you"

life"

I will make you an object of scorn to the nations and a laughingstock to all the lands

"I will make the nations scorn you and all the lands ridicule you"

an object of scorn

someone whom people disapprove of or treat with disgust
a laughingstock

a person whom people ridicule or mock
to all the lands

"of the people of every nearby land"

Ezekiel 22:6

Behold

"Listen" or "Pay attention to what I am about to tell you".
Yahweh speaks about the ruler of Israel in Jerusalem.

each one by his own power, have come

"have each used their authority to come to you."

come to you

"come to Jerusalem". Yahweh speaks as if the city of Jerusalem were a woman who could hear him speak.

to pour out blood

"to murder people"

Ezekiel 22:7

They have dishonored fathers

"The rules of Israel have dishonored their fathers"

within you ... in your midst ... within you

"within Jerusalem ... in the midst of Jerusalem ... within Jerusalem"

performed oppression on

"oppressed"

Ezekiel 22:9

they eat on the mountains

"they eat the meat that has been sacrificed to idols"

perform wickedness in your midst

"do evil things among you"

Ezekiel 22:10

General Information:

God continues to speak through Ezekiel about the terrible things that the people of Jerusalem have done. He speaks to the people of Jerusalem as if they were the city itself, and of the city of Jerusalem as if it were a woman. The word "you" is always feminine singular.

Within you

"within this city" or "among you people of Jerusalem".

men uncover the nakedness of their father

"there are men who have sexual relations with their father's wife"

they have violated unclean women during their impurity

"They have raped unclean women during their impurity"

unclean ... impurity

A person whom God considers spiritually unacceptable or defiled is spoken of as if the person were physically unclean. The word "impurity" refers to the time of the month when a woman bleeds from her womb. Women were considered to be unclean at this time.

Ezekiel 22:11

commit abominations with their neighbors' wives ... make their own daughters-in-law shamefully unclean ... abuse their own sisters
"commit abominations by sleeping with their neighbors' wives... make their own daughters-in-law shamefully unclean by sleeping with them ... rape their own sisters"
Ezekiel 22:12

to pour out blood

"to murder people"

interest

This refers to the money paid by a person to use borrowed money. However, some modern versions interpret "interest" in this passage as "too much interest." See Ezekiel 18:8.

you have forgotten me

Refusing to obey Yahweh is like forgetting that he exists.

this is the Lord Yahweh's declaration

"this is what I, the Lord Yahweh, have declared". Yahweh speaks of himself to express the certainty of what he is declaring. See Ezekiel 5:11.

Ezekiel 22:13

General Information:

Yahweh continues to speak to the people of Jerusalem by speaking directly to the city as if it were a woman.

With my hand I have struck

"I have shown my anger and disapproval against"

the bloodshed that is done in the midst of you

"the murder that people commit in you"

Ezekiel 22:14

Will your heart stand, will your hands be strong on the days when I myself will deal with you?

"Your heart will not stand and your hands will not be strong on the days when I myself will deal with you."

Will your heart stand

"Will you stand" or "Will you be courageous"

will your hands be strong

"will you be strong"

Ezekiel 22:15

So I will scatter you among the nations and disperse you through the lands

"So I will cause them to separate from each other and live in different nations". See Ezekiel 12:15.

purge

remove something unwanted

the nations

"the people in other nations"

Ezekiel 22:16

So you will become unclean in the eyes of the nations

"So the nations will consider you unclean"

know that I am Yahweh

"understand that I am Yahweh, the one true God". Yahweh implies that they will know that he is the one true God who has supreme authority and power. See Ezekiel 6:7.

Ezekiel 22:17

the word of Yahweh came

"Yahweh spoke this message". This introduces something that God told his prophets or his people. See Ezekiel 3:16. Ezekiel 22:18

the house of Israel has

"the Israelites have" or "the Israelite people group has". See Ezekiel 3:1.

has become dross to me

"has become as worthless to me as dross". Dross is the impurities that are left over after silver or gold has been purified in a furnace.

All of them are the leftovers of bronze and tin ... like the dross of silver in your furnace

"All of them are as worthless as the leftover of bronze and tin, and iron and lead that remain after you melt silver in the furnace"

Ezekiel 22:19

behold

"listen" or "pay attention to what I am about to tell you"

Ezekiel 22:20

I will gather you in my anger and my wrath

"Because of my great anger and wrath, I will gather you"

Ezekiel 22:21

I will gather you and blow on you the fire of my wrath

"I will gather you, and my wrath will be like a fire that I will blow on you". This is the image of a person gathering the metals in the furnace and blowing the fire to make it hotter.

Ezekiel 22:22

you will be melted in it

The word "it" refers to Jerusalem.

have poured out my wrath on you

"have punished you in my anger"

Ezekiel 22:23

The word of Yahweh came

"Yahweh spoke this message". This introduces something that God told his prophets or his people. See Ezekiel 3:16. Yahweh tells Ezekiel to speak to Jerusalem.

Ezekiel 22:24

You are a land that has not been cleansed

"You are a land and a people that is unclean"

not been cleansed

A person who God considers spiritually unacceptable or defiled is spoken of as if the person were physically unclean.

There is no rain on the day of wrath

"There is no blessing on the day of wrath". Rain is used as an example of God's blessing.

Ezekiel 22:25

There is a conspiracy of her prophets in her midst

"The prophets within Israel plot conspiracies"

conspiracy

a secret plan made by two or more people to do something harmful or illegal

like a roaring lion tearing apart a victim. They consume life and take precious wealth

"They kill people for they are like roaring lions who attack and kill their prey. They take peoples' precious wealth"

they make many widows within her

"they make many women into widows by killing their

husbands"
 Ezekiel 22:26
 do violence to my law
 "disobey my laws"
 the unclean and the clean
 "things that are unclean and things that are clean"
 They hide their eyes from my Sabbaths
 "They ignore my Sabbaths"
 so that I am profaned in their midst
 "and profane me among themselves"
 Ezekiel 22:27
 her
 This refers to Jerusalem.
 Her princes within her are like wolves tearing apart their victims
 This compares Israel's princes to wolves who attack and kill their victims.
 They pour out blood and destroy life
 "They murder people"
 for unjust gain
 "so that they can make a profit through dishonest actions"
 Ezekiel 22:28
 Her prophets have painted them over with whitewash
 "It is like her prophets have painted over their sins with whitewash" or "Their prophets try to hide these evil things" whitewash
 This is a solution that is painted on things to make them white that is similar to white paint.
 their seers
 The word "their" refers to the priests (Ezekiel 22:26) and princes (Ezekiel 22:27).

Chapter 23

Ezekiel 23:1

General Information:

Israel and Judah have been unfaithful to God by worshiping idols. They are compared to two unfaithful wives who have repeatedly committed adultery. This continues through Ezekiel 23:34.

The word of Yahweh came

"Yahweh spoke this message". This introduces something that God told his prophets or his people. See Ezekiel 3:16.

Ezekiel 23:2

Son of man

"Son of a human being" or "Son of humanity." God emphasizes that Ezekiel is only a human being. God is eternal and powerful. See Ezekiel 2:1.

Ezekiel 23:3

Their breasts were squeezed

"Men squeezed their breasts"

their virgin nipples were fondled there

"there men fondled their virgin nipples". This phrase emphasizes the immoral behavior of the two young women.

fondled

to be touched lovingly or softly

Ezekiel 23:4

they became mine

"they became my wives"

Their names mean this: Oholah means Samaria, and Oholibah means

Ezekiel 22:29

have oppressed ... and plundered

"have oppressed people ... and plundered others"

extortion

When someone threatens or hurts another person in order to make them give him money.

the poor and needy

"those who are poor and needy"

Ezekiel 22:30

General Information:

Yahweh compares the leaders of Jerusalem to a wall and himself to an invading army.

a man from them who would build up a wall

"a man from among them who would act like he built a wall"

stand before me in its breach

Its "breach" refers to a gap in the wall. This speaks of the man defending the people before Yahweh as if he were a warrior standing in the breach to defend the city.

for the land so I would not destroy it

"for the people so that I would not destroy them"

Ezekiel 22:31

pour out my indignation upon them

"I will punish the people because of my anger against them"

indignation

anger of a person who has suffered injustice

I will finish them with the fire of my indignation

"I will destroy them with my wrath which is as intense as a blazing fire" or "I will destroy them with my wrath"

Jerusalem

"Oholah represents Samaria, and Oholibah represents Jerusalem." This speaks of how these cities were unfaithful to Yahweh.

Oholah

This is the name of a woman that means "her tent"

Oholibah

This is the name of a woman that means "my tent is in her"

Ezekiel 23:5

General Information:

Yahweh continues to speak of the cities of Jerusalem and Samaria as if they were two sexually immoral women and continues through Ezekiel 23:34.

when she was mine

"while she was still my wife"

who were dominant

"who ruled over her"

Ezekiel 23:7

all the best of Assyria's men

This identifies who the word "them" refers to.

she made herself unclean with everyone she lusted for—and with all their idols

"she made herself unclean by sleeping with everyone she lusted for and by worshiping all their idols"

unclean

A person who God considers spiritually unacceptable or defiled is spoken of as if the person were physically

unclean.

Ezekiel 23:8

when they had lain with her

"when they had sexual relations with her"

poured out their lust upon her

"to act lustfully toward her"

bosom

"breasts"

Ezekiel 23:9

I gave her into the hand of her lovers, into the hand of the Assyrians

"I gave her over to her lovers, the Assyrians"

Ezekiel 23:10

they executed judgment on her

"they talked about her disgrace" or "she had a bad reputation among them"

Ezekiel 23:11

General Information:

Yahweh continues to speak of the cities of Jerusalem and Samaria as if they were two sexually immoral women, continuing through Ezekiel 23:34.

Oholibah

The name of a woman that means "my tent is in her." See

Ezekiel 23:4.

Ezekiel 23:13

It was the same for both sisters

"Both sisters became unclean through their acts of prostitution"

Ezekiel 23:15

turbans

hats made out of long cloth and wrapped around the top of a man's head

had the appearance of officers of chariot troops, the likeness of sons

"appeared the way officers of chariot troops do, and they looked like sons"

chariot troops

soldiers who drive chariots and who run ahead of and beside them

sons of Babylon

"Babylonians"

Ezekiel 23:17

her bed of lust

"her bed where she acted lustfully"

they made her unclean with their fornication

"they slept with her and made her unclean"

so she turned herself away from them

"so she rejected them"

Ezekiel 23:18

General Information:

Yahweh speaks of the cities of Jerusalem and Samaria as if they were two sexually immoral women, continuing through Ezekiel 23:34.

Ezekiel 23:20

whose private parts were like those of donkeys

"whose private parts were very long, like those of a donkey". This is an exaggeration.

whose reproductive emissions were like those of horses

"whose reproductive emissions were huge, like those of a horse". This is an exaggeration.

Ezekiel 23:22

Behold!

"Listen!". This alerts us to pay attention to the surprising information that follows.

I will bring them against you from every side

"I will cause them to attack you from all directions"

Ezekiel 23:23

the Babylonians and all the Chaldeans, Pekod, Shoa, and Koa, and all the Assyrians with them

"soldiers from Babylon and all of Chaldea, Pekod, Shoa, and Koa, and all the soldiers of Assyria with them"

Pekod, Shoa, and Koa

"those from Pekod, Shoa, and Koa". These are the names places in Babylonia and represent the soldiers from these places.

strong, handsome men, governors and officials ... all of them riding on horses

This is the description of the men of Assyria that Oholah had slept with who are now turning against her. See

Ezekiel 23:6

Ezekiel 23:24

will come against you

"will attack you"

with weapons

The Hebrew word translated here as "weapons" is rare.

Many modern versions translate it this way, but others leave it out.

They will set large shields, small shields, and helmets against you all around

"Soldiers will attack you on all sides carrying large shields, small shields, and wearing helmets"

they will judge you

"they will punish you"

according to their judgments

"according to their customs" or "according to the way they punish people"

Ezekiel 23:25

For I will set my jealous anger on you, and they will deal with you in fury

Because I am very jealous for you, I will cause them to act furiously towards you"

They will cut off your noses and your ears

"They will punish you as an adulteress, by cutting off your noses and your ears"

your survivors will fall by the sword

"men will kill your survivors with their swords"

your survivors will be devoured by fire

"your survivors will be burned by fire" or "fire will burn your survivors"

Ezekiel 23:27

from the land of Egypt

"which you began in the land of Egypt". This refers to her prostitution as beginning in Egypt.

You will not lift up your eyes toward them with longing

"You will not look toward them with longing" or "You will not desire these things"

you will think of Egypt no longer

"you will not think about what you did in Egypt any more"

Ezekiel 23:28

Behold

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

give you into the hand of the ones you hate ... into the hand of the ones from whom you had turned away

"allow you to be captured by those you hate and had turned away from". This means that they will be captured by the men they used to prostitute themselves to.

into the hand

"into the control"

Ezekiel 23:29

naked and bare

These two words emphasize that she will be completely uncovered.

The nakedness of your fornication will be uncovered

"Your private parts will be uncovered and everyone will be able to see that you have been fornicating"

fornication ... fornications

Some translations use the idea of prostitution in one or both instances, since the Bible presents both acts as the same kind of sexual immorality.

your wicked deeds

"your wicked plans"

Ezekiel 23:30

These things will be done to you in your acting

"These things will happen to you because you have acted"

acting like a prostitute, lusting after nations

"acting like a prostitute, lusting after men of other nations".

Ezekiel wants the people of Judah to understand that Yahweh will punish them because they were worshiping the idols of other nations so they could get those nations' wealth and power.

became unclean with their idols

"became unclean by worshiping their idols". A person whom God considers spiritually unacceptable or defiled is spoken of as if the person were physically unclean. See Ezekiel 23:7.

Ezekiel 23:31

so I will put her cup of punishment into your hand

"so I will cause you to be punished in the same way as your sister". This refers to Oholibah's punishment.

Ezekiel 23:32

General Information:

Yahweh continues to speak of the cities of Jerusalem and Samaria as if they were two sexually immoral women, continuing through Ezekiel 23:34.

You will drink your sister's cup

"You will drink the same cup of punishment as your sister"

your sister's cup that is

"all that is in your sister's cup, and her cup is"

a laughingstock ... a subject for derision

These phrases refer to a person who is laughed at and criticized because of their foolish behavior. Derision is mocking or ridiculing something or someone.

this cup contains a great amount

"this cup contains a great amount of punishment". This sentence does not say what is in the cup because it is understood by reading Ezekiel 23:31.

Ezekiel 23:33

You will be filled with drunkenness and sorrow

"You will become very drunk and very sad"

the cup of horror and devastation

"for what is in that cup causes horror and devastation"

the cup of your sister Samaria

"for this is the same cup of punishment that your sister, who represents Samaria, drank".

Ezekiel 23:34

General Information

jThis concludes the account (begun in Ezekiel 23:2) of the two unfaithful wives who have repeatedly committed adultery.

tear your breasts

"cut your breasts"

this is the Lord Yahweh's declaration

"this is what I, the Lord Yahweh, have declared". Yahweh speaks of himself to express the certainty of what he is declaring. See Ezekiel 5:11.

Ezekiel 23:35

thrown me away behind your back

"rejected me"

Ezekiel 23:36

Son of man, will you judge Oholah and Oholibah?

"Son of man, judge the people of those two cities represented by Oholah and Oholibah."

Son of man

"Son of a human being" or "Son of humanity." God emphasizes that Ezekiel is only a human being. God is eternal and powerful. See Ezekiel 2:1.

Ezekiel 23:37

there is blood on their hands

"they have murdered people"

Ezekiel 23:38

General Information:

Yahweh speaks about how the people of Jerusalem and Samaria have been unfaithful to him.

on the same day they defile my Sabbaths

"on the same day on which they make my sanctuary unclean, they defile my Sabbaths"

Ezekiel 23:39

behold!

"pay attention, because what I am about to say is both true and important"

in the middle of my house

"in my own house". The word "middle" emphasizes that what was done happened openly in the temple and defiled the whole place.

Ezekiel 23:40

General Information:

Yahweh again refers to the cities of Jerusalem and Samaria as if they were two sexually immoral women.

behold

"listen" or "pay attention to what I am about to tell you"

you bathed, painted your eyes, and adorned yourself with jewelry

These are things done by a woman to make her appear more beautiful to a man.

you bathed

Here the word "you" switches to singular and refers to only one sister, but the situation is probably the same for both sisters. If one sister must be specified in your language,

refer to Oholibah here.

Ezekiel 23:41

you sat

If one sister must be specified in your language, refer to Oholibah here.

my incense and my oil

These are items used in worship to Yahweh.

Ezekiel 23:42

So the sound of a carefree crowd was around her

"So there was a carefree crowd around her"

carefree crowd

Many translations read "noisy crowd" because happy, carefree crowds are noisy.

was around her ... on their hands

"was around her ... on her and her sister's hands." This verse begins by referring to one of the sisters but the situation is probably the same for both sisters. If one sister must be specified in your language, refer to Oholibah here. In the second part of the verse it switches back to referring to both sisters with the word "their."

Sabeans were brought

"Sabeans had come"

they put bracelets

The word "they" refers to the men.

Ezekiel 23:43

General Information:

Yahweh continues to refer to the cities of Jerusalem and Samaria as if they were two sexually immoral women.

her who was worn out ... with her, and she with them

If one sister must be specified in your language, refer to Oholibah here.

by adulteries

"by committing adultery so many times"

Ezekiel 23:44

Chapter 24

Ezekiel 24:1

The word of Yahweh came

This introduces something that God told his prophets or his people. See Ezekiel 3:16. "Yahweh spoke this message"

in the ninth year

"in the ninth year of the exile of King Jehoiachin"

the tenth month, and on the tenth day of the month

"the 10th day of the 10th month." This is the tenth month of the Hebrew calendar. The tenth day is near the beginning of January on Western calendars.

Ezekiel 24:2

Son of man

"Son of a human being" or "Son of humanity." God emphasizes that Ezekiel is only a human being. God is eternal and powerful.

the king of Babylon has besieged

"the army of the king of Babylon has besieged"

Ezekiel 24:3

General Information:

Yahweh speaks a parable to Ezekiel about a cooking pot that represents Jerusalem. This parable continues through Ezekiel 24:14.

this rebellious house

They went to her

This is a polite way of saying that they had sexual relations with her.

In this way they went to Oholah and Oholibah

"This is how they had sexual relations with Oholah and Oholibah"

Ezekiel 23:45

pass judgment

"condemn"

who shed blood ... blood is on their hands

"who murder people ... murderers"

Ezekiel 23:46

raise up a company

"gather a large group of people"

against them and give them

"against Jerusalem and Samaria and give them"

give them up

Yahweh gives up the responsibility to take care of them and allows them to suffer.

to be terrorized and plundered

"for the company to terrorize and plunder them"

Ezekiel 23:47

cut them down

"kill them"

Ezekiel 23:49

So they will set your

"So the company will set your". The word "they" refers to the "company" of people from Ezekiel 23:47.

set your shameful behavior against you

"cause you to accept responsibility for your shameful behavior" or "punish you for your shameful behavior"

bear the guilt of your sins with your idols

"receive the punishment for sinning by worshiping your idols"

"this rebellious people". See Ezekiel 2:5.

Ezekiel 24:4

Gather pieces of food

"Place pieces of meat"

Ezekiel 24:5

the best of the flock

Here the "flock" refers to sheep, not birds.

pile up the bones under it

"place the rest of the bones under the pot to fuel the fire".

Some cultures add bones to a fire because they burn longer than wood. This refers to the bones that remained after the best bones were placed in the pot.

Ezekiel 24:6

General Information:

Yahweh continues telling a parable to Ezekiel about a cooking pot that represents Jerusalem, so rusted that it cannot be cleaned from its rust. The people of Jerusalem cannot be cleaned from their sin. They have been completely rotted. This parable continues through Ezekiel 24:14.

the city of blood

"the city of murderers"

a cooking pot

Yahweh continues to compare Jerusalem to a cooking pot.
Alternate translation: "it is like a cooking pot"

rust

the red material that forms on metal. Rust eats away at metal and eventually destroys it

Take piece after piece

Yahweh does not give this command to a specific person.
This is a general command given to an unspecified person.

but do not cast lots for it

Casting lots was a way of choosing which pieces of meat to take out, but because Yahweh wants to take out all of the pieces of meat, there is no need to cast lots.

Ezekiel 24:7

General Information:

Yahweh continues telling Ezekiel about a cooking pot that represents Jerusalem, continuing through Ezekiel 24:14.

For her blood is in the midst of her

"For the blood of those who were murdered among her is still there"

her

The word "her" refers to Jerusalem, which is represented by the cooking pot.

She has set it on the smooth rock; she has not poured it out on the ground to cover it with dust

"They were murdered on the smooth rocks; not on the dirt where the dust would hide their blood"

has set it on the smooth rock

"has put the blood on bare rocks"

Ezekiel 24:8

so it brings fury up to exact vengeance

"in order that I could see it and then be angry and get revenge". Yahweh is speaking about taking revenge.

so it could not be covered

"so that no one could cover it"

Ezekiel 24:9

the city of blood

"the city of murderers"

I will also enlarge the pile of wood

"I will make the pile of wood on the fire under you even bigger".

Ezekiel 24:10

kindle the fire

"light the fire"

let the bones be charred

"burn the bones"

Ezekiel 24:11

General Information:

Yahweh continues telling Ezekiel about a cooking pot that represents Jerusalem, continuing through Ezekiel 24:14.

scorch

to burn the surface of something

so its uncleanness within it will be melted, its corrosion consumed

"to melt the uncleanness within it and to consume its corrosion"

uncleanness

A person whom God considers spiritually unacceptable or defiled is spoken of as if the person were physically unclean.

corrosion

rust

consumed

burned away

Ezekiel 24:12

She has become weary

"Jerusalem has become tired"

toil

difficult labor

but her corrosion has not gone out of her by the fire

"but the fire did not burn away her corrosion"

Ezekiel 24:13

until I have satisfied my fury upon you.

"until I am finished punishing you and am no longer furious with you"

Ezekiel 24:14

General Information:

Yahweh continues telling Ezekiel about a cooking pot that represents Jerusalem, continuing through the end of this verse.

nor will I rest from it

"nor will I rest from punishing you." This refers to Yahweh punishing the people.

this is the Lord Yahweh's declaration

"this is what I, the Lord Yahweh, have declared". Yahweh speaks of himself to express the certainty of what he is declaring. See Ezekiel 5:11.

Ezekiel 24:15

the word of Yahweh came

"Yahweh spoke this message". This introduces something that God told his prophets or his people. See Ezekiel 3:16.

Ezekiel 24:16

the delight of your eyes from

"your wife, whom you love very much, from"

delight

or "desire" in a good way

with a plague

"by a disease"

you must not mourn nor weep, and your tears must not flow

"you must not mourn nor weep"

Ezekiel 24:17

the dead

"your dead wife"

turban

a head covering made of a long cloth wrapped around the head

sandals

a simple shoe held onto the foot with straps around the ankles

do not cover your facial hair

"do not mourn by shaving and covering your beard". In Israel, men would shave their beards to express sorrow, then cover their faces until their facial hair grew back.

Yahweh told Ezekiel not to cover his facial hair in order to show that he had not shaved his face to express his sorrow.

Ezekiel 24:18

In the morning

"The next morning"

Ezekiel 24:19

General Information:

The people of Israel question Ezekiel, and he tells them what Yahweh has said to them.

Ezekiel 24:20

The word of Yahweh came

"Yahweh spoke this message". This introduces something that God told his prophets or his people. See Ezekiel 3:16.

Ezekiel 24:21

the house of Israel

"the Israelite people group". See Ezekiel 3:1.

Behold

This alerts us to pay attention to the surprising information that follows.

I will desecrate my sanctuary—the pride of ... of your soul, and your sons

"I will desecrate my sanctuary which is the pride ... of your soul. Your sons"

the pride of your power

"the building that you are proud of" or "the source of your strong pride"

the delight of your eyes

"the building that you delight to look at"

the yearning of your soul

"the building that you truly love"

your sons and your daughters ... will fall by the sword

"your enemies will kill your sons and your daughters ... with their swords"

Ezekiel 24:23

you will rot away

"you will become very thin and slowly die"

in your iniquities

"and I will not forgive your sins"

groan

The sound a person makes who wants help, but who has too much pain or sorrow to speak.

Ezekiel 24:24

Chapter 25

Ezekiel 25:1

the word of Yahweh came

"Yahweh spoke this message". This introduces something that God told his prophets or his people. See Ezekiel 3:16.

This chapter includes prophecies against some Gentile nations. Ammon, Moab, Edom and Philistia will all be destroyed.

Ezekiel 25:2

Son of man

"Son of a human being" or "Son of humanity." God emphasizes that Ezekiel is only a human being. God is eternal and powerful. See Ezekiel 2:1.

set your face against the people of Ammon

"Turn toward the people of Ammon and stare angrily" or "stare toward Ammon so that the people there will be harmed". Ammon was far away, so Ezekiel could not see the people there, but staring in that direction would be a symbol of harming the people. See Ezekiel 6:2.

the people of Ammon

"the descendants of Ammon" or "those who live in the land of Ammon"

prophecy against them

So Ezekiel will be a sign for you

"So Ezekiel will be a warning for you". See Ezekiel 12:6.

Ezekiel 24:25

that I capture their stronghold

"that I destroy their temple"

stronghold, the joy of their splendor, and the delight of their eyes and the burden of their soul, their sons

"stronghold, which is the joy of their splendor, and the delight of their eyes and the burden of their soul, which are their sons"

the joy of their splendor

"the splendid building in which they take joy"

the delight of their eyes

"the temple, which they love very much." See Ezekiel 24:16.

the burden of their soul

"What they think most about" or "What they love the most."

Ezekiel 24:26

refugee

someone who has been forced to leave his country because of war or another disaster

Ezekiel 24:27

your mouth will be opened up

"I will open your mouth" or "I will cause you to know what to say"

you will speak—you will no longer be silent

These phrases mean that Ezekiel will speak. In the second phrase it is stated in negative form to emphasize that he will speak.

You will be a sign for them

"You will be a warning for them". See Ezekiel 12:6.

know that I am Yahweh

"understand that I am Yahweh, the one true God". Yahweh implies that they will know that he is the one true God who has supreme authority and power. See Ezekiel 6:7.

"prophecy about the bad things that will happen to them". See Ezekiel 4:7.

Ezekiel 25:3

Hear the word of the Lord Yahweh

"Listen to this message from the Lord Yahweh". Yahweh tells Ezekiel what to say to the people of Ammon.

you said, "Aha!"

"you cheered." The word "Aha" is a sound people make when they are happy about something. In this case the people were happy because bad things happened to Israel and Judah.

over my sanctuary when it was profaned

"against my sanctuary when the enemy army profaned it"

against the land ... against the house

"over the land ... over the house"

the house of Judah

"the people of Judah". See Ezekiel 3:1.

Ezekiel 25:4

behold

"listen" or "pay attention to what I am about to tell you"

I am giving you to a people in the east as their possession

"I will cause an army from a land that is east of you to come

and conquer you". This speaks as if the enemy were taking the people of Ammon as their possession. It is not implied here that the enemy took the people of Ammon as slaves.

They will set up camp against you and set up their tents among you

"They will set up tents and live in your country"

They will eat your fruit and they will drink your milk

"They will eat the fruit from your trees and drink the milk from your cattle"

Ezekiel 25:5

the people of Ammon a field for flocks

"I will make the rest of the land of Ammon a field for flocks"

know that I am Yahweh

"understand that I am Yahweh, the one true God". Yahweh implies that they will know that he is the one true God who has supreme authority and power. See Ezekiel 6:7.

Ezekiel 25:6

You have clapped your hands and stamped your feet

These actions show strong emotions, the people are cheering and showing their contempt against Israel.

all the contempt within you against the land of Israel

"all of the hatred you feel towards the people who live in Israel"

Ezekiel 25:7

behold

"listen" or "pay attention to what i am about to tell you"

I will strike you with my hand

"I will punish you"

give you as plunder to the nations

"I will allow enemies to defeat you and take you, your land, and your possessions as plunder"

I will cut you off from the peoples ... make you perish from among the lands

"I will completely destroy you so that you are no longer a nation"

Ezekiel 25:8

Moab and Seir

"the people of Moab and Seir"

Behold! The house of Judah is like

"Look at the house of Judah. It is like"

Ezekiel 25:9

behold! I will open

"listen! I will open" or "pay attention to what I am about to tell you! I will open"

starting at his cities

"starting at its cities"

Ezekiel 25:10

Chapter 26

Ezekiel 26:1

in the eleventh year

"in the eleventh year of the exile of King Jehoiachin"

on the first day of the month

"on day 1 of the month." It is uncertain which month of the Hebrew calendar Ezekiel meant.

the word of Yahweh came

"Yahweh spoke this message". This introduces something that God told his prophets or his people. See Ezekiel 3:16.

Ezekiel 26:2

to the people of the east who have been against the people of Ammon
"I will send the same army from the people in the east who attacked Ammon"

I will give them up as a possession

"I will allow the armies to conquer them"

so that the people of Ammon will not be remembered among the nations

"so that the nations will not remember the people of Ammon"

Ezekiel 25:12

Edom has taken

"The people of Edom have taken"

Ezekiel 25:13

I will strike Edom with my hand

"I will punish Edom"

I will make them ... from Teman to Dedan

"I will make all of Edom ... from Teman to Dedan." These are two cities at opposite ends of Edom, meaning that Yahweh will destroy all of Edom.

They will fall by the sword

"Their enemies will kill them with their swords"

Ezekiel 25:14

I will lay my vengeance upon Edom by the hand of my people Israel

"I will use my people Israel to punish the people of Edom".

This refers to Israel's army.

they will do to Edom according to my anger and my fury

"they will show Edom my anger and fury" or "they will punish Edom according to my anger and fury against the people of Edom"

my anger and my fury

"my furious anger" or "my extreme anger"

this is the Lord Yahweh's declaration

"this is what I, the Lord Yahweh, have declared". Yahweh speaks of himself to express the certainty of what he is declaring. See Ezekiel 5:11.

Ezekiel 25:15

to destroy Judah

"to destroy the people of Judah"

Ezekiel 25:16

I will reach out with my hand against the Philistines

"I will turn my powerful hand against the Philistines" or "I will turn my great power against the Philistines"

I will cut off

"I will destroy" or "I will get rid of"

Kerethites

people who lived in the city of Kereth in Philistia

Son of man

"Son of a human being" or "Son of humanity". God emphasizes that Ezekiel is only a human being. God is eternal and powerful. See Ezekiel 2:1.

Tyre has said against Jerusalem

"the people of Tyre have said against the people of Jerusalem"

Aha!

"Yes!" or "This is great". The word "Aha" is a sound people make when they discover something.

The gates of the people are broken
 "Armies have broken down the gates of the people". The people of Tyre refer to Jerusalem as if it were a city gate through which traders from the surrounding nations pass. She has turned to me
 "The gateway has opened to me". Tyre has now replaced Jerusalem as the city through which the traders from many nations pass.
 I will be filled up
 "I will become prosperous"
 she is ruined
 "Jerusalem is ruined"
 Ezekiel 26:3
 Behold!
 "Listen!" or "Pay attention to what I am about to tell you!"
 I will raise up many nations against you like the sea raises its waves
 "I will gather armies from many nations that will beat against you like the waves in the raging sea"
 Ezekiel 26:4
 I will sweep her dust away and make her like a bare rock
 "I will cause the armies to completely destroy the city, and they will leave nothing there"
 Ezekiel 26:5
 She will become
 "Tyre will become" or "It will become". The city of Tyre is spoken of as if it were a woman. Yahweh continues to give Ezekiel his message to Tyre.
 a place for nets to dry out in the midst of the sea
 "a deserted island where people dry out their fishing nets". Part of Tyre was an island.
 she will become plunder for the nations
 "the armies of the nations will take away every valuable thing from Tyre". "Plunder" means things that people steal or take by force.
 Ezekiel 26:6
 Her daughters who are in the fields will be slaughtered by the swords
 "The enemy armies will slaughter with swords her daughters who are in the fields"
 Her daughters who are in the fields
 "Her daughter communities who are on the mainland". Possible meanings are: "Her daughters" were the young women of Tyre who were working in the fields or "Her daughters" refer to nearby towns and villages on the mainland that supported the main city of Tyre.
 know that I am Yahweh
 "understand that I am Yahweh, the one true God". Yahweh implies that they will know that he is the one true God who has supreme authority and power. See Ezekiel 6:7.
 Ezekiel 26:7
 Behold
 "Listen" or "Pay attention to what I am about to tell you"
 Nebuchadnezzar king of Babylon, king of kings
 "Nebuchadnezzar king of Babylon, the greatest king"
 a great crowd of people
 This emphasizes the great size of Nebuchadnezzar's army.
 Ezekiel 26:8
 He will kill
 "His army will kill"
 Ezekiel 26:9

General Information:
 The words "he" and "his" in these verses refer to Nebuchadnezzar, the king of Babylon, and represent the soldiers in Nebuchadnezzar's army doing these actions. The word "your" refers to the city of Tyre. Yahweh continues giving Ezekiel his message to Tyre.
 He will place his battering rams to hit against your walls, and with his tools he will tear down your towers
 The battering rams and tools would have been used by the soldiers in Nebuchadnezzar's army against the walls and towers.
 battering rams
 "Battering rams" are large trees or poles that many men in an army would pick up and hit against a wall or door so they could break it down and get inside. See Ezekiel 4:2.
 tools
 Weapons or instruments made of iron used to tear down the towers
 Ezekiel 26:10
 When he enters your gates, he will enter as men come into a city whose walls have been broken down
 Yahweh describes how Nebuchadnezzar's army will enter into the city of Tyre.
 whose walls have been broken down
 "after breaking down its walls"
 Ezekiel 26:12
 They will plunder your riches and loot your merchandise
 The phrases are repeated for emphasis.
 Your stones, your timber, and the rubble
 These refer to what is left after the walls and homes are torn down.
 into the waters
 "into the sea"
 Ezekiel 26:13
 The sound of your harps will be heard no more
 "No one will hear the sound of your harps anymore"
 Ezekiel 26:14
 I will make you a bare rock
 This describes the results after Yahweh completely destroys Tyre. See Ezekiel 26:4.
 you will become a place where nets are spread out to dry
 This also describes the results after Yahweh destroys Tyre. See Ezekiel 26:5.
 you will become a place where nets
 "I will make you a place where nets"
 Ezekiel 26:15
 Connecting Statement:
 Yahweh continues giving Ezekiel his message to Tyre.
 Will not the islands quake ... in your midst?
 "The islands will quake ... in your midst."
 Will not the islands quake
 "Will not the people of the islands quake with fear"
 Ezekiel 26:16
 princes of the sea
 "princes of the coastlands"
 They will clothe themselves with trembling
 This represents the princes trembling enough to seem like it was their clothing.
 be appalled because of you

"be unable to speak because what has happened to you is so bad"

Ezekiel 26:17

General Information:

In these verses, "They" refers to the "princes of the sea" in the previous verse, and "you" refers to Tyre.

lift up

"sing"

How you, who were inhabited by sailors, have been destroyed

"How your enemies have destroyed you—you who were inhabited by sailors"

spread a terror about themselves upon everyone who lived near them

"caused all the people around them to be terrified"

Ezekiel 26:18

Now the coasts tremble on the day of your downfall. The islands in the sea are terrified, because you are no longer in your place

These two lines emphasize the response of the surrounding people to the destruction of Tyre.

Now the coasts tremble

"Now the people of the coastlands tremble"

The islands in the sea are terrified

"The people of the islands are terrified"

you are no longer in your place

"you exist no more"

Ezekiel 26:19

Connecting Statement:

Chapter 27

Ezekiel 27:1

the word of Yahweh came

"Yahweh spoke this message". This introduces something that God told his prophets or his people. See Ezekiel 3:16. The prophecy against Tyre continues. Tyre has become wealthy from trade as far as Spain, but Tyre will be destroyed. It is compared to a ship built with the very best materials. Despite its strength and power, Yahweh will destroy it.

Ezekiel 27:2

son of man

"son of a human being" or "son of humanity." God emphasizes that Ezekiel is only a human being. God is eternal and powerful.

begin a lamentation

"begin to lament"

Ezekiel 27:3

say to Tyre

"say to the people of Tyre"

who lives within the gates of the sea

"who lives at the gates of the sea" or "who lives at the entry to the sea"

Tyre, you have said

"People of Tyre, you have said"

I am perfect in beauty

"I am perfectly beautiful" or "I am entirely beautiful"

Ezekiel 27:4

General Information:

"Your" and "you" in these verses refer to Tyre. The city of Tyre is described as if it were a beautiful ship. Yahweh continues giving Ezekiel his message to Tyre.

Yahweh continues giving Ezekiel his message to Tyre.

When I make you

The word "you" here refers to the city of Tyre. In the original language "you" is feminine singular.

When I make you a desolate city, like the other cities that are not inhabited

Here Tyre is compared to other cities that no longer had people living in them.

the deeps

"the deep waters"

Ezekiel 26:20

then I will bring you down to the people of ancient times, like the others who have gone down into the pit; for I will make you live in the lowest parts of the earth as in ruins of ancient times

What Yahweh would do to Tyre is compared to people going to the grave and cities falling into ruin.

the pit

This refers to the grave. Because the grave was thought to be the entrance to the world of the dead, the pit also represents that world.

stand in the land of the living

This represents being restored to the city's former existence.

Ezekiel 26:21

I will place disaster on you

"I will bring you to a terrible end" or "I will destroy you"

Your borders

"Your boundaries"

heart of the seas

"middle of the seas"

Ezekiel 27:5

planks

long, flat pieces of wood; thick boards

a mast

a large pole on a ship that holds up the sails of the ship

Ezekiel 27:6

General Information:

"They" refers to the builders of Tyre. "Your" refers to Tyre. The city of Tyre continues to be described as a beautiful ship.

oars

long pieces of wood with flat blades at one end that people use to make a boat move

decks

the parts of the boat that people can walk on

overlaid them

"covered them"

ivory

a white, beautiful, and hard material that is made from the long teeth of some animals

Ezekiel 27:7

sails

large pieces of cloth that move a ship when the wind blows on them

Your sails were made from colorful linen from Egypt that served as your signal flag

The sails of the ship are compared to the signal flags of

Tyre's military.
Ezekiel 27:8
General Information:
The words "you" and "your" in these verses refer to Tyre.
Arvad
This is the name of a small island off the coast of Syria.
pilots
A pilot is a person who controls where a ship goes by steering the ship.
Ezekiel 27:9
Byblos
The name of a city on the Syrian coast. Other versions call it by the name "Gebal".
filled your seams
"repaired your cracks" or "repaired your leaks"
sailors
A sailor is one of the team of workers on a ship.
Ezekiel 27:10
Persia, Lydia ... Libya
These are the names of places.
your men of war
"men who fought in your wars" or "serving as your warriors"
your splendor
"how splendid you were" or "how majestic you were"
Ezekiel 27:11
Arvad ... Helek ... Gammad
These are the names of places.
They completed your beauty
"They finished making you beautiful" or "They made you perfectly beautiful"
Ezekiel 27:12
Silver, iron, tin, and lead
metals that were used during that time period
your wares
"the things you offered for sale"
Ezekiel 27:13
Greece
"Javan". The name of a coastal region also known as Ionia.
They handled your merchandise
"They traded for your merchandise"
Ezekiel 27:14
Beth Togarmah
the name of a place
warhorses
adult male horses
Ezekiel 27:15
Rhodes
This is the name of a place.
Merchandise was in your hand
"You owned things that you sold to them"
horn
The tusks or elongated teeth of certain animals.
ebony
a dark brown to black hardwood that is very dense or heavy
Ezekiel 27:16
General Information:
The words "you" and "your" in these verses refer to Tyre.

Connecting Statement:
Yahweh continues giving Ezekiel his message to Tyre.
Aram was a trading partner
"The people of Aram were trading partners"
emeralds
An emerald is a type of green precious stone.
purple
"purple cloth" or "purple yarn"
pearls
beautiful beads of hard white material that come from creatures in the sea
rubies
A ruby is a type of red precious stone.
Ezekiel 27:17
Judah and the land of Israel were trading with you
"The people of Judah and Israel were trading with you"
Minnith
This is the name of a place.
cakes
The meaning of the Hebrew word translated as "cakes" is uncertain. Other versions translate it as another type of food.
balsam
a sweet-smelling gum or resin that comes from a tree
Ezekiel 27:18
Helbon ... Zahar
names of places
enormous wealth
"abundant wealth" or "great wealth"
Ezekiel 27:19
Dan ... Javan ... Izal
These are names of places.
Dan and Javan
"The people of Dan and Javan"
wrought iron
a form of iron that can be shaped with a hammer
cinnamon
"Cassia" is another name for this spice, which comes from the bark of a tree.
calamus
a type of grass that people used as perfume and for medicine
Ezekiel 27:20
Dedan was
"The people of Dedan were"
saddle blankets
A piece of cloth that people place on a horse beneath a saddle or seat.
Ezekiel 27:21
Arabia ... Kedar
These are names of places.
Arabia
"The people of Arabia" or "The Arabians"
Ezekiel 27:22
General Information:
The words "you" and "your" in these verses refer to Tyre.
Connecting Statement:
Yahweh continues giving Ezekiel his message to Tyre.
Sheba ... Raamah

These are the names of places.

precious gems

"valuable stones"

Ezekiel 27:23

Haran, Kanneh, and Eden were your trading partners, along with Sheba, Ashur, and Kilmad

"The people of Haran, Kanneh, and Eden traded with you in the past, along with the people of Sheba, Ashur, and Kilmad"

Haran ... Kanneh ... Eden ... Sheba ... Ashur ... Kilmad

These are the names of places.

Ezekiel 27:24

These were your dealers

"They traded with you"

ornate robes of violet cloths with woven colors

"purple robes with many different colors"

blankets of multicolored, embroidered, and well-woven cloth

"blankets with many colors that had designs and were of high quality"

Ezekiel 27:25

The ships of Tarshish were the transporters of your merchandise

"The ships of Tarshish carried your merchandise"

you were filled up, heavily laden with cargo

Tyre's abundance is spoken of as a ship that was full of cargo.

heart of the seas

"middle of the seas." See Ezekiel 27:4.

Ezekiel 27:26

General Information:

The city of Tyre is described here and in the following verses as if it were a wrecked ship. Yahweh continues giving Ezekiel his message to Tyre.

Your rowers

"The people that row you"

vast seas

"great waters"

the eastern wind

"the strong wind from the east"

middle of them

"heart of the seas" or "middle of the seas". See Ezekiel 27:4.

Ezekiel 27:27

sailors

men who sail boats

all your company

"all the people on the ship" or "all of your companions"

depths of the sea

"heart of the seas" or "middle of the seas." See Ezekiel 27:4.

on the day of your overthrow

"at the time they overthrow you" or "when they destroy you"

Ezekiel 27:28

Connecting Statement:

Yahweh continues giving Ezekiel his message to Tyre. The city of Tyre continues to be described as if it were a wrecked ship.

Cities at the sea will tremble

"The people of the cities by the sea will tremble"

Ezekiel 27:29

All those who handle oars

"All the rowers"

Ezekiel 27:30

make their voices heard over you

"raise their voices because of what has happened to you"

cry aloud bitterly

because they are sad

they will cast dust up on their heads. They will roll about in ashes

These are expressions of grieving and mourning.

Ezekiel 27:31

General Information:

The word "they" refers to the people mentioned in verses 28 and 29. The words "you" and "your" refer to Tyre.

They will shave their heads bald for you and bind themselves with sackcloth

These are expressions of grieving and mourning.

bald

having no hair on the head

Ezekiel 27:32

They will lift up their wails of lamentation

"They will cry out and lament"

sing dirges

"sing funeral songs"

Who is like Tyre, who has now been brought to silence in the middle of the sea?

"No other city is like Tyre, who has now been brought to silence in the middle of the sea."

who has now been brought to silence

"who its enemies have now silenced"

Ezekiel 27:33

When your merchandise went ashore

"When people brought your merchandise ashore"

ashore

"onto the land"

you enriched the kings of the earth

"you made the kings of the earth rich"

Ezekiel 27:34

Connecting Statement:

Yahweh continues giving Ezekiel his message to Tyre. The city of Tyre continues to be described as if it were a wrecked ship.

when you were shattered by the seas, by deep waters

"when the seas, the deep waters, shattered you"

shattered

To "shatter" is to break up into pieces.

all your company

"all the people on the ship" or "all of your companions". See Ezekiel 27:27.

Ezekiel 27:35

were appalled at you

"were shocked and terrified by what happened to you"

their kings bristled in horror

"their kings bristled because they were afraid"

bristled

"were taken aback" or "were startled". natural physical reactions to messages that surprise and frighten

Their faces trembled

"They appear to be trembling"

Ezekiel 27:36

hiss at you

Hissing was making a whistling sound through the teeth. It may have been out of dismay, grief, or surprise.

you have become a horror
"you have become dreadful"

Chapter 28

Ezekiel 28:1

the word of Yahweh came

"Yahweh spoke this message". This introduces something that God told his prophets or his people. See Ezekiel 3:16. The prophecy against Tyre concludes in this chapter. Tyre will be destroyed because of its pride and unfair business practices.

Ezekiel 28:2

Son of man

"Son of a human being" or "Son of humanity." God emphasizes that Ezekiel is only a human being. God is eternal and powerful.

Your heart is arrogant

"You are arrogant"

arrogant

falsely believing oneself to be important

I will sit in the seat of the gods

"I will sit on the throne of the gods." Here sitting in the seat of the gods represents claiming to be in the same exalted position as if he were one of the gods.

heart of the seas

"middle of the seas." See Ezekiel 27:4.

you make your heart like the heart of a god

"you think that you have the mind of a god" or "you have allowed yourself to think that you are better than other people". A god thinks of himself as better than people.

Ezekiel 28:3

you think that you are wiser than Daniel

Here the ruler of Tyre compares himself to Daniel the prophet in how wise he thought he was.

Ezekiel 28:4

General Information:

The words "you" and "your" refer to the ruler of Tyre.

Yahweh continues giving Ezekiel his message to the ruler of Tyre.

You have made yourself wealthy with wisdom and skill

"You have become wealthy by your own wisdom and skill"

obtained gold and silver

"stored up gold and silver"

treasuries

places to store valuable objects and keep them safe

Ezekiel 28:5

By great wisdom and by your trading, you have multiplied your wealth, so your heart is arrogant because of your wealth

"By being very wise and by your trading, you have become more and more wealthy, so your heart is arrogant because of how wealthy you are"

your heart is arrogant

"you are arrogant"

Ezekiel 28:6

General Information:

The words "you" and "your" in these verses refer to the ruler of Tyre. Yahweh continues giving Ezekiel his message to the ruler of Tyre.

Ezekiel 28:7

the beauty of your wisdom

"the beautiful things that you have so wisely made"

profane your splendor

"profane how splendid you are" or "defile how majestic you are"

Ezekiel 28:8

General Information:

Yahweh continues giving Ezekiel his message to the ruler of Tyre. The word "They" refers to foreign armies. The words "you" and "your" refer to the king of Tyre.

down to the pit

"down to the grave"

in the heart of the seas

"in the middle of the seas"

Ezekiel 28:9

Will you truly say, "I am a god" to the face of one who kills you?

"You will not say 'I am a god' to the face of one who kills you!"

to the face of

"in the presence of" or "before"

in the hand of

"under the control of"

Ezekiel 28:10

by the hand of foreigners

"by an army of foreigners"

this is the Lord Yahweh's declaration

"this is what I, the Lord Yahweh, have declared". Yahweh speaks of himself to express the certainty of what he is declaring. See Ezekiel 5:11.

Ezekiel 28:11

The word of Yahweh came again to me, saying,

"Yahweh gave a message to me a second time. He said". This introduces a special message from God. See Ezekiel 18:1.

Ezekiel 28:12

Son of man

"Son of a human being" or "Son of humanity." God emphasizes that Ezekiel is only a human being. God is eternal and powerful.

lift up

"sing"

You were the model of perfection

"You were completely perfect"

full of wisdom and perfect in beauty

"fully wise and perfectly beautiful"

Ezekiel 28:13

Every precious stone covered you

"You wore every kind of precious stone"

ruby, topaz, emerald, chrysolite, onyx, jasper, sapphire, turquoise, and beryl

These are all precious stones of different colors.

settings and mountings

pieces of metal that hold the precious stones

It was on the day you were created that they were prepared

"I prepared them on the day that I created you"

prepared

"made ready"

Ezekiel 28:14

General Information:

The word "you" refers to the king of Tyre. Yahweh continues giving Ezekiel his message to the king of Tyre. cherub

See how you translated this in Ezekiel 10:9.

the fiery stones

"the stones of fire." Possible meanings are: the colorful and bright stones mentioned in Ezekiel 28:13 or other fiery stones on the "holy mountain of God"

Ezekiel 28:15

from the day you were created until injustice was found within you
"since the day that I created you until I found injustice within you"

Ezekiel 28:16

great trade

"large volume of trade"

you were filled with violence

"you and your people became completely violent" or "you and your people were completely violent"

guardian cherub

"guarding cherub"

Ezekiel 28:17

Your heart was arrogant

"You were arrogant"

arrogant

falsely believing oneself to be important

Your heart was arrogant with your beauty; you ruined your wisdom because of your splendor

"Your heart was arrogant because you were beautiful; you became unwise because you were so splendid"

before kings

"in front of kings "

so they may see you

"so they may look at you"

Ezekiel 28:18

it will consume you

"it will burn you up"

turn you into ashes

"burn you up to ashes" or "burn you up completely"

Ezekiel 28:19

are appalled

shake or tremble with fear

you will be no more forever

See how you translated this in Ezekiel 27:36.

you have become terrified

"you have become a terror" or "those who see you will be terrified."

Ezekiel 28:20

the word of Yahweh came

"Yahweh spoke this message". This introduces something that God told his prophets or his people. See Ezekiel 3:16.

Ezekiel 28:21

Son of man

"Son of a human being" or "Son of humanity." God emphasizes that Ezekiel is only a human being. God is eternal and powerful. See Ezekiel 2:1.

set your face against Sidon

"Turn toward Sidon and stare angrily" or "stare toward Sidon so that the people there will be harmed". Sidon was far away, so Ezekiel could not see it, but staring in that direction would be a symbol of harming the people there. See Ezekiel 6:2.

prophesy against

"prophesy about the bad things that will happen to". See Ezekiel 4:7.

Ezekiel 28:22

Behold!

"Listen!" or "Pay attention to what I am about to tell you!"

I will be glorified in your midst

"I will reveal my glory among you"

they will know ... within her ... in her

"you will know ... within you ... in you". Here "they" and "her" refer to the people of Sidon.

know that I am Yahweh

"understand that I am Yahweh, the one true God". Yahweh implies that they will know that he is the one true God who has supreme authority and power. See Ezekiel 6:7.

when I execute judgments within her

"when I judge her" or "when I punish her the way she deserves"

I will be shown to be holy in her

"I will show that I am holy when I punish her"

Ezekiel 28:23

in her ... in her ... midst of her ... against her ... then they

"in you ... in you ... midst of you ... against you ... then you". Here "her" and "they" refer to the people of Sidon.

blood in her streets

This refers to the blood of the people of Sidon and represents those whom their enemies would kill.

When the sword comes against her

"When enemy armies attack her"

Ezekiel 28:24

Then there will no longer be pricking briars and painful thorns for the house of Israel from all those around them who despise them

"Then there will no longer be people anywhere around the house of Israel who wound them like briars, hurt them like thorns, and despise them"

the house of Israel

"the Israelites" or "the Israelite people group". See Ezekiel 3:1.

around them ... them ... they will know

These words refer to the people of Israel.

Ezekiel 28:25

among whom they were scattered

"among whom I scattered them"

so the nations may see

"in such a way as the nations will see it"

my servant Jacob

"the descendants of my servant Jacob"

Ezekiel 28:26

within her

"in the land"

when I execute judgments on all

"when I judge all" or "when I punish all"

Chapter 29

Ezekiel 29:1

In the tenth year

"In the tenth year of the exile of King Jehoiachin". This chapter begins a prophecy against Egypt and its king, Pharaoh. Because Egypt did not fulfill its promise of protecting Judah, it will be conquered by Babylon.

in the tenth month on the twelfth day of the month

"on the twelfth day of the tenth month." This is the tenth month of the Hebrew calendar. The twelfth day is near the beginning of January on Western calendars.

the word of Yahweh came

"Yahweh spoke this message". This introduces something that God told his prophets or his people. See Ezekiel 3:16. Ezekiel 29:2

Son of man

"Son of a human being" or "Son of humanity." God emphasizes that Ezekiel is only a human being. God is eternal and powerful. Ezekiel 2:1.

set your face against Pharaoh

"turn toward Pharaoh and stare" or "stare toward Pharaoh so that he and his people will be harmed". This is a command to stare at Pharaoh as a symbol of punishing him and his people. Pharaoh was far away, so Ezekiel could not see him, but staring in his direction would be a symbol of harming him and his people. See Ezekiel 6:2.

prophecy against him and against all of Egypt

"tell the terrible things that will happen to him and everyone in Egypt"

Ezekiel 29:3

the great sea monster

"the huge creature that lives in the water." Yahweh calls Pharaoh a monster that lives in the water. The monster is probably a crocodile.

Ezekiel 29:4

General Information:

Yahweh continues giving Ezekiel his message to Pharaoh, speaking of him as a monster in the water and the people of Egypt were fish.

hooks

sharp and bent pieces of metal or wood that people use to catch fish and other animals in the water

scales

hard pieces of skin that are on fish, crocodiles, and other animals

Ezekiel 29:5

gather together or assemble

"never again gather together"

Ezekiel 29:6

General Information:

Yahweh continues giving Ezekiel his message to Pharaoh.

know that I am Yahweh

Yahweh implies that they will know that he is the one true God who has supreme authority and power. See Ezekiel 6:7."understand that I am Yahweh, the one true God"

they have been a walking stick made of a reed

"they have been as unreliable as a walking stick made of a reed". This refers to the inhabitants of Egypt. A walking stick made of a reed is unreliable because it is easily

broken. Yahweh speaks of them as a reed stalk because the people of Israel relied on the Egyptians to help them in war, but the Egyptians did not help them.

reed

a plant that grows near water and looks like very large grass

Ezekiel 29:7

When they took hold of you in their hand

"When they relied on you"

When they took hold of you

This refers to the Israelites and the word "you" refers to Pharaoh or Pharaoh and Egypt.

you caused their legs to be unsteady

"you caused them to be like people whose legs are unsteady". Because Egypt did not help the Israelites, the Israelites could not defend themselves against their enemy, the Babylonians.

Ezekiel 29:8

Behold!

"Listen!" or "Pay attention to what I am about to tell you".

This adds emphasis to what is said next and is the Lord's message to Pharaoh.

I will bring a sword against you

"I will cause your enemies to come fight against you"

a sword against you

The word "you" refers to the nation of Egypt.

I will cut off both men and animals from you

Here "cut off" is a metaphor for destroying. God would do this by causing the enemy army to do it.

Ezekiel 29:10

I am against you and against your river

The word "you" refers to Pharaoh. God speaks to Pharaoh as if Pharaoh were a monster in the river.

I will give the land of Egypt over to desolation and waste

"I will cause Egypt to become a desolate waste"

you will become a wasteland

"your country will become a wasteland". This refers to Pharaoh and represents Egypt, the country he rules over.

from the Migdol to Syene and the borders of Cush

"throughout all of Egypt, from Migdol in the north to Syene in the south and the borders of Cush further south"

Migdol

This is the name of a place in the far northern part of Egypt.

Syene

This the name of a town in southern Egypt. It is now called Aswan.

the borders of Cush

These borders of Cush were south of Syene. Some versions say Sudan or Ethiopia, the modern names of countries south of Egypt.

Ezekiel 29:11

No man's foot will pass through it

"No man will walk through the land of Egypt"

no wild animal's foot will pass through it

"not even a wild animal will walk through it"

Ezekiel 29:12

For I will make the land of Egypt a desolation

"For I will make the land of Egypt desolate"

I will scatter Egypt among the nations
 "I will scatter the Egyptians among the nations" or "I will make the people of Egypt go and live among the nations"
 Ezekiel 29:13
 General Information:
 Yahweh continues giving Ezekiel his message to Pharaoh.
 I will gather Egypt
 "I will cause the people of Egypt to return to Egypt"
 among whom they were scattered
 "among whom I scattered them"
 Ezekiel 29:14
 I will reverse the captivity of Egypt
 "free the Egyptians from their captivity" or "free the people of Egyptians from those who had captured them". Translate "will reverse the captivity" as in Ezekiel 16:53.
 the region of Pathros
 the southern part of Egypt between the Delta and the land of Cush. This is also called Upper Egypt.
 a lowly kingdom
 "an unimportant kingdom"
 Ezekiel 29:15
 the lowliest of the kingdoms
 "the least important of the kingdoms"
 it will not be lifted up any more among the nations
 "it will not become important again among the nations"
 I will diminish them
 "I will make them small." Here "diminish them" represents making Egypt weak or unimportant.
 Ezekiel 29:16
 Egypt will no longer be a reason for confidence for the house of Israel
 "The house of Israel will no longer trust in Egypt" or "The house of Israel will no longer rely on Egypt"
 Egypt
 "The people of Egypt" or "The Egyptians"
 the house of Israel
 "the people of Israel" or "the nation of Israel"
 it will be a reminder of the iniquity that Israel committed
 "when Israel sees what I do to Egypt, Israel will remember how Israel sinned"
 when they turned to Egypt for help
 "whenever they asked Egypt to help them"
 Ezekiel 29:17
 it came about
 This phrase marks an important event in the story.
 in the twenty-seventh year
 "in the twenty-seventh year of the exile of King Jehoiachin".

Chapter 30

Ezekiel 30:1

General Information:

Ezekiel tells about a message that Yahweh gave him. The prophecy against Egypt and its king continues. Babylon will destroy all the towns of Egypt and their allies will not be able to help them.

The word of Yahweh came

"Yahweh spoke this message". This introduces something that God told his prophets or his people. See Ezekiel 3:16.

Ezekiel 30:2

Son of man

This was after King Jehoiachin and the people of Judah were taken as exiles to Babylon.

on the first of the first month

"on the first day of the first month." This is the first month of the Hebrew calendar. The first day is near the beginning of April.

the word of Yahweh came

"Yahweh spoke this message". This introduces something that God told his prophets or his people. See Ezekiel 3:16.
 Ezekiel 29:18

to do hard work against Tyre

"to work hard at attacking Tyre"

Every head ... every shoulder

This refers to the heads and shoulders of the Babylonian soldiers.

Every head was rubbed until it was made bald

Either their helmets or the heavy things they carried on their heads rubbed the hair off their heads.

every shoulder was made raw

"every shoulder was rubbed raw" or "every shoulder was rubbed bare". Either their armor or the heavy things they carried on their shoulders rubbed the skin off their shoulders.

he and his army received no payment from Tyre

"he and his army did not get any valuable things from Tyre as reward".

Ezekiel 29:19

Behold!

"Pay attention to what I am about to tell you". "Listen!" This adds emphasis to what is said next.

I am giving the land of Egypt to Nebuchadnezzar the king of Babylon

"I will cause the army of Nebuchadnezzar, the king of Babylon, to defeat Egypt"

that will be his army's wages

"his army will receive those things as if they were payment"

Ezekiel 29:20

this is the Lord Yahweh's declaration

"this is what I, the Lord Yahweh, have declared". Yahweh speaks of himself to express the certainty of what he is declaring. See Ezekiel 5:11.

Ezekiel 29:21

I will make a horn sprout up for the house of Israel

"I will make the people of Israel strong"

speak in their midst

"speak to them"

"Son of a human being" or "Son of humanity." God emphasizes that Ezekiel is only a human being. God is eternal and powerful. See Ezekiel 2:1.

Wail

cry out with grief

Woe is the coming day

"Oh that day" or "Oh, what a frightening day is coming"

Ezekiel 30:3

The day is near

"That day is soon" or "It will soon be that day"

The day is near for Yahweh

"It will soon be the day when Yahweh will punish you"
a day of clouds
"It will be frightening like a day with dark clouds"
a time of doom for nations
"a time when terrible things will happen to the nations"
Ezekiel 30:4
Then a sword will come against Egypt
"There will be war against Egypt" or "An enemy army will
attack Egypt". These are Yahweh's words about Egypt.
there will be anguish in Cush
"the people of Cush will be very sad" or "the people of Cush
will suffer"
when they take her wealth
"when the attackers take away the wealth of Egypt"
when her foundations are ruined
"when the attackers destroy the foundations of the
buildings in Egypt"
Ezekiel 30:5
Cush and Put, Lydia and all Arabia, and Libya
"The people of Cush and Put, Libya, and all Arabia, and
Lydia"
Libya
Libya is a country west of Egypt.
Lydia
This probably refers to the kingdom of Lydia which was in
what is now Turkey.
will all fall by the sword
"will all die in battle" or "will all die in the war"
will all fall by the sword
This means that many people will die.
Ezekiel 30:6
Yahweh says this
"This is what Yahweh says." This introduces what the Lord
would say.
So the ones
"In this way, the peoples" or "In this manner, the nations"
who support Egypt
"who help Egypt"
will fall
"will die" or "come to ruin"
the pride of her strength will go down
"Egypt will no longer be proud about being strong" or
"Egypt will no longer have the strength that they were so
proud of"
From Migdol to Syene
"In all of Egypt" or "From the northern border of Egypt to
the southern border of Egypt". Ezekiel names towns on the
borders of Egypt in order to refer to all of Egypt.
this is the Lord Yahweh's declaration
"this is what I, the Lord Yahweh, have declared". Yahweh
speaks of himself to express the certainty of what he is
declaring. See Ezekiel 5:11.
Ezekiel 30:7
They will be appalled in the midst of the abandoned lands
"The soldiers of the allies of Egypt will be appalled when
they are left surrounded by nothing but abandoned lands"
in the midst of
"among" or "surrounded by"
their cities will be among all the ruined cities

"their cities will be ruined like the cities of other countries"
Ezekiel 30:8
Then they
"Then people" or "Then the Egyptians". These are Yahweh's
words about Egypt.
they will know that I am Yahweh
"they will understand that I am Yahweh, the one true God".
Yahweh implies that they will know he is the one true God
who has supreme authority and power. See Ezekiel 6:7.
when I set fire in Egypt
"when I send an army to burn Egypt with fire"
all of her helpers are destroyed
"I destroy all of the allies of Egypt" or "when armies destroy
all of those who help Egypt"
Ezekiel 30:9
messengers will go out from before me in ships to terrorize a secure
Cush
Messengers will bring the news of Egypt's destruction to
Cush, who will be frightened by the news.
to terrorize a secure Cush
"in order to frighten Cush, who now feels safe from danger"
there will be anguish among them on the day of Egypt's doom
"the people of Cush will also suffer when I punish Egypt"
behold!
"indeed!" This adds emphasis to what follows.
It is coming
"It" refers to the "great pain" or "great sorrow" that Cush
will have when they are punished along with Egypt.
Ezekiel 30:10
The Lord Yahweh says this
This refers to what follows. See Ezekiel 5:5.
I will make an end of the multitudes of Egypt
"I will make it so that Egypt will no longer have many
people."
by the hand of Nebuchadnezzar
This represents Nebuchadnezzar's military power and he
will be the one who brings this punishment about.
Ezekiel 30:11
He and his army with him ... will be brought to destroy the land
"I will bring Nebuchadnezzar and his army ... to destroy the
land"
He and his army ... will be brought to destroy the land
"I will cause him and his army ... to go destroy the land of
Egypt"
He and his army with him, the terror of nations
"He and his army with him, the one who terrifies many
nations"
they will draw out their swords against Egypt
"they will use their swords and fight against Egypt"
fill the land with those who have been killed
"kill so many people that it will seem like dead bodies are
everywhere"
Ezekiel 30:12
I will make the rivers into dry ground
"I will dry up the rivers of Egypt". These are Yahweh's
words about Egypt.
I will sell the land into the hand of wicked men
"I will give control of the land to wicked men"
its fullness

"everything in the land"

Ezekiel 30:13

The Lord Yahweh says this

This refers to what follows. See Ezekiel 5:5.

I will bring an end to the worthless idols

"I will destroy the worthless idols"

Memphis

Memphis was a very important city in Egypt. It was near modern-day Cairo.

a prince in the land of Egypt

"an important ruler in the land of Egypt"

I will put fear on the land of Egypt

"I will make the people of Egypt very afraid"

Ezekiel 30:14

Pathros

This was a region in southern Egypt.

set fire in Zoan

"I will burn Zoan with fire"

Zoan

Zoan was another important city in Egypt.

I will execute acts of judgment on Thebes

"I will punish Thebes"

Thebes

This was the capital city of southern Egypt.

Ezekiel 30:15

For I will pour out my fury on Pelusium

"For I will act in great anger against Pelusium" or "Because I am so angry, I will punish Pelusium severely"

Pelusium

Pelusium is the name of a fortress in northern Egypt.

cut off the multitude of Thebes

"kill the very large number of people in Thebes"

Thebes

This was the capital city of southern Egypt. See Ezekiel 3:14.

Ezekiel 30:16

Then I will set fire in Egypt

"I will start a fire in Egypt"

Pelusium will be in great agony

"The people of Pelusium will suffer terribly" or "The people of Pelusium will feel terrible pain"

Thebes will be broken up

"enemies will break up the walls and buildings in Thebes"

or "enemies will destroy Thebes"

Memphis will face enemies every day

"The people of Memphis will have enemies every day" or

"Enemies will fight against the people of Memphis every day"

Ezekiel 30:17

Heliopolis and Bubastis

These were cities in northern Egypt.

will fall by the sword

"will die in battle" or "will die in the war"

their cities will go into captivity

"the people of their cities will become captives" or "their enemies will capture their people and take them away"

Ezekiel 30:18

Tahpanhes

This was an important city in northern Egypt.

the day will become dark

"the day will be dark"

when I break the yoke of Egypt there

"when I stop Egypt from oppressing people" or "when I end Egypt's power to cruelly control other nations"

the pride of her strength will be finished

"Egypt will no longer be proud about being strong" or

"Egypt will no longer have the strength that they were so proud of"

There will be a cloud covering her

"It will be as if there is a cloud over Egypt" or "A cloud of dust will be over Egypt"

her daughters

Possible meanings are: the people of the Egyptian towns or the daughters of the Egyptian people.

Ezekiel 30:19

I will execute acts of judgment in Egypt

"I will punish Egypt in many ways"

so they

"so the Egyptians"

Ezekiel 30:20

General Information:

God speaks as if he were to break Pharaoh's arm, and of the army not being able to become strong again as if Pharaoh's arm could not be healed.

Then it came about

This phrase is used here to mark the beginning of a new part of the story.

in the eleventh year

This is the eleventh year after King Jehoiachin was taken into exile in Babylon. See Ezekiel 26:1.

in the first month, in the seventh day of the month

"in the seventh day of the first month." This is the first month of the Hebrew calendar. The seventh day is near the beginning of April on Western calendars.

the word of Yahweh came

This introduces something that God told his prophets or his people. See Ezekiel 3:16. "Yahweh spoke this message"

Ezekiel 30:21

Son of man

"Son of a human being" or "Son of humanity." God emphasizes that Ezekiel is only a human being. God is eternal and powerful. See Ezekiel 2:1.

I have broken the arm of Pharaoh

Here "arm" represents the powerful army of a king.

Behold

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

It has not been bound up for healing or set

"No one has wrapped up his arm for healing or set it"

set with a splint

This refers to the arm being bound tightly to a straight piece of wood so that the parts of the bone will stay together and heal.

Ezekiel 30:22

General Information:

God continues speaking of Pharaoh's army as if it were a broken arm. He also speaks of strengthening the army of Babylon as if it were the arms of the king of Babylon.

the Lord Yahweh says this

See Ezekiel 3:11.

both the strong one and the broken one

"both the arm that is healthy and the arm that is already broken"

I will make the sword fall from his hand

"I will knock the sword out of Pharaoh's hand"

Ezekiel 30:23

scatter Egypt among the nations and disperse them among the lands

See how you translated similar phrases in Ezekiel 12:15.

among the lands

"among the places in which people live"

Ezekiel 30:24

I will strengthen the arms of the king of Babylon

"I will make the arms of the king of Babylon strong"

He will groan before the king of Babylon

"When the king of Babylon comes to attack Egypt, Pharaoh will groan."

groan

A groan is a noise that people make when they have a lot of pain or are dying.

with the groans of a dying man

Chapter 31

Ezekiel 31:1

it came about

This phrase is used here to mark the beginning of a new part of the story. The prophecy against Egypt and its king continues. God told Egypt to remember what happened to Assyria when it became proud. The same things will now happen to Egypt.

in the eleventh year

"in the eleventh year of the exile of King Jehoiachin". The eleventh year after King Jehoiachin was taken into exile in Babylon. See Ezekiel 26:1.

in the third month, on the first day of the month

"on the first day of the third month." This is the third month of the Hebrew calendar. This first day is near the beginning of June on Western calendars.

the word of Yahweh came

"Yahweh spoke this message". This introduces something that God told his prophets or his people. See Ezekiel 3:16.

Ezekiel 31:2

Son of man

"Son of a human being" or "Son of humanity." God emphasizes that Ezekiel is only a human being. God is eternal and powerful. See Ezekiel 2:1.

In your greatness, who are you like?

"You think that there is no country whose power is as great as the power of your country."

Ezekiel 31:3

Behold!

"Listen!" or "Pay attention to what I am about to tell you".

These are God's words to Pharaoh about Assyria. God gives his message in the form of a parable about a great cedar tree.

Assyria was a cedar

In this parable, God speaks about Assyria as if it were a great tree to emphasize how great and powerful the Assyrians were. This parable continues until 31:9. "Assyria

"as a man who is dying groans" or "like a man who is dying"

Ezekiel 30:25

General Information:

God continues speaking of the armies of Egypt and Babylon as if the armies were the arms of their kings. He also speaks of making the army of Babylon strong to attack others as if he had a sword and put it in the Babylonian king's hand.

For I will strengthen the arms of the king of Babylon

"I will make the army of the king of Babylon strong"

while Pharaoh's arms will fall

"but Pharaoh's army will be unable to defeat enemies"

Then they

"the Egyptians" or "all people who hear what Yahweh has done."

for he will attack the land of Egypt with it

"and the king of Babylon will attack the land of Egypt with my sword"

Ezekiel 30:26

scatter Egypt among the nations and disperse them through the lands

See how you translated similar phrases in Ezekiel 12:15.

was like a cedar".

the branches formed its treetop

"its top was above the branches of the other trees" or "the top of the tree was in the clouds"

Ezekiel 31:4

Many waters made it tall

"Because the cedar had a lot of water, it grew very tall"

the deep waters made it huge

"the water deep in the ground made the cedar grow very big"

for their channels stretched out to all the trees in the field

"and streams flowed from the rivers to all the trees of the field"

Ezekiel 31:5

Its great height was more than any of the other trees in the field

"The cedar was taller than any of the other trees of the field"

its branches became very many

"it grew very many branches"

because of many waters as they grew

"because it had a lot of water"

Ezekiel 31:6

Every bird of the heavens nested in its branches

"All kinds of birds that fly in the sky made nests in its branches"

while every living thing of the field gave birth to its young under its foliage

"and all of the creatures that live in the field gave birth under the cedar's branches"

All of the many nations lived under its shade

"The people from all the nations lived in the shade of that tree"

Ezekiel 31:7

it was beautiful in its greatness and the length of its branches

"It was beautiful because it was very big and its branches were very long"

Ezekiel 31:8

Cedars in the garden of God could not equal it

"The cedar trees in my garden were not as great as that tree"

the garden of God

"the garden of Eden"

None among the cypress trees matched its branches

"None of the cypress trees had as many branches as the cedar"

cypress trees

Cypress trees have very many branches. They can grow very tall. See how you translated "cypress" in Ezekiel 27:5.

the plane tree could not equal its boughs

"no plane tree had branches as long as the branches of the cedar tree"

plane tree

A plane tree was a large, leafy tree with strong branches, similar to a sycamore tree.

was like it in its beauty

"was as beautiful as the cedar tree"

Ezekiel 31:9

I made it beautiful with its many branches

"I made the cedar beautiful by giving it many long branches"

envied it

"were jealous of the cedar tree". This parable ends in this verse.

Ezekiel 31:10

Therefore the Lord Yahweh says this

"Therefore, this is what I, Yahweh the Lord, say"

Ezekiel 31:11

I have given it into the hand of a mighty one of the nations

"I gave the strongest nation power over it"

I have thrown it out

"I sent the cedar away from the cedar's land because the cedar was wicked"

Ezekiel 31:12

who were the terror of all the nations

"who made the people of all the nations afraid"

cut it off

"cut the cedar down"

its boughs lay broken

"the foreigners broke the boughs of the cedar"

boughs

Boughs are very large branches that grow on trees. Usually, many smaller branches grow on the boughs.

came out from under its shade

"left the shade of the cedar"

Ezekiel 31:13

All the birds of the sky

"All the birds that fly in the sky"

rested on the trunk of the fallen tree

"rested on the remains of the cedar"

every animal of the field came to its branches

"the wild animals lived in the branches of the cedar"

Ezekiel 31:14

that no other trees that grow by the waters

"that no other trees that get a lot of water"

that no other trees that grow beside the waters will reach up to that

height

"that no other trees that get a lot of water will ever grow that tall again"

All of them have been assigned to death, to the earth below

"For I made it so that they all will die and go deep under the ground"

among the children of humanity, with those that go down to the pit

"to be with those people who have died and gone down to the grave"

the pit

This refers to the grave; because the grave was thought to be the entrance to the world of the dead, the pit also represents that world. See Ezekiel 26:20.

Ezekiel 31:15

General Information:

Yahweh speaks about the great sadness caused by the tree being cut down as if even the waters, Lebanon, and the wild trees all mourned for the cedar.

On the day when the cedar went down to Sheol

"On the day that the cedar died" or "On the day that the cedar was chopped down"

I brought mourning to the earth

"I caused the earth to mourn"

I covered the deep waters over it

"I made the water from the springs mourn for the cedar"

I held back the ocean waters

"I kept the water in the ocean from watering the earth"

I kept back the great waters

"I made it so that there would not be a lot of water anymore"

I brought mourning to Lebanon for him

"I made Lebanon mourn for the cedar"

Ezekiel 31:16

when I threw it down to Sheol with those who went down into the pit

"when I killed the cedar and it went to Sheol with everyone else that is dead". See Ezekiel 31:14.

in the lowest parts of the earth

"that had already died and are now in Sheol"

the choicest and best trees of Lebanon; the trees that drank the waters

"the best trees of Lebanon that everyone would want; trees that got a lot of water". This describes the trees of Eden that were in the lowest parts of the earth.

the choicest

This is something that everyone would want because it is very good.

Ezekiel 31:17

they also went down with it to Sheol

"those trees of Lebanon also died and went down to Sheol with the cedar"

who had been killed by the sword

"whom enemies had killed with swords" or "who had died in battle"

These were its strong arm

"These trees of Lebanon were the power of the cedar"

Ezekiel 31:18

Which of the trees in Eden was your equal in glory and greatness?

"None of the trees in Eden was your equal in glory and greatness!"

For you will be brought down

"For I will bring you down"
with the trees of Eden
"like the other trees of Eden"
to the lowest parts of the earth
"to a place deep in the ground"
among the uncircumcised
"where you will be with people who are not circumcised"

Chapter 32

Ezekiel 32:1

Then it happened

This marks the beginning of a new part of the story. The prophecy against Egypt and its king concludes in this chapter. Egypt will have its army destroyed, just as happened to so many other nations. Beginning in verse 1, the land of Egypt is addressed through Pharaoh, its king, so God refers to Egypt as "he" and "him." However, beginning in verse 12, Egypt is referred to as "she" and "her," as if she were a woman. It was common in Hebrew for lands and countries to be referred to as if they were women.

in the twelfth month ... on the first of the month

This is the twelfth and final month of the Hebrew calendar.

The first day is near the end of February.

of the twelfth year

"of the twelfth year of the exile of King Jehoiachin"

the word of Yahweh came

"Yahweh spoke this message". This introduces something that God told his prophets or his people. See Ezekiel 3:16.

Ezekiel 32:2

Son of man

"Son of a human being" or "Son of humanity." God emphasizes that Ezekiel is only a human being. God is eternal and powerful. See Ezekiel 2:1.

lift up

"sing"

You are like a young lion ... like a monster in the seas

Possible meanings are: he thought he was like a lion, but he was really only a monster, or he was like a lion and a monster.

like a young lion among the nations

Egypt was stronger than other nations, like lions are stronger than other animals.

like a monster in the seas

Pharaoh was powerful, but he only caused trouble for others, like this monster in the water. A monster is an animal that is big and dangerous. This one might be a crocodile. See Ezekiel 29:3.

Ezekiel 32:3

The Lord Yahweh says this

See how you translated this in Ezekiel 5:5.

So I will spread my net over you in the assembly of many peoples

"So I will gather many peoples and throw my net over you"

Ezekiel 32:4

I will abandon you in the land

"I will leave you helpless on the land." The monster that was fearsome and powerful when it was in the water cannot do anything when it is left on dry land.

all the birds of the heavens

"all the birds that fly in the sky"

you will lie down with those who were killed by the sword

"you will die and join those who were killed by the sword"

this is the Lord Yahweh's declaration

"this is what I, the Lord Yahweh, have declared". Yahweh speaks of himself to express the certainty of what he is declaring. See Ezekiel 5:11.

the hunger of all living animals on earth will be satisfied by you

"I will let all the animals of the earth eat your body until they are hungry no longer"

Ezekiel 32:5

your worm-filled corpse

"your rotting body"

Ezekiel 32:6

the stream beds will be filled with your blood

"I will fill the streams with your blood"

Ezekiel 32:7

when I extinguish you

"When I destroy you". Yahweh continues telling Pharaoh what he will do to Egypt.

I will cover the heavens

"I will make everything in the sky go dark"

Ezekiel 32:8

this is the Lord Yahweh's declaration

"this is what I, the Lord Yahweh, have declared". Yahweh speaks of himself to express the certainty of what he is declaring. See Ezekiel 5:11.

Ezekiel 32:9

I will terrify the heart of many peoples

"I will make the hearts of many peoples afraid" or "I will cause many people to be terrified"

in lands that you do not know

The way Yahweh destroys Egypt will make afraid even people in lands that Pharaoh never knew about.

when I bring about your destruction among the nations

"when nations hear about the way I destroyed you"

Ezekiel 32:10

when I swing my sword

"when I use my sword"

Every moment each one will tremble because of you

"Every one of them will keep shaking because of their fear"

on the day of your ruin

"when I destroy you"

Ezekiel 32:11

The sword of the king of Babylon will come against you

"The army of the king of Babylon will attack you"

Ezekiel 32:12

each warrior a terror of nations

"Each warrior terrifies the nations"

will devastate the pride of Egypt

"will cause the Egyptians to no longer be proud"

destroy all of its multitudes

"kill a very large number of people who live in Egypt"

Ezekiel 32:13

from beside the plentiful waters

"in the places where there is a lot of water"

the foot of man will no longer stir the waters up

"people will no longer stir the waters up with their feet"
 stir the waters
 make clear water muddy
 the hooves of cattle stir them
 "cattle stir them with their hooves"
 Ezekiel 32:14
 Then I will calm their waters
 "I will make the water calm" or "I will make the water clear"
 Ezekiel 32:15
 When I make the land of Egypt a desolation
 "When I make the land of Egypt a place where no one is living"
 when the land is made desolate of all its fullness
 "when the country is made to lose all its wealth"
 when I attack all the inhabitants in her
 "when I destroy all who live in her"
 in her
 "in it". It was normal in biblical language to represent countries and lands as if they were women.
 know that I am Yahweh
 "understand that I am Yahweh, the one true God". Yahweh implies that they will know that he is the one true God who has supreme authority and power. See Ezekiel 6:7.
 Ezekiel 32:16
 over her
 "over it"
 the daughters of the nations
 "the women of other nations" or "people of other nations"
 over Egypt, over all her multitudes
 "about Egypt, about all her multitudes" or "about the disaster that happened to Egypt, about the disaster that happened to all her multitudes"
 Ezekiel 32:17
 Then it happened
 This marks the beginning of a new message.
 in the twelfth year
 Possible meanings are: this happened in the twelfth year after the Babylonians took the Israelites to Babylon or this happened in the twelfth year after the Babylonians took Jehoiachin to Babylon.
 the word of Yahweh came
 "Yahweh spoke this message". This introduces something that God told his prophets or his people. See Ezekiel 3:16.
 Ezekiel 32:18
 Son of man
 "Son of a human being" or "Son of humanity." God emphasizes that Ezekiel is only a human being. God is eternal and powerful. See Ezekiel 2:1.
 bring them down—her and the daughters of majestic nations
 God is perhaps telling Ezekiel to cause this to happen by giving a prophetic command.
 the daughters of majestic nations
 "the people of powerful nations" or "other powerful nations"
 the lowest earth
 "make them die"
 with those who have gone down to the pit
 "with everyone else who has died and gone into the

ground"
 the pit
 "The pit" refers to the grave; because the grave was thought to be the entrance to the world of the dead, the pit also represents that world. See Ezekiel 31:16.
 Ezekiel 32:19
 General Information:
 Yahweh continues speaking to Ezekiel. He speaks of the people of Egypt as if they were a woman.
 Are you really more beautiful than anyone else? Go down and lie down with the uncircumcised.
 "Go down and lie down with the uncircumcised. Ask them all: 'Are you really more beautiful than anyone else?'"
 Go down
 "Go down to Sheol"
 lie down
 as in death
 Are you really more beautiful than anyone else?
 "You are not more beautiful than anyone else."
 Ezekiel 32:20
 They will fall
 "Egypt and her people will fall"
 who were killed by the sword
 "whom enemy soldiers killed with swords" or "who died in battle"
 The sword has been drawn!
 "War has begun"
 She has been given to the sword
 "I have given Egypt to the sword"
 they will seize her and her multitudes
 "her enemies will seize Egypt and her people"
 Ezekiel 32:21
 about Egypt and her allies
 "about the Egyptians and those who join them"
 Ezekiel 32:22
 General Information:
 Yahweh continues speaking to Ezekiel about nations in Sheol. Because what God is showing Ezekiel may be for future time, either the present tense or the future tense is suitable for these and following verses.
 Assyria is there with all her assembly
 "The people of Assyria and all its army are there in Sheol"
 her assembly
 "all her people together"
 all of them were killed by the sword
 "Soldiers used swords to kill them all"
 Ezekiel 32:23
 are set in the recesses of the pit
 "The pit" refers to the grave; which was thought to be the entrance to the world of the dead and also represents that world. See Ezekiel 32:18.
 all of those who were killed, who fell by the sword
 "all those whom enemies killed in battle"
 fell by the sword
 "died"
 those who brought terror on the land of the living
 "those who, when they were still alive, caused people to be extremely afraid"
 the land of the living

This represents the people who were alive.
Ezekiel 32:24
Elam is there
"The people of Elam are also there in Sheol"
her multitudes
Possible meanings are: her many people or her army.
all of them were killed
"enemies killed all the people of Elam"
by the sword
"in battle"
who have gone down uncircumcised
"who were uncircumcised when they went down"
to the lowest parts of the earth
"to places deep down in the ground" or "to the land deep down in the ground." See Ezekiel 26:20.
who carry their own shame
"who feel ashamed" or "who are now disgraced"
Ezekiel 32:25
they have made a bed for her
"they have prepared a place for her"
All of them are uncircumcised
The Israelites did not respect people who were not circumcised.
pierced by the sword, because
"their enemies have killed them with swords because"
they had brought their terrors on the land of the living
"they had caused those who are in the land of the living to be extremely afraid"
Ezekiel 32:26
Connecting Statement:
Yahweh continues speaking to Ezekiel about nations in Sheol.
Meshech ... Tubal
See how you translated these names in Ezekiel 27:13.
killed by the sword
"killed in battle"
they had brought their terrors on the land of the living
"they terrified everyone in the land of the living"
Ezekiel 32:27
their iniquities over their bones
The warriors' iniquities cover their bodies, although one would expect that their shields would cover them in death.

Chapter 33

Ezekiel 33:1
the word of Yahweh came
"Yahweh spoke this message". This introduces something that God told his prophets or his people. See Ezekiel 3:16.
Ezekiel 33:2
Son of man
"Son of a human being" or "Son of humanity." God emphasizes that Ezekiel is only a human being. God is eternal and powerful. See Ezekiel 2:1.
a sword against any land
"an army to attack the people of any land"
make him a watchman
"appoint him as a guard" or "make him guard"
Ezekiel 33:3
He looks for the sword

they were the terror of warriors in the land of the living
"while they were still alive, they made other warriors very afraid"
in the land of the living
"while they were alive"
Ezekiel 32:28
you ... will be broken
"I will destroy you"
in the midst of
"in the middle of"
those who were pierced
"those whose enemies have killed them"
by the sword
"in battle"
Ezekiel 32:29
Edom is there with her kings and all her leaders
"the people of Edom are in Sheol with their kings and all their leaders"
Ezekiel 32:30
The princes of the north
"The princes who ruled nations in the north"
are there
"are in Sheol"
went down
"went down to Sheol"
now they lie down there in shame
"now they lie dead there in shame"
by the sword
"in battle"
Ezekiel 32:31
Pharaoh will look
"Pharaoh will see all the dead people from other nations"
be comforted about all his multitudes
"will comfort himself that he was not the only king whose entire army died"
Ezekiel 32:32
I put him as my terrifying one in the land of the living
"While Pharaoh was still alive, I made him to terrify people"
he will be laid down in the midst of the uncircumcised
"Others will lay him in the midst of the uncircumcised"

"He looks for an enemy army"

Ezekiel 33:4
do not pay attention
"ignore the warning"
each one's blood is on his own head
"it is their own fault if they die"
Ezekiel 33:5
his blood is on him
"it will be his own fault that he dies". Yahweh continues giving Ezekiel his message to the Israelites.
save his own life
"will keep himself from dying"
Ezekiel 33:6
the sword as it is coming
"the enemy army as it is coming"

with the result that the people are not warned
 "and he does not warn the people"
 the sword comes and takes anyone's life
 "the enemy army comes and kills anyone"
 that person dies in his own iniquity
 "that person dies because of his own iniquity"
 I will require his blood from the watchman
 "I will consider that person's death to be the fault of the watchman"
 Ezekiel 33:7
 the house of Israel
 "the people of Israel"
 you will hear the words from my mouth and warn them on my behalf
 "you will hear the message that I speak and you will warn them on my behalf"
 warn them on my behalf
 "give them the warning from me"
 Ezekiel 33:8
 do not announce this
 "do not say this"
 about his way
 "the way he acts" or "the things he does." See Ezekiel 7:3.
 I will require his blood from your hand
 "I will consider you responsible for his death"
 Ezekiel 33:9
 he might turn back from it, and if he does not turn back from his way
 "he might stop doing bad things, and if he does not stop doing bad things"
 will have saved your own life
 "will have kept yourself alive"
 Ezekiel 33:10
 You are saying this
 "This is what you have said"
 Our transgressions and our sins are on us
 Possible meanings are: they feel guilty for their transgressions and sins or they realize that Yahweh is punishing them for their transgressions and sins.
 we are rotting away in them
 "they are destroying us" or "they are killing us"
 in them
 "because of them"
 How can we live?
 "We have no hope of living." or "We will certainly die"
 Ezekiel 33:11
 I do not delight in the death of the wicked
 "It does not make me happy when wicked people die". God does not want sinners to die but to repent and live.
 if the wicked repents from his way
 "if the wicked person stops doing bad things"
 For why should you die, house of Israel?
 "Do not choose to die, house of Israel!"
 Ezekiel 33:12
 The righteousness of a righteous person will not save him if he sins!
 "If righteous people start to sin, the fact that they did what was right before will not stop me from punishing them"
 The wickedness of a wicked person will not cause him to perish
 "A person who does what is wicked will not perish"
 Ezekiel 33:13
 if he trusts in his righteousness

"if he depends on the right things he has done"
 commits injustice
 "does what is evil" or "does wicked things"
 I will not call to mind
 "I will not think about" or "I will not recall"
 for the wickedness he committed
 "because of the wicked things he has done"
 Ezekiel 33:14
 to the wicked
 "to the wicked person"
 Ezekiel 33:15
 if he restores the loan guarantee
 "if he gives back the loan guarantee"
 loan guarantee
 something a person leaves with another person to show that he will keep his promise to pay back what he has borrowed
 makes restitution for what he has stolen
 "returns what he has stolen" or "pays back the value of what he stole"
 walks in the statutes that give life
 "lives according to the laws that give life"
 Ezekiel 33:16
 will be called to mind for him
 "will I think about" or "will I recall"
 Ezekiel 33:17
 your people
 These are the people of Israel. The word "your" refers to Ezekiel.
 The way of the Lord ... your ways that are not fair
 "What the Lord does ... the things you do that are not fair"
 but it is your ways
 "but it is their ways"
 Ezekiel 33:18
 turns away from his righteousness
 "stops doing what is right"
 die in it
 "die because of his sins"
 Ezekiel 33:19
 turns away from his wickedness
 "stops doing wicked things"
 because of those things
 "because he does what is just and righteous"
 Ezekiel 33:20
 you people
 These are the people of Israel.
 house of Israel
 "people of Israel"
 Ezekiel 33:21
 It happened
 This marks the beginning of a new part of the story.
 the twelfth year ... fifth day ... tenth month
 "year 12 ... day 5 ... month 10"
 on the fifth day of the tenth month
 This is the tenth month of the Hebrew calendar. The fifth day is near the beginning of January on Western calendars.
 of our captivity
 "after we became captives" or "after the Babylonians took us as captives to Babylon". This refers to Ezekiel and the

Israelites who have been in Babylon since the time the Babylonians forced King Jehoiachin to leave Jerusalem, but not to the reader.

a fugitive came to me from Jerusalem

"someone escaped from Jerusalem and came to me" The Babylonians had destroyed Jerusalem and killed the people of Jerusalem, but a few people escaped.

The city has been captured

"The Babylonians have destroyed Jerusalem"

Ezekiel 33:22

The hand of Yahweh had been on me

"Yahweh was controlling me". See Ezekiel 1:3.

my mouth was opened

"Yahweh enabled me to speak". See how you translated "I will open your mouth" in Ezekiel 3:27.

dawn

The time early in the morning when the light of the sun first appears.

I was no longer mute

"I was no longer forced to be silent" or "I was no longer unable to speak". Ezekiel had been unable to speak anything except prophetic words since Ezekiel 3:26.

Ezekiel 33:23

the word of Yahweh came

"Yahweh spoke this message". This introduces something that God told his prophets or his people. See Ezekiel 3:16.

Ezekiel 33:24

those ruins

"those ruined buildings" or "those ruined cities"

he inherited the land

"Yahweh gave him the land"

the land

"the land of Israel"

The land has been given to us

"Yahweh has given us the land"

as a possession

"so that we can possess it"

Ezekiel 33:25

General Information:

Yahweh continues speaking to Ezekiel about the people who were living in the ruins of Israel.

You eat blood

"You eat meat with blood in it". Yahweh had commanded them to drain out the blood.

you lift up your eyes towards your idols

"you worship your idols"

you pour out people's blood

"you murder people"

Should you really possess the land?

"You should not possess this land!" or "You do not deserve this land!"

Ezekiel 33:26

You have depended on your swords

"You have committed violent acts with your swords to get what you want"

done abominations

"done things that I hate very much"

each man defiles his neighbor's wife

"each man sleeps with his neighbor's wife"

Ezekiel 33:27

As I live

"I solemnly swear". Yahweh uses this expression to show that what he says next is certainly true. This is a way of making a solemn promise. See Ezekiel 5:11.

the ones in the ruins will fall by the sword

"enemies will kill the ones living in the ruins"

those in fortresses and in caves will die of plagues

"plagues will kill the people who live in fortresses and caves"

fortresses

A fortress is a building that people build to protect themselves from enemies who attack them.

caves

Caves are natural holes in the side of a mountain or down in the ground. They are usually made of rock.

Ezekiel 33:28

the pride of its might will end

"the people of the land will not be proud anymore that they are strong"

the mountains of Israel will be deserted

"no one will live in the mountains of Israel"

there will be no one to pass through them

"there will be no one left to travel through the land or over the mountains"

Ezekiel 33:29

know that I am Yahweh

"understand that I am Yahweh, the one true God". Yahweh implies that they will know that he is the one true God who has supreme authority and power. See Ezekiel 6:7.

all the abominations that they have done

"all the things they have done that I hate"

they have done

"the people have done"

Ezekiel 33:30

that comes out from Yahweh

"that Yahweh tells him to speak" or "that Yahweh gives him". Yahweh continues speaking to Ezekiel.

Ezekiel 33:31

Right words are in their mouths, but their hearts are going after unjust profit

"They speak about loving me, but their hearts are going after unjust profit" or "They speak about the things they lust after, and their hearts are going after unjust profit"

their hearts are going after unjust profit

"in their hearts they want to get their unjust profit"

Ezekiel 33:32

you are like a lovely song to them

"they think that your words are like a lovely song". The people enjoy listening to Ezekiel, but they do not think his message is important enough to obey.

a lovely song

"a beautiful song" or "a love song"

that is well played on a stringed instrument

"that someone plays very well on a stringed instrument"

stringed instrument

something that has strings and people use to make music

Ezekiel 33:33

behold!

"indeed!"
that a prophet has been among them

Chapter 34

Ezekiel 34:1

General Information:

In chapter 34, Yahweh speaks of the people of Israel as if they were a flock of sheep and the leaders of Israel were the shepherds that were supposed to care for the flock but have not.

the word of Yahweh came

"Yahweh spoke this message". This introduces something that God told his prophets or his people. See Ezekiel 3:16.

Ezekiel 34:2

Son of man

"Son of a human being" or "Son of humanity." God emphasizes that Ezekiel is only a human being. God is eternal and powerful. See Ezekiel 2:1.

the shepherds of Israel

"the leaders of Israel who are like shepherds"

are shepherding themselves

"are feeding and taking care of themselves"

Should not shepherds guard the flock?

"Shepherds should feed the flock and take care of it."

Ezekiel 34:3

You eat the fatty portions ... clothe yourselves in wool

"You are like shepherds who eat the fatty portions ... clothe yourselves in wool". This continues speaking of the leaders of Israel as if they were bad shepherds that kill the best animals in their flock for food and clothing. God is against those who exploit others. He will protect and take care of his people.

You eat the fatty portions

"You eat the fatty parts of the sheep and goats" or "You eat the best parts of the sheep and goats"

clothe yourselves in wool

"wear the wool from the sheep"

the fatlings

"the youngest and fattest sheep and goats"

do not shepherd at all

"do not feed and take care of the flock"

Ezekiel 34:4

You do not bind up the ones who are broken

"You do not wrap cloth around the broken bones of those who are wounded"

the ones who are broken

"the sheep that have broken bones" or "the sheep that are injured"

you do not restore

"you do not bring back"

the outcasts

"the sheep that have been chased away" or "those that others have chased away"

the lost

"the sheep or goats that are lost"

through strength and violence

"forcefully and cruelly"

Ezekiel 34:5

Then they were scattered without a shepherd

"that I really sent you as a prophet to them"

"Then they scattered because they did not have a shepherd" they became food for all the living beasts in the fields

"all of the wild animals could attack and eat them"

Ezekiel 34:6

it is dispersed over the entire surface of the earth

"my flock is spread out all over the earth"

Ezekiel 34:7

hear the word of Yahweh

"listen to Yahweh's message". This introduces a special message from God.

Ezekiel 34:8

because my flock has become plunder and food for all the beasts in the fields

"because all the beasts in the fields steal my flock and eat them"

plunder

things that are stolen

all the beasts in the fields

"all the wild animals in the fields". This refers to all the wild animals that eat sheep.

because there was no shepherd

"because they did not have a shepherd"

none of my shepherds sought my flock

"none of my shepherds tried to find my flock"

guarded themselves

"shepherded themselves" or "fed and cared for themselves"

did not shepherd my flock

"did not feed and care for my flock"

Ezekiel 34:9

hear the word of Yahweh

"listen to Yahweh's message"

Ezekiel 34:10

The Lord Yahweh says this

"I, the Lord Yahweh, say this"

Behold!

"Indeed!"

I am against the shepherds

"I am opposed to the shepherds"

I will require my flock from their hand

"I will punish them for all the bad things they let happen to my flock"

I will dismiss them from shepherding the flock

"I will not let them shepherd the flock any longer" or "I will not let them be the shepherds of the flock any longer"

shepherd themselves

"feed and take care of themselves"

from their mouths

"so they cannot eat them"

my flock will no longer be food for them

"the shepherds will no longer eat the sheep and the goats of my flock"

Ezekiel 34:11

General Information:

Yahweh speaks of himself as if he were their shepherd and will take care of them.

For the Lord Yahweh says this
 "For this is what I, the Lord Yahweh, say"
 Behold!
 This alerts the shepherds to pay attention to the surprising information that follows.
 will seek out
 "will look for"
 Ezekiel 34:12
 within the midst of his scattered flock
 "with his scattered flock"
 they were scattered
 "they scattered because they did not have a shepherd to care for them"
 on the day of clouds and darkness
 "on the cloudy and dark day" or "when terrible disasters happened to them"
 Ezekiel 34:13
 bring them
 "bring my sheep and my goats" or "bring my flock"
 from among the peoples
 "from the places where they lived with other peoples"
 I will put them in pastures ... every settlement in the land
 Yahweh speaks as if he were their shepherd, putting his flock in a place where there is plenty of land, food, and water.
 pastures
 land that has grass and small plants that sheep and goats can eat
 settlement
 This is a place where people live, usually living in houses.
 Ezekiel 34:14
 their grazing places
 "places where they can eat"
 abundant pastures
 "lands that have a lot of grass and plants to eat"
 graze
 eat grass and other plants
 Ezekiel 34:15
 I myself
 The word "myself" adds emphasis. God would do this because the shepherds were not doing it.
 will shepherd
 "will feed and take care of"
 Ezekiel 34:16
 the lost
 "the sheep or goats that are lost"
 restore the outcast
 "bring back those that others have chased away"
 bind up the broken sheep
 "wrap a cloth around any sheep's broken bone" or "wrap a cloth around any sheep's wound"
 the fat and the strong
 "the fat sheep and the strong sheep"
 Ezekiel 34:17
 General Information:
 Yahweh continues to give Ezekiel his message. Now it is to the people of Israel.
 behold, I
 "pay attention, because what I am about to say is both true

and important, I"
 I will be a judge between sheep and sheep
 "I will judge between one sheep and another"
 rams and male goats
 The male sheep and goats are usually the strongest in the flock and can get whatever they want from the other animals in the flock.
 Ezekiel 34:18
 Is it not enough ... feet
 God uses these questions to scold Israel's leaders, who are spoken of as if they were the stronger animals in the flock that were unkind to the weaker ones.
 Ezekiel 34:20
 the Lord Yahweh says this
 "this is what I, the Lord Yahweh, say"
 to them
 "to my flock"
 Behold!
 "Indeed!"
 I myself
 The word "myself" emphasizes that it is Yahweh who will judge.
 will judge between the fat sheep and the thin ones
 "will make sure that the fat sheep and goats and the skinny sheep and goats are treating each other fairly"
 the fat sheep and the thin ones
 The leaders and strong people in Israel are spoken of as if they were fat and strong animals in the flock. The poor and weak people in Israel are spoken of as if they were the thin and weak animals in the flock.
 Ezekiel 34:21
 for you
 The word "you" refers to the sheep and goats that were not treating other sheep and goats well.
 with your sides
 "with the sides of your body"
 have gored
 "have stabbed" or "have pierced"
 scattered them
 "made them go in many different directions"
 away from the land
 "away from the land of Israel"
 Ezekiel 34:22
 they will no longer be plunder
 "I will not allow anyone to steal them"
 will no longer be plunder
 "will no longer be things that are stolen." The shepherds and wild animals have been stealing the sheep and the goats from Yahweh's flock.
 Ezekiel 34:23
 I will set over them one shepherd
 "I will assign one shepherd to be in charge of my sheep and the goats"
 my servant David
 "a descendant of my servant David"
 He will shepherd them
 The descendant of David who will be king over the people of Israel is spoken of as if he would be their shepherd.
 Ezekiel 34:25

a covenant of peace
"a covenant that brings peace"
the evil wild animals
These are wild animals that could kill the sheep and the goats.
Ezekiel 34:26
I will also bring blessings on them and on the places around my hill
"I will also turn them and the places around my hill into a blessing."
my hill
This refers to Mount Zion.
I will send out showers
"I will cause it to rain"
in due season
"at the right time"
These will be showers of blessing
"This rain will be a blessing"
Ezekiel 34:27
the earth will yield its produce
"the earth will grow food" or "food will grow on the earth"
will be secure
"will be safe"
when I break the bars of their yoke
"when I free them from being slaves"

Chapter 35

Ezekiel 35:1

General Information:

Yahweh tells Ezekiel to speak a prophecy. He is to speak to Mount Seir, but the message is for all of the people of Edom. Because the people of Edom rejoiced at the destruction of Israel, they too will be destroyed.

the word of Yahweh came

This introduces something that God told his prophets or his people. See Ezekiel 3:16. "Yahweh spoke this message"

Ezekiel 35:2

Son of man

"Son of a human being" or "Son of humanity." God emphasizes that Ezekiel is only a human being. God is eternal and powerful. See Ezekiel 2:1.

set your face against Mount Seir

"stare toward Mount Seir so that the people there will be harmed". Mount Seir was far away, so Ezekiel could not see it, but Yahweh commands him to stare in that direction as a symbol of harming the people there. See Ezekiel 6:2.

Mount Seir and prophesy against it

"Mount Seir and prophesy against it because of what the people of Edom have done"

Ezekiel 35:3

to it

"to the mountain" or "to the people of Edom"

Behold! I am against you, Mount Seir, and I will strike you with my hand and make you a desolation and a waste

"Listen, Mount Seir, I will strike you with my hand and make you a desolation and a waste because of what your people did"

Behold!

"Listen!" or "Indeed!"

I am against you

from the hand of those who enslaved them

"from the control of those who made them slaves" or "from those who made them slaves"

Ezekiel 34:28

They will no longer be plunder for the nations

"The people of the nations will no longer steal from them" plunder

These are things that are stolen or taken by force. See Ezekiel 7:21.

Ezekiel 34:29

be victims of famine

"be starved" or "be starving because of lack of food"

they will not bear the insults of the nations

"they will no longer hear the people of the nations insult them"

Ezekiel 34:30

I, Yahweh their God, am with them

"I, Yahweh their God, am helping them"

with them. They are my people

"with them, and that they are my people"

Ezekiel 34:31

For you are my sheep, the flock of my pasture

This speaks of the people of Israel as if they were a flock of sheep and Yahweh is their shepherd.

"I am your enemy" or "I oppose you"

I will strike you with my hand

"I will use my power to strike you"

make you a desolation

"make you desolate"

Ezekiel 35:4

General Information:

This continues the message that Ezekiel is to speak to Mount Seir. The message is for all the people of Edom.

know that I am Yahweh

"understand that I am Yahweh, the one true God". Yahweh implies that they will know that he is the one true God who has supreme authority and power. See Ezekiel 6:7.

Ezekiel 35:5

you poured them out into the hands of the sword

"you gave them over to their enemies who killed them with swords" or "you killed them with swords"

at the time of their distress

"at a time of disaster"

Ezekiel 35:6

I will prepare you for bloodshed

"I will make it easy for your enemies to kill many of you"

bloodshed will pursue you

"your enemies will chase you down and kill you you"

Since you did not hate bloodshed

"Since you did not hate it when enemies brutally killed the people of Israel"

Ezekiel 35:7

General Information:

This continues the message that Ezekiel is to speak to Mount Seir. The message is for all the people of Edom.

when I cut off from it anyone who passes through and returns again

"I will destroy anyone who enters it or leaves it" or "I will

make it so that people do not travel back and forth through it"

Ezekiel 35:9

a perpetual desolation

"desolate forever." This may be an exaggeration to emphasize the destruction.

Your cities will not be inhabited

"People will not live in your cities"

but you will know

Here "you" is plural. God is speaking to the people of Mount Seir, rather than to a single mountain.

Ezekiel 35:10

You have said

"Your people said". The word "You" refers to the mountain of Seir. Ezekiel is to speak to the mountain as if it can hear him. The message is for the people of Edom.

these two lands

"the lands of Israel and Judah"

will become mine

"will become ours".

we

The word "we" refers to the people of Edom.

even when Yahweh was present with them

"but Yahweh was there protecting Israel and Judah"

Ezekiel 35:11

I will do according to your anger and according to your jealousy

"I will punish you because of your anger and jealousy" or

"just as you acted against the people of Israel with anger

and jealousy, I will act against you with anger and

jealousy."

Ezekiel 35:12

against the mountains of Israel

Here "mountains" represents the whole land of Israel.

They have been destroyed

"They are in ruins"

they have been given over to us to devour

"they are here for us to devour". The people of Mount Seir

are spoken of as if they were wild animals that would

devour the mountains of Israel.

Ezekiel 35:14

The Lord Yahweh says this

"This is what I, the Lord Yahweh, say"

I will make you a desolation

"Because of what your people did I will make you desolate"

the entire earth rejoices

"people who know that I have destroyed you rejoice". The

word "entire" refers only to people near Mount Seir.

Ezekiel 35:15

As you rejoiced over the inheritance of the people of Israel because of its desolation

"As you rejoiced when I made the land of the Israelites desolate"

I will do the same to you

"I will make your land desolate" or "I will rejoice when

your land is desolate" or "I will make other people rejoice

because of your desolation."

Then they will know

"the people of the earth" or "the people of Israel and Judah."

Chapter 36

Ezekiel 36:1

General Information:

Yahweh tells Ezekiel to speak to the mountains of Israel, but the message is for all of the people of Israel.

son of man

"son of a human being" or "son of humanity." God

emphasizes that Ezekiel is only a human being. God is

eternal and powerful. See Ezekiel 2:1.

Ezekiel 36:2

Aha

"I am very happy" or "This is great"

The ancient high places

"The very old mountains." This refers to the high

mountains of Israel.

have become our possession

"now belong to us"

Ezekiel 36:3

Because of your desolation

"Because you, mountains of Israel, have become desolate"

because of the attacks that came on you from all sides

"because you were attacked from every direction" or

"because your enemies attacked you from every direction"

you have been the subject of slanderous lips and tongues, and of

people's stories

"people are saying bad things about you, and the nations

are telling bad stories about you"

Ezekiel 36:4

General Information:

It may be helpful to use a verse bridge to arrange the text in a more logical order.

listen to the word of the Lord Yahweh

"listen to the message of the Lord Yahweh"

the uninhabited desolations

"the desolate cities which have no people living in them"

the abandoned cities

"the cities that people have left behind"

that have become plunder

"that enemies have stolen from"

Ezekiel 36:5

in the fire of my zeal

"because of my intense jealousy" or "because of my very

strong anger". Yahweh loves Israel very much, so he

becomes jealous and angry when other nations mock it.

against Edom and all

"and against all of Edom"

had both joy in their heart and contempt in their spirit, as they seized

my land

"who despised the people of Israel and rejoiced while they

took my land"

Ezekiel 36:6

Behold!

"Indeed!"

In my zeal and in my anger

"Because I am extremely angry"

you have borne the insults of nations

"other nations have insulted you" or "other nations have

mocked you"
 Ezekiel 36:7
 I myself will lift up my hand to swear
 "I solemnly swear"
 that the nations that surround you will certainly carry their own shame
 "that people will certainly mock the nations that surround you"
 surround you
 The word "you" refers to the mountains of Israel.
 Ezekiel 36:8
 General Information:
 This continues Yahweh's message to the mountains of Israel and is intended for the people of Israel. Israel is promised to be restored by Yahweh. Because of his honor, God will bring Israel back to their land.
 you will grow branches and bear fruit
 "your trees will grow branches and bear fruit"
 Ezekiel 36:9
 behold, I
 "pay attention, because what I am about to say is both true and important: I"
 I am for you
 "I want to do good things to you" This refers to the mountains of Israel.
 I treat you with favor
 "I will be kind to you"
 you will be plowed and sown with seed
 "my people, Israel, will plow your ground and sow it with seed"
 Ezekiel 36:10
 So I will multiply upon you
 "So, mountains of Israel, I will multiply upon you"
 even the whole house of Israel
 "all of the people of Israel"
 The cities will be inhabited and the ruins rebuilt
 "Then people will live in the cities and will rebuild the ruins"
 Ezekiel 36:11
 they will multiply and be fruitful
 "they will become very many people and have very many children"
 you to be inhabited as you previously were
 "people to live on you mountains as they did before"
 know that I am Yahweh
 "understand that I am Yahweh, the one true God". Yahweh implies that they will know that he is the one true God who has supreme authority and power. See Ezekiel 6:7.
 Ezekiel 36:12
 They will possess you, and you will be their inheritance
 "They will possess you permanently"
 you will no longer cause their children to die
 It is implied that children died because there was not enough food in the land. Now the land would produce enough food.
 Ezekiel 36:13
 they are saying to you
 "other nations are saying to you mountains"
 You devour men
 "You cause many people to die". This speaks as if the

mountains of Israel were devouring the people.
 bereaving your nation of children
 "you cause your people's children to die"
 Ezekiel 36:14
 you will not consume people any longer
 "you will no longer cause the people to die"
 This is the Lord Yahweh's declaration
 "This is what I, the Lord Yahweh, have declared". Yahweh speaks of himself to express the certainty of what he is declaring. See Ezekiel 5:11.
 Ezekiel 36:15
 Nor will I allow you to hear the insults of the nations any longer
 "I will no longer allow the other nations to insult you"
 you will no longer have to suffer the scorn of the peoples
 "the peoples will no longer cause you to feel ashamed"
 Ezekiel 36:16
 the word of Yahweh came
 "Yahweh spoke this message". This introduces something that God told his prophets or his people. See Ezekiel 3:16.
 Ezekiel 36:17
 Son of man
 "Son of a human being" or "Son of humanity." God emphasizes that Ezekiel is only a human being. God is eternal and powerful. See Ezekiel 2:1.
 the house of Israel
 "the people of Israel"
 with their ways and their deeds
 "by the way they lived and the things they did"
 Their ways were like the uncleanness of the impurity before me
 "Their ways were as disgusting to me as the unclean menstruation of a woman". This emphasizes how disgusting the people's behavior was to Yahweh.
 Ezekiel 36:18
 I poured out my fury against them
 "I did things to them that showed how angry I was"
 for the blood that they poured out on the land
 "because they made the blood of many people spill onto the land" or "because they murdered many people"
 for their pollution of it by their idols
 "because they defiled the land with their idols"
 Ezekiel 36:19
 I scattered them among the nations; they were dispersed through the lands
 "I caused them to separate and live in separate lands"
 they were dispersed through the lands
 "I dispersed them through the lands"
 their ways and their deeds
 "the things that they have done"
 Ezekiel 36:20
 they profaned my holy name
 "they mocked me"
 when people
 "because other people said"
 Are these really the people of Yahweh?
 "I cannot believe these are really the people of Yahweh!"
 For they have been thrown out of his land
 "For Yahweh has forced them out of his land"
 his land
 This refers to the land of Israel.

Ezekiel 36:21

But I had compassion for my holy name that the house of Israel had defiled among the nations, when they went there
"When the house of Israel went among the nations, they caused me disgrace, but I wanted people to know that I am holy"

I had compassion for my holy name
"I cared about my holy name"

the house of Israel
"the people of Israel"

Ezekiel 36:22

for your sake
"because of you" or "in order to help you"
but for my holy name, which you have profaned among the nations everywhere you have gone
"but so that the people of the nations, who mock me because of you, will know that I am holy"
you have profaned among the nations everywhere you have gone
"you have caused the people of the nations to mock everywhere you have gone"

Ezekiel 36:25

I will sprinkle pure water on you so you will be clean; you will be purified from all of your uncleanness, and I will purify you from all of your idols
"I will forgive you and cause you not to sin as if I were sprinkling pure water on you so you will be clean; I will purify you from all of your uncleanness, and I will purify you from all of your idols"
all of your uncleanness
"all the things that made you unclean"

Ezekiel 36:26

I will give you a new heart and a new spirit in your innermost parts, and I will take away the heart of stone from your flesh. For I will give you a heart of flesh
Yahweh causing the people to no longer be stubborn but to love and serve Yahweh is spoken of as if he will take away their old heart and give them a new heart and spirit. God will forgive Israel's sin and give them the desire to obey him. This is expressed by the word "heart."

a new heart and a new spirit
Here "heart" and "spirit" represent a person's thoughts, attitudes, and emotions. See Ezekiel 11:19.

in your innermost parts
"within you" or "inside of you"

the heart of stone
"the heart that is as hard as stone". See Ezekiel 11:19.
your flesh
"your body"

a heart of flesh
"a heart that is soft like flesh". See Ezekiel 11:19.

Ezekiel 36:27

enable you to walk in my statutes
"enable you to obey my statutes". See Ezekiel 11:20.

Ezekiel 36:29

For I will save you from all of your uncleanness
"For I will save you from everything that made me reject you"

I will summon the grain

"I will cause there to be grain in the land of Israel"

I will no longer put famine upon you
"I will no longer cause there to be a famine"

Ezekiel 36:30

you will no longer bear the shame of famine among the nations
"the nations will no longer make you feel ashamed because you suffer from famine"

Ezekiel 36:32

let this be known to you
"know this" or "you can be sure of this." Yahweh emphasizes that it is not because the people are good that he will restore them. This phrase can be moved to the beginning of the verse.

So be ashamed and disgraced

"So be very ashamed"

because of your ways

"because of what you do"

house of Israel

"people of Israel"

Ezekiel 36:34

you will plow the ruined land
"you will farm the ruined land"
before the eyes of all who pass by
"to those who pass by and see it"

Ezekiel 36:35

Then they

The word "they" refers to the people who walk through the land of Israel.

the uninhabited ruins

"the ruins that no one lived in"

that were torn down

"that enemies had torn down" or "that people could not get into"

are now fortified and inhabited

"the people have now rebuilt them and have started living there again"

Ezekiel 36:36

that I built up the ruins

"and that I built up the cities that enemies had torn down"

replanted the deserted places

"planted crops in the desolate land"

Ezekiel 36:37

I will be asked by the house of Israel

"The people of Israel will ask me"

to increase them like a flock of people

"to make them multiply like a flock of sheep" or "to make the people multiply quickly like sheep"

Ezekiel 36:38

Like the flock is set apart for sacrifices, like the flock in Jerusalem at her appointed feasts

"Like the great number of sheep that the people set apart for sacrifices or bring to Jerusalem for the appointed feasts"

so will the ruined cities be filled with flocks of people

"so will the great number of people be who will be living in the cities that are now ruined but the people will rebuild"

Ezekiel 37:1

The hand of Yahweh was upon me

"Yahweh was controlling me". Ezekiel is speaking. See Ezekiel 1:3.

in the midst

"in the middle"

Ezekiel 37:2

round and round

"in every direction"

Behold!

This alerts us to pay attention to the surprising information that follows.

Ezekiel 37:3

Son of man

"Son of a human being" or "Son of humanity." God emphasizes that Ezekiel is only a human being. God is eternal and powerful. See Ezekiel 2:1.

Ezekiel 37:4

Listen to the word of Yahweh

"Listen to Yahweh's message"

Ezekiel 37:5

Behold

"Listen" or "Pay attention to what I am about to tell you"

to put breath into you

"I will cause you to breathe". The people are discouraged and compare themselves to skeletons, but God will cause them to become a nation again.

breath

The Hebrew word translated as "breath" is translated as "spirit" by a few modern versions. See Ezekiel 37:9.

Ezekiel 37:6

sinews

the tissue that connects muscles to bones

know that I am Yahweh

"understand that I am Yahweh, the one true God". Yahweh implies that they will know that he is the one true God who has supreme authority and power. See Ezekiel 6:7.

Ezekiel 37:7

as I was commanded

"as Yahweh had commanded me to speak"

behold

This shows that Ezekiel was surprised by what he saw.

Ezekiel 37:8

But there was still no breath in them

"But they were not breathing" or "But they were not alive"

Ezekiel 37:9

the breath

"breath" or "spirit" or "wind."

from the four winds

"from every direction"

these who have been killed

"these people that enemies and disasters have killed"

Ezekiel 37:10

as I was commanded

"as Yahweh had commanded me"

Ezekiel 37:11

the entire house of Israel

This refers to the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years.

See Ezekiel 3:1.

Behold!

"Indeed!"

We have been cut off

"Our nation is destroyed"

Ezekiel 37:12

I will open your graves and lift you out from them

Yahweh speaks as if he will bring them back to life again.

Ezekiel 37:14

to rest in your land

"to live peacefully in your own land"

this is Yahweh's declaration

"this is what I, Yahweh, have declared". Yahweh speaks of himself to express the certainty of what he is declaring. See Ezekiel 5:11.

Ezekiel 37:15

the word of Yahweh came

"Yahweh spoke this message". This introduces something that God told his prophets or his people. See Ezekiel 3:16.

Ezekiel 37:16

For Judah

"Representing Judah" or "Belonging to Judah". God will unite the two kingdoms of Israel and Judah and the Messiah will rule over them. This will come in a prophesied day of restoration.

Judah

The tribe of Judah lived in the southern kingdom of Israel which was called Judah. Here the name is used to refer to the whole southern kingdom.

the people of Israel, his companions

"all the tribes of Judah" or "the tribes of Israel who are part of the kingdom of Judah"

For Joseph, the branch of Ephraim

Joseph was Ephraim's father. The tribe of Ephraim lived in the northern kingdom of Israel. Here the names are used to represent the whole northern kingdom.

all the people of Israel, their companions

"all the tribes of Israel" or "the Israelites who were part of the kingdom of Israel"

Ezekiel 37:17

into one stick

"so that they become one stick"

Ezekiel 37:18

what these things of yours mean

"what your sticks mean" or "why you have these sticks"

Ezekiel 37:19

Behold!

"Listen!" or "Pay attention to what I am about to tell you!"

the branch of Joseph

"the stick of Joseph." This represents the kingdom of Israel.

that is in the hand of Ephraim

"that is in the power of Ephraim" or "that the tribe of Ephraim rules over"

the tribes of Israel his companions

"the other tribes of Israel who are his companions" or "the other tribes of Israel who are part of that kingdom"

the branch of Judah

"the stick of Judah." This represents the kingdom of Judah.

Ezekiel 37:20

before their eyes
"while they watched you"
Ezekiel 37:23
they will be my people and I will be their God
See how you translated this in Ezekiel 11:20.
Ezekiel 37:24
David my servant
"A descendant of my servant David". See Ezekiel 34:23.
one shepherd over them
This speaks of a king ruling a people as if he were a shepherd leading sheep. See Ezekiel 34:23.
over them
"over the people of Israel"
will walk according to my decrees
"will live as I have commanded"
Ezekiel 37:25
had stayed
"had lived"
Ezekiel 37:26
General Information:

Chapter 38

Ezekiel 38:1

The word of Yahweh came

"Yahweh spoke this message". This introduces something that God told his prophets or his people. See Ezekiel 3:16. This chapter begins a section prophesying against Gog. Later Gog will try to conquer Israel.

Ezekiel 38:2

set your face toward Gog, the land of Magog, the chief prince ... Tubal
"Stare at the land of Magog and at Gog, the chief prince ... Tubal" or "Stare at Gog, the chief prince ... Tubal, and at the land of Magog so that they will be harmed". This is a command to stare at Gog and Magog as a symbol of punishing the people there. See Ezekiel 4:3.

set your face

"stare"

Gog, the land of Magog

"Gog who rules over the land of Magog"

Gog

The name of a leader or king who ruled in the land of Magog.

Magog

The name of an ancient nation that was probably located in the land that is now Turkey. Magog might be the ancient nation of Lydia.

the chief prince of Meshech and Tubal

"who is the chief prince of Meshech and Tubal". Some modern versions interpret the Hebrew expression as "the chief of Rosh, Meshech, and Tubal." This is another title for Gog.

Meshech ... Tubal

See how you translated these names in Ezekiel 32:26.

Ezekiel 38:3

Behold!

"Listen!" or "Pay attention to what I am about to tell you!"

I am against you

"I am your enemy"

Ezekiel 38:4

Yahweh is speaking about the people of Israel.

I will establish

"I will set up" or "I will create"

a covenant of peace

"a covenant that brings peace." See Ezekiel 34:25.

I will establish them

"I will set them in the land of Israel" or "I will cause them to live securely in the land of Israel"

multiply them

"cause their people to increase in number"

my holy place

"my holy sanctuary" or "my holy temple"

in their midst

"among them"

Ezekiel 37:27

My dwelling place

"The place where I live"

I will be their God, and they will be my people

See how you translated a similar phrase in Ezekiel 11:20.

General Information:

These verses list the various nations who will join Gog's army. Yahweh continues speaking to Gog.

set hooks in your jaw

This represents God's control over Gog. People used hooks so that they could lead the animals wherever they wanted.

in full armor ... holding swords

These phrases describe an army that is ready for battle.

Ezekiel 38:5

with shields and helmets

This phrase describes an army that is ready for battle.

Ezekiel 38:6

Gomer

a nation that lived north of the Black Sea

Beth Togarmah

See Ezekiel 27:14.

Ezekiel 38:7

your troops assembled with you

"all of your troops that you have gathered to yourself"

Ezekiel 38:8

You will be called

"I will call you to come for war"

recovered from the sword

"recovered from war"

that has been gathered

"that I have gathered together"

from many peoples

"from many nations"

a continuous ruin

"destroyed for a long time"

the land's people will be brought out

"I will bring the Israelites out"

Ezekiel 38:9

you will go up as a storm goes

This means Gog will bring destruction like a large storm does.

a cloud covering the land

This means the army will be so large that it will cover the entire land.

Ezekiel 38:10

on that day that

"at that time"

plans will form in your heart ... you will devise wicked schemes

"you will plan to do something very evil"

plans will form in your heart

"you will think of plans"

Ezekiel 38:11

I will

"My army and I will"

the open land

The following phrases explain that this refers to a land without walls or bars or gates.

Ezekiel 38:12

capture booty and steal plunder

"take away all their valuable possessions"

bring my hand

Here "hand" refers to Gog's military power.

against the ruins

"against the people who live in the ruins"

at the center of the earth

"in the middle of the most important countries in the world"

Ezekiel 38:13

Connecting Statement:

Yahweh continues speaking to Gog.

Sheba

See how you translated this in Ezekiel 27:22.

Dedan

See how you translated this in Ezekiel 25:13.

Have you come to take booty? Have you assembled your company ... to haul away much plunder?

These two questions are used to accuse Gog of attacking Israel without cause. These can be translated as statements. Alternate translation: "It is not right for you to assemble your army to plunder, to carry off silver and gold, to take their livestock and property, and to haul away much plunder!"

to take their livestock and property ... to haul away much plunder

These phrases have similar meaning and can be combined into a single phrase. Alternate translation: "to take away their livestock and all their valuable possessions"

Ezekiel 38:14

Connecting Statement:

Yahweh tells Ezekiel what he is to say to Gog.

son of man

"son of a human being" or "son of humanity." God emphasizes that Ezekiel is only a human being. God is eternal and powerful. See Ezekiel 2:1.

On that day ... learn about them?

"On that day, when my people Israel are living securely, you will hear about them"

Ezekiel 38:16

In the latter days

"In the last days" or "At the end of time". This refers to the distant future before the world ends.

In the latter days ... to be holy before their eyes

All the nations will understand that Yahweh is holy when they see what he does to Gog.

might know me

"might know who I am"

Ezekiel 38:17

Are you not the one ... bring you against them?

"You are the one ... bring you against them". Yahweh emphasizes that he brought Gog to the land of Israel.

of whom I spoke

"that I spoke about"

in former days

"in the past" or "a long time ago"

by the hand of my servants

"by means of my servants" or "through my servants"

against them

"against the people of Israel"

Ezekiel 38:18

this is the Lord Yahweh's declaration

"this is what I, the Lord Yahweh, have declared". Yahweh speaks of himself to express the certainty of what he is declaring. See Ezekiel 5:11.

my wrath will mount up in my anger

"my anger will greatly increase" or "I will be very angry with you"

Ezekiel 38:19

In my zeal

This refers to Yahweh's desire to defend his honor against Gog's attacks.

in the fire of my anger

"because my anger was intense"

Ezekiel 38:20

The mountains will be thrown down

"Yahweh will make mountains fall down"

Ezekiel 38:21

General Information:

Yahweh continues giving Ezekiel his message about Gog. He speaks of the people of Gog as if they were one man.

I will summon a sword against him

"I will cause soldiers to attack him"

each man's sword will be against his brother

"all of his soldiers will fight each other"

his brother

"his fellow soldier"

Ezekiel 38:22

With plague and blood I will enter into judgment with him

"I will judge him by causing him to be sick and by sending soldiers to kill him"

I will rain on him and on his troops—and on the many nations with him—a torrential downpour and hailstones, fire and sulfur

"I will rain down overflowing rain and hailstones, fire, and burning sulfur upon him and his troops—and on the many nations with him"

hailstones

ice that falls out of the sky

Ezekiel 38:23

show my greatness and my holiness

"show that I am great and holy"

I will make myself known in the eyes of the many nations

"I will cause many nations to understand who I am"

know that I am Yahweh
"understand that I am Yahweh, the one true God". Yahweh

Chapter 39

Ezekiel 39:1

Connecting Statement:

Yahweh gives Ezekiel his message to Gog and this chapter concludes the prophecy. God will destroy Gog and his army.
son of man

"son of a human being" or "son of humanity." God emphasizes that Ezekiel is only a human being. God is eternal and powerful. See Ezekiel 2:1.

Behold!

"Listen!" or "Pay attention to what I am about to tell you!"

I am against you

"I am your enemy"

chief of Meshech and Tubal

"who is the prince of Meshech and Tubal". Some modern versions interpret the Hebrew expression as "prince of Rosh, Meshech, and Tubal." This is another title for Gog. See Ezekiel 38:2.

Ezekiel 39:2

I will turn you and lead you on

God speaks of leading Gog as if Gog was an animal.

bring you up

God speaks of bringing Gog "up" to Israel because it was located in the mountains.

Ezekiel 39:3

I will knock your bow out of your left hand and make the arrows fall from your right hand.

Knocking Gog's bow and arrows out of his hands is spoken of as if God is destroying Gog's military power.

Ezekiel 39:4

your troops and the soldiers

"all your soldiers"

I will give you to the birds of prey and the wild beasts of the fields for food

The scavengers eating the corpses is spoken of as if Yahweh was giving food to them.

Ezekiel 39:5

this is the Lord Yahweh's declaration

"this is what I, the Lord Yahweh, have declared". Yahweh speaks of himself to express the certainty of what he is declaring. See Ezekiel 5:11.

Ezekiel 39:6

I will send out fire on Magog

Possible meanings are: Yahweh will send literal fire down on Gog and his army or "fire" refers to the destruction that it causes.

Magog

This is the name of an ancient nation that probably lived in the land that is now Turkey. Magog might be the ancient nation of Lydia. See Ezekiel 38:2.

know that I am Yahweh

"understand that I am Yahweh, the one true God". Yahweh implies that they will know that he is the one true God who has supreme authority and power. See Ezekiel 6:7.

Ezekiel 39:7

I will make my holy name known in the midst of my people Israel

implies that they will know that he is the one true God who has supreme authority and power. See Ezekiel 6:7.

"I will make my people, Israel, know that I am holy"

Ezekiel 39:8

Behold!

"Listen!" or "Pay attention to what I am about to tell you!"

is coming ... will take place

"is surely going to happen"

Ezekiel 39:9

to kindle and make fires

"to start fires". The Israelites will use the wood from the weapons as kindling for fires.

small shields, large shields, bows, arrows, the clubs and spears

This list includes all the typical weapons of war of that day.
clubs

wooden sticks used as a weapon

Ezekiel 39:10

wanted to take ... wanted to plunder

Gog intended to take Israel's possessions, but Yahweh prevented him so that he was not able to do that.

will plunder ... wanted to plunder

Translate "plunder" as in Ezekiel 23:46.

Ezekiel 39:11

it will happen on that day that

This signals an important event. Yahweh begins to tell Ezekiel what will happen to Gog.

to the east of the sea

"to the east toward the sea"

It will block

"The grave will block" or "The dead army will block."

There they

"There the house of Israel"

They will call it

"People will call it"

Valley of Hamon Gog

"Valley of the Great Army of Gog"

Ezekiel 39:12

the house of Israel

"the Israelites" or "the Israelite people group". See Ezekiel 3:1.

will bury them in order to purify the land

In Jewish law, a dead body defiled anything it touched and made it "unclean." Burying these bodies is spoken of as cleansing or purifying the land.

bury them

"bury the soldiers of Gog's army"

Ezekiel 39:13

this is the Lord Yahweh's declaration

"this is what I, the Lord Yahweh, have declared". Yahweh speaks of himself to express the certainty of what he is declaring. See Ezekiel 5:11.

Ezekiel 39:14

through the land

"through the land of Israel"

those who were traveling through, but who died and their bodies remained on the surface of the land

This refers to the dead bodies of Gog's soldiers whom

Yahweh killed as they entered the land.
so that they may bury them
"so that the designated men may bury the dead bodies"
Ezekiel 39:15
any human bone
Bones would be all that remained of the corpses after a period of time.
they will put a marker by it, until gravediggers come and bury it
There are apparently two groups of men. The first will mark the location of corpses, and the second group will bury them.
Ezekiel 39:16
Hamonah
"Great Army"
Ezekiel 39:17
Connecting Statement:
Yahweh gives Ezekiel a message for the birds and the wild animals about what they will do to Gog.
son of man
"son of a human being" or "son of humanity." God emphasizes that Ezekiel is only a human being. God is eternal and powerful. See Ezekiel 2:1.
to the sacrifice
"to the feast" or "to the slaughter." Yahweh means that he will give the birds and animals a very good meal and not that he is worshipping them.
Ezekiel 39:18
they will be rams, lambs, goats, and bulls
"as if they were male sheep, lambs, goats, and bulls".
Yahweh is speaking with irony. Normally people sacrificed animals to God. Here, God is sacrificing people to animals.
they were all fattened in Bashan
"they all became fat while grazing in Bashan"
Ezekiel 39:19
to your satisfaction
"until you are satisfied"
Ezekiel 39:20
chariot
"chariot driver"
Ezekiel 39:21
I will set my glory among the nations
"I will make the nations see my glory". Yahweh gives Ezekiel a message about what will happen to Israel.
my judgment that I perform and my hand that I have set against them
"the way that I will judge them"

Chapter 40

Ezekiel 40:1
of our captivity
"after we became captives" or "after the Babylonians took us as captives to Babylon"
the beginning of the year on the tenth day of the month
This is the first month of the Hebrew calendar. The tenth day is in April on Western calendars.
the city was captured
"the Babylonians captured the city of Jerusalem"
the hand of Yahweh
This refers to Yahweh's power to show Ezekiel supernatural visions. See Ezekiel 1:3.

my hand
This refers to Yahweh's power that he uses to bring punishment.
against them
"against Gog and his great army"
Ezekiel 39:23
because of their iniquity by which they betrayed me
"because they sinned and betrayed me"
I hid my face from them
"I stopped protecting them and taking care of them"
gave them into the hand of their adversaries
"gave their enemies power over them"
all of them fell by the sword
"their enemies killed them all in battle". See Ezekiel 32:23.
Ezekiel 39:24
their uncleanness and their sins
"their disgusting behavior and their sins" or "their sins"
Ezekiel 39:25
will reverse the captivity of Jacob
"free Jacob from those who had captured him" or "cause Jacob to live well again". See Ezekiel 16:53.
Jacob
"the descendants of Jacob"
act with zeal for my holy name
"make sure that they honor me"
Ezekiel 39:26
they will bear their shame and all the treachery
"they will regret their shame and all the treachery" or "they will forget their shame and all the treachery". Experts do not agree on the meaning of this phrase.
the treachery
"the unfaithfulness"
Ezekiel 39:27
I will show myself to be holy in the sight of many nations
"many nations will understand that I am holy because of what I did for the house of Israel"
Ezekiel 39:28
I sent them into captivity ... I will gather them back to their land
At the time when Ezekiel wrote, Israel was still in captivity in Babylon.
Ezekiel 39:29
I will no longer hide my face from them
"I will no longer abandon them"
when I pour out my Spirit on the house of Israel
"when I generously give my Spirit to the house of Israel"

Ezekiel 40:2

General Information

In a vision, Ezekiel saw a man measuring the wall of a new temple. The next chapters will give precise measurements for the construction of a temple to be built. This was not the temple of Ezra's day.
He brought me to rest
"He put me down"
Ezekiel 40:3
he brought me there
"Yahweh brought me to the place that had the buildings"
Behold

Ezekiel was surprised by what he saw.
 His appearance was like the appearance of bronze
 "The way he appeared was like the way bronze appears"
 linen cord
 "a rope made of linen." This is a tool for measuring very long distances.
 linen
 This is a type of cloth. See Ezekiel 9:2.
 measuring stick
 This is a tool for measuring shorter distances.
 Ezekiel 40:4
 Son of man
 "Son of a human being" or "Son of humanity." God emphasizes that Ezekiel is only a human being. God is eternal and powerful. See Ezekiel 2:1.
 fix your mind on
 "pay attention to" or "think about"
 the house of Israel
 "the Israelite people group". See Ezekiel 3:1.
 Ezekiel 40:5
 surrounding the temple area
 "entirely around the temple area"
 Each long cubit was a cubit and a handbreadth in length
 "These were the long cubits, which were the length of a regular cubit plus a handbreadth". Each "long cubit" was about 54 centimeters.
 a handbreadth
 "the width of a hand." This was about 8 centimeters.
 Ezekiel 40:6
 one stick
 "it was one stick wide." This was about 3.2 meters.
 the temple gate that faced east
 "the gate on the eastern side of the wall surrounding the temple" or "the gate on the eastern wall of the temple courtyard". The gate was part of the wall surrounding the temple area but wasn't part of the temple building itself.
 up its steps
 "up the steps of the gate"
 in depth
 "from the front edge of the threshold to its back edge"
 Ezekiel 40:7
 The guard chambers
 These were rooms that were built inside of the gate where guards stayed to protect the gate.
 five cubits
 about 2.7 meters
 there were five cubits between any two of the chambers
 "the chambers next to each other were five cubits apart"
 the chambers
 "the rooms"
 portico
 This was a covering in front of an entrance with columns or posts for support. See Ezekiel 8:16.
 Ezekiel 40:9
 the portico of the gate facing the temple
 "the portico of the gate on the inner side of the wall that surrounded the temple". Here "facing the temple" means that the portico was attached to the gate in the temple courtyard.

two cubits
 about one meter
 Ezekiel 40:10
 had the same measurement
 "were the same size"
 Ezekiel 40:11
 ten cubits
 about 5.4 meters
 thirteen cubits
 about 7 meters
 Ezekiel 40:12
 The chambers measured six cubits
 "The chambers were 6 cubits long"
 six cubits
 about 3.2 meters
 one cubit
 "54 centimeters" or "about one-half meter"
 Ezekiel 40:13
 twenty-five cubits
 about 13.5 meters
 that of the second
 "the entrance of the second chamber"
 Ezekiel 40:14
 sixty cubits
 about 32 meters
 portico
 This was a covering in front of an entrance with columns or posts for support. See Ezekiel 8:16.
 Ezekiel 40:15
 fifty cubits
 about 27 meters
 Ezekiel 40:16
 closed windows
 "closed windows" or "windows with shutters" or "narrow windows"
 it was the same for the porches
 "the porches also had closed windows all around"
 each jamb
 jambs are the sides of a wooden frame of a door
 Ezekiel 40:17
 General Information:
 There were two walls surrounding the temple. The outer wall surrounded the outer courtyard, and the inner wall surrounded the inner courtyard. The inner courtyard was higher than the outer courtyard. Each wall had gates on the east, north, and south sides.
 the man brought me to the outer courtyard of the temple
 "The man brought me from outside the temple area into the outer courtyard of the temple"
 outer courtyard
 See Ezekiel 10:5.
 Behold
 The word "Behold" here indicates that Ezekiel saw something interesting.
 pavement
 a flat floor that is made out of rocks
 with thirty rooms next to the pavement
 "and there were 30 rooms all around the pavement"
 Ezekiel 40:18

went up to
 "went all the way to"
 Ezekiel 40:19
 the front of the lower gate to the front of the inner gate
 "the front of the outer gate to the front of the inner gate"
 one hundred cubits
 about 54 meters
 the same on the north side
 "it was the same on the north side" or "on the north side,
 the distance from the outer gate to the inner gate was also
 one hundred cubits"
 Ezekiel 40:21
 chambers
 See Ezekiel 40:7.
 portico
 See Ezekiel 8:16.
 measured the same
 "had the same measurement"
 fifty cubits
 about 27 meters.
 twenty-five cubits
 about 13.5 meters
 Ezekiel 40:22
 General Information:
 Ezekiel continues to describe the vision of the temple and
 of the man who looked like bronze.
 Its windows
 "The northern gate's windows"
 corresponded to the gate that faced east
 "were like those of the eastern gate" or "were like those of
 the eastern gate of the outer courtyard"
 Ezekiel 40:23
 inner courtyard
 See Ezekiel 8:16.
 in front of the gate facing north
 "directly across from the northern gate" or "across the
 outer courtyard from the northern gate"
 the gate facing north
 "the gate on the northern side of the outer courtyard"
 just as also there was a gate to the east
 "just as there was a eastern gate to the inner courtyard" or
 "just as there was a gate to the inner courtyard in front of
 the eastern gate"
 one hundred cubits
 about 54 meters
 Ezekiel 40:24
 measured the same as the other outer gates
 "had the same measurements as the northern and eastern
 gates"
 Ezekiel 40:25
 fifty cubits
 about 27 meters
 twenty-five cubits
 about 13.5 meters
 Ezekiel 40:26
 portico
 See Ezekiel 8:16.
 on either side
 "on both sides"

Ezekiel 40:28
 by way of its southern gate
 "through its southern gate"
 Ezekiel 40:29
 chambers
 See how you translated this in Ezekiel 40:7.
 fifty cubits
 about 27 meters
 twenty-five cubits
 about 13.5 meters
 five cubits
 about 2.7 meters
 Ezekiel 40:31
 This portico faced the outer courtyard
 "The portico's entrance was towards the outer courtyard"
 with carved palm trees
 "and it had carvings of palm trees"
 Ezekiel 40:32
 to the inner courtyard by the eastern way
 "to the east side of the inner courtyard"
 Ezekiel 40:33
 fifty cubits
 about 27 meters
 twenty-five cubits
 about 13.5 meters
 Ezekiel 40:34
 Its portico faced the outer courtyard
 The entrance of its portico was towards the outer courtyard
 Ezekiel 40:36
 fifty cubits
 about 27 meters
 Ezekiel 40:37
 Its portico faced the outer courtyard
 "The entrance of its portico was toward the outer
 courtyard"
 on either side of it
 "on both sides of it"
 Ezekiel 40:38
 by each of the inner gateways
 "in each of the inner gates"
 they rinsed the burnt offerings
 Possible meanings for "they" are: the people who were
 bringing offerings or the priests who killed the animals.
 the burnt offerings
 the animals that would be killed and burned as offerings
 Ezekiel 40:39
 There were two tables on each side of each portico
 there were four tables—two on each side of each portico
 the burnt offering was slaughtered
 "they killed the burnt offering" or "they killed the animals
 that they would burn as an offering"
 Ezekiel 40:42
 There were four tables of cut stone
 "There were also four tables of cut stone" or "There were
 four other tables made of cut stone"
 of cut stone
 "that were made out of stone that had been cut"
 one and a half cubits
 about 0.8 meter

one cubit
about one-half meter
Ezekiel 40:43
Two-pronged hooks a handbreadth in length were fastened in the portico all around
"All around the portico, people had attached hooks that were a handbreadth long and had two prongs each"
Two-pronged hooks
something that has two long curved points, which people can hang things on
a handbreadth in length
about 8 centimeters
the flesh of the offerings would be put on the tables
"they would put the flesh of the offerings on the tables"
Ezekiel 40:44
the inner gate
This is the inner gate on the north.
singers' chambers
"rooms for singers." However, some ancient and modern translations read only "chambers" without the reference to singers.
one on the north side facing south, and the other on the south side facing north
"one room on the north side facing south, and the other room on the south side facing north"
Ezekiel 40:45
This room facing south
"This room whose door is on its south side" or "This room on the north side of the inner courtyard"
who are on duty in the temple
"who are working in the temple" or "who are responsible for guarding the temple"

Chapter 41

Ezekiel 41:1

General Information:

The man in Ezekiel's vision Ezekiel 40:3 continues to show Ezekiel around the temple. Instructions for the new temple and city continue and focus on the measurements for the construction of the temple to be built.

the temple's holy place

the room in the temple in front of the "most holy place"

six cubits in width on either side

"they were six cubits in width on both sides". 54 centimeters. These cubits were the "long" cubits Ezekiel 40:5.

six cubits

about 3.2 meters.

Ezekiel 41:2

ten cubits

about 5.4 meters

five cubits

about 2.7 meters

the dimensions

"the size"

forty cubits

about 22 meters

twenty cubits

about 11 meters

Ezekiel 40:46

The room facing north

"This room whose door is on its north side" or "This room on the south side of the inner courtyard"

the priests on duty at the altar

"the priests who were offering sacrifices on the altar"

come near to Yahweh to serve him

"approach Yahweh in his temple in order to serve him"

Ezekiel 40:47

he measured

"the man measured"

one hundred cubits

about 54 meters

with the altar

"and the altar was"

the house

This refers to the temple.

Ezekiel 40:48

five cubits

about 2.7 meters

fourteen cubits

about 7.5 meters

three cubits

about 1.6 meters

Ezekiel 40:49

twenty cubits

about 11 meters

eleven cubits

about 6 meters

columns

pieces of stone that were tall and narrow and supported the roof of the building

Ezekiel 41:3

two cubits

about 1.1 meter

six cubits

about 3.2 meters

seven cubits

about 3.8 meters

Ezekiel 41:5

the house

the temple

four cubits

about 2 meters

Ezekiel 41:6

three levels

"three stories"

There were ledges around the wall of the house

"The house had ledges all around for the side rooms all around". The side rooms could rest on the ledge of the wall.

to support

"so that the ledges could support"

for there was no support put in the wall of the house

"for there were no supports in the wall of the house." The people who built the temple did not want stones or wood that would support the side rooms to be sticking out from the wall of the sanctuary.

Ezekiel 41:8

a raised part

a platform

chambers

small rooms

a full stick

Translate "stick" as in Ezekiel 40:5.

Ezekiel 41:10

the priests' outer side rooms

"the side rooms of the priests that were further out from the sanctuary"

Ezekiel 41:11

The width of this open area was five cubits all around

"The entire space between the chambers and the temple was five cubits wide, all around the temple"

Ezekiel 41:12

The building that faced the courtyard on the west side was seventy cubits in width

"There was a building on the west side of the temple area, and its entrance was towards the courtyard. It was seventy cubits in width"

seventy cubits ... five cubits ... ninety cubits

"about 38 meters ... about 2.7 meters ... about 49 meters".

Each long cubit was about 54 centimeters. See Ezekiel 40:5.

Ezekiel 41:13

one hundred cubits

"about 54 meters". See Ezekiel 40:5.

Ezekiel 41:15

the galleries

"the balconies." The balconies were places that were built higher up than the rest of the building. People could go onto the balconies and look down on the main floor of the building.

the portico

See how you translated this in Ezekiel 8:16.

Ezekiel 41:18

was decorated

"was made beautiful"

cherubim

See how you translated this in Ezekiel 9:3.

cherub

This is the singular form of "cherubim." See Ezekiel 10:9.

Ezekiel 41:20

the house

"the temple"

Ezekiel 41:22

the wooden altar in front of the holy place, which was

"They appeared the same way the wooden altar in front of the holy place appeared. They were". These words are the end of the sentence that begins with the words "Their appearance was like the appearance of" in verse 21.

three cubits ... two cubits

"about 1.6 meters ... about 1.1 meters"

Ezekiel 41:23

There were double doors for the holy place and the most holy place

"The holy place and the most holy place both had two doors"

Ezekiel 41:24

These doors had two hinged door panels each

"Each door had two parts that were on hinges." Hinges connect doors to the wall and allow the doors to swing.

two panels for one door and two panels for the other

"both of the doors for both the holy place and the most holy place had two parts"

Ezekiel 41:25

just as the walls were decorated

"just as the walls also had carvings of cherubim and palm trees"

portico

covering in front of an entrance with columns or posts for support. See Ezekiel 8:16.

Chapter 42

Ezekiel 42:1

General Information

Instructions for the new temple and city continue and focus on the storerooms for keeping the holy things of the temple. the outer courtyard

See how you translated this in Ezekiel 10:5.

Ezekiel 42:2

one hundred cubits ... fifty cubits

"100 cubits ... 50 cubits" or "about 54 meters ... about 27 meters". Each long cubit was about 54 centimeters. See Ezekiel 40:5.

Ezekiel 42:3

twenty cubits

"20 cubits" or "about 11 meters"

Some of those rooms faced the inner courtyard

"The entrance of some of those rooms was toward the inner courtyard"

inner courtyard

See how you translated this in Ezekiel 8:16.

were open to them

"looked out onto the inner courtyard"

having a walkway

"because there was a place where one could walk along the rooms"

Some of the rooms looked out onto the outer courtyard

"The entrance of some of the rooms was toward the outer courtyard"

Ezekiel 42:4

ten cubits ... one hundred cubits

"about 5.4 meters ... about 54 meters"

Ezekiel 42:6

smaller in size compared to the rooms

"smaller than the rooms"

Ezekiel 42:7

fifty cubits

"about 27 meters"

Ezekiel 42:8

fifty cubits ... one hundred cubits

"about 27 meters ... about 54 meters"

Ezekiel 42:11

They were as the appearance of the rooms on the northern side

"The way the rooms on the northern side appeared was the

way these rooms appeared"

Ezekiel 42:12

at its head

"at its beginning"

Ezekiel 42:13

the food offering

the grain or flour that the people offered to show that they were thankful to God

Ezekiel 42:15

to the gate that faced the east

"out to the east gate" or "out through the east gate"

Ezekiel 42:16

He measured

The word "he" refers to the man who looked like bronze.

See Ezekiel 40:3.

measuring stick

See how you translated this in Ezekiel 40:5.

five hundred cubits

"about 270 meters"

Ezekiel 42:20

It had a wall around it

"The house had a wall all around it"

five hundred cubits

"about 270 meters"

profane

not holy

Chapter 43

Ezekiel 43:1

General Information:

Instructions for the new temple and city continue in this chapter. God entered the temple. He told the people not to defile the temple by being idol worshipers or by having the funerals of their kings in the temple courtyard. He also told them what offerings to make each day.

Ezekiel 43:2

Behold!

This word alerts the reader to pay attention to the surprising information that follows.

many waters

"a lot of water". See Ezekiel 1:24. It could refer to a loud river or large waterfall or waves crashing at the ocean.

the earth shone with his glory

"the earth was full of bright light from his glory"

Ezekiel 43:3

It was

"The glory of God coming from the east was"

It was according to the appearance of the vision that I saw, according to the vision that I saw when he had come to destroy the city

"It was according to the appearance of the vision that I saw when he had come to destroy the city" or "The appearance of this vision that I saw was according to the vision that I saw when he had come to destroy the city"

according to the appearance of the vision

"just like what appeared in the vision"

according to the vision

"like the vision"

when he had come to destroy the city

"when I had come to prophesy that the city will be destroyed" or "when I had come to prophesy that the God of Israel will destroy the city"

Ezekiel 43:7

the corpses of their kings

"the lifeless idols that their kings worshiped"

Ezekiel 43:8

They defiled

"The Israelites defiled"

disgusting practices

"the disgusting things they did". God was angry because the people were worshiping idols and false gods. See Ezekiel 5:9.

consumed them with my anger

"completely destroyed them because I was angry"

Ezekiel 43:10

this description

"this pattern" or "this plan"

Ezekiel 43:11

before their eyes

"before the Israelite people". See how you translated this in Ezekiel 21:6.

will keep to all its design

"will keep its pattern"

Ezekiel 43:12

the regulation

"the instruction" or "the rule"

the surrounding border

This probably refers to the wall that goes all the way around the temple.

most holy

"absolutely holy"

Behold!

"This is important!"

Ezekiel 43:13

a cubit

"about 54 centimeters". Each "long cubit" was about 54 centimeters. Ezekiel 40:5.

The border around its surrounding edge

"The border going around its edge"

one span

"about 23 centimeters"

This will be the base of the altar

"These will be the measurements of the base of the altar"

the base of the altar

"the bottom supporting the altar" or "the foundation of the altar"

Ezekiel 43:14

two cubits ... four cubits

"about 1.1 meters ... about 2.2 meters"

ledge

a narrow and flat surface that sticks out from a wall

Ezekiel 43:15

The hearth

the place where sacrifices were either cooked or burnt up with fire

four cubits

"about 2.2 meters"

horns

The horns were at the four corners of the altar that stuck up above the rest of the altar.

Ezekiel 43:16

twelve cubits

"about 2.2 meters"

Ezekiel 43:17

fourteen cubits ... a half cubit ... a cubit

"about 7.6 meters ... about 27 centimeters ... about 54 centimeters"

with its steps facing east

"with steps on the east side of the altar" or "and the altar's steps are on its east side"

Ezekiel 43:18

he said

"Yahweh said"

Son of man

"Son of a human being" or "Son of humanity." God emphasizes that Ezekiel is only a human being. God is eternal and powerful. See Ezekiel 2:1.

the regulations

"the rules" or "the instructions"

Ezekiel 43:19

You will

The word "you" is singular.

this is the Lord Yahweh's declaration

"this is what I, the Lord Yahweh, have declared". Yahweh speaks of himself to express the certainty of what he is declaring. See Ezekiel 5:11.

Ezekiel 43:20

Then you will take

The word "you" is singular. See Ezekiel 43:19.

Ezekiel 43:22

you will offer

The word "you" and the command refer to Ezekiel and are singular.

Ezekiel 43:24

Offer them before Yahweh

The altar on which they sacrifice the bull and ram is in front of the temple, where the presence of Yahweh dwells.

Ezekiel 43:25

You must prepare

This is spoken to Ezekiel, so the word "You" is singular. See Ezekiel 43:19.

Ezekiel 43:27

it will come about that

This phrase marks an important part of the instructions.

your burnt offerings ... your peace offerings ... accept you

The words "your" and "you" are second person plural and refer to the people of Israel in general.

will accept you

"will gladly receive you"

Chapter 44

Ezekiel 44:1

General Information

Instructions for the new temple and city continue.

Foreigners and the Levites who have worshiped idols are not allowed in the temple. The priests alone will do the temple work.

to the outer sanctuary gate that faced east

"to the outer sanctuary gate on the east side of the temple"

Ezekiel 44:2

it will not be opened

"no one will open it"

the God of Israel

See how you translated this in Ezekiel 8:4.

Ezekiel 44:3

He will enter by way of the gate's portico and go out the same way

He will enter the courtyard through another gate and then sit in the portico of the east gate and eat.

portico

A covering in front of an entrance with columns or posts for support. In this case, the portico opens into the courtyard and is between the entrance to the temple and the inside of the gate. See Ezekiel 8:16.

before Yahweh

"in front of Yahweh" or "in the presence of Yahweh"

Ezekiel 44:4

Then he

"Then the man" or "Then Yahweh."

behold

The word "behold" shows that Ezekiel was surprised by what he saw.

the glory of Yahweh

See how you translated this in Ezekiel 1:28.

I fell to my face

"I bowed down to the ground" or "I lay on the ground."

Ezekiel did not fall by accident. He went down to the ground to show that he respected and feared Yahweh. See Ezekiel 1:28.

Ezekiel 44:5

set your heart

"pay attention to" or "think about". Translate as you translated "fix your mind on" in Ezekiel 40:4.

all its laws

"all the instructions about the house of Yahweh"

Ezekiel 44:6

the house of Israel

"the Israelites" or "the Israelite people group". See Ezekiel 3:1.

Let all of your disgusting practices be enough for you

"Your disgusting practices have been more than enough for you" or "You have done far too many disgusting deeds"

disgusting practices

See Ezekiel 5:9.

Ezekiel 44:8

General Information:

Yahweh continues giving Ezekiel his message to the house of Israel.

Ezekiel 44:10

went far from me ... wandered away from me, going after their idols

"stopped worshiping me ... stopped doing what I wanted them to do. Instead, they worshiped their idols"

Ezekiel 44:11

are servants in my sanctuary

"will be the servants in my temple"

watching the gates of the house

"performing guard duty at the gates of the house"

they will stand before the people and serve them

"these Levites will stand before the people, so that they can serve the people"

Ezekiel 44:12

became stumbling blocks for sin for the house of Israel

"became people who caused the house of Israel to sin"

I will lift up my hand to swear an oath

"I will solemnly swear". A person would raise his right hand to show that he realized that God would punish him if he did not do what he swore to do. See Ezekiel 20:6.

against them

"that I will punish them"

this is the Lord Yahweh's declaration

"this is what I, the Lord Yahweh, have declared". Yahweh speaks of himself to express the certainty of what he is declaring. See Ezekiel 5:11.

they will bear their punishment

"I will certainly punish them"

Ezekiel 44:13

They

Here "They" refers to the Levites See Ezekiel 44:10.

They will not come near

"I will not permit them to come near." Yahweh does not want them to come to him the way a servant comes to a king to receive commands.

will bear their shame and their disgusting practices

"will be ashamed and suffer when I punish them for the disgusting practices"

disgusting practices

"the disgusting things." God was angry because the people were worshiping idols and false gods. See Ezekiel 5:9.

Ezekiel 44:14

keepers

people who guard or take care of something

that is done in it

"that they need to do in it"

Ezekiel 44:15

and the descendants of Zadok who fulfilled

"who are descendants of Zadok and who fulfilled"

Ezekiel 44:17

General Information:

Yahweh continues giving Ezekiel his message to the house of Israel about the descendants of Zadok who serve as priests.

So it will be that

"So"

the inner courtyard

See how you translated this in Ezekiel 8:16.

linen

See Ezekiel 9:2.

wool

cloth or clothing made of the soft hair of sheep

Ezekiel 44:18

turbans

A turban is a head covering that is that is made of a long cloth wrapped around the head.

Ezekiel 44:19

outer courtyard

See how you translated this in Ezekiel 10:5.

Ezekiel 44:20

must trim the hair of their heads

must keep their hair neat

Ezekiel 44:22

widow

a woman whose husband has died

from the line of the house of Israel

"who is a descendant of the people of Israel"

Ezekiel 44:24

In a dispute they will stand to judge with my decrees

"When people are arguing, they will be the ones who decide who is right by applying my laws"

Ezekiel 44:27

this is the Lord Yahweh's declaration

"this is what I, the Lord Yahweh, have declared". Yahweh speaks of himself to express the certainty of what he is declaring. See Ezekiel 5:11.

Ezekiel 44:28

General Information:

Yahweh continues giving Ezekiel his message to the house of Israel about the descendants of Zadok who serve as priests.

you

This refers to the people of Israel and is plural.

property

land that a person owns and uses to provide for the needs of his family

in Israel

"in the land of Israel"

Ezekiel 44:30

every contribution, anything from all of your contributions

"every gift of whatever kind from all your gifts" or "all gifts of every sort of all of your gifts"

so that blessing may rest on your house

"so that I will bless your family and everything that belongs to you"

Ezekiel 44:31

or animal torn by a wild animal, whether bird or beast

"or any creature that a bird or a wild animal has torn apart"

Chapter 45

Ezekiel 45:1

General Information:

Yahweh continues giving Ezekiel his message to the house of Israel. Instructions for the new temple and city continue. There should be an area around the temple complex for the homes of the priests and Levites who work at the temple.

People should celebrate the festivals.

twenty-five thousand cubits in length ... ten thousand cubits in width

"about 13.5 kilometers long ... about 5.4 kilometers wide".

Each cubit was about 54 centimeters. See Ezekiel 40:5.

all its area round about

"all of the area inside of the borders around it"

Ezekiel 45:2

five hundred cubits ... fifty cubits in width

"about 270 meters ... about 27 meters wide"

Ezekiel 45:3

this area

the temple and the border surrounding it

a portion

"a portion of land"

twenty-five thousand cubits ... ten thousand

"about 13.5 kilometers ... about 5.4 kilometers"

Ezekiel 45:6

General Information:

Yahweh continues giving Ezekiel his message to the house of Israel.

five thousand cubits ... twenty-five thousand

"about 2.7 kilometers ... about 13.5 kilometers"

reserved for the holy place

"that you gave for the holy place"

Ezekiel 45:7

The length will correspond to the length of one of those portions

"The length will be the same as the length of one of the portions given to the tribes"

from the west to the east

"from the western border of Israel at the sea to the eastern border at the Jordan River"

Ezekiel 45:8

This land will be property for the prince in Israel

"This portion of the land will be the property of the prince among the people of Israel"

Ezekiel 45:9

this is the Lord Yahweh's declaration

"this is what I, the Lord Yahweh, have declared". Yahweh speaks of himself to express the certainty of what he is declaring. See Ezekiel 5:11.

It is enough for you

"You have done too many bad things" or "You have been acting badly for far too long"

Ezekiel 45:10

scales

instruments that were used to weigh things that people sold or bought

Ezekiel 45:11

The ephah and the bath

An ephah and a bath are measurements that are equal to about 22 liters.

so that a bath will be a tenth of a homer

"so that ten baths will be the same amount as a homer"

homer

A homer is equal to about 220 liters.

Ezekiel 45:12

shekel

about 11 grams

gerahs

about 0.55 grams

mina

about 660 grams

Ezekiel 45:13

General Information:

Yahweh continues giving Ezekiel his message to the princes

of Israel.

for every homer of wheat

"for every homer of wheat from the harvest"

Ezekiel 45:14

The regulation offering of oil will be a tenth of a bath

"You must offer one tenth of a bath of oil"

bath

This equals about 22 liters.

cor

This equals about 220 liters.

homer

This equals about 220 liters.

Ezekiel 45:15

the well-watered land of Israel

"the parts of Israel that get a good amount of water"

These will be used for the grain offerings, the burnt offerings, and the peace offerings

"The wheat or barley and the oil will be used for the grain offerings, and the sheep or goats will be used for the burnt offerings and the peace offerings".

will be used for

"you will use for"

Ezekiel 45:17

the fixed festivals

the festivals that happen at the same time every year or month or week

the house of Israel

"the Israelites" or "the Israelite people group". See Ezekiel 3:1.

Ezekiel 45:18

The Lord Yahweh says this

"I, the Lord Yahweh, say this". Yahweh speaks of himself to remind Ezekiel and the people that what he is saying is important. See Ezekiel 6:11.

In the first month, on the first day of the month

This is the first month of the Hebrew calendar. The first day is near the end of March on Western calendars.

you will take

The word "you" is singular and refers to whoever is the prince in Israel.

Ezekiel 45:20

on the seventh of the month

"on the seventh day of the first month"

for each person's sin by accident or ignorance

"for each person who had sinned without meaning to or because he did not know he was sinning"

Ezekiel 45:21

In the first month on the fourteenth day of the month

This is the first month of the Hebrew calendar. The fourteenth day is near the beginning of April.

for you

The word "you" is plural and refers to the prince and the rest of the people of the house of Israel.

Ezekiel 45:23

Seven bulls and seven unblemished rams

"Seven bulls and seven rams that are completely healthy"

Ezekiel 45:24

food offering

This is also called a "grain offering."

an ephah
"twenty-two liters"
a hin
"four liters"
each ephah
"each twenty-two liters"
Ezekiel 45:25

In the seventh month on the fifteenth day of the month
This is the seventh month of the Hebrew calendar. The
fifteenth day is near the beginning of October.
at the festival
This is a different festival from the festival Ezekiel was
describing before.

Chapter 46

Ezekiel 46:1

General Information:

Yahweh continues giving Ezekiel his message to the princes
of Israel. Instructions for the new temple and city continue
and focus on many of the temple's rules.

The Lord Yahweh says this

"I, the Lord Yahweh, say this". Yahweh speaks of himself to
remind Ezekiel and the people that what he is saying is
important. See Ezekiel 6:11.

The gate of the inner courtyard, facing east

"the gate on the east side of the inner courtyard" or "the
eastern gate of the inner courtyard"

inner courtyard

See Ezekiel 8:16.

Ezekiel 46:2

inner gate

See how you translated this in Ezekiel 40:19.

Ezekiel 46:3

before Yahweh

See how you translated this in Ezekiel 43:24.

Ezekiel 46:6

unblemished

perfectly healthy and normal

Ezekiel 46:8

portico

covering in front of an entrance with columns or posts for
support. See Ezekiel 8:16.

Ezekiel 46:9

before Yahweh

"in front of Yahweh" or "in the presence of Yahweh." See
Ezekiel 44:3.

appointed festivals

Translate as you did in Ezekiel 36:37.

Ezekiel 46:12

the gate facing east will be opened for him

"the Levites will open the gate facing east for him"

the gate facing east

"the eastern gate" or "the gate on the east side of the
courtyard"

Ezekiel 46:14

to moisten

"which will soak"

Ezekiel 46:16

The Lord Yahweh says this

"I, the Lord Yahweh, say this". Yahweh speaks of himself to
remind Ezekiel and the people that what he is saying is
important. See Ezekiel 6:11.

Ezekiel 46:17

year of liberty

"Year of Jubilee". This is the year that a servant gains
freedom.

Ezekiel 46:19

which faced north

"which had their main entrances to the north"

behold!

Ezekiel saw something interesting.

Ezekiel 46:20

outer courtyard

See how you translated this in Ezekiel 10:5.

Ezekiel 46:22

forty cubits ... thirty

"about 21.6 meters ... about 16.2 meters". Each long cubit
was about 54 centimeters. See Ezekiel 40:5.

Ezekiel 46:23

cooking hearths

places where people can build fire and cook food

Chapter 47

Ezekiel 47:1

General Information

Instructions for the new temple and city continue. There
was a river flowing from the temple. The land was to be
divided among the tribes. The landscape of Jerusalem will
have changed in a significant way.

to the right of the altar

"on the south side of the altar". The right side of the altar
when a person looks at it while they are facing east, so it is
on the south side of the altar.

Ezekiel 47:2

the gate facing east

"the eastern gate" or "the eastern gate of the outer wall"

Ezekiel 47:3

measuring line

a string or a rope that people use to measure longer
distances

one thousand cubits

"about 540 meters". Each long cubit was about 54
centimeters.

Ezekiel 47:5

a river that could not be crossed

"a river that no one could cross on foot"

Ezekiel 47:6

Son of man

"Son of a human being" or "Son of humanity." God
emphasizes that Ezekiel is only a human being. God is
eternal and powerful. Ezekiel 2:1.

do you see this?

"think about this". Yahweh is commanding Ezekiel to think

about what he has just seen. See Ezekiel 8:15.
Ezekiel 47:10
Then it will happen
See how you translated this in Ezekiel 21:7.
En Gedi
The name of a very large spring on the western side of the Salt Sea.
a place to dry out the fishing nets
"a place for people to dry out their fishing nets"
En Eglaim
The name of a large spring on the eastern side of the Salt Sea.
Ezekiel 47:11
swamps
places with shallow water and trees growing in deep mud
marshes
places with shallow water and grasses growing in deep mud
Ezekiel 47:13
Joseph will have two portions
"the descendants of Joseph will receive two areas of land"
Ezekiel 47:14
I lifted up my hand and swore
A person would raise his right hand to show that he realized that God would punish him if he did not do what he swore to do.
Ezekiel 47:15
boundary
the end of an area of land

Chapter 48

Ezekiel 48:1
General Information
Instructions for the new temple and city continue and there is more dividing of the land between the tribes.
one portion of land
"one piece of the land that you will distribute"
boundary will run ... boundary will go
"boundary will be ... boundary will be"
Hethlon
This is the name of a town. See Ezekiel 47:15.
Lebo Hamath
This is the name of a town. See Ezekiel 47:15.
Hazar Enan
This is the name of a town. See Ezekiel 47:17.
Ezekiel 48:4
from the east side to the west
See how you translated this in Ezekiel 48:3.
Ezekiel 48:8
General Information:
Yahweh continues giving Ezekiel his message to the people of Israel.
twenty-five thousand cubits
"13.5 kilometers". Each long cubit was about 54 centimeters. See Ezekiel 40:5.
Ezekiel 48:9
twenty-five thousand cubits ... ten thousand cubits
"13.5 kilometers ... 5.4 kilometers"
Ezekiel 48:10

Hethlon ... Zedad
These are the names of towns.
Ezekiel 47:16
Berothah ... Sibram ... Hazer Hattikon ... Hauran
These are the names of towns.
Ezekiel 47:17
Hazar Enan
the name of a town
border
where two areas of land meet
Ezekiel 47:18
Hauran
This is the name of a town.
Ezekiel 47:19
Tamar ... Meribah Kadesh
These are the names of towns.
the brook of Egypt
a very large ravine in the northeast part of the Sinai
Ezekiel 47:20
Hamath
This is the name of a town.
Ezekiel 47:23
Then it will happen that
See how you translated this in Ezekiel 21:7.
this is the Lord Yahweh's declaration
"this is what I, the Lord Yahweh, have declared". Yahweh speaks of himself to express the certainty of what he is declaring. See Ezekiel 5:11.

The priests will have land assigned to them
"The leaders of the Israelites will assign land to the priests"
Ezekiel 48:12
The offering for them will be a portion of this most holy land
"This smaller portion within the holy portion of the land will belong to these priests, a portion that is more holy than the rest of the holy portion of the land"
Ezekiel 48:14
this firstfruits
"this land which is the firstfruits." This probably means the best things among all the offerings set aside to give to God. This land is spoken of in that way, as land set aside for Yahweh's use.
Ezekiel 48:15
five thousand cubits ... twenty-five thousand cubits
"almost 2.3 kilometers ... about 13.5 kilometers"
will be for the collective use of the city
"will be an area that all the people of the city will share and use"
the houses, and the pastureland
"as a place for houses and for an open space"
Ezekiel 48:16
4,500 cubits
"about 2.4 kilometers"
Ezekiel 48:17
250 cubits
"about 135 meters"
Ezekiel 48:18

its produce
"the food that grows there"
Ezekiel 48:19
General Information:
Yahweh continues giving Ezekiel his message to the people of Israel.
Ezekiel 48:20
In this way you will make the holy offering of land, together with the land for the city.
"You will offer the holy offering and also the property of the city"
you
This is plural and refers to the people of Israel.
the holy offering
the land that the people of Israel gave to Yahweh for the Levites, the priests, and the temple
Ezekiel 48:21
the holy offering
See how you translated this in Ezekiel 48:18.
Ezekiel 48:27
General Information:
Yahweh continues giving Ezekiel his message to the people

Chapter 1

Daniel 1:1
Nebuchadnezzar king of Babylonia
"Nebuchadnezzar king of Babylonia and his soldiers"
to cut off all supplies to it
"to stop the people from receiving any supplies"
Jehoiakim king of Judah
"the army of Jehoiakim king of Judah"
Daniel 1:2
gave Nebuchadnezzar
"gave Nebuchadnezzar king of Babylonia and his soldiers"
he gave him
Jehoiakim gave Nebuchadnezzar
He brought ... he placed
"They brought ... they placed"
in his god's treasury
This was an act of devotion to his god.
Daniel 1:3
The king spoke
This refers to Nebuchadnezzar.
Ashpenaz
This is the chief official.
Daniel 1:4
without blemish
"with perfect appearance"
king's palace
This is the large house or building where the king lives.
He was to teach them
"Ashpenaz was to teach them"
the literature
"the writings"
Daniel 1:5
The king counted out for them
"The king's officials counted out for them"
his delicacies
the special, rare, good foods that the king ate

of Israel.
Ezekiel 48:28
Tamar ... Meribah Kadesh
Names of towns. See Ezekiel 47:19.
the brook of Egypt
A very large ravine in the northeast part of the Sinai. See Ezekiel 47:19.
Ezekiel 48:29
you
This is plural and refers to the people of Israel.
cast lots
See how you translated this in Ezekiel 45:1.
This is the Lord Yahweh's declaration
"This is what I, the Lord Yahweh, have declared". Yahweh speaks of himself to express the certainty of what he is declaring. See Ezekiel 5:11.
Ezekiel 48:30
4,500 cubits
"about 2.4 kilometers"
Ezekiel 48:33
4,500 cubits
This is about 2.4 kilometers.

These young men were to be trained
"Ashpenaz was to teach these young men"
Daniel 1:6
Among these
"Among the young men from Israel"
Daniel 1:7
Belteshazzar ... Shadrach ... Meshach ... Abednego
These are all men's names.
Daniel 1:8
Daniel intended in his mind
"Daniel decided to himself"
pollute himself
"make himself unclean according to God's law"
Daniel 1:10
Why should he see you looking worse than the other young men of your own age?
"He does not want to see you looking worse than the other young men of your own age."
The king might have my head
"The king might cut off my head" or "The king might kill me"
Daniel 1:13
compare our appearance with the appearance
"compare our appearance to see if it is worse than the appearance"
Daniel 1:14
tested them
tested Daniel, Hananiah, Mishael, and Azariah
Daniel 1:15
their appearance ... they were
This refers to Daniel, Hananiah, Mishael, and Azariah.
nourished
This means to have been made healthy from what you have eaten.
Daniel 1:16

their delicacies ... their wine ... gave them
This refers to Daniel, Hananiah, Mishael, and Azariah.
Daniel 1:17
God gave them knowledge and insight
"God gave them the ability to learn and understand clearly"
in all literature and wisdom
"in many things that the Babylonians had written and
studied"
Daniel 1:19
The king spoke with them
The king spoke with the "four young men"

Chapter 2
Daniel 2:1
In the second year
"In year two"
he had dreams
"Nebuchadnezzar had dreams"
His mind was troubled
"His thoughts disturbed him"
Daniel 2:2
Then the king summoned the magicians
"Then the king called the magicians"
the dead
"people who had died"
educated men
Or "Chaldeans." This phrase translates a word that refers to
a group of men whom people thought had special
knowledge.
they came in
"they came into the palace"
Daniel 2:3
my mind is anxious
"I am troubled"
Daniel 2:4
Aramaic
This is the language that people in Babylon spoke.
King, live forever!
"King, we hope you will live forever!"
us, your servants
The men called themselves the king's servants to show him
respect.
will reveal the interpretation
"will interpret it for you" or "will reveal what the dream
means"
Daniel 2:5
This matter has been settled
"I have already decided what to do about this matter"
reveal to me the dream and its interpretation
"reveal to me the dream and interpret it for me" or "tell me
what my dream was and what the dream means"
Daniel 2:6
you will receive gifts from me
"I will give you gifts"
Daniel 2:8
you see how firm my decision is about this
"you see that I will not change my decision about this"
Daniel 2:9
there is only one sentence for you

among the whole group there were none to compare with Daniel,
Hananiah, Mishael, and Azariah
"Daniel, Hananiah, Mishael, and Azariah pleased him much
more than anyone else in the whole group"
Daniel 1:20
ten times better
"much better"
Daniel 1:21
the first year of King Cyrus
"the first year that King Cyrus ruled Babylon"

"there is only one punishment for you"
false and corrupt words
"lies intended to deceive."
you can tell the interpretation
"you can interpret it for me" or "you can reveal what the
dream means"
Daniel 2:11
there is no one who can tell it to the king except the gods
"the only ones who can tell it to the king are the gods" or
"only the gods can tell this to the king"
Daniel 2:12
angry and very furious
"incredibly angry"
wise men
This phrase translates a word for a group of men whom
people thought were wise.
Daniel 2:13
So the decree went out
"So the king issued a command" or "So the king gave a
command"
to put the wise men to death
"to kill the wise men"
Daniel 2:14
prudence and discretion
"caution and careful judgment"
Arioch
This is the name of the king's commander.
bodyguard
This is a group of men whose job is to protect the king.
who had come to kill
"whom the king had sent out to kill"
Daniel 2:16
Daniel went in
"Daniel went to the palace" or "Daniel went to talk with the
king"
requested an appointment with the king
"asked for a set time to meet with the king"
he could present the interpretation to the king
"he could interpret the dream for the king" or "he could tell
the king what the dream meant"
Daniel 2:17
his house
This is referring to Daniel's house.
what had happened
"about the king's decree"
Daniel 2:18

He urged them to seek mercy
 "He begged them to pray for mercy"
 so that Daniel and his friends might not be destroyed
 "so that the king would not kill Daniel and his friends" or
 "so that the king's bodyguard would not kill Daniel and his friends"
 Daniel 2:19
 That night the mystery was revealed
 "That night God revealed the king's dream and its meaning"
 Daniel 2:20
 Praise the name of God
 "Praise God"
 Daniel 2:21
 he removes kings
 "he takes away kings' authority to rule"
 places kings on their thrones
 "makes new kings rule over their kingdoms"
 Daniel 2:22
 the light lives with him
 "the light comes from where God is"
 Daniel 2:23
 made known to me what we asked of you
 "told me what my friends and I asked you to tell us"
 made known to us the matter that concerns the king
 "told us what the king wants to know"
 Daniel 2:24
 I will show the king the interpretation of his dream
 "I will interpret the king's dream for him" or "I will tell the king what his dream means"
 Daniel 2:25
 the king's dream
 "your dream"
 Daniel 2:26
 whose name was Belteshazzar
 Belteshazzar was the name the Babylonians gave to Daniel.
 tell me the dream that I saw and its interpretation
 "tell me the dream that I saw and interpret it for me" or
 "tell me the dream that I saw and what the dream means"
 Daniel 2:27
 The mystery that the king has asked about ... not by astrologers
 "Those who have wisdom, those who claim to speak with the dead, magicians, and astrologers cannot reveal the mystery about which the king has asked"
 Daniel 2:29
 the one who reveals mysteries
 "God, who reveals mysteries" or "God, who makes mysteries known"
 Daniel 2:30
 This mystery was revealed to me so that you
 "He revealed the mystery to me so that you"
 you ... may understand the interpretation
 "you ... may understand what the dreams mean"
 know the thoughts of your mind
 "know the thoughts of your innermost being" or "know your innermost thoughts"
 Daniel 2:32
 was made of fine gold
 "was of fine gold" or "was fine gold"
 Daniel 2:33

were made partly of iron and partly of clay
 "were partly of iron and partly of clay" or "were partly iron and partly clay"
 Daniel 2:34
 a stone was cut out, although not by human hands, and it
 "someone cut a stone from a mountain, but it was not a human who cut it. The stone"
 Daniel 2:35
 like the chaff of the threshing floors in the summer
 "like dry pieces of grass blowing away in the wind"
 there was no trace of them left
 "they were completely gone"
 filled the whole earth
 "spread over the whole earth"
 Daniel 2:36
 we will tell the king the interpretation
 "we will interpret it for the king" or "I will tell the king what it means"
 Daniel 2:37
 king of the kings
 "the most important king" or "a king who rules over other kings"
 Daniel 2:38
 He has given into your hand the place
 "He has given you control over the place"
 the place where the human beings live
 "the people of the land"
 He has given over the animals ... into your hand
 "He has given you control over the animals of the fields and the birds of the heavens"
 birds of the heavens
 Here "heavens" is used in the sense of "skies."
 You are the statue's head of gold
 "The golden head symbolizes you" or "The golden head is a symbol of you and your power"
 Daniel 2:39
 another kingdom will arise
 "another kingdom, which is of silver, will arise" or "another kingdom, which is represented by the silver parts of the statue, will arise"
 yet a third kingdom of bronze
 "then still another kingdom, which is represented by the bronze parts of the statue"
 a third kingdom
 "kingdom number three"
 Daniel 2:40
 There will be a fourth kingdom
 "There will be a kingdom number four"
 strong as iron
 The fourth kingdom is spoken of as being as strong as iron.
 It will shatter all these things and crush them
 This symbolic language means the fourth kingdom will defeat and replace the other kingdoms.
 all these things
 "the previous kingdoms"
 Daniel 2:41
 Just as you saw
 Nebuchadnezzar saw that the feet consisted of clay and iron. He did not see the process of making the feet.

were partly made of baked clay and partly made of iron

"were a mixture of baked clay and iron"

Daniel 2:43

they will not stay together

"they will not remain united"

Daniel 2:44

In the days of those kings

Here "those kings" refers to the rulers of the kingdoms symbolized by the different parts of the statue.

that will never be destroyed, nor will it be conquered by another people

"that no one will ever destroy, and that another people never conquer"

Daniel 2:45

a stone was cut out of the mountain, but not by human hands

"someone cut a stone from the mountain, but it was not a human who cut it"

this interpretation is reliable

"I have interpreted it for you truly" or "I have told you what it really means"

Daniel 2:46

fell on his face

"lay down with his face on the ground"

an offering be made and that incense be offered up to him

"his servants make an offering and offer up incense to Daniel"

Daniel 2:47

Truly your God

"It is true that your God"

the God of gods, the Lord of kings

"greater than all the other gods, and King over all other kings"

to reveal this mystery

"to reveal the mystery of my dream"

Daniel 2:48

He made him ruler

"The king made Daniel the ruler"

Daniel 2:49

Shadrach ... Meshach ... Abednego

These were the Babylonian names of the three Jewish men who were brought to Babylon with Daniel.

Chapter 3

Daniel 3:1

Nebuchadnezzar made a gold statue ... He set it up

"Nebuchadnezzar commanded his men to make a gold statue ... They set it up"

sixty cubits tall and six cubits wide

"about 27 meters tall and almost 3 meters wide"

Plain of Dura

This is a location within the kingdom of Babylon.

Daniel 3:2

provincial governors ... regional governors ... local governors

These are officials who have authority over different sizes of territory.

treasurers

These officials are in charge of money.

Daniel 3:4

herald

This person is an official messenger for the king.

You are commanded

"The king commands you"

peoples, nations, and languages

"people from different nations and who speak different languages"

Daniel 3:5

zithers

These are musical instruments similar to harps. They are shaped like triangles and have four strings.

fall down and worship the golden statue

"stretch yourselves out on the ground, face down, in worship of the golden statue"

Daniel 3:6

Whoever does not fall down and worship, at that very moment, will be thrown into the middle of a furnace of blazing fire

"The soldiers will throw into the middle of a furnace of blazing fire anyone who does not fall down and worship the statue at the very moment they hear the music"

Daniel 3:8

certain Chaldeans

Or "certain educated men." The word translated "Chaldeans" here is translated "educated men" in Daniel chapter 2, but here it is not clear whether the author is referring to that group of men or simply to some Chaldean people.

Daniel 3:9

King, live forever

This was a common greeting to the king.

Daniel 3:12

affairs

matters having to do with government

Shadrach ... Meshach ... Abednego

These are the Babylonian names of the three Jewish friends of Daniel.

pay no attention to you

"do not pay attention to you"

Daniel 3:13

filled with anger and rage

"extremely angry"

Daniel 3:14

Have you made your minds up

"Have you firmly decided"

Daniel 3:15

all will be well

"there will no longer be a problem" or "you will be free to go"

you will immediately be thrown into the middle of a furnace of blazing fire

"my soldiers will immediately throw you into the middle of a furnace of blazing fire"

Who is the god ... my hands?

"No god is able to rescue you from my power!"

out of my hands

"from my punishment"

Daniel 3:18

But if not, let it be known to you, king, that

"But king, we must let you know that even if our God does

not rescue us"
Daniel 3:19
Nebuchadnezzar was filled with rage
"Nebuchadnezzar became extremely angry"
He commanded that the furnace should be heated seven times hotter than it was normally heated
"He commanded his men to make the furnace very much hotter than they normally make it"
Daniel 3:21
turbans
A turban is a head covering made of wrapped cloth.
Daniel 3:22
Because the king's command was strictly followed
"Because the men did exactly what the king commanded"
Daniel 3:24
Did we not throw three men tied up into the fire
"We threw three men tied up into the fire, right"
Daniel 3:25
The brilliance of the fourth is like a son of the gods
"Man four is shining brightly with light as a son of the gods would shine"
Daniel 3:27
the hair on their heads was not singed
"the fire had not singed the hair on their heads"

Chapter 4

Daniel 4:1
King Nebuchadnezzar sent
"Nebuchadnezzar sent his messengers with"
peoples, nations, and languages
"people from different nations and who speak different languages"
who lived on the earth
"who lived in the kingdom of Babylon"
May your peace increase
This is a common greeting.
Daniel 4:7
educated men
Or "Chaldeans." This phrase translates a word that refers to a group of men whom people thought had special knowledge.
they could not make known the interpretation to me
"they could not interpret it for me" or "they could not tell me what it means"
Daniel 4:8
who is named Belteshazzar
"who I named Belteshazzar"
Daniel 4:9
no mystery is too difficult for you
"you understand the meaning of every mystery"
Tell me the appearance of my dream and its interpretation
"Tell me what I saw in my dream and interpret it for me" or
"Tell me what I saw in my dream, and tell me what it means"
Daniel 4:10
sights
things that you see
its height was very great
"it was very tall"

was not singed
"was not burned even a little"
their robes were not harmed
"the fire did not harm their robes"
there was no smell of fire on them
"they did not smell like fire"
Daniel 3:28
set aside the king's command
"they ignored my command"
they gave up their bodies
"they were willing to die"
any god except their God
"any other god except their God"
Daniel 3:29
speaks anything against the God
"speaks words that do not respect the God"
must be torn apart
"must have their bodies torn apart"
there is no other god who is able to save like this
"only their God is able to save like this"
Daniel 3:30
caused Shadrach, Meshach, and Abednego to prosper
"made Shadrach, Meshach, and Abednego powerful officials"

Daniel 4:11

Its top reached to the heavens ... it could be seen to the ends of the whole earth
"It seemed that its top reached up to the sky and that everyone in the world could see it"
Daniel 4:12
its fruit was abundant
"there was a lot of fruit on the tree"
was food for all
"was food for all people and animals"
animals of the field
"wild animals in the fields." Here "the field" is places where the plants that grow there are useless to people.
Daniel 4:13
I saw in my mind
"I saw in my dream"
a watcher
Some versions translate this phrase as "a messenger."
Daniel 4:14
He shouted and said
"He shouted to some people and said"
Let the animals flee ... from its branches
"The animals will flee from under it and the bird will fly away from its branches"
Daniel 4:15
stump of its roots
This is the part of the tree that is left above the ground after a tree is cut down.
dew
the moisture on the ground that is found in the mornings
Daniel 4:16
Let his mind be changed ... seven years pass by
"The man's mind will change from a man's mind to an

animal's mind for a period of seven years"

Daniel 4:17

a decision made by the holy ones

"a decision that the holy angels have made"

those who are alive

"every living person" or "everyone"

gives them

"gives the kingdoms"

Daniel 4:18

you are able to do so

"you are able to interpret it"

the spirit of the holy gods

Nebuchadnezzar believed that Daniel's power came from the false gods that Nebuchadnezzar worshiped. These are not the same as "the holy ones" in verse 17.

I, King Nebuchadnezzar, had this dream. Now you, Belteshazzar, tell me the interpretation

"will interpret the king's dream to him" or "will reveal what the king's dream means"

Daniel 4:19

was greatly upset for a brief time, and his thoughts alarmed him

"did not say anything for a brief time because he was very worried about the meaning of the dream"

may the dream be for those who hate you; may its interpretation be for your enemies

Daniel is expressing his wish that the dream was not about Nebuchadnezzar, even though he knew that it really was about the king.

the dream ... its interpretation

"will interpret the king's dream to him" or "will reveal what the king's dream means"

Daniel 4:21

whose fruit was abundant

"which bore a great amount of fruit"

Daniel 4:22

this tree is you, king

"this tree represents you, king"

Your greatness has grown

"Your greatness has increased"

Daniel 4:23

the stump of its roots

This is the part of the tree that is left above ground after a tree is cut down.

in the middle of the tender grass of the field

"surrounded by the tender grass of the field"

dew

the moisture that settles on the ground in the mornings

animals in the field

"wild animals in the fields." Here "the field" is places where the plants that grow there are useless to people.

Daniel 4:24

the interpretation

"what it means"

that has reached you

"that you have heard"

Daniel 4:25

You will be driven from among men

"Men will drive you away from them"

Daniel 4:26

heaven rules

"God in heaven is the ruler of all"

Daniel 4:27

let my advice be pleasing to you

"I hope you will be pleased with my advice and do what I advise you to do"

Turn away from your iniquities

"Reject your iniquities"

the oppressed

"people who are oppressed"

it may be that your prosperity will be extended

"God may extend your prosperity"

Daniel 4:30

Is this not the great Babylon ... for the glory of my majesty?

"This is the great Babylon ... for the glory of my majesty!"

for the glory of my majesty

"to show people my honor and my greatness"

Daniel 4:31

While the words were still on the lips of the king

"While the king was still speaking"

a voice came from heaven

"he heard a voice from heaven"

King Nebuchadnezzar ... has been taken away from you

"King Nebuchadnezzar, a decree went out against you that this kingdom no longer belongs to you"

Daniel 4:32

You will be driven away from people

"People will chase you away from them"

anyone he wishes

"whoever he chooses"

Daniel 4:33

This decree against Nebuchadnezzar was carried out immediately

"This decree against Nebuchadnezzar happened immediately"

his nails became like birds' claws

"his fingernails looked like birds' claws"

Daniel 4:34

At the end of the days

This refers back to the seven years in Daniel 4:32.

my sanity was given back to me

"my sanity came back to me" or "I became sane again"

For his dominion is an everlasting dominion ... his kingdom endures

from all generations to all generations

"He rules forever and his kingdom will never end"

Daniel 4:35

All the earth's inhabitants are considered by him to be as nothing

"He considers all the earth's inhabitants as nothing"

All the earth's inhabitants

"All the people on the earth"

the army of heaven

"the angel armies in heaven"

whatever suits his will

"whatever satisfies his purpose" or "anything he wants to do"

No one can say to him, 'Why have you done this?'

"No one can question what he does."

Daniel 4:36

my sanity returned to me

"I became sane again"

my majesty and splendor returned to me
"I regained my majesty and my splendor again"
my noblemen sought my favor
"my noblemen requested my help again"
I was brought ... greatness was given to me
"I returned to rule my kingdom again, and I received even more greatness"

Chapter 5

Daniel 5:1

Belshazzar

This is the son of Nebuchadnezzar who became king after his father.

he drank wine in front of

"he drank wine in the presence of"

Daniel 5:2

the containers made of gold or silver

"the gold or silver containers that the Israelites had made" containers

These were cups and other items that were small enough for a person to hold and to drink from them.

Nebuchadnezzar his father had taken

"his father Nebuchadnezzar's army" or "the army of Nebuchadnezzar his father had taken"

Daniel 5:5

At that moment

"As soon as they did that" or "Suddenly"

plaster

cement or mud that is spread on walls or ceilings to give them a smooth hard surface when it dries

Daniel 5:6

the king's face changed

"his face became pale." This was caused by his fear.

his limbs

"his legs"

his knees were knocking together

This was the result of his extreme fear.

Daniel 5:7

educated men

Or "Chaldeans." This phrase translates a word that refers to a group of men whom people thought had special knowledge.

wise men

This phrase translates a word for a group of men whom people thought were wise.

makes known its interpretation to me

"tells me what it means"

clothed with purple

"dressed in royal clothing"

the third highest ruler

"the number three ruler"

Daniel 5:9

the look on his face changed

"his face became even more pale."

perplexed

unable to understand, confused

Daniel 5:10

the queen

Some modern versions understand this to be a reference to

Daniel 4:37

praise, extol, and honor

All three of these words have basically the same meaning and emphasize how greatly he praised God.

who walk in their own pride

"who are proud"

the queen mother, that is, to the king's mother. The queen mother received much honor in ancient Babylon.

King, live forever!

This was a normal way to greet the king.

Do not let the look on your face change

"There is no need for your face to look so pale"

Daniel 5:11

the spirit of the holy gods

The queen believed that Daniel's power came from the false gods that Nebuchadnezzar worshiped.

light and understanding and wisdom like the wisdom of the gods was found in him

"he had light and understanding and wisdom like the wisdom of the gods"

King Nebuchadnezzar, your father the king

"Your father, King Nebuchadnezzar"

Daniel 5:14

the spirit of the gods

Belshazzar believed that Daniel's power came from the false gods that Belshazzar worshiped.

Daniel 5:15

they could not make known to me the interpretation of the message

"they could not interpret the message for me" or "they could not tell me what the message means"

Daniel 5:16

you will be clothed with purple and have a gold chain placed around your neck

"I will give you purple clothes and a gold neck chain"

Daniel 5:17

Let your gifts be for yourself, and

"I do not want your gifts, so"

Daniel 5:19

peoples, nations, and languages

"people from different nations and who speak different languages"

trembled and feared him

"were very afraid of him"

He killed those he wanted to die

"Nebuchadnezzar commanded his soldiers to kill those he wanted to die"

He raised up those he wanted

"He raised up those he wanted to raise up"

wanted ... wished

These words here mean the same thing.

he humbled those he wished

"he humbled those he wished to humble"

Daniel 5:20

his heart was arrogant

"the king was arrogant"

his spirit was hardened

"the king became stubborn"
presumptuously
rudely and overly confident
he was brought down from his royal throne
"the people took away his kingdom"
Daniel 5:21
He was driven away from humanity
"The people chased him away from them"
he had the mind of an animal
"he thought as an animal thinks"
dew
the moisture on the ground that is found in the mornings
anyone he wishes
"whomever he chooses"
Daniel 5:22
have not humbled your heart
"have not humbled yourself"
Daniel 5:23
You have lifted yourself up against the Lord
"You have rebelled against the Lord"
From his house
"From his temple in Jerusalem"
God who holds your breath in his hand
"God who gives you breath" or "God who has control over
your entire life"
all your ways
"everything you do"
Daniel 5:24
this inscription was written
"it wrote this message"
Daniel 5:25
This is the writing that was done

Chapter 6

Daniel 6:1
It seemed good to Darius
"It was pleasing to Darius" or "Darius was pleased"
Daniel 6:2
Over them
The word "them" refers to the provincial governors.
so that the king should suffer no loss
"so that nothing should be stolen from the king" or "so that
no one would steal anything from the king"
Daniel 6:3
was distinguished above
"excelled above" or "was more capable than"
extraordinary spirit
spirit that made him do better than the others
to put him over
"to give him authority over" or "to put him in charge of"
Daniel 6:4
Then the other chief administrators and the provincial governors ... for
the kingdom
"Then the other chief administrators and the provincial
governors became jealous. So they looked for mistakes in
the work Daniel did for the kingdom"
No mistakes or negligence was found in him
"They could find no mistakes or negligence in his work"
Daniel 6:6

"This is the message that the hand wrote"
Mene, Mene, Tekel, and Pharsin
These are the Aramaic words that were written on the wall.
Spell these words with the sounds that fit your language.
Daniel 5:26
the interpretation of the message
"what the message means"
'Mene,' 'God has numbered
"'Mene' means 'God has numbered"
Daniel 5:27
'Tekel,' 'you are weighed
"'Tekel' means 'you are weighed"
you are weighed in the scales and are found lacking
"God has examined your worthiness to rule, and he has
found that you are not worthy"
Daniel 5:28
'Peres,' 'your kingdom
"'Peres' means 'your kingdom."
Peres
This is the singular form of "Pharsin" in 5:25.
your kingdom is divided and is given to the Medes and Persians
"God has divided your kingdom and given it to the Medes
and Persians"
Daniel 5:29
A chain of gold was put around his neck
"They put a chain of gold around his neck"
the third highest ruler
"the number three ruler"
Daniel 5:31
received the kingdom
"became the ruler of the kingdom"

brought a plan before the king
"presented a plan to the king"
may you live forever!
This was a normal way to greet a king.
Daniel 6:7
issue a decree and enforce a prohibition
A "prohibition" always only tells people what they cannot
do, but a "decree" can permit people to do things.
whoever makes a petition
"whoever makes a request"
that person must be thrown into the den of lions
"your soldiers must throw that person into the pit where
lions were kept"
Daniel 6:8
as directed by the law
"according to the law"
cannot be repealed
"cannot be canceled"
Daniel 6:10
When Daniel learned that the document had been signed into law
It is important to the story to state clearly that Daniel knew
about the new law before he prayed to God.
now his windows were open in his upper room toward Jerusalem
This is background information that explains how Daniel's
enemies knew he was praying to God.

gave thanks before his God
"gave thanks to his God"
Daniel 6:11
plot
a plan with evil intent
Daniel 6:12
about his prohibition: "Did you not make a prohibition
"because he had prohibited the people from doing what
they had been doing: 'Did you not prohibit the people and
say'" or "because he had told the people they could no
longer do what they had been doing: 'Did you not tell the
people to stop doing what they were doing and say"
who makes a petition
"who makes a request"
as directed by the law
"according to the law"
Daniel 6:13
That person Daniel
This is not a respectful way of referring to Daniel. They
intentionally used this phrase to avoid giving Daniel the
respect he was due as a chief administrator.
who is one of the people of the exile from Judah
"who is one of the exiles from Judah" or "who is an exile
from Judah"
pays no attention to you
"does not obey you"
Daniel 6:14
he applied his mind
"he thought very hard about how"
He labored
This refers to mental labor, rather than to physical labor.
Daniel 6:15
no prohibition ... can be changed
"no prohibition ... can be changed. Someone must throw
Daniel into the pit of lions"
Daniel 6:16
they brought in Daniel
"his soldiers went and got Daniel"
May your God ... rescue you
The king is expressing his desire for God to save Daniel.
rescue you
"save you from the lions"
Daniel 6:17
the king sealed it with his own signet ring and with the signet rings of
his nobles ... concerning Daniel
"the king pressed his signet ring into a wax seal, the nobles
did this too. No one was allowed to break the seal and help
Daniel"
nothing might be changed concerning Daniel

"no one could help Daniel"
Daniel 6:18
he went through the night fasting
This symbolic act showed that the king was worried about
Daniel.
No entertainment was brought before him
"He did not have anyone entertain him"
sleep fled from him
"he did not sleep at all that night"
Daniel 6:22
For I was found blameless
"He knows that I have done nothing wrong"
I have done you no harm
"I have not harmed you at all"
Daniel 6:23
No harm was found on him
"They did not find any wounds on Daniel"
Daniel 6:24
Before they reached the floor
"Before they reached the floor of the lions' den"
broke all their bones to pieces
"crushed their bones"
Daniel 6:25
peoples, nations, and languages
"people from different nations and who spoke different
languages"
in all the earth
"in his kingdom"
May peace increase for you
This is a form of greeting that is used to wish someone well
in all areas of life.
Daniel 6:26
tremble and fear
"shake with fear"
the God of Daniel
"the God that Daniel worships"
his kingdom will ... his dominion will
God's kingdom will never end.
his kingdom will not be destroyed
"no one will destroy his kingdom" or "his kingdom will last
forever"
his dominion will last to the end
"he will rule forever"
Daniel 6:27
he has kept Daniel safe from the strength of the lions
"he has not allowed the strong lions to hurt Daniel"
Daniel 6:28
during the reign of Darius and during the reign of Cyrus the Persian
Cyrus the Persian was the king who ruled after Darius.

Chapter 7
Daniel 7:1
General Information:
Chapters 7 and 8 are not in chronological order. They
happened while Belshazzar was still the king, before the
rule of Darius and Cyrus that was discussed in chapter 6. In
Daniel's vision, he saw animals that were symbols of other
things. Later in the vision someone explains the meaning of
those symbols.

Belshazzar
This was the name of Nebuchadnezzar's son, who became
king after him.
a dream and visions
"visions while he was dreaming"
Daniel 7:2
the four winds of heaven
"winds from everywhere" or "strong winds from all four

directions"
 stirring up
 "whipped up" or "agitated" or "caused high waves in"
 Daniel 7:4
 The first was like a lion but had eagle's wings
 This was a symbolic creature, and not an animal that exists.
 The mind of a man was given to it
 "Someone gave it the ability to think like a human being"
 Daniel 7:5
 a second animal, like a bear
 This was not an actual bear, but a symbolic animal that was similar to a bear.
 ribs
 large curved bones of the chest that connect to the spine
 It was told
 "Someone told it"
 Daniel 7:6
 another animal, one that looked like a leopard
 This was not an actual leopard, but a symbolic animal that was similar to a leopard.
 four wings ... four heads
 The four wings and four heads are symbols, but their meaning is unclear.
 It was given authority to rule
 "Someone gave it authority to rule"
 Daniel 7:7
 a fourth animal ... it had ten horns
 This is also not an actual animal. It is a symbolic creature.
 trampled underfoot
 "walked on and crushed"
 Daniel 7:8
 the horns
 "Horns are a symbol of power and represent powerful leaders."
 Three of the first horns were wrenched out by the roots
 "The little horn tore out three of the first horns"
 a mouth that was boasting about great things
 "the horn had a mouth and boasted about doing great things"
 Daniel 7:9
 thrones were set in place
 "someone set thrones in their places"
 the Ancient of Days
 "the One Who Has Lived Forever" or "the One Who Has Always Lived"
 took his seat ... His clothing ... the hair of his head
 This passage describes God as sitting down, with clothing and hair like a person. This does not mean that God really is like this, but it is how Daniel saw God in a vision.
 took his seat
 "sat down on his throne"
 His clothing was as white as snow
 "His clothing was very white"
 the hair of his head was like pure wool
 Possible meanings are that 1) it was very white or 2) it was thick and curly.
 pure wool
 "clean wool" or "wool that is washed"
 its wheels

It is unclear why God's throne is described as having wheels. Thrones normally do not have wheels, but the text clearly states that this throne has some kind of wheels. Use a general term for "wheels" if possible.
 Daniel 7:10
 A river of fire flowed out from before him
 "Fire poured out in front of him like water in a river" before him
 The word "him" refers to God, the Ancient of Days from millions
 "thousands of thousands" or "great numbers of people" one hundred million
 "tens of thousands times tens of thousands" or "uncountable numbers of people"
 The court was in session
 "The judge was ready to judge" or "The judge was seated" the books were opened
 "the books of evidence were opened"
 Daniel 7:11
 the animal was killed ... to be burned up
 "they killed the fourth animal, destroyed its body, and gave it to someone to burn it up"
 the animal
 "the most frightening animal" or "the animal that had the boastful horn"
 Daniel 7:12
 their authority to rule was taken away
 "the judge took away their authority to rule" or "their authority to rule ended"
 their lives were prolonged for a period of time
 "they continued to live for a period of time" or "the judge let them live a little longer"
 Daniel 7:13
 I saw one coming ... like a son of man
 "I also saw that night someone coming who resembled a son of man, that is, he had a human figure"
 with the clouds of heaven
 "with the clouds of the sky"
 was presented before him
 "they presented this son of man to the Ancient of Days" or "he stood before him"
 Daniel 7:14
 Authority to rule and glory and royal power were given to him
 "The one who looked like a son of man received authority to rule, glory, and royal power"
 royal power
 This, here, refers to "authority."
 peoples, nations, and languages
 "people from different nations and who speak different languages"
 that will never be destroyed
 "that no one will ever destroy"
 Daniel 7:15
 my spirit was grieved inside of me
 "I was very sad inside"
 Daniel 7:16
 one of them standing there
 This is one of the heavenly beings who were standing before God's throne. Possible meanings 1) these are angels,

spirits who serve God 2) these are people who have died and are now in heaven.

to show me

"to tell me" or "to explain to me"

the interpretation of these things

"what was the meaning of the things I had seen"

Daniel 7:17

These large animals, four in number,

"These four large animals"

are four kings

"represent four kings"

four kings that will arise from the earth

"four kings who will come to power on the earth" or "four men who will rise up from among the people of the earth and become kings"

Daniel 7:18

they will possess it

"they will rule over it"

forever and ever

This repetition of ideas emphasizes that this kingdom will never come to an end.

Daniel 7:19

very horrifying

"very frightening"

trampled on

"walked on and crushed"

Daniel 7:20

the ten horns on its head

"the ten horns on the head of the fourth animal"

grew up, and before which the three horns fell down

"grew up, and about the three horns that fell down in front of it" or "grew up, and about the three horns that fell down because of it"

before which the three horns fell down

Here "fell down" is a euphemism that means they were destroyed." Alternate translation: "which destroyed the three horns"

the mouth that boasted

"its mouth that boasted" or "the mouth of the new horn, that boasted"

that seemed greater than its companions

the horn with the eyes and a mouth seemed to be greater than the other horns

Daniel 7:21

this horn

"this fourth horn."

Daniel 7:22

until the Ancient of Days came, and justice was given

"until the Ancient of Days came and brought justice"

Daniel 7:23

writing-symlanguage]]

This is what that person said

This is the person that Daniel approached in Daniel 7:16.

It will devour ... it into pieces

The fourth kingdom will brutally attack, conquer, and destroy all other kingdoms on earth.

Daniel 7:24

As for the ten horns

"Concerning the ten horns" or "Now, about the ten horns"

out of this kingdom ten kings will arise

"ten kings will rule over this fourth kingdom, one after another"

another will arise after them

"after that an eleventh king will become powerful"

He will be different from the previous ones

"He will be different from the other ten kings"

he will subdue the three kings

"he will defeat the three kings that were represented by the three horns that were pulled out"

Daniel 7:25

He will speak words against the Most High

This means that the newest king will openly disagree with and say bad things about the Most High.

He will try ... into his hand

The words "He" and "his" refer to the newest king, not the Most High.

the holy people

"God's holy people"

change the festivals and the law

Both terms refer to the law of Moses. The festivals were an important part of the religion of Israel in the Old Testament.

These things will be given into his hand

"The newest king will control the religious festivals and laws"

one year, two years, and half a year

"one year plus two years plus six months"

Daniel 7:26

the court will be in session

"the judge will judge" or "The judge will sit down"

they will take his royal power away

"the members of the court will take the authority away from the newest king"

to be consumed and destroyed at the end

"and consume and destroy it in the end" or "and completely destroy his royal power in the end"

Daniel 7:27

The kingdom and the dominion ... will be given to the people

"God will give the kingdom and the dominion ... to the people"

the greatness of the kingdoms

"everything that is great about the kingdoms"

of the kingdoms under the whole heaven

"of all the kingdoms on earth"

His kingdom

"The kingdom of the Most High"

an everlasting kingdom

"a kingdom that will exist forever" or "a kingdom that will never end"

Daniel 7:28

Here is the end of the matter

"That is what I saw in my vision" or "This is the end of the description of what I saw in my vision"

my face changed in appearance

"my face became pale"

Chapter 8

Daniel 8:1

In the third year

"In year three"

Belshazzar

This is the son of Nebuchadnezzar who became king after his father.

had a vision appear to me (after the one ... first)

"had a second vision appear to me"

Daniel 8:2

fortress

a walled city that was guarded and protected

Susa ... Elam ... Ulai Canal

These are names of places.

Canal

A canal is a narrow man-made waterway.

Daniel 8:3

but the longer ... passed up in length by it

"but the longer horn grew more slowly than the shorter one, and the shorter one grew to be even longer than it"

Daniel 8:4

I saw the ram pushing

"I saw the ram using its head to push things out of its way"

or "I saw the ram running very quickly"

to rescue anyone out of his hand

"to rescue anyone from him" or "to rescue anyone from his power"

Daniel 8:5

across the surface of the whole earth

"from far away across the surface of the land"

The goat had a large horn between his eyes

"The goat had a single large horn in the center of his head"

Daniel 8:6

in a powerful rage

"and it was very angry"

Daniel 8:7

trampled

to crush something by stepping on it

the ram from his power

"the ram from the goat because of his power"

Daniel 8:8

the goat became very large

"the goat became very large and strong"

the large horn was broken

"something broke off the large horn"

toward the four winds of the heavens

"in four different directions"

Daniel 8:9

but which grew exceedingly large toward

"The goat is a king or nation, ruling powerfully over the lands to the south and east and over the Beautiful Land.

Daniel 8:10

It became so large as to engage in war

Here the horn is given qualities of a person and is engaging in war.

Some of that army ... thrown down to the earth

The horn threw some of that army and some of the stars down to the earth"

Daniel 8:11

the commander of the army

This refers to God himself, who is the leader of the angel army.

It took away from him the regular burnt offering

"It stopped the people from making their regular burnt offering to him"

the place of his sanctuary was polluted

"it defiled his sanctuary"

Daniel 8:12

The horn will throw truth down to the ground

"The horn will reject the truth"

Daniel 8:13

holy one

"angel"

the handing over of the sanctuary

"the surrender of the sanctuary"

heaven's army being trampled on

"the horn trampling on heaven's army"

Daniel 8:14

2,300 evenings and mornings

"2,300 sunsets and sunrises" or "2,300 days"

the sanctuary will be restored

"the temple will be purified and set in order again"

Daniel 8:17

fell on my face

This is an act of worship in which someone lies flat on the ground.

the time of the end

"the final days" or "the end of the world." This does not refer to the final moment in time, but rather to the events that will happen immediately before the end.

Daniel 8:18

a deep sleep

This is a type of sleep when someone is sleeping heavily and does not wake up easily.

Daniel 8:19

the time of wrath

"the time when God judges in anger"

the appointed time for the end

"the time when the world will end"

Daniel 8:20

two horns—they are

"two horns—they represent"

the kings of Media and Persia

"the kingdoms of Media and Persia"

Daniel 8:21

the king of Greece

"the kingdom of Greece"

The large horn between his eyes is

"The large horn between his eyes represents"

Daniel 8:22

four kingdoms will arise from his nation

"they represent the four kingdoms into which the kingdom of the first king will be divided"

but not with his great power

"but they will not have as much power as the king represented by the large horn"

Daniel 8:23

At the latter time of those kingdoms
"As those kingdoms approach their end"
have reached their limit
"have reached their full" or "have run their course"
grim-faced
This means someone who looks defiant, or like he will
refuse to obey.
Daniel 8:24
but not by his own power
"but someone else will give him his power"
Daniel 8:25
he will make deceit prosper
"the amount of deception will increase"
under his hand
"under his rule"
the Prince of princes
"the mightiest prince" or "the prince who rules over all
other princes." Most English versions capitalize the word

"Prince" because the phrase probably refers either to God
or to a man whom God appoints to rule.
he will be broken
"his rule will end"
not by any human hand
"not by any human power" or "by divine power"
Daniel 8:26
seal up the vision
"close and seal up what you have written about the vision"
or "do not tell anyone about the vision now"
Daniel 8:27
was overcome and lay weak for several days
"was exhausted and lay in bed sick for several days"
went about the king's business
"did the work that the king had assigned to me"
I was astounded by the vision
"I was dismayed by the vision" or "I was very confused by
the vision"

Chapter 9

Daniel 9:1
who had been made king over the kingdom of the Chaldeans
"who became king over the kingdom of the Chaldeans" or
"who conquered the Chaldeans"
over the kingdom
Or "over the country"
Daniel 9:2
Yahweh
This is the name of God that he revealed to his people in the
Old Testament.
there would be seventy years until Jerusalem's desolations would end
"from the time Jerusalem was destroyed, it would remain
in ruins for 70 years"
Daniel 9:3
I turned my face to the Lord God
"I focused my attention on the Lord God" or "I directed my
thoughts toward the Lord God"
to seek him
Those who want to know Yahweh and please him are
spoken of as if they are literally seeking to find Yahweh.
fasting, wearing sackcloth, and sitting in ashes
These are symbolic acts of repentance and sorrow.
Daniel 9:4
I made confession of our sins
"I confessed our sins"
I beg you
This phrase translates a word that shows that the speaker is
helpless and is begging the hearer to act. If your language
has another word or phrase for this purpose, you may want
to use it here.
you are the one who keeps the covenant and is faithful to love those
"you do what what you said you would do in your
covenant, and you faithfully love those"
Daniel 9:6
We have not listened to your servants
"We have not obeyed the message of your prophets"
spoke in your name
"spoke with your authority" or "spoke as your
representative"

the people of the land
"the Israelite people"
Daniel 9:7
To you, Lord, belongs righteousness
"Lord, you are righteous"
To us today, however, belongs shame on our faces—for the people
"But as for us, we are ashamed of what we have done—the
people"
To us today
The word "us" includes Daniel and the Israelites, but it does
not include God.
belongs shame on our faces
Their shame is visible to all.
because of the faithless deeds that we committed against you
"because we were very unfaithful to you"
Daniel 9:10
We have not obeyed the voice of Yahweh our God
"We have not obeyed what Yahweh told us to do"
Daniel 9:11
turned aside
The words "turned aside" mean that Israel stopped obeying
God's laws.
that are written in the law of Moses
"that Moses wrote about in the law"
have been poured out on us
"you have brought upon us"
Daniel 9:12
For under the whole of heaven
"For in the whole world"
there has not been done anything
"nothing has happened"
what has been done to Jerusalem
"what you have done to Jerusalem"
Daniel 9:13
As it is written in the law of Moses
"As Moses wrote in the law"
turning away from our iniquities
"stopping our evil actions"
Daniel 9:14

Yahweh has kept the disaster ready
 "Yahweh has prepared this disaster"
 we have not obeyed his voice
 "we have not done what he told us to do"
 Daniel 9:15
 with a mighty hand
 "with great strength"
 you have made a famous name for yourself, as in this present day
 "you caused people to know how great you are, as you still do today"
 we sinned; we have done wicked things
 Daniel and Israel sinned and did wicked things, but "we" does not include God.
 Daniel 9:16
 your holy mountain
 "the mountain where your holy temple is"
 an object of mockery
 "something that people will mock" or "something for which people will mock us"
 Daniel 9:17
 Now
 This does not mean "at this moment", but it is a way to show that the next phase in Daniel's prayer is about to start.
 your servant ... his humble requests
 The words "your servant" and "his" here refer to Daniel. He speaks about himself in the third person as a sign of respect for God.
 make your face shine on
 "act kindly toward" or "act with favor toward"
 your sanctuary
 This refers to the temple in Jerusalem.
 Daniel 9:18
 incline your ears and listen
 "listen very carefully" or "pay close attention"
 open your eyes and see
 "notice us" or "pay attention"
 is called by your name
 "is your city" or "belongs to you"
 Daniel 9:19
 do not delay
 "act quickly"
 Daniel 9:20
 my people Israel
 "the people of Israel to whom I belong"
 Daniel 9:21
 the man Gabriel
 "Gabriel, who appeared as a man"
 in the vision at the first
 "in the previous vision" or "in the vision I saw before" or "in a vision before"
 flew down to me in rapid flight
 "flew down to me quickly"
 at the time of the evening sacrifice
 The Jewish people sacrificed to God each evening just before the sun went down.
 Daniel 9:22
 insight and understanding
 Gabriel will help Daniel to understand the message completely.

Daniel 9:23
 the order was given
 "God gave the order"
 you are precious
 "you are precious to God" or "God loves you very much"
 consider this word
 "think about this message"
 the revelation
 This refers back to the prophesy of Jeremiah in Daniel 9:2.
 Daniel 9:24
 Seventy sevens are decreed for your people and your holy city to God decreed that he would do the things in this verse for the people and the holy city.
 Seventy sevens
 "Seventy times seven years"
 your people and your holy city
 The word "your" here refers to Daniel. The people are the Israelites and the holy city is Jerusalem.
 to end the guilt and put an end to sin
 The idea is repeated to emphasize how certain it is that this will happen.
 to carry out the vision
 "to accomplish the vision"
 Daniel 9:25
 and sixty-two sevens
 "seven times seven years ... and sixty-two times seven years"
 Know and understand
 "You must clearly understand" or "You must know for sure"
 the anointed one
 "the person that God anoints" or "the person that God chooses"
 seven sevens ... and sixty-two sevens
 These added together are 69 of the 70 sevens spoken of in verse 24.
 Jerusalem will be rebuilt
 "People will rebuild Jerusalem"
 moat
 a deep ditch around a city or building, usually with water in it
 the times of distress
 "a time of great trouble"
 Daniel 9:26
 sixty-two sevens
 "sixty-two times seven"
 the anointed one will be destroyed and will have nothing
 "people will destroy the anointed one and he will have nothing"
 the anointed one
 "the person that God anoints" or "the person that God chooses"
 a coming ruler
 "a foreign ruler who will come" or "a powerful ruler who will come"
 Its end will come with a flood
 The army will destroy the city and the holy place just as a flood destroys things.
 Desolations have been decreed
 "God has decreed ruin for the city and sanctuary" or "God

has declared that the enemy army will destroy everything"
Daniel 9:27
He will ... he will
This refers to the coming ruler who will destroy the
anointed one.
one seven ... In the middle of the seven
"seven years ... Halfway through the seven years"
put an end to
"stop" or "halt"
the sacrifice and the offering
"all forms of sacrificing" or "every type of offering"

the wing of abominations
"the walls of the temple that are full of abominations"
someone who makes desolate
"a person who completely destroys"
the complete destruction that has been decreed is poured out on the
one who has made the desolation
"God, just as he said he would, completely destroys the one
who made the desolation"
the one who has made the desolation
"the person who made the holy place desolate" or "the
person who destroyed the holy place"

Chapter 10

Daniel 10:1

the third year of Cyrus king of Persia
"year 3 of the rule of Cyrus the king of Persia"
a message was revealed to Daniel
"God revealed a message to Daniel"
insight
the ability to understand more than what can be seen
Daniel 10:3
delicacies
These are expensive or rare kinds of food. Alternate
translation: "fancy foods"
until the completion of three entire weeks
"until the end of three entire weeks"
Daniel 10:4

On the twenty-fourth day of the first month
This is the first month of the Hebrew calendar.

Daniel 10:5

with a belt around his waist
"and he was wearing a belt"

Uphaz

Uphaz is a place. Its location is not known

Daniel 10:6

His body was like topaz
"his body gleamed like topaz"

topaz

a blue or yellow gemstone, also known as beryl, peridot, or
chrysolite

his face was like lightning

"his face shone with light as bright as the flash of lightning"

His eyes were like flaming torches

"his eyes were so bright that it seemed they had torches
burning inside them"

his arms and his feet were like polished bronze

"his arms and feet shone like polished bronze that reflects
the light around it"

The sound of his words was like the sound of a great crowd

"his voice was as loud as a huge crowd all calling out
together"

Daniel 10:8

So I was left alone and saw

"No one was with me, and I saw"

my bright appearance

"my healthy-looking face"

a ruined look

"pale"

Daniel 10:9

I fell on my face in deep sleep

Possible meanings are: 1) Daniel was so scared by what he
saw that he deliberately lay on the ground, where he then
fainted or 2) Daniel fainted and then fell forward onto the
ground.

Daniel 10:10

A hand touched me

"Someone touched me with his hand"

Daniel 10:11

Daniel, precious man

"Daniel, you who are precious to God"

Daniel 10:12

you set your mind to understand

"you determined to understand the vision"

your words were heard

"God heard your words"

Daniel 10:13

prince

"spirit prince"

the kings of Persia

This probably refers to the various kings who ruled over
nations in the Persian Empire, and who had to obey the
king of Persia.

Michael, one of the chief princes

"Michael, one of the chief angels" or "Michael, one of the
archangels"

Daniel 10:16

One who was like the sons of man

"This one, who looked like a human"

agony

severe emotional suffering

Daniel 10:17

I am your servant. How can I talk with my master?

"I am not able to answer you because I am only your
servant"

there is no breath left in me

"I cannot breathe" or "it's very hard to breathe"

Daniel 10:19

precious man

"you who are precious to God"

I was strengthened

"I became strong"

Daniel 10:21

But I will tell you

"But first I will tell you"

what is written in the Book of Truth

"what the Book of Truth says" or "what someone wrote in the Book of Truth"

There is no one who shows himself to be strong with me against them, except Michael your prince

"The only one who shows himself to be strong with me against them is Michael your prince" or "Michael your prince is the only one to show himself strong with me

against them"

who shows himself to be strong with me against them

"who proves himself to be strong with me against them" or "who helps me against them"

Michael your prince

"Michael, the prince of your people"

Chapter 11

Daniel 11:1

In the first year of Darius

"In the first year of the reign of Darius"

Daniel 11:2

Three kings will arise in Persia

"Three kings will rule over Persia"

a fourth will be far richer than all the others

"after them a fourth king will come into power who will have more money than the three before him"

power

Possible meanings are 1) authority or 2) military power.

he will stir up everyone

"he will cause everyone to want to fight"

Daniel 11:3

A mighty king will rise up

"A mighty king will begin to reign"

who will rule a very great kingdom

Possible meanings are 1) that the size of this kingdom would be very great, or 2) that the king would rule his kingdom with very great power.

Daniel 11:4

his kingdom will be broken and divided

"his kingdom will break apart and divide" or "his kingdom will break apart into pieces"

but not to his own descendants

"but it will not be divided for his own descendants" or "but it will not be shared by his own descendants"

Daniel 11:5

His dominion will be a great dominion

"His kingdom will be a great kingdom" or "He will rule over a great kingdom." Some English versions understand this "dominion" to be a kingdom other than the kingdom of the South, but others understand it to be the kingdom of the South.

Daniel 11:6

they will make an alliance

"the king of the South and the king of the North will promise to work together"

The daughter of the king of the South will come ... to confirm the agreement

The king of the South will give his daughter in marriage to the king of the North. The marriage will confirm the agreement between the two kings.

her arm's strength ... his arm

Here "arm" stands for power.

Daniel 11:7

a branch from her roots

"a descendant of her ancestors" or "one of her descendants"

her roots

The word "her" refers to the daughter of the king of the

South in Daniel 11:6.

He will attack the army

"He and his army will attack the army of the king of the North"

He will fight them

"He will fight the enemy soldiers"

Daniel 11:9

but he will withdraw

The word "he" refers to the king of the North.

Daniel 11:10

His sons

"The sons of the king of the North"

assemble a great army

"gather together many men who can fight in battles"

will flood everything

"will be so great in number that they will cover all the land"

Daniel 11:11

will raise up a great army

"will assemble a great army"

the army will be given into his hand

"the king will surrender the army to the king of the South"

Daniel 11:12

The army will be carried off

"The king of the South will capture the army of the North"

will be lifted up

"will become very proud"

will make tens of thousands to fall

"will have his army kill many thousands of his enemies" or

"will kill many thousands of his enemies"

tens of thousands

"many thousands"

Daniel 11:13

a great army supplied with much equipment

"a great army that has much equipment"

Daniel 11:14

many will rise against the king

"many people will rebel against the king"

Sons of the violent among your people

Possible meanings are 1) this speaks of the literal children of that society's violent people, who are themselves violent, or 2) this is a metaphor for "Those among your people who are violent."

they will stumble

"they will not succeed"

Daniel 11:15

The king of the North will come

"The army of the king of the North will come")

pour out earth for siege mounds

This refers to the piling up of earth in order for soldiers to reach the height of city walls in order to attack them.

Soldiers and slaves would put loose earth in baskets, carry them to the right place, and pour it out in order to raise the mounds.
 fortifications
 walls and other things built to defend a city or fort from enemy soldiers
 will not be able to stand
 "will not be able to keep fighting against them"
 Daniel 11:16
 The one who comes against him will do as he desires
 "The invading king will do whatever he wants against the other king"
 He will stand in
 "The king will begin to rule"
 the Beautiful Land
 This refers to the land of Israel.
 destruction will be in his hand
 "he will have power to destroy anything"
 Daniel 11:17
 set his face
 "decide"
 come with the strength of his entire kingdom
 "come with the force of all his army"
 a daughter of women
 "a woman"
 Daniel 11:18
 will end his contempt
 "will make the king of the North stop being arrogant"
 will cause his contempt to turn back upon him
 "will cause the king of the North to suffer because he was arrogant toward others"
 Daniel 11:19
 he will pay attention
 "the king of the North will pay attention"
 he will not be found
 "he will disappear" or "he will die"
 Daniel 11:20
 someone will rise up in his place
 "another man will become king of the North instead of that king"
 will make a tax collector pass through
 "will send someone to take taxes from the people" or "will send someone to oppress the people"
 for the sake of the splendor of the kingdom
 This collector will collect money so that the king can be wealthy.
 he will be broken
 "the new king will die"
 but not in anger
 Possible meanings are 1) no one was angry at the king, or 2) that the occasion and cause of the king's death were kept secret.
 Daniel 11:21
 a despised person to whom the people will not have given the honor of royal power
 "a person whom the people will despise and will not honor as king"
 Daniel 11:22
 An army will be swept away like a flood from before him

"His army will completely destroy a great army as a flood destroys everything in its path"
 Both that army and the leader of the covenant will be destroyed
 "He will destroy that army and the leader of the covenant" the leader of the covenant
 "the leader of the priests." This phrase refers to the person who filled the most important religious position that God required in his covenant, that of the high priest.
 Daniel 11:23
 From the time an alliance is made with him
 "When other rulers make a peace treaty with him"
 Daniel 11:24
 will spread among his followers
 "will distribute to his followers"
 the booty, the plunder, and the wealth
 "the valuable things that he and his army take from the people they defeat"
 Daniel 11:25
 He will wake up his power and his heart
 "He will make himself powerful and will become courageous"
 heart
 Here this represents courage.
 will wage war
 "will fight against him"
 he will not stand
 "the king of the South will be defeated" or "his army will be defeated"
 Daniel 11:26
 those who eat his fine food
 "the king's best advisers"
 His army will be swept away like a flood
 "The enemy will completely defeat his army" or "His enemy will completely destroy his army as a flood destroys everything in its path"
 many of them will fall killed
 "many of his soldiers will die in battle"
 Daniel 11:27
 with their hearts set on evil against each other
 "each determined to do evil to the other"
 will sit at the same table
 Sitting at the same table represents the act of talking to each other.
 but it will be of no use
 "but their talking will not help them"
 For the end will come at the time that has been fixed
 "The result of their actions will only come at the time that God has fixed"
 Daniel 11:28
 with his heart set against the holy covenant
 "determined to stop the Israelites from obeying the holy covenant"
 the holy covenant
 "God's covenant, which all the Israelites should obey"
 He will act
 "He will do what he wants to in Israel"
 Daniel 11:30
 ships of Kittim will come against him
 "an army will come from Kittim in ships in order to fight

his army"

Kittim

This may refer to a settlement on the island of Cyprus in the Mediterranean Sea.

he will become afraid. He will return and be furious

Some modern translations read, "he will become afraid and will turn back. He will be furious"

be furious against the holy covenant

"hate the holy covenant"

show favor to those

"act in favor for those" or "help those"

Daniel 11:31

His forces will rise up

"His army will appear" or "His army will come." The word "His" refers to the king of the North.

the fortress sanctuary

"the sanctuary that the people use as a fortress"

They will put an end to the regular burnt offering

"They will stop the priests from presenting the regular burnt offering"

the abomination that causes desolation

"the disgusting idol that will cause God to abandon the temple" or "the disgusting thing that will make the temple unclean"

Daniel 11:32

acted wickedly against the covenant

"wickedly disobeyed the covenant"

corrupt them

"persuade them to do evil"

who know their God

"who are faithful to their God"

will be strong and will take action

"will be firm and resist them"

Daniel 11:33

they will stumble by the sword and by flame

"they will die in battle and by burning to death"

they

This refers to the wise persons among the Israelites.

they will stumble into captivity and into being robbed for days

"they will become slaves and their enemies will rob them of their possessions for days"

Daniel 11:34

they will be helped with a little help

"others will give them a little help"

In hypocrisy many will join themselves with them

This refers to other people who will pretend to help the wise persons, but not because they truly wish to help them. will join themselves

"will come to help them"

Daniel 11:35

Some of those who have insight will stumble ... until the time of the end

This suffering will continue until the time when God has decided that it will end.

Some of those who have insight will stumble

Here "stumble" represents experiencing a disaster of one kind or another, including death itself.

so that refining will happen to them

"with the result that refining will happen to them"

refining will happen to them, and cleansing, and purifying

"they will be refined, cleansed, and purified" or "their suffering will refine, cleanse, and purify them"

refining

This refers to the purifying of metal by melting it in a fire.

When God makes his people more faithful to himself, this is spoken of as if they were metal that a worker was making more pure by putting it into fire.

cleansing

This refers to making people, places, or objects suitable for God's use by separating them from sin and other forms of evil. It speaks of evil as if it were physical dirtiness that could be removed by washing.

purifying

This idea is very similar to refining, discussed earlier. Metal that is refined can also be said to be purified.

time of the end

"the final days" or "the end of the world."

the appointed time is still to come

"Yahweh has set the time in the future"

Daniel 11:36

The king will act according to his desires

"The king of the North will do whatever he wants"

lift himself up

Here this represents becoming very proud.

make himself great

Here this represents pretending to be very important and powerful.

the God of gods

"the supreme God" or "the only true God"

astonishing things

"terrible things" or "shocking things"

until the wrath is completed

"until God is completely angry with him" or "until God is angry enough to take action against him"

Daniel 11:37

the god desired by women

This seems to refer to the pagan god named Tammuz.

Daniel 11:38

the god of fortresses

"the god that controls fortresses"

Daniel 11:39

he will divide up the land as a reward

Possible meanings are 1) "he will give the land to his followers as a reward" or 2) "he will sell land to his followers"

Daniel 11:40

the time of the end

"the final days" or "the end of the world."

the king of the South ... The king of the North

"the king of the South and his army ... The king of the North and his army"

will storm against him

"will attack him like a violent storm" or "will violently attack him"

flood them

When an army overruns a country, it is spoken of as if a flood occurred.

pass through

"will pass through the lands with no one to stop him"

Daniel 11:41
the Beautiful Land
This refers to the land of Israel.
will fall
"will die"
But these will escape from his hand
"But these will escape from his power" or "But he will not be able to destroy these nations"
Daniel 11:42
He will extend his hand into lands
"He will extend his control over various lands"
the land of Egypt will not be rescued
"the land of Egypt will not escape"
Daniel 11:43
the Libyans and the Cushites will be in his footsteps
"the Libyans and the Cushites will have to serve him"
the Libyans and the Cushites
"the people of Libya and Cush." Libya is a country west of

Egypt, and Cush is a country south of Egypt.
Daniel 11:44
he will go out with great rage
"he will be very angry and will go out" or "he will become very angry and will go out with his army"
go out
To "go out" represents the action of attacking the enemy.
to set many apart for destruction
"to destroy many people"
Daniel 11:45
the tent of his royal residence
This refers to the king's luxurious tents that he lived in when he was with his army in time of war.
between the seas and the mountain of the beauty of holiness
This probably refers to the region between the Mediterranean Sea and Temple Mount in Jerusalem.
the mountain of the beauty of holiness
This refers to the hill in Jerusalem where God's temple was.

Chapter 12

Daniel 12:1
Michael, the great prince
Michael is an archangel. Here he is also given the title "great prince."
Michael ... will rise up
"Michael ... will appear"
your people will be saved
"God will save your people"
whose name is found written in the book
"whose name God has written in the book"
Daniel 12:2
those who sleep in the dust of the earth will rise up
"those who have died will come back to life"
Daniel 12:3
those who have insight will shine like the brightness of the sky above
This refers to God's people who will share their wisdom with those around them.
those who turn many to righteousness
"those who teach others to live righteously"
those who turn ... are like the stars forever and ever
"those who turn ... will shine brightly like the stars forever and ever"
Daniel 12:4
close up these words; keep the book sealed
"close this book and keep it sealed"
time of the end
"the final days" or "the end of the world."
Many will run here and there, and knowledge will increase
"Before that happens, many people will travel here and there, learning more and more about many things"
Daniel 12:5
there were two others standing
"there were two other angels standing"
Daniel 12:6
the man clothed in linen
"the man who was wearing linen clothes" or "the angel who was wearing linen clothes"
upstream along the river
Possible meanings are 1) the angel clothed in linen was

above the river or 2) the angel was further upstream along the river.
these amazing events
At the time when the angel spoke to Daniel, none of the events in this vision had happened, including the events in the vision from chapter 11.
Daniel 12:7
the man clothed in linen
"the man who was wearing linen clothes" or "the angel who was wearing linen clothes"
the one who lives forever
"God, who lives forever"
a time, times, and half a time
"three and a half years." These "times" are generally understood to refer to years. One and two and a half equal three and a half.
all these things will be completed
"all these things will have happened"
all these things
At the time when the man clothed in linen spoke to Daniel, none of the events in this vision had happened, and may include the events in the vision from chapter 11.
Daniel 12:8
My master
Daniel refers to the angel clothed in linen as "My master" to show respect to the angel.
Daniel 12:9
for the words are shut up and sealed
"for you are to close up and seal the words you have written"
the time of the end
"the final days" or "the end of the world."
Daniel 12:10
Many will be purified, cleansed, and refined
"Yahweh will purify, cleanse, and refine many people"
refined
purified by removing anything that does not belong in them but the wicked will act wickedly
The evil people will do evil or sinful things.

None of the wicked will understand
The evil people can not understand spiritual knowledge.
Daniel 12:11
an end is put to the regular burnt offering and the abomination that causes complete desolation is set up
"the king of the North puts an end to the regular burnt offering and sets up the abomination that causes complete desolation"
the abomination that causes complete desolation
"the disgusting idol that will cause God to abandon the temple" or "the disgusting thing that will make the temple unclean"
1,290 days
"one thousand two hundred ninety days" or "twelve hundred and ninety days." Here "days" refers to a period of time. Most commonly rendered as days, but can also imply years.
Daniel 12:12
Blessed is the one who waits

Chapter 1

Hosea 1:1
the word of Yahweh that came
"the word that Yahweh God spoke"
Beerli
This is the name of a man.)
Uzziah ... Jotham ... Ahaz ... Hezekiah ... Jeroboam ... Joash
The events in this book happened during the time of these kings.
Yahweh
This is the name of God that he revealed to his people in the Old Testament.
Hosea 1:2
great prostitution
Here "prostitution" represents the people being unfaithful to God.
Hosea 1:3
Gomer ... Diblaim
These are names of people.
Hosea 1:4
the house of Jehu
Here "house" means "family," including Jehu's descendants.
the house of Israel
This expression refers to kingdom of Israel.
Hosea 1:5
the bow of Israel
"the military power of Israel"
Hosea 1:6
Lo-Ruhamah

Chapter 2

Hosea 2:1
My people!
"You are my people!"
You have been shown compassion
"Yahweh has shown you compassion"
compassion
"kindness" or "mercy"
Hosea 2:2

"Blessed is the person who waits" or "Blessed is anyone who remains faithful"
the 1,335 days
"one thousand three hundred and thirty-five days" or "thirteen hundred and thirty-five days." Here "days" is referring to a period of time most commonly rendered as days. However, it can also imply years.
Daniel 12:13
You must go
"Daniel, you must go" This refers to Daniel continuing to live and serve the kings until the appointed time of his death.
you will rest
This is a gentle way of saying "you will die."
You will rise
This is referring to the first resurrection of the dead when the righteous people will be raised up.
the place assigned to you
"the place God has assigned to you"

"No Mercy"

Hosea 1:9
Lo-Ammi
"Not My People"
Hosea 1:10
like the sand of the seashore
This emphasizes the great number of Israelites.
which cannot be measured or counted
"which no one can measure or count"
It will be that where it was said to them
"Where God said to them"
where it was said to them
This expression probably refers to Jezreel, the city where crimes had been committed by kings of Israel, and which was a symbol of God's punishment of them.
it will be said to them
"God will say to them"
Hosea 1:11
will be gathered together
"God will gather them together"
go up from the land
This expression might refer to the land where the people of Israel were in captivity.
the day of Jezreel
This refers to the time when God will put his people back in the land of Israel. The full meaning of this statement can be made explicit.

lawsuit
This is a complaint by one person against another person in a court of law.
your mother
Here "mother" refers to the nation of Israel.
for she is not my wife
Yahweh is stating that Israel, spoken of here as a woman, is no longer acting like a wife to Yahweh. Instead Israel has

turned away from following and worshipping him.
neither am I her husband
Yahweh can no longer be in relationship with the nation of Israel as a husband would be to his wife.
her acts of adultery
A wife who is adulterous leaves her husband to sleep with another man. This is how Israel was acting toward Yahweh.
from between her breasts
This imagery suggests that Israel is relying on the idols and not Yahweh.
Hosea 2:3
I will strip her naked and show her nakedness as on the day that she was born
Yahweh will no longer protect and provide for Israel because the nation has turned away from him. In Israel, husbands were obliged by law to provide clothes for their wives. Not to do so was a sign that a man was rejecting his wife.
I will make her like the wilderness
Yahweh will change Israel to resemble the wilderness, which is a region that is bare and unproductive.
I will make her die from thirst
Here "thirst" refers to the need to worship and rely on Yahweh, not idols, or Israel will not be able to survive as a nation.
Hosea 2:4
for they are children of prostitution
The Israelites are acting like they do not belong to Yahweh. Just as their parents did not worship God, Neither do they.
Hosea 2:5
For their mother has been a prostitute
The previous generation who sought out other gods were considered prostitutes for they were unfaithful to Yahweh.
I will go after my lovers, for they give me my bread and water, my wool and flax, my oil and drink
Here "my lovers" refers to Baal and other false gods, whom Israel has chosen to worship instead of Yahweh. The list of things are essential items that allow the people to live.
Hosea 2:6
Therefore I will build up a hedge to block her way with thorns. I will build up a wall against her so she cannot find her way
This passage indicates that Yahweh will prevent his people from finding success and prosperity, because they continue to worship idols.
Hosea 2:7
Then she will say, "I will return to my first husband, for it was better for me then than it is now."
Israel will return to Yahweh not because of their love for him, but because they are disappointed by their worship of Baal.
Hosea 2:9
I will take back my wool and flax that were used to cover her nakedness
This probably means that Israel's harvests and flocks will fail. Yahweh will remove his blessings from Israel, and the people will be left alone and in danger of attack.
were used to cover her nakedness
"that the people used to clothe themselves"
Hosea 2:10
no one will rescue her out of my hand

No one will try to help Israel. Here "hand" refers to God's power to punish.
Hosea 2:11
her rejoicing
Some versions read, "her celebrations," taking this word to be a general term that introduces the words "feasts," "new moon celebrations," "Sabbaths," and "appointed festivals."
Hosea 2:12
make them a forest
Yahweh will destroy the vineyards and fruit trees by allowing other trees and weeds to grow among them.
Hosea 2:14
to allure her
to attract her
Hosea 2:15
the Valley of Achor as a door of hope
As Yahweh lead Israel out of Egypt, he will lead Israel to the Valley of Achor so that Israel will hope again in Yahweh.
She will answer me there as she did in the days of her youth, as in the days that she came out of the land of Egypt
Yahweh hopes that the nation of Israel will repent and again choose to worship him as their God.
Hosea 2:16
My husband
This means the people of Israel will love and be faithful to Yahweh just as a wife is to a husband.
My Baal
"Baal" means "master" and also refers to the false god that the Canaanites worship.
Hosea 2:17
For I will remove the names of the Baals from her mouth
"For I will cause you to not speak the names of the Baals"
Hosea 2:18
On that day
This phrase is used to talk about a future restoration between Israel and Yahweh.
I will make a covenant for them
Yahweh's new covenant will include peace for the animals.
I will drive away the bow, the sword, and the battle from the land, and I will make you lie down in safety
Yahweh will keep Israel's enemies away from them, there will be no more war, the people will be safe. Here "the bow, the sword, and the battle" represent war.
lie down in safety
This expression refers to living in safety.
Hosea 2:19
I will promise to be your husband forever
Yahweh will be like the husband, and Israel will be like Yahweh's wife.
in righteousness, justice, covenant faithfulness, and mercy
"and do what is right, just, faithful, and merciful"
Hosea 2:20
you will know Yahweh
Here "know" means to acknowledge Yahweh as their God and to be faithful to him.
Hosea 2:22
The earth will answer the grain, the new wine and the oil, and they will answer Jezreel
The land will meet the need for grain, new wine, and olive

oil. These things will also meet the needs of Jezreel. The land and these products are spoken of as if they were people who could meet the needs of others.

Jezreel

Here the name of this valley stands for all the people of Israel.

Hosea 2:23

I will plant her for myself in the land

"I will take care of the Israelite people as a farmer plants his crops and takes care of them"

Lo-Ruhamah

"No Mercy"

Lo-Ammi

"Not My People"

Chapter 3

Hosea 3:1

Go again, love a woman, loved by her husband, but who is an adulteress Yahweh again tells Hosea to love an adulterous woman.

Love her just as I, Yahweh, love the people of Israel

By loving the adulterous woman, Hosea will be an example of Yahweh's love for Israel.

they turn to other gods and love raisin cakes

People ate raisin or fig cakes during festivals where they worshiped false gods.

Hosea 3:2

fifteen pieces of silver and a homer and a letheke of barley

This was the price to buy a slave.

a homer and a letheke of barley

"330 liters of barley"

Hosea 3:4

For the people of Israel will live for many days without a king, prince,

sacrifice, stone pillar, ephod or household idols

Just as Hosea lived without his wife because she committed adultery, Israel will live without a king and without worshiping God, because they committed idolatry.

Hosea 3:5

seek Yahweh their God

Here "seek" means they are asking God to accept them and their worship.

David their king

"a descendant of David to be their king"

in the last days

"in the future"

they will come trembling before Yahweh and his goodness

"they will come back to Yahweh and will humble themselves, honor him, and ask for his blessings"

Chapter 4

Hosea 4:1

Yahweh has a lawsuit against the inhabitants of the land

Yahweh stating that the people of Israel have sinned against him and broken his covenant is spoken of as if Yahweh were accusing them in court.

lawsuit

This is a complaint by one person against another person in a court of law.

Hosea 4:2

The people have broken all bounds

"The people have disobeyed the law in every possible way"

bloodshed comes after bloodshed

"you commit one murder after another"

Hosea 4:3

the land mourns, and everyone living in it is wasting away

"the people living on the land mourn and waste away"

wasting away

becoming weak and dying because of sickness or lack of food

the beasts ... sea, are being taken away

"God is taking away the beasts ... sea"

Hosea 4:4

General Information:

Yahweh is speaking about Israel.

lawsuit

a complaint by one person against another person in a court of law

do not let anyone accuse anyone else

No one should accuse another person of anything because everyone is guilty of something.

it is you, the priests, whom I am accusing

Many modern translations read, "your people are like those

who accuse a priest."

Hosea 4:5

You priests will stumble

Here "stumble" means to disobey God or even to stop trusting him.

I will destroy your mother

Here "mother" refers to the nation of Israel.

Hosea 4:6

My people are being destroyed because of the lack of knowledge

"My people are perishing because you, the priests, have not properly taught them about me so that they will obey me" knowledge

Here "knowledge" refers to the knowledge of God.

Hosea 4:7

They exchanged their honor for shame

"They have stopped worshiping me, their honorable God, and now worship shameful idols" or 2) some Bible versions translate this as "I will exchange their honor for shame."

This means Yahweh will take away the things which the priests honor and cause the priests to be ashamed.

Hosea 4:8

They feed on the sin of my people

When people sinned, they would offer sacrifices so God would forgive them. The priests were allowed to eat these sacrifices. The priests eating these sacrifices for sin is spoken of as if they would actually feed on the people's sins.

they are greedy for more of their iniquity

The priests want the people to sin more so that the people will offer more sacrifices that the priests may eat.

Hosea 4:9

It will be the same for the people as for the priests

"The people and the priests will be punished in the same way"

their practices

"their habits" or "their conduct"

Hosea 4:10

but not increase

"but not have children"

to Yahweh

"to me"

Hosea 4:11

Prostitution, wine, and new wine take away understanding

The people of Israel are pursuing sex outside of marriage and drinking too much wine. In doing these activities they have forgotten Yahweh's commands. These actions are spoken of here as if they were someone who could prevent people from understanding the importance of obeying Yahweh.

Hosea 4:12

their walking sticks give them prophecies

Idol worshipers used walking sticks to help them predict the future. The walking sticks are spoken of here as if they were people who spoke prophecies.

A spirit of prostitution has led them astray

"Their desire to act as a prostitute has caused them to sin"

Hosea 4:13

on the tops of the mountains ... on the hills

It was common for the people to set up idols in these places, often called "high places" in the Old Testament.

daughters-in-law

Some modern translations read, "brides."

Hosea 4:14

sacred prostitutes

These were women who had sexual relations with men who came to worship certain idols. This was viewed as a sacred action in honor of the false gods.

So this people who does not understand will be thrown down

Yahweh will destroy the nation of Israel because they do not understand or obey God's commandments.

Chapter 5

Hosea 5:1

You have been a snare at Mizpah and a net spread over Tabor

A snare and a net are both objects used to catch prey. In this case, the priests and the royal household had devised ways to keep the people away from Yahweh, while enticing them into idolatry. Mizpah and Tabor were places for idol worship in the land of Israel.

Hosea 5:2

The rebels stand deep in slaughter

Here "rebels" refers to all of those people who had turned away from Yahweh, and "deep in slaughter" could refer to the murder of innocent people, or to the slaughter of animals offered to pagan idols.

Hosea 5:3

I know Ephraim, and Israel is not hidden from me

Here, "Ephraim" and "Israel" both refer to the whole northern kingdom of Israel, and represent the people who live there. Here God says that he knows what they are like and what they are doing.

Hosea 4:15

may Judah not become guilty

God knows how sinful Israel has become and does not want Judah to do the same thing.

Do not go to Gilgal, you people; do not go up to Beth Aven

The people of Judah are being warned not to go to the cities of Gilgal or Beth Aven to worship idols in those places.

Gilgal was once a place where Yahweh had been worshiped, but it had become a place of idol worship.

Beth Aven

This was a city on the border between the northern kingdom of Israel and the tribe of Benjamin in the southern kingdom.

Hosea 4:16

like a stubborn heifer

Israel is compared to a young cow that will not obey its master.

How can Yahweh bring them to pasture like lambs in a meadow?

"Yahweh will not shepherd a rebellious people." or

"Therefore Yahweh will not continue to take care of them."

How can Yahweh

"How can I"

Hosea 4:17

Ephraim united himself with idols; leave him alone

Here "Ephraim" represents the whole northern kingdom of Israel, which is a metonym for the people who live there.

They chose to worship idols, instead of Yahweh. Yahweh is commanding Hosea to not try to correct them. The people of Israel will not listen.

Hosea 4:18

her rulers dearly love their shame

The rulers are not ashamed of what they are doing when they worship idols and turn against Yahweh.

Hosea 4:19

The wind will wrap her up in its wings

Here "wind" represents God's judgment and anger against the nation of Israel. Yahweh will allow the enemy army to defeat the people of Israel and take them as captives.

Ephraim, now you have become like a prostitute

Ephraim is presented in terms of a prostitute because the people have become unfaithful to God, as a prostitute is faithful to no man.

Hosea 5:4

for the mind of prostitution is in them

This means they have the desire to be unfaithful to God.

They want to worship idols.

to turn to God ... they do not know Yahweh

The translator can represent this as "to turn to me ... they do not know me," or "to turn to me ... they do not know me, Yahweh."

Hosea 5:5

The pride of Israel testifies against him

This describes "pride" as a person who testifies against the people of Israel in court. Their prideful attitude and behavior show that they are guilty of no longer obeying Yahweh.

so Israel and Ephraim will stumble in their guilt; and Judah also will

stumble with them

The two kingdoms will become completely disobedient to God because of their pride and sin.

Hosea 5:7

They were unfaithful to Yahweh, for they have borne illegitimate children

Possible meanings are 1) this means the Israelites were marrying people from other nations and having children with them or 2) this means the Israelite parents were unfaithful to Yahweh and they were teaching their children to worship idols.

Now the new moon festivals will devour them with their fields

The people of Israel were supposed to celebrate during the new moon. Here this expression seems to describe the new moon festival as a beast that will eat the people and their fields. However, it is hard to interpret this expression; many versions translate it without making much sense of it. However, the overall meaning is certainly that God will punish the people for their unfaithfulness to him.

Hosea 5:8

Sound a battle cry at Beth Aven: 'We will follow you, Benjamin!'

Here "Benjamin" represents the soldiers from the tribe of Benjamin. This may be a request for them to lead the people into battle.

Beth Aven

This was a city on the border between the northern kingdom of Israel and the tribe of Benjamin in the southern kingdom.

Hosea 5:9

the day of rebuke

Many versions understand the word "rebuke" here as "punishment."

Among the tribes of Israel I have declared what is certain to happen "I will do to the tribes of Israel what I have declared"

Hosea 5:10

The leaders of Judah are like those who move a boundary stone

To "move a boundary stone" refers to moving the landmark that marked the border of some property, which was a crime under Israelite law.

I will pour my wrath on them like water

Yahweh's wrath against Judah will be like a large stream of water that destroys them.

Hosea 5:11

Chapter 6

Hosea 6:1

he has torn us apart ... he has injured us

God has punished the people of Israel because they disobeyed him and worshiped idols.

he will heal us ... he will bandage our wounds

Israel believes that God will be merciful to them when they repent and he will deliver them from their troubles.

Hosea 6:2

After two days he will revive us; he will raise us up on the third day

This represents a short period of time. Israel believes God will quickly come to rescue them from their enemies.

two days ... the third day

"2 days ... day 3"

Hosea 6:3

Ephraim is oppressed

"Ephraim's enemies oppress him" or "The enemies of the people of Israel oppress them"

he is crushed in judgment

"and I am judging the people of Israel by crushing them" or "and I am judging the people of Israel by having their enemies crush them"

walked after idols

Here "walked" represents the idea of worshiping.

Hosea 5:12

I will be like a moth to Ephraim, and like rot to the house of Judah

A moth on a piece of wool and rot in a piece of wood are both destructive. Yahweh will destroy both nations.

Hosea 5:13

When Ephraim saw his sickness, and Judah saw his wound

Both Ephraim (the northern kingdom of Israel) and Judah (the southern kingdom of Israel) realized that they were in danger.

then Ephraim went to Assyria, and Judah sent messengers to the great king

Ephraim and Judah asked Assyria for help instead of asking Yahweh for help. "Great king" was a title for the king of Assyria.

But he was not able

Here "he" refers to the king of Assyria.

Hosea 5:14

So I will be like a lion to Ephraim

Yahweh is going to pursue and attack Ephraim like a lion.

like a young lion to the house of Judah

Yahweh is going to treat Judah in a similar way. Yahweh is showing his displeasure with both the northern and the southern kingdoms.

I, even I

Yahweh is emphasizing that he is the one that is bringing judgment on all of his people.

will tear

As a lion tears apart the animal it is eating, so Yahweh will tear his people away from their homes and country.

Hosea 5:15

I will go and return to my place

Yahweh will leave his rebellious people.

seek my face

"ask me to pay attention to them"

Let us know Yahweh

Here "know" means not only to learn God's character and laws, but also to become faithful to him.

His coming out is as sure as the dawn

Yahweh will come to help his people just as surely as the sun rises each morning.

Hosea 6:4

what will I do with you?

"it is hard to know what to do with you!"

Hosea 6:5

So I have cut them to pieces by the prophets

Through his prophets, Yahweh has pronounced destruction on the rebellious nation. The destruction, here called "cutting to pieces," is as sure as the condemnation.

Your judgments are like the light that shines out
"The judgments that have fallen on you are like the light that shines out" or "The way I have judged you"
Hosea 6:6
For I delight in covenant faithfulness and not sacrifice
"For I delight in covenant faithfulness more than I delight in sacrifice" or "For I delight in sacrifices, but I delight in covenant faithfulness even more"
Hosea 6:7
Like Adam
"Like all of humankind"
Hosea 6:8
Gilead is a city ... with footprints of blood
"Footprints of blood" probably represents the evildoers and their acts of murder.
Hosea 6:9
the priests band together to commit murder on the way to Shechem
We do not know what this refers to. Were priests actually guilty of attacking people on their way to Shechem, which

Chapter 7

Hosea 7:1
I want to heal Israel
Making Israel obedient to God again and receivers of his blessing is spoken of as if it were healing.
for they practice deceit
The people are selling and buying products dishonestly.
marauding band
This is a group of people who are attacking other people without cause.
Hosea 7:2
their deeds surround them
The people's evil deeds are probably spoken of here as if they were other people ready to accuse them of their crimes.
they are before my face
"and I see it all"
Hosea 7:3
by their lies the officials
"by their lies the officials make the king glad"
Hosea 7:4
They are all adulterers
The people committed spiritual adultery by worshiping idols and being unfaithful to Yahweh. They were probably also being unfaithful to their husbands or wives by sleeping with other people.
like an oven heated by the baker
"like an oven which the baker heats"
kneading of the dough
This is a part of the process of making bread.
Hosea 7:5
On the day of our king
This is perhaps a festival held by the king.
He reached out with his hand
This probably means to unite or join with someone. It may mean that the king joins with his officials to mock things or people that should not be mocked, even God himself.
Hosea 7:6
For with hearts like an oven

was an important religious and political center? Or is the prophet saying that the priests have "killed" true knowledge and worship of Yahweh? It is best to translate this expression as plainly as possible.
Hosea 6:10
Ephraim's prostitution
Here "prostitution" refers to Ephraim's worship of false gods.
Israel has become unclean
Israel has become unacceptable to God because of her actions.
Hosea 6:11
For you also, Judah, a harvest has been appointed
"I have set a time of harvest for you also, Judah"
harvest
Here "harvest" represents God's final judgment on Israel and Judah.
I will reverse the captivity of my people
"I will free my people from those who had captured them"

This means like a fire burns in an oven, these people have strong evil desires within them. The people's desires are represented by their "hearts."
Their anger smolders
"Their anger grows slowly and quietly"
it burns high like a flaming fire
"it gets very intense"
Hosea 7:7
they devour those who rule over them
This seems to mean that the court officials kill their kings.
Hosea 7:8
Ephraim mixes himself among the peoples
This is probably a reference to the efforts made by the northern kingdom's kings to ally themselves with other nations for protection against attack.
Ephraim is a flat cake that has not been turned over
"The people of Ephraim are like a cake that no one has turned over"
Hosea 7:9
Gray hairs are sprinkled on him
Here "gray hairs" represent old age.
but he does not know it
However, this "old age" is clearly a way of saying that the northern kingdom is getting weaker and weaker, because the nation does not know it is "old."
Hosea 7:10
The pride of Israel testifies against him
This describes "pride" as a person who testifies against the people of Israel in court. This means their prideful attitude and behavior show that they are guilty of no longer obeying Yahweh.
nor have they sought him
"nor have they tried to get him to pay attention to them"
in spite of all this
Here "this" refers God allowing foreigners to defeat them and make them weak.
Hosea 7:11
Ephraim is like a dove, gullible and without sense

Doves were thought to be foolish birds.

Egypt ... Assyria

These were powerful nations that Israel could ask for help.

Hosea 7:12

I will spread my net over them

This is a way to catch birds. Yahweh continues to compare the people of Israel to doves. When they go to Egypt or Assyria for help, Yahweh will punish them.

I will bring them down like the birds of the sky

"I will hunt them like birds" or "I will catch them like a hunter catches birds"

in their flocking together

"when they gather together"

Hosea 7:14

they wait on their beds

It was usual for idol worshipers to eat ceremonial meals while reclining on couches or beds.

Chapter 8

Hosea 8:1

An eagle is coming over the house of Yahweh

"As an eagle hunts another animal, the enemies of Israel are coming to capture my people"

broken my covenant

Here "broken" represents "disobeyed," "violated."

Hosea 8:2

know you

"are faithful to you"

Hosea 8:4

but it was only so they might be cut off

"but the result will be that I will destroy the people"

Hosea 8:5

Your calf has been rejected

"I myself have rejected your calf"

Your calf

"Because you worship your calf idol, your worship"

My anger is burning against these people

"I am very angry with these people"

For how long will they be incapable of innocence?

"They will not be able to avoid being punished for much longer."

Hosea 8:7

For the people sow the wind and reap the whirlwind

To sow or plant the wind is to act in useless or destructive ways. To reap the whirlwind is to suffer disaster from one's own actions.

The standing grain has no heads

Here "head" refers to the part of the plant where the grain is. A stalk with no head has nothing to give to the farmer. In the same way, Israel's actions will result in nothing good.

If it does come to maturity, foreigners will devour it

Chapter 9

Hosea 9:2

But the threshing floor and the winepress will not feed them

This describes the threshing floor and the winepress as if they were humans that can feed someone. This means that the harvest will not provide enough grain for threshing to meet the needs of the people, and that it will not provide

They gather together

Some modern translations read, "they slash themselves" to make themselves bleed.

they turn away from me

"they no longer worship me"

Hosea 7:15

Though I trained them and strengthened their arms

God was training the Israelites to love him and obey him is spoken of as if he had been training their men for war.

Hosea 7:16

They are like a slack bow

That is, a bow that has no bowstring, or that has no tension.

because of the insolence of their tongues

"because they insult me" or "because they curse me"

This will become their mockery in the land of Egypt

"This is why people in Egypt will mock and laugh at Israel"

If any of Israel's actions do happen to result in something good, Israel's enemies will come and take it from them.

Hosea 8:8

Israel is swallowed up

"The enemies of Israel have taken the Israelites away to other lands"

Hosea 8:9

like a wild donkey all alone

People often think of donkeys as being stubborn. This means the people of Israel refused to listen to Yahweh but instead went to the people of Assyria for help.

Ephraim has hired lovers for herself

"The people of Israel have tried to pay other nations to protect them"

Hosea 8:10

because of the burden of the king of princes

That is, because the Assyrian king, also called "the Great King," will make the people suffer.

burden

This probably refers to a tax or other form of oppression.

Hosea 8:12

I could write down my law for them ten thousand times, but they would

"Even if I wrote down my law for them very many times, they would"

they would view it as something strange to them

"they would think of it as something strange to them" or

"they would think of it as something foreign to them"

Hosea 8:13

They will return to Egypt

Because of their sin, God will send his people away as slaves to the Egyptians.

the grapes for pressing to make enough wine.

the new wine will fail them

There will not be enough grape juice to make wine with.

Hosea 9:3

Yahweh's land

This expression signals that Yahweh continues to view the

land of Israel as his property, not the property of the Israelites.

unclean food

This is food that the Israelites would normally refuse to eat because it would make them unacceptable to Yahweh.

Hosea 9:4

Their sacrifices will be to them like mourners' food

Here "mourners' food" refers to what people would eat while they mourning because they were defiled and not acceptable to God. This means Yahweh will consider the people's sacrifices to be defiled and he will not accept them.

For their food will be for themselves only; it will not come into the house of Yahweh

The people of Israel will have food to eat, but Yahweh will not accept it as a sacrifice.

Hosea 9:5

What will you do on the day of an appointed festival, on the day of a festival for Yahweh?

"You will not be able to celebrate the festivals that Yahweh appointed for you."

Hosea 9:6

if they escape

"if you escape"

Egypt will gather them, and Memphis will bury them

"the army of Egypt will capture you. You will die there, and the people in the city of Memphis will bury you"

As for their precious things of silver—sharp briers will possess them
"Sharp briers will grow where they store their precious things of silver"

their tents

Here "tents" represents the Israelites' homes.

Hosea 9:7

The days for punishment are coming; the days for retribution are coming

Yahweh will soon judge the people of Israel for their evil deeds.

The prophet is a fool, and the inspired man is insane

Possible meanings are 1) that the people regarded the prophets as madmen or 2) that the prophets had become crazy because of the sins that the people had committed.
because of your abundant iniquity and great hostility

The iniquity of the people manifested itself in hostility towards Yahweh and his prophets.

Hosea 9:8

The prophet is the watchman for my God over Ephraim

"The prophet is like a watchman for God over Ephraim"
Ephraim

Here "Ephraim" represents all the people of Israel.

a bird snare is on all of his paths

"the people set a trap for him wherever he goes" or "the people do all they can to harm him"

Hosea 9:9

They have deeply corrupted themselves as in the days of Gibeah

"The people of Israel have sinned and become very corrupt as they did at Gibeah long ago." This is probably a reference to the shocking actions of the tribe of Benjamin recounted in Judges 19-21.

Hosea 9:10

When I found Israel

This refers to when Yahweh first started his relationship with the people of Israel by claiming them as his own special people.

it was like finding grapes in the wilderness. Like the very first fruit of the season on the fig tree

This means Yahweh was very happy when his relationship with the people of Israel started.

Baal Peor

This is the name of a mountain in the land of Moab where the false god Baal was worshiped.

Hosea 9:11

their glory will fly away like a bird

"their glory will be like a bird that flies away from them"

Hosea 9:12

when I turn away from them

When God stops helping the northern kingdom, it will be as if he physically turned away from them.

Hosea 9:13

I have seen Ephraim, just like Tyre, planted in a meadow

"The nation of Israel was once beautiful and pleasant like the city of Tyre, like a tree that someone plants in a meadow"

Ephraim ... Tyre

Here "Ephraim" represents the whole northern kingdom of Israel. These places refer to the people who live in them.

but Ephraim will bring out his children

"but the people of Israel will bring out their children"

Hosea 9:14

Give them, Yahweh—what will you give them? Give them

"This is what I ask you, Yahweh, to give them: give them"
a miscarrying womb

To "miscarry" means that a pregnancy ends too early and the baby dies. Hosea is asking that all the nation's women be like that.

Hosea 9:15

I will drive them out of my house

Yahweh is stating that he will force Israel out of his land, the land of Canaan. Here "my house" represents Canaan.
their officials

the men who serve the king

Hosea 9:16

Ephraim is diseased, and their root is dried up; they bear no fruit

Yahweh speaks of the people of Israel as if they were a diseased tree that does not produce fruit and is ready to be cut down. This is a statement that the people have become weak, and that soon their enemies will come and defeat them.

Chapter 10

Hosea 10:1

Israel is a luxuriant vine that produces his fruit

Israel is spoken of as a vine that was very fruitful. For a while the people prospered and were strong.

As his fruit increased ... As his land produced more

Both of these mean as the people prospered and grew stronger and richer.

Hosea 10:2

Their heart is deceitful
 "They are deceitful"
 now they must bear their guilt
 "now is the time that Yahweh will punish them for their sins"
 Hosea 10:3
 and a king—what could he do for us?
 "Even if we had a king now, he could not help us."
 Hosea 10:4
 They speak empty words
 "They speak lies"
 So justice springs up like poisonous weeds in the furrows of a field
 "So their decisions are not just; instead, they are harmful"
 like poisonous weeds in the furrows of a field
 Their lies and injustice spread throughout their nation and harm everyone like poisonous plants.
 Hosea 10:5
 Beth Aven
 This was a city on the border between the northern kingdom of Israel and the tribe of Benjamin in the southern kingdom.
 Hosea 10:6
 They will be carried to Assyria
 "The Assyrians will carry them away"
 the great king
 Some modern translations read, "King Jareb."
 Ephraim will be disgraced, and Israel will be ashamed of its idol
 "And the people of Israel will be very ashamed because they had worshiped idols"
 its idol
 Many versions interpret the Hebrew word in this passage as "advice," "plans," or "intentions."
 Hosea 10:7
 Samaria's king will be destroyed
 "The Assyrians will destroy the king of Samaria"
 like a chip of wood on the surface of the water
 This means the king of Samaria will be as helpless as a small piece of wood that waves of the water toss back and forth.
 Hosea 10:8
 The high places of wickedness will be destroyed
 "The Assyrians will destroy Israel's high places, where the people acted very wickedly"
 The people will say to the mountains, "Cover us!" and to the hills, "Fall on us!"
 "The people will say, 'We wish the mountains would cover us!' and 'We wish the hills would fall on us!'"
 Hosea 10:9
 days of Gibeah
 This is probably a reference to the shocking actions of the tribe of Benjamin recounted in Judges 19-21.
 there you have remained
 "and you think just as they did"
 Will not war overtake the sons of wrong in Gibeah?
 "War will certainly come on those who do wrong in Gibeah." or "Enemies will certainly attack those who do wrong in Gibeah."

Chapter 11

the sons of wrong
 "those who do wrong" or "the evildoers"
 Hosea 10:10
 double iniquity
 This refers to the many sins of Israel.
 Hosea 10:11
 Ephraim is a trained heifer that loves to thresh
 A heifer loves to thresh because they can walk around freely without a yoke. Yahweh means that he has allowed the people of Israel to be free and have a pleasant life.
 I will put a yoke on her fair neck. I will put a yoke on Ephraim
 Here "yoke" refers to suffering and slavery. Yahweh has been kind to the people of Israel, but the people have been unfaithful to him. So he will punish them and send them away as slaves.
 her fair neck
 The irony here is that the "heifer" views herself as "fair"—that is, as beautiful and delicate—but Yahweh views her as ugly and so will put a yoke on her, which will destroy her beauty.
 Judah will plow; Jacob will pull the harrow by himself
 Here "Judah" refers to the people of the southern kingdom and "Jacob" is the people of the northern kingdom. This means God will cause difficult times for both kingdoms.
 harrow
 a tool used to smooth the land and cover the seeds after plowing
 Hosea 10:12
 Sow righteousness for yourselves, and reap the fruit of covenant faithfulness
 "Plow, now, and do what is right, and you will reap the fruit of faithful love"
 Break up your unplowed ground
 When the ground is "unplowed" it is not ready to be planted. Yahweh means he wants the people to repent so they can start doing what is right.
 Hosea 10:13
 You have plowed wickedness; you reaped injustice
 Wickedness and injustice are spoken of as if they were crops that could be sown and harvested.
 You have eaten the fruit of deception
 "You now suffer the consequences of having deceived each other"
 Hosea 10:14
 It will be as Shalman destroyed Beth Arbel on a day of battle
 The coming war is being compared to a battle long ago.
 Shalman
 This is the name of a king who destroyed the city of Beth Arbel around 740 BC. His army murdered women and children in the attack.
 Beth Arbel
 This is likely the name of a city of the tribe of Naphtali.
 Hosea 10:15
 So it will happen to you, Bethel, because of your great wickedness
 Here "Bethel" represents the people who live there. The prophet addresses the people of Bethel as if they were there listening to him.

Hosea 11:2

The more they were called, the more they went away from me
"The more I called them to be my people, the more they refused me"

Hosea 11:3

it was I who taught Ephraim to walk
Yahweh refers to Israel as a small child whom he taught to walk.

lifted them up by their arms
"took care of them"

Hosea 11:4

I led them with cords of humanity, with bands of love
Yahweh loved his people in ways that they as humans could understand and appreciate.

I was to them like someone who eased the yoke on their jaws
Yahweh is speaking of the nation of Israel as a hardworking animal whose work he made easier.

I bent down to them and fed them
This expression continues the metaphor in which Israel is pictured as a young child. It may mean that Yahweh provided for all their physical needs.

Hosea 11:5

Will they not return to the land of Egypt?
This question means that the nation of Israel will once again be slaves as they were in Egypt.
Will Assyria not rule over them because they refuse to return to me?
The nation of Israel will be captives of Assyria as a result of their refusal to remain faithful to Yahweh.

Hosea 11:6

The sword will fall on their cities
Here "sword" represents the enemies of Israel who will destroy Israel's cities.
destroy the bars of their gates
Gates offered security to city inhabitants from their enemies, and the bars secured the closed gates. To destroy the bars meant to take away the people's security.

Hosea 11:7

Though they call to the Most High
"Though they call to me, the Most High"
no one will help them
Yahweh will not allow anyone to help Israel because they turned away from him.

Hosea 11:8

How can I give you up, Ephraim? How can I hand you over, Israel?

"I will not give you up, Ephraim. I will not hand you over, Israel."

How can I make you like Admah? How can I make you like Zeboyim?
"I do not want to act toward you as I acted toward Admah or make you like Zeboyim—cities that I destroyed along with Sodom"

My heart has changed within me
Here "heart" represents God's will and decisions.

Hosea 11:9

For I am God and not a man
God is not like people, who often decide very quickly to take revenge.

I will not come in wrath
"I will not come to you and be angry with you"

Hosea 11:10

They will follow Yahweh
Worshiping and honoring Yahweh is spoken of as if it were following him
he will roar like a lion

Yahweh making it possible for his people to return to his land is spoken of as if he were calling to his people.

Hosea 11:11

They will come trembling like a bird ... like a dove
They will come home quickly as a bird returns to its nest.
"Trembling" may refer to the fluttering of a bird's wings. It may also signal the people's feelings of humility and reverence for God

the declaration of Yahweh

"what Yahweh has declared" or "what Yahweh has solemnly said."

Hosea 11:12

Ephraim surrounds me with falsehood, and the house of Israel with deceit
Lies and deceitful acts are spoken of as if they were objects that the people of the northern kingdom surrounded Yahweh with.

But Judah is still going about with God and is faithful to the Holy One
Many modern translations read, "And Judah is rebelling against God and against the Holy One"

Judah is ... is

"the people of Judah are ... are"

God and ... the Holy One

"me, God, and ... me, the Holy One"

Chapter 12

Hosea 12:1

Ephraim feeds on the wind
Here "Ephraim" represents all the people of Israel. Also "wind" represents something that is useless or temporary.
The people of Israel doing things that will not help them is spoken of as if they eat the wind.

follows after the east wind

East winds were very hot and destructive to the land. Here it represents anything that is destructive. The people doing things that will destroy themselves is spoken of as if they are following the east wind.

carry olive oil to Egypt

The people of Israel sent olive oil as a present to the king of

Egypt to try and persuade him to help them.

Hosea 12:2

Yahweh also has a lawsuit against Judah
Yahweh stating that the people of Judah have sinned against him and broken his covenant is spoken of as if Yahweh were accusing them in court.
against Judah ... punish Jacob for what he has done ... repay him for his deeds

"against the people of Judah ... punish them for what they have done ... repay them for their deeds"

Hosea 12:3

In the womb Jacob grasped his brother by the heel

Jacob wanted to take his brother's place as the firstborn, so

he tried to keep his brother from being born first.

Hosea 12:4

He struggled with the angel and won

Jacob fought with an angel so that the angel would bless him.

Hosea 12:5

is his name to be called on

"is his name to which we pray" or "is his name by which we worship him"

Hosea 12:6

Keep covenant faithfulness and justice

This refers to obeying God's law and doing what is right.

Hosea 12:7

The merchants have deceitful scales in their hands

"These deceitful merchants use the scales in their hands to deceive people"

they love to defraud

The merchants cheat their customers by lying to them and taking more money than they should.

Hosea 12:8

I have found wealth

"I have made much money"

they will not find any iniquity in me, anything that would be sin

"they will not discover that I have done anything sinful"

Hosea 12:9

I am Yahweh your God from the land of Egypt

Possible meanings are 1) "I am Yahweh your God, who brought your ancestors from the land of Egypt" or 2) "I have been your God ever since you were in the land of Egypt" or 3) "I became your God when you were in the land of Egypt"

I will again make you live in tents

Possible meanings are 1) Yahweh is threatening to force the people of Israel from their homes and make them live in tents. So, here to "live in tents" would represent being sent into exile, or 2) it is a promise that after their exile the people will live in tents again, and Yahweh will take care of them as he did when the Israelites left Egypt. So, here "to live in tents" would represent a return to an ideal situation when Yahweh took care of his people.

Hosea 12:10

By the hand of the prophets

"Through the prophets"

Hosea 12:11

their altars will be like heaps of stone in the furrows of the fields

The altars where the people worshiped will be thrown down and become piles of stones.

Hosea 12:12

Jacob fled to the land of Aram; Israel labored in order to get a wife

Here "Jacob" and "Israel" refer to the same person. Jacob's name became Israel later in his life.

Hosea 12:13

by a prophet

That is, Moses.

Hosea 12:14

bitterly

The anger that the people have caused in Yahweh is extremely great.

So his Lord will leave his blood on him

Here "blood" refers to the guilt incurred by people who murder others. God will not forgive their sins.

will turn back on him his disgrace

"will make him suffer from his own disgraceful actions"

Chapter 13

Hosea 13:1

When Ephraim spoke

Hosea uses the term "Ephraim" to refer to the entire northern kingdom, although it was also the name of one of the ten tribes. Hosea seems to be speaking of a long-past time, when the northern kingdom was strong and honored, unlike at the present time.

there was trembling

"there was trembling among the people" or "people trembled in fear"

He exalted himself in Israel

Here "exalting" means to make oneself important.

but he became guilty because of Baal worship, and he died

When the people of Ephraim began worshipping Baal, they grew weak, and their enemies defeated them. Here "died" refers to the nation growing weak.

Hosea 13:2

Now they sin more and more

Here "they" refers to the tribe of Ephraim and the entire nation of Israel, who followed Ephraim's example.

These men who sacrifice kiss calves

Part of idol worship was kissing idol figures that were images of calves.

Hosea 13:3

So they will be like the morning clouds ... like the dew ... like the chaff ...

like smoke out of a chimney

These expressions state that Israel is temporary and will soon disappear if they continue to worship idols instead of following Yahweh.

that is driven by the wind away

"that the wind blows away"

Hosea 13:5

I knew you in the wilderness

Yahweh claimed the Hebrew people as his own special people, and he took care of them there.

Hosea 13:6

When you had pasture, then you became full

The image of sheep is continued with this expression.

your heart became lifted up

"you became proud"

Hosea 13:7

like a lion ... like a leopard

These are wild animals that attack and kill other animals.

Yahweh continues to say that he will destroy his people for their sins.

Hosea 13:8

as a bear that is robbed of her cubs

"like a bear would attack an animal that takes her cubs"

as a lion

"as a lion would devour them"

Hosea 13:9

who will be able to help you?

"there will be no one able to help you."

Hosea 13:10

Where now is your king, that he may save you in all your cities? Where are your rulers, about whom you said to me, 'Give me a king and princes'?

Yahweh asks these questions to tell Israel that when they rebel against him, no king or ruler can help them. Only Yahweh can save them from destruction.

Hosea 13:12

Ephraim's iniquity

Possible meanings are 1) the word "iniquity" refers to the actual acts of iniquity, or 2) the guilt that God attaches to iniquity, or 3) the punishment God will give for that iniquity.

has been bound up

Yahweh speaks of his own remembering Ephraim's iniquity as if he were a scribe who had written down a record of them, rolled up the scroll, bound it, and put it away so he could show it to people in the future.

his sin has been stored up

Ephraim's guilt is spoken of as if it were a solid object that a person could store for later use.

Hosea 13:13

Pains of childbirth will come on him

Here Yahweh speaks of the suffering the people of Israel will suffer as if it were the pains of child birth.

but he is not a wise son, for when it is time to be born, he does not come out of the womb

Yahweh now describes the people of Israel as the baby to which the mother is giving birth. The baby is unwise because it does not want to be born. The people do not want to repent and obey Yahweh.

Hosea 13:14

Will I rescue them from the hand of Sheol? Will I rescue them from

death?

"I will certainly not rescue them from death and from going down to Sheol."

Where, death, are your plagues? Where, Sheol, is your destruction?

"Now I will cause plagues and let the people of Israel die. I will destroy them and send them to Sheol."

Compassion is hidden from my eyes

"I have no compassion for them" or "I will not be compassionate towards them"

Hosea 13:15

his brothers

This expression seems to stand for the nations around the northern kingdom, especially Judah, the southern kingdom. an east wind will come; the wind of Yahweh

A wind from the east was very hot and destructive. Here it refers to the armies from the east that Yahweh will send to destroy the people of Israel.

Ephraim's spring will dry up, and his well will have no water

Hosea continues to describe how God will punish the people of Israel. Here water represents life, vitality, and strength.

his storehouse

This refers to all of the peoples' possessions.

Hosea 13:16

Samaria will be guilty, for she has rebelled against her God

Here "Samaria" refers to the people in the city of Samaria who are guilty of rebelling against God.

They will fall

Here to "fall" represents dying.

by the sword

Here the "sword" represents the enemy soldiers who used swords in battle.

their young children will be dashed to pieces, and their pregnant women will be ripped open

"the enemy will dash their young children to pieces, and they will rip open the pregnant women"

Chapter 14

Hosea 14:1

for you have stumbled because of your iniquity

The people sinning is spoken of here as if they were stumbling.

Hosea 14:2

Take with you words

"Confess your sins"

the fruit of our lips

"our words and songs of praise"

Hosea 14:3

to the work of our hands

"to the idols we made"

the orphan

This expression stands perhaps for the entire nation. It indicates God's enormous compassion for his people.

finds compassion

"finds one who is compassionate"

Hosea 14:4

I will heal their apostasy

Stopping the people from turning away from God is spoken of as if he were healing them.

Hosea 14:5

I will be like the dew to Israel; he will blossom like the lily

God is spoken of as if he were dew that brought needed moisture to plants, and Israel is spoken of as if it were one person, and as if he were a flower that could blossom.

take root like a cedar in Lebanon

The picture of Israel in the form of a plant is continued here, but this time in the form of a tall cedar tree in Lebanon, which was known for such trees.

Hosea 14:6

The people who live in his shade will return

The people of Israel will once again live protected by God. Israel is spoken of as living in his shade.

His fame will be like the wine of Lebanon

"People everywhere will know about the nation of Israel"

Hosea 14:8

what more have I to do with idols?

This passage signifies that God will stop the people of Israel from worshiping idols any longer.

a cypress whose leaves are always green

A cypress is a tree whose leaves stay green all year. This

represents Yahweh and his blessings on Israel.
from me comes your fruit
Here "fruit" represents every good thing that comes from Yahweh.
Hosea 14:9
Who is wise that he may understand these things? Who understands these things so that he may know them?

The prophet uses these questions to say that wise people will understand and listen to what has been said to them.
For the ways of Yahweh are right, and the righteous will walk in them
Yahweh's commandments are spoken of as ways to walk in.
stumble
Disobeying Yahweh is spoken of as if it were stumbling while walking.

Chapter 1

Joel 1:1
the word of Yahweh that came to Joel
"the message Yahweh gave to Joel" or "the message Yahweh spoke to Joel"
Yahweh
This is the name of God that he revealed to his people in the Old Testament.
Pethuel
Joel's father
Joel 1:2
Has anything like this happened in your days or in the days of your ancestors?
"Nothing like this has ever happened before either to you or to your ancestors"
Joel 1:3
their children the next generation
"let their children tell the generation after them"
Joel 1:4
the swarming locust
large groups of insects like grasshoppers that fly together and eat large areas of food crops
swarming locust ... great locust ... grasshopper ... caterpillar
These are, respectively, an adult locust that can fly, a locust too large to fly easily, a locust with wings too young to fly, and a newborn locust that has not yet developed wings. Use names that would be understood in your language.
Joel 1:5
you drunkards, and weep! Wail, all you drinkers of wine
"you people who love wine should cry out in sorrow"
Joel 1:6
a nation
The locust swarm is like an invading army.
His teeth ... he has the teeth
The locusts are like a nation which is like one person. You can refer to the nation as "it," or to the locusts as "they," or to the invader as one person.
His teeth are the teeth of a lion, and he has the teeth of a lioness.
The reference to the locusts' teeth being as sharp as lions' teeth emphasize how fierce they are as they eat all of the crops of the land.
my land
Yahweh's land
Joel 1:7
my vineyard ... my fig tree
Yahweh's vineyard and fig tree

desolate
empty and without life
Joel 1:10
the ground is mourning
"the farmers are mourning"
the grain has been destroyed
"the locusts have destroyed all of the grain"
Joel 1:11
barley
a type of grass, like wheat, whose seeds can be used to make bread
Joel 1:12
withered
dried up and died
fig ... pomegranate ... apple
different types of fruit
Joel 1:13
the grain offering and the drink offering
regular offerings in the temple
Joel 1:14
the house of Yahweh your God
the temple in Jerusalem
Joel 1:15
With it will come destruction from the Almighty
"On that day the Almighty will destroy his enemies"
Joel 1:16
Has not food been cut off from before our eyes, and joy and gladness from the house of our God?
"We know this is true because we have already seen the Almighty cut off our supply of food, and he has cut off joy and gladness from the house of our God."
from before our eyes
"from us." This refers to all of the nation of Israel.
joy and gladness from the house of our God
"joy and gladness have been cut off from the house of our God"
Joel 1:17
clods
lumps of dirt
Joel 1:18
groan
make a deep sound because of pain
Joel 1:20
brooks
small streams

Chapter 2

Joel 2:1
Blow the ram's horn ... sound an alarm
Joel is emphasizing the importance of calling Israel

together in preparation for the destruction that is coming.
Joel 2:2
day of darkness and gloom

"day that is full of darkness" or "day of terrible judgment"

gloom

total or partial darkness

day of clouds and thick darkness

"day full of dark storm clouds"

Like the dawn that spreads on the mountains, a large and mighty army is approaching

"A large, mighty army comes over the mountains into the land. They spread over the land like the light from the rising sun"

a large and mighty army

The words "large" and "mighty" share similar meanings here and emphasize that the army will be very strong. The word "army" could possibly be 1) it could stand for a swarm of locusts or 2) referring to a human army.

Joel 2:3

A fire is consuming everything in front of it

A fire destroys everything as it moves, and the "army", whether of humans or of locusts, destroys everything as it moves.

behind it a flame is burning

After a wall of flame goes through dry land and burns the driest and smallest fuel, there will still be flames as the larger and less dry fuel burns

land is like the garden of Eden

The garden of Eden was a beautiful place, and the land was beautiful.

Joel 2:4

The army's appearance is like horses

The head of a locust looks like a small horse head. The army is fast, and horses are fast.

horses

A large, strong, fast animal with four legs.

Joel 2:5

jump

A horse jumps or leaps as it runs quickly.

a noise like that of chariots ... like the sound of fiery flames ... like a mighty army ready for battle

"a noise that frightens everyone"

Joel 2:7

They run like mighty warriors ... climb the walls like soldiers

The army of locusts acts as real soldiers do.

walls

walls around the cities

Joel 2:8

they break through the defenses

they overcome the soldiers defending the city.

Joel 2:10

The earth shakes in front of them, the heavens tremble

"Everyone on earth and in the heavens is very afraid"

the sun and the moon are darkened, and the stars stop shining

This claims that there are so many locusts that people cannot see the sun, moon, or stars.

Joel 2:11

Yahweh raises his voice

"Yahweh speaks loudly" to give commands.

Who can endure it?

"No one will be strong enough to endure Yahweh's judgment."

endure

survive

Joel 2:12

Return to me with all your heart

"Turn away from your sins and be totally devoted to me"

Joel 2:13

Tear your heart and not only your garments

"Change your way of thinking; do not just tear your garments"

abounding in steadfast love

"always showing you that he loves you"

Joel 2:14

Will he perhaps turn ... God?

"Perhaps Yahweh will turn from his anger ... God."

leave a blessing behind him, a grain offering and a drink offering

"leave behind him a blessing—that is, a grain offering and a drink offering." The blessing is that plenty of grain and grapes will ripen, and so the people will be able to offer grain and drink offerings.

Joel 2:16

bridal chambers

rooms, usually in the parents' houses, where brides would wait for their wedding ceremonies

Joel 2:17

do not make your inheritance into an object of scorn

"do not allow your inheritance to become people whom the other nations regard as worthless"

your inheritance

"your special people"

Why should they say among the nations, 'Where is their God?'

"Other nations should not be able to say, 'Their God does not help them.'" or "Other nations should not be able to say that the God of Israel has abandoned his people."

Joel 2:18

his land

"the nation of Israel"

his people

"the people of Israel"

Joel 2:19

Look

"Pay attention to what I am about to say"

You will be satisfied with them

"You will have all you need of them"

a disgrace

"unworthy of respect"

Joel 2:20

the eastern sea

the Dead Sea

the western sea

the Mediterranean Sea

Joel 2:21

Do not fear, land

"Do not be afraid, you people of the land"

Joel 2:22

Do not fear, you wild animals

"Do not be afraid, you people who own livestock"

the pastures of the wilderness will sprout

"plants good for food will sprout in the pastures in the wilderness"

Joel 2:23

he will ... bring down showers for you

"he will ... cause much rain to fall so that you will live well"

he will give you the autumn rain as vindication

Possible meanings are that Yahweh will give the rain 1) to show that he is faithful to the Israelites or 2) to show that the Israelites were right to trust Yahweh.

autumn rain and the spring rain

the first rains of the rainy season in early December and the last rains in April and May

Joel 2:24

vats

large containers for liquids

Joel 2:25

the years of crops that the swarming locust has eaten

"the crops that you took care of for years and that the swarming locusts have eaten"

swarming locust ... the great locust, the devouring locust, and the destroying locust

These are, respectively, an adult locust that can fly, a locust too large to fly easily, a locust with wings too young to fly, and a newborn locust that has not yet developed wings. Use names that would be understood in your language.

Joel 2:26

praise the name of Yahweh

"praise Yahweh" or "praise Yahweh because everyone knows he is good")

the name of Yahweh ... who has done wonders

"my name ... because I have done wonders"

Joel 2:28

It will come about afterward that I

"This is what I will do after that: I"

I will pour out my Spirit on all flesh

"I will give my Spirit generously to all people"

Joel 2:30

blood, fire, and pillars of smoke

"death, fire and pillars of smoke"

Joel 2:31

The sun will turn into darkness

"The sun will no longer give light"

the moon into blood

"the moon will turn into blood" or "the moon will become red" or "the moon will become as red as blood"

Joel 2:32

It will be that everyone

"This is what will happen: everyone"

everyone who calls on the name of Yahweh will be saved

"Yahweh will save everyone who calls on his name"

among the survivors, those whom Yahweh calls

"among the survivors there will be those whom Yahweh calls"

survivors

people who live through a terrible event like a war or a disaster

Chapter 3

Joel 3:1

Behold

"Listen" or "Pay attention"

in those days and at that time

"in those very days" or "at that very time"

when I reverse the captivity of Judah and Jerusalem

"when I cause the people of Judah and Jerusalem to live well again" or "free the people of Judah and Jerusalem from those who had captured them"

Joel 3:2

Valley of Jehoshaphat

Jehoshaphat, whose name means "Yahweh judges," was king of Judah before Joel lived. There is no known place with this name. It would be best to translate this as the name of a valley that people named after the man Jehoshaphat.

Joel 3:3

traded a boy for a prostitute, and sold a girl for wine so they could drink

"and did things like trading a boy for a prostitute and selling a girl for wine, so they could drink"

Joel 3:4

why are you angry at me ... Philistia?

"you have no right to be angry at me ... Philistia."

Will you repay me?

"You think you can get revenge on me, but you cannot."

I will immediately return your repayment on your own head

"I will cause you to suffer the way you wanted me to suffer when you repaid me"

repayment

This refers to Yahweh harming those who have harmed

him, not to him giving them something good because they have done something good for him.

Joel 3:7

Look

"Pay attention" or "Listen"

out of the place where you sold them

The people of Israel will leave the places where they were slaves and come back to the land of Israel.

return payment

"give back what you deserve"

Joel 3:8

I will sell your sons and your daughters, by the hand of the people of Judah

"I will have the people of Judah sell your sons and your daughters"

Sabeans

the people of the land of Sabea

Joel 3:9

rouse the mighty men

"make the mighty men ready for action"

Joel 3:10

Beat your plowshares into swords and your pruning knives into spears

These two phrases share similar meanings. Both of them instruct the people to turn their farming tools into weapons.

plowshares

tools that are used to break up the soil in order to plant crops

pruning knives

knives that are used to cut off small branches

Joel 3:11

gather yourselves together

"gather yourselves together for battle"

Yahweh, bring down your mighty warriors

Possible meanings are 1) Joel is telling the people of Judah that this is what they are to "proclaim among the nations" or 2) Joel interrupts the words of Yahweh and prays a short prayer.

Joel 3:12

Let the nations wake themselves ... all the surrounding nations

The words "the nations" and "the surrounding nations" refer to the same nations, those that surround Judah.

Yahweh will judge them in the Valley of Jehoshaphat for what they have done to Jerusalem.

Joel 3:13

Put in the sickle ... the winepress is full

Possible meanings are that Yahweh speaks of completely destroying the nations as if 1) he were harvesting all the grapes and all the grain or 2) he were harvesting quickly, while the grain and grapes are ripe.

sickle

a long curved knife that people use for cutting grain

the harvest is ripe

"the grain is ready to be harvested"

Come, crush the grapes, for the winepress is full

"Come, completely destroy the nations, for they are many, and they are helpless to resist you"

The vats overflow, for their wickedness is great

Yahweh speaks of the nations' wickedness as if it were the juice that flows from the winepress into storage containers, and more juice flows into the vats than they can contain.

Joel 3:14

a tumult, a tumult

A tumult is noise caused by a large crowd. This is repeated to show that the large crowds will make very much noise.

Valley of Judgment

"Valley Where Yahweh Judges"

Joel 3:16

Yahweh will roar from Zion, and raise his voice from Jerusalem

"Yahweh will shout from Jerusalem"

The heavens and earth will shake

"Everyone in the heavens and on the earth is very afraid"

Yahweh will be a shelter for his people, and a fortress for the people of Israel

"Yahweh will be a strong fortress for his people, the people of Israel"

Joel 3:17

So you will know

"When I do these things, you will know"

foreigners will not pass through her

"foreign armies will not invade the city"

Joel 3:18

the mountains will drip with sweet wine

"On the mountains there will be vineyards that produce plenty of sweet wine"

the hills will flow with milk

"on the hills your cattle and goats will produce plenty of milk"

all the brooks of Judah will flow with water

"water will flow through all the brooks of Judah"

water the Valley of Shittim

"will send water to the Valley of Shittim"

Shittim

This is the name of a place on the east side of the Jordan River. It means "Acacia Trees."

Joel 3:19

Egypt will become an abandoned devastation

"Everyone will leave Egypt and no one will live there"

Edom will become an abandoned wilderness

"Everyone will leave Edom and it will look like no people have ever lived there"

"because the people of Egypt and the people of Edom killed innocent people in the land of the people of Judah"

Joel 3:20

Jerusalem will be inhabited from generation to generation

"generation after generation, people will live in Jerusalem"

Joel 3:21

I will avenge their blood that I have not yet avenged

"I will punish the enemies who killed the people of Israel and still have not been punished"

Chapter 1

Amos 1:1

General Information:

God speaks through Amos using poetic language.

the shepherds from Tekoa, ... concerning Israel

Tekoa is the name of a town or village in Judah, but this message is primarily to the northern kingdom of Israel.

saw

If your language has a word for "see" that it uses only in poetry or mostly to indicate seeing in a vision or dream, you might want to use it here.

in the days of Uzziah king of Judah, and also in the days of Jeroboam son of Joash king of Israel

"when Uzziah was king of Judah, and also when Jeroboam son of Joash was king of Israel"

Amos 1:2

Yahweh will roar from Zion; he will raise his voice from Jerusalem

These two phrases share similar meanings. Together they

emphasize that Yahweh shouts loudly as he prepares to judge the nation.

Yahweh will roar

The author speaks of the voice of Yahweh as if it sounded like the roar of a lion or the roar of thunder.

Yahweh

This is the name of God that he revealed to his people in the Old Testament.

Amos 1:3

For three sins of ... even for four

This indicates that the people had sinned repeatedly.

Damascus

"the people of Damascus"

I will not turn away punishment

"I will certainly punish those people"

they threshed Gilead with sharp threshing sledges of iron

"they treated the people of Gilead harshly, as if they were

threshing grain with sharp iron tools"

Amos 1:4

Hazael ... Ben-Hadad

These are the names of men.

it will devour the fortresses of Ben-Hadad

it will burn down the fortresses of Ben-Hadad

Amos 1:5

cut off the man

"destroy the man" or "drive away the man"

the man who holds the scepter

"the man who rules"

Beth Eden

This is a place.

Kir

This is the name of a region from which the people of Aram originally came.

Amos 1:6

For three sins of Gaza, even for four, I will not turn away punishment

See how you translated similar phrases in verse 3.

Gaza

"the people of Gaza"

hand them over to

"deliver them up to" or "sell them to"

Edom

"the people of Edom"

Amos 1:7

it will devour her fortresses

"it will burn down Gaza's fortresses"

Amos 1:8

cut off the man ... who holds the scepter

See how you translated these phrases in verse 5.

I will turn my hand against Ekron

"I will strike Ekron" or "I will destroy Ekron"

Ekron

Edron was a city.

Amos 1:9

Chapter 2

Amos 2:1

For three sins of ... even for four

This means that the people sinned repeatedly. See how you translated these words in Amos 1:3.

Moab

"the people of Moab"

I will not turn away punishment

"I will certainly punish them." See how you translated this in Amos 1:4

he burned the bones ... to lime

"the people of Moab burned the bones ... to ashes"

Amos 2:2

Kerioth

This is the name of a city or town.

in an uproar

An uproar is a very loud noise.

Amos 2:3

the judge in her

"the ruler of Moab"

all the princes

"all the officials" or "all the leaders"

Tyre

"the people of Tyre"

their covenant of brotherhood

"the agreement they made to treat you as brothers"

Amos 1:11

Edom

"the people of Edom"

he pursued his brother

"they pursued their brothers, the people of Israel." The

people of Edom and the people of Israel were the

descendants of Esau and Jacob, who were brothers.

cast off all pity

"showed them no mercy"

His anger tore them apart continually

"He was angry and continued to do great harm to them." If your language has a word for "tear apart" that implies that the subject is an animal, you might want to use it here.

his wrath lasted forever

"he stayed angry forever"

Amos 1:12

Teman ... Bozrah

These are names of places.

Amos 1:13

enlarge their borders

"extend their boundaries" or "expand their territory"

Amos 1:14

with a tempest in the day of the whirlwind

"and the fighting will be like a great storm"

tempest ... whirlwind

These are two kinds of violent storms. A whirlwind is a strong wind that spins very quickly.

Amos 1:15

Their king will go into captivity

"Their enemies will capture their king and take him away as a prisoner"

Amos 2:4

For three sins of ... even for four ... I will not turn away punishment

See how you translated these words in Amos 1:3 and 2:1.

Judah

"the people of Judah"

after which their fathers had also walked

"which their ancestors also followed" or "the same lies that their ancestors followed"

Amos 2:5

it will devour the fortresses of Jerusalem

"it will burn down the fortresses of Jerusalem." See how you translated a similar phrase in Amos 1:4.

Amos 2:6

Israel

"the people of Israel"

the innocent ... the needy

"innocent people ... needy people"

Amos 2:7

trample

repeatedly step heavily or roughly

the poor ... the oppressed

"poor people ... oppressed people"
go to the same girl
"have sexual relations with the same girl" or "lie down with the same girl"
Amos 2:8
those who have been forced to pay a fine
"those whom they forced to pay a penalty"
Amos 2:9
the Amorite
"the Amorites" or "the Amorite people"
whose height was like the height of cedars; he was strong as the oaks
"who were tall like cedar trees and strong like oak trees"
Yet I destroyed his fruit above and his roots below
"Yet I destroyed them completely"
Amos 2:10
General Information:
The words "you" refers to the people of Israel.
Amos 2:11
raised up
"appointed" or "sent"
Is it not so, people of Israel?
"You people of Israel certainly know that this is true!"
this is Yahweh's declaration
"this is what Yahweh has declared" or "this is what I, Yahweh, have declared"
Amos 2:13
General Information:

Chapter 3

Amos 3:1
Hear this word
"Hear this message" or "Listen to this message"
that Yahweh has spoken against you ... against the whole family
"that Yahweh has spoken about you ... about the whole family"
you, people of Israel ... the whole family that I brought up out of the land of Egypt
These two phrases refer to the same group of people. God is speaking to the descendants of those he had taken out of Egypt.
the whole family
"the whole nation" or "the whole clan"
Amos 3:2
all the families of the earth
"all the nations of the earth" or "all the clans on the earth"
Amos 3:3
General Information:
Amos uses the questions in verses 3-6 to present examples of things that people already know concerning what causes things to happen.
Will two walk together unless they have made an appointment?
"Two people will walk together only if they have first agreed to walk together." or "You know that two people will walk together only if they have made an appointment to do that."
Amos 3:4
Will a lion roar in the forest when he has no prey?
"A lion roars in the forest only when it has a prey."
Will a young lion growl from his den if he has caught nothing?

The word "you" in these verses refers to the people of Israel.

Connecting Statement:

Yahweh continues his message of judgment on the people of Israel.

Look

This alerts the reader to pay attention to what follows.

Alternate translation: "Listen" or "Pay attention to what I am about to tell you"

I will crush you as a cart that is full of grain can crush someone

Yahweh compares his judgment on the people of Israel to crushing them with something very heavy.

Amos 2:14

Escape will perish from the swift

"Even people who can run fast will not be able to escape"

the swift ... the strong ... the mighty

"Swift people ... strong people ... mighty people" or "The

swift person ... the strong person ... the mighty person"

Amos 2:15

The archer will not stand

Here "stand" means to keep one's place in battle.

Amos 2:16

flee naked

Possible meanings are "run away without his weapons" or "run away wearing no clothes."

in that day

"at that time"

"A young lion growls from his den only if he has caught something."

Amos 3:5

Can a bird fall in a trap on the ground when no bait is set for him?

"A bird can fall into a trap on the ground only when someone has set bait for it."

Will a trap spring up from the ground when it has not caught anything?

"A trap springs up from the ground only when it has caught something." or "A trap closes only when it has caught something."

Amos 3:6

If a ram's horn sounds in a city, will the people not tremble?

"When the ram's horn sounds in the city, surely the people will tremble." or "When someone blows the ram's horn in the city, people will certainly be afraid." Blowing the ram's horn was a warning that enemies were about to attack.

If disaster overtakes a city, has Yahweh not sent it?

"If disaster overtakes a city, surely Yahweh has sent it." or "If something terrible happens to city, we know that Yahweh has caused it."

Amos 3:7

Surely the Lord Yahweh will do nothing unless he reveals his plans to his servants the prophets

"So also, the Lord Yahweh will not do anything unless he reveals his plans to his servants the prophets" or "Surely the Lord Yahweh will reveal his plans to his servants the prophets before he does anything"

Amos 3:8

The lion has roared; who will not fear?

"The lion has roared; so of course people are afraid."

The Lord Yahweh has spoken; who will not prophesy?
"The Lord Yahweh has spoken; so of course the prophets prophesy."
Amos 3:9
Assemble yourselves
This command is to Israel's enemies in Ashdod and Egypt.
what great tumults are in her
"how the people in Samaria riot" or "how the people in Samaria fight against one another"
what oppression is in her
"how the leaders in Samaria oppress people" or "and how they cause people to suffer"
Amos 3:10
They store up violence and devastation
"They store up things that they have violently stolen"
Amos 3:11
An enemy will surround the land
"An enemy army will surround the land"
plunder your fortresses
"steal everything in your fortresses"
Amos 3:12
As the shepherd rescues ... so will the people of Israel ... be rescued
The Lord compares the people of Israel being rescued with an unsuccessful attempt to rescue an animal from a lion.
They will not be completely rescued.
As the shepherd rescues out of the mouth of the lion two legs only, or a piece of an ear
"As a shepherd tries to rescue an animal from the lion's mouth but is able to save only two legs or a piece of an ear"

Chapter 4

Amos 4:1
you cows of Bashan, you who are in the mountain of Samaria
"you wealthy women who live in the mountains of Samaria, you who are like the well-fed cows of Bashan"
you who oppress the poor
"you who oppress poor people"
you who crush the needy
"you who hurt needy people" or "you who harm people who need help"
Amos 4:2
The Lord Yahweh has sworn by his holiness
"The Lord Yahweh has promised, and his holiness confirms it" or "The Lord is holy and he has sworn"
the days will come on you when they will take you away with hooks
"There will be a time when your enemies will take you away with hooks"
they will take you away with hooks, the last of you with fishhooks
"they will capture you as people capture animals and take you all away"
Amos 4:3
breaks in the city wall
places where the enemy had broken down the city wall to enter
you will be thrown out toward Harmon
"they will throw you out toward Harmon" or "your enemies will force you to leave the city and go toward Harmon."
Harmon is either the name of a place that we do not know, or it refers to Mount Hermon.

Amos 3:13
the house of Jacob
"the descendants of Jacob"
this is the declaration of the Lord Yahweh, the God of hosts
"this is what the Lord Yahweh, the God of hosts, has declared"
Amos 3:14
in the day that I punish the sins of Israel
"when I punish the sins of Israel"
I will also punish the altars of Bethel
"I will also destroy the altars at Bethel"
horns of the altar
People worshiped false gods at their altars. At the top corners of the altars there were pieces of metal shaped like bull horns. These horns were a symbol of the strength of their gods.
Amos 3:15
the winter house with the summer house
"the houses they live in during the winter and the houses they live in during the summer." Some of the wealthy people had two houses.
The houses of ivory will perish
"The houses of ivory will be destroyed" or "The houses that are decorated with ivory will collapse." Ivory comes from the teeth and tusks of large animals. It was very expensive, so only the wealthy people had it.
the large houses will vanish
"the large houses will exist no more" or "the large houses will be destroyed"

this is Yahweh's declaration
"this is what Yahweh has declared" or "this is what I, Yahweh, have declared"
Amos 4:4
General Information:
The people of Israel only pretended to obey God's commands. So in verses 4 and 5, God gives several commands to show them that he is angry with them for not obeying him fully.
Go to Bethel and sin, to Gilgal and multiply transgression
"You go to Bethel to worship, but you sin. You go to Gilgal to worship, and you sin even more"
bring your sacrifices ... every three days
"You bring your sacrifices ... every three days, but it does no good"
Amos 4:5
announce them
"boast about them"
Amos 4:6
I gave you cleanness of teeth
Having clean teeth represents having no food in the mouth to make the teeth dirty. Alternate translation: "I kept food away from your teeth" or "I caused you to starve" and lack of bread
"and I caused you not to have enough food"
you have not returned to me
"you have not submitted to me"
Amos 4:7

I also withheld rain from you
"I prevented the rain from falling on your crops"
One piece of land was rained on
"It rained on one piece of land" or "Some pieces of land got rain"
Amos 4:8
Two or three cities staggered
"The people of two or three cities staggered"
Amos 4:9
I afflicted you with blight and mildew
"I afflicted your crops with blight and mildew" or "I destroyed your crops with blight and mildew." Blight and mildew are diseases that kill plants.
Amos 4:10
I sent a plague on you as on Egypt
"I caused terrible things to happen to you as I did to Egypt"
I killed your young men with the sword
"I made your enemies kill your men in battle"
along with the captivity of your horses
"and I caused your horses to be taken captive or "and I

Chapter 5

Amos 5:1
house of Israel
"people of Israel"
Amos 5:2
The virgin Israel has fallen ... no one to raise her up
"The nation of Israel is like a woman who has fallen ... no one to help her get up"
she is abandoned on her land
"People have abandoned her" or "they have left her"
Amos 5:3
The city that went out with a thousand
"The city out of which a thousand soldiers went to fight" or "Cities that sent out a thousand soldiers to fight"
will have a hundred remaining
"will have only a hundred soldiers still alive"
Amos 5:4
Seek me
"Come to me" or "Ask me for help"
Amos 5:5
Do not seek Bethel
"Do not go to Bethel to ask for help"
nor enter Gilgal
"and do not enter Gilgal"
Bethel ... Gilgal ... Beersheeba
These were all cities.
For Gilgal will surely go into captivity
"For the people of Gilgal will surely be captured and taken away" or "For your enemies will surely capture the people of Gilgal and take them away"
Amos 5:6
he will break out like fire
"he will become like a fire that breaks out suddenly and destroys everything" or "he will destroy everything like a fire"
the house of Joseph
"the descendants of Joseph" or "Israel"
It will devour

made your enemies take your horses captive and kill them"
made the stench of your camp come up to your nostrils
"I made you smell the terrible odor of the dead bodies in your camp"
Amos 4:11
You were like a burning stick snatched out of the fire
"Some of you survived, like a burning stick that someone pulls out of a fire"
Amos 4:13
he who forms the mountains ... reveals his thoughts ... is his name
It is not clear whether Amos is speaking about God, or God is speaking about himself.
makes the dawn become darkness
"makes the morning dark"
treads on the high places of the earth
"walks on the high places of the earth" or "and marches on the high places of the earth"
Yahweh, God of hosts, is his name
By declaring his full name, Yahweh is declaring his power and authority to do these things.

"The fire will destroy everything"
there will be no one to quench it
"there will no one to stop the fire"
Amos 5:7
turn justice into a bitter thing
"say that they are doing what is just, but instead they harm people" or "refuse to do what is just and harm people instead"
throw righteousness down to the ground
"treat righteousness as though it were as unimportant as dirt" or "you despise what is righteous"
Amos 5:8
the Pleiades and Orion
"the groups of stars called Paeides and Orion" or "the stars"
he turns deep darkness into the morning ... day dark with night
"he makes the night become morning, and he makes the day become night."
calls for the waters ... on the surface of the earth
"he takes the waters of the sea and makes them rain down on the surface of the earth"
Yahweh is his name!
By declaring his name, Yahweh is declaring his power and authority to do these things.
Amos 5:9
He brings sudden destruction on the strong
"He suddenly destroys the strong people" or "He suddenly destroys the soldiers"
so that destruction comes on the fortresses
"so that the fortresses are destroyed" or "and he destroys the fortresses"
Amos 5:10
They hate anyone
"The people of Israel hate anyone"
Amos 5:11
you trample down the poor
"you oppress the poor person" or "you oppress poor people"
seize a tribute of wheat from him

"take some of their wheat as taxes"
worked stone
"cut stones" or "stones that people have cut"
you will not drink their wine
"you will not drink the wine from the grapes in your vineyards"
Amos 5:12
the just
"just people" or "righteous people"
take bribes
"let people pay you to do bad things"
and turn aside the needy in the city gate
"and tell needy people who come to the city gate to go away" or "and do not allow needy people to bring their cases to the judges in the city gate"
Amos 5:13
any prudent person is silent
"wise people keep quiet." They do not speak because they fear evil people might harm them.
for it is an evil time
"for it is a time when people do evil things"
Amos 5:14
Seek good and not evil
"Choose to do what is good and not what is evil"
Amos 5:15
Hate evil, love good
"Hate evil actions, and love good actions"
establish justice in the city gate
"make sure that justice is done at the city gates" or "make sure that the judges make just decisions in the city gates"
the remnant of Joseph
"the descendants of Joseph who are still alive" or "those of Israel who survive"
Amos 5:16
Wailing will be in all the squares
"People will wail in all the town squares" or "people will cry loudly in all the outdoor gathering places"
and those who know lamentation to wailing
"and they will call those who know lamentation to wailing" or "and they will call professional mourners to wail"
Amos 5:17
I will pass through your midst
"I will come and punish you"
Amos 5:18
Why do you long for the day of Yahweh?

Chapter 6

Amos 6:1
who are at ease
"who feel safe." The people are not concerned that God will judge them.
the notable men of the most important of the nations
"the respected men of the most important nation." or "you important people in the most important nation"
the house of Israel
"the people of Israel" or "the nation of Israel"
Amos 6:2
Kalneh
This was the name of a city.

"Why do you want the day of Yahweh to come?"
It will be darkness and not light
"It will be a time of darkness and disaster, not of light and blessing"
Amos 5:20
Will not the day of Yahweh be darkness and not light?
"The day of Yahweh will certainly be darkness and not light!"
Gloom and no brightness?
"Will it not be a time of gloom and no brightness?" or "It will be a time of gloom without any brightness."
Amos 5:21
I hate, I despise your festivals
"I hate your festivals very much"
I take no delight in your solemn assemblies
"Your solemn assemblies do not please me at all"
Amos 5:23
Remove from me the noise of your songs
"Stop singing your noisy songs"
Amos 5:24
let justice flow like water, and righteousness like a constantly flowing stream
"let there be so much justice that it is like flowing water, and let there be so much righteousness that it is like a constantly flowing stream" or "let justice abound like a flood, and let righteousness abound like a stream that never stops"
Amos 5:25
Did you bring me sacrifices ... Israel?
Possible meanings are "You did not bring me sacrifices ... Israel." or "It was not to me that you brought sacrifices ... Israel."
Did you bring
God speaks as though the Israelites he is speaking to were part of the group that wandered in the wilderness.
Alternate translation: "Did your ancestors bring"
house of Israel
See how you translated this in Amos 5:1.
Amos 5:26
You have lifted up the images of Sikkuth ... and Kaiwan
"You have worshiped the images of Sikkuth ... and Kaiwan"
Sikkuth ... Kaiwan
These are the names of two false gods. The people had made images to represent them.

Are they better than your two kingdoms?
"They are not better than your two kingdoms."
Is their border larger than your border?
"Their border is not bigger than your border." or "Their land is not bigger than yours."
Amos 6:3
to those who put off the day of disaster
"to those who refuse to believe that disaster will soon come to them"
and make the throne of violence come near
"and cause a reign of violence to come to them"
Amos 6:4

beds of ivory

"beds decorated with ivory." Ivory comes from the teeth and tusks of large animals. It was very expensive, so only the wealthy people had it.

Amos 6:5

they improvise on instruments

Possible meanings: 1) they invent new songs and ways of playing the instruments or 2) they invent new instruments.

Amos 6:6

drink wine from bowls

This implies that they drink a lot of wine because they drink it from a large bowl rather than a regular wine cup.

they do not grieve over the ruin of Joseph

"they do not grieve about the descendants of Joseph being destroyed" or "they do not care that enemies attack Israel."

Here "Joseph" represents the people of Israel.

Amos 6:7

they will now go into exile with the first exiles

"they will be among the first ones to go into exile" or "I will send them into exile first"

the feasts of those who lounge about will pass away

"there will be no more feasts for people to lie around at ease"

Amos 6:8

this is the declaration of Yahweh, the God of hosts

"this is what Yahweh, the God of hosts, has declared" or

"this is what I, Yahweh, the God of hosts, declare"

I detest the pride of Jacob

"I hate the descendants of Jacob because they have become arrogant"

Amos 6:9

if ten men remain in one house, they will all die

"if ten men stay in a house, even they will all die"

Amos 6:10

the one who burns him

This refers to a person whose duty was to burn the bodies

of people who died and for some reason could not be buried.

in the inner room

This was a room further inside the house.

we must not mention Yahweh's name

The speaker was probably afraid that if the hearer mentioned Yahweh's name, both of them would also die.

Amos 6:11

look

"listen" or "pay attention"

the big house will be smashed to pieces, and the little house to bits

"big houses and small houses will be smashed to pieces" or

"the enemy will smash the big houses and the small house to pieces"

Amos 6:12

Do horses run on the rocky cliffs? Does one plow there with oxen?

"You know that horses do not run on rocky cliffs. You know that people do not plow with oxen on rocky cliffs."

Yet you have turned justice into poison

"Yet you have distorted justice so that it is like poisoning" or

"Yet what you call justice is like poison"

and the fruit of righteousness into bitterness

"and the fruit of righteousness so it is like bitter plants" or

"and what you call righteousness is like bitter plants"

Amos 6:13

Lo Debar ... Karnaim

These are names of towns.

Have we not taken Karnaim by our own strength?

"We captured Karnaim by our own power!"

Amos 6:14

look

"listen" or "pay attention"

house of Israel

"people of Israel" or "you people of Israel" See how you translated this in Amos 5:1.

Chapter 7

Amos 7:1

Look ... look

The writer is telling the reader that he is about to say something surprising. Your language may have a way of doing this.

locust

See how you translated this in Amos 4:9.

after the king's harvest

"after the king takes his share from the harvest"

Amos 7:2

please forgive

"please forgive your people" or "please forgive us"

how will Jacob stand? For he is so small.

"how will Israel survive? We are so small and weak!" Here,

"Jacob" refers to the nation of Israel.

Amos 7:4

the Lord Yahweh called on fire to judge

"the Lord Yahweh used fire to punish the people"

Amos 7:5

how will Jacob stand? For he is so small.

See how you translated this in Amos 7:2.

Amos 7:7

a plumb line

a thin rope with a weight at one end. Builders hold it by a wall to make sure the wall stands straight up and down.

Amos 7:8

what do you see?

"tell me what you see."

I will put a plumb line among my people Israel

"I will hold a plumb line next to my people Israel" or "I will

test my people Israel like a builder with a plumb line"

Amos 7:9

Isaac ... Israel

"the descendants of Isaac ... the people of Israel"

the house of Jeroboam

"Jeroboam's family" or "Jeroboam's dynasty"

Amos 7:10

Amaziah

This is the name of a man.

Amos has conspired against you in the middle of the house of Israel

"Amos is right here among the people of Israel, and he is planning to do bad things to you"

The land cannot endure all his words
"What he is saying will cause trouble among the people in this land"
Amos 7:11
Jeroboam will die by the sword
Jeroboam will be killed with a sword
Amos 7:12
there eat bread and prophesy
"earn your bread and prophecy there" or "earn a living by prophesying there"
Amos 7:13
for it is the king's sanctuary and a royal house
"this is where the national temple is, the place where the

king worships"
Amos 7:14
herdsman
"one who takes care of sheep" or "shepherd"
Amos 7:17
your sons and your daughters will fall by the sword
"enemies will kill your sons and daughters"
your land will be measured and divided up
"other people will take your land and divide it up among themselves"
an unclean land
"a pagan country" or "a foreign land." An unclean land is a country of people who are unacceptable to God.

Chapter 8

Amos 8:1
Look, a basket of summer fruit!
"a basket of ripe fruit." The word "look" shows that Amos saw something interesting.
Amos 8:2
What do you see, Amos?
"Tell me what you see, Amos."
Amos 8:3
in that day
"at that time"
Silence!
Possible meanings are 1) Yahweh is telling the people to be silent as they hear about the severity of his punishment or 2) the people will be silent because of their grief after Yahweh's punishment.
Amos 8:4
you who trample the needy and remove the poor of the land
"you who trample those who are in need and remove those in the land that are poor" or "you who oppress needy people and destroy poor people"
Amos 8:5
They say, "When will the new moon be over, so we can sell grain again? When will the Sabbath day be over, so that we can sell wheat?"
"They are always asking when the new moon will finish or the Sabbath will finish so that they can sell their grain and wheat again."
Amos 8:6
and the needy for a pair of sandals
"and buy needy people for a pair of sandals"
Amos 8:7
Yahweh has sworn by the pride of Jacob
"Yahweh has sworn by himself, the Pride of Jacob" or "Yahweh has sworn by himself, the excellence of Israel"
Amos 8:8
Will not the land quake for this, and everyone who lives in it mourn?
"Because of this, the land will shake, and everyone who lives in it will mourn."

river of Egypt
This is another name for the Nile River.
Amos 8:9
It will come in that day
"It will happen at that time"
Amos 8:10
have baldness on every head
"cause you all to shave your heads." People would shave their heads to show that they were grieving.
like mourning for an only son
"like mourning for an only son who has died"
and a bitter day to its end
"and everything that happens at that time will cause you great sorrow"
Amos 8:11
the days are coming
"there will be a time" or "in the future"
when I will send a famine in the land ... but for hearing the words of Yahweh
"when I will cause something like a famine in the land ... but for hearing the words of Yahweh"
Amos 8:12
from sea to sea
"from the Dead Sea to the Mediterranean Sea" or "from the eastern sea to the western sea"
Amos 8:14
by the sin of Samaria
Here "sin" represents the false god the people worshiped in Samaria. Alternate translation: "by the false god of Samaria"
As your god lives, Dan ... As the way to Beersheba exists
The people would declare that it is certain that Dan's god is alive or that the road to Beersheba exists to emphasize that they would certainly do what they promised to do.
they will fall
"they will die"

Chapter 9

Amos 9:1
Strike the tops of the pillars so that the thresholds will shake
It is implied that Yahweh is speaking about the pillars and thresholds of a temple.
Break them in pieces on all of their heads

"Break the pillars so that the pieces fall on the heads of all of the people"
Amos 9:2
General Information
Yahweh uses an exaggerated image of people fleeing to

Sheol or heaven to try to escape being killed.
 Though they dig into Sheol, there my hand will take them.
 "Even if they dig far down to the place of the dead, I will pull them up from there"
 Amos 9:3
 Though they hide on the top of Carmel ... Though they are hidden from my sight in the bottom of the sea
 "Even if they were to hide on the top of the Carmel mountains ... Even if they tried to go the bottom sea, thinking that I would not see them"
 the serpent
 This was a fierce sea animal, not the snake in the garden of Eden and not a common snake.
 Amos 9:4
 Though they go into captivity, driven by their enemies before them
 "Though enemies capture them and force them to go to a foreign land"
 there will I give orders to the sword, and it will kill them
 "there I will cause their enemies to kill them"
 I will keep my eyes on them for harm and not for good
 "I will watch closely and make sure only bad things happen to them and not good things"
 Amos 9:5
 all of it will rise up like the River, and sink again like the river of Egypt
 All of the land will rise up like the Nile River, and it will sink again like the Nile River of Egypt" "
 Amos 9:6
 builds his steps
 "his steps" or "his upper rooms" or "his palace"
 and has established his vault over the earth
 "and has set the sky over the earth"
 He calls for the waters of the sea ... on the surface of the earth
 "He takes the waters of the sea and makes them rain down on the surface of the earth." See how you translated this in Amos 5:8.
 Yahweh is his name
 By declaring his name, Yahweh is declaring his power and authority to do these things. See how you translated this in Amos 5:8.
 Amos 9:7
 Are you not like the people of Cush to me, ... Israel—this ... declaration—did I not bring up Israel ... the Philistines ... the Arameans from Kir?
 "People of Israel, you are like the people of Cush to me" or "People of Israel, you are no greater than the people of Cush"
 did I not bring up Israel out of the land of Egypt, the Philistines from Crete, and the Arameans from Kir?
 "I brought the Israelites out of the land of Egypt, the Philistines from Crete, and the Arameans from Kir."
 Kir
 See how you translated the name of this place in Amos 1:5.
 Amos 9:8
 the eyes of the Lord Yahweh are on the sinful kingdom
 "I, the Lord Yahweh, see that the people of this kingdom are very sinful"

Chapter 1
 Obadiah 1:1
 The vision of Obadiah

I will destroy it from the face of the earth
 "I will completely destroy this kingdom"
 the house of Jacob
 "the descendants of Jacob." See how you translated this in Amos 3:13.
 Amos 9:9
 the house of Israel
 "you people of Israel" or "the people of Israel"
 a sieve
 a surface with many small holes that allows small things to fall through the holes and keeps larger things on the surface
 Amos 9:10
 All the sinners of my people will die by the sword
 "Enemies will kill all the sinners of my people"
 Disaster will not overtake or meet us
 "We will not experience disaster" or "Bad things will not happen to us"
 Amos 9:11
 I will raise up the tent of David that has fallen
 "David's kingdom will be like tent that has fallen down, but I will raise it back up again"
 and close up its breaches
 "and repair its walls" or "and repair the holes in its walls"
 I will raise up its ruins, and rebuild it as in the days of old
 "I will rebuild its ruins and make it like it was long ago"
 Amos 9:12
 the remnant of Edom
 "the remaining part of Edom's territory"
 all the nations that are called by my name
 "all the nations that belong to me" or "all the nations claimed in my name." This may refer to nations that Israel had conquered.
 Amos 9:13
 the days will come ... when the plowman
 "there will be a time ... when the plowman" or "in the future ... the plowman"
 the plowman ... him who plants seed
 "The one who plows the ground will catch up with the one who gathers the harvest, and the one who crushes grapes will catch up with the who who plants seeds." So much food will grow that people will still be gathering it when it is time to prepare the ground and plant the next crop.
 The mountains will drip sweet wine, and all the hills will flow with it
 "Sweet wine will drip from the mountains and flow in the hills." This is a picture showing that there will be a great amount of grapes and wine.
 Amos 9:15
 I will plant them upon their land, and they will never again be uprooted from the land
 This picture shows that God will bring his people back to their land and keep them safe from enemies.
 they will never again be uprooted from the land
 "no one will ever again pull them up out of the land"

This is the title of the book. Here "vision" is used in the general sense of a message from Yahweh, rather than to

indicate how Obadiah received the message. Alternate translation: "The message of Obadiah" or "The prophesy of Obadiah"

The Lord Yahweh says this concerning Edom

This tells the reader that the entire book is a message about Edom

Yahweh

This is the name of God that he revealed to his people in the Old Testament.

an ambassador has been sent

"Yahweh has sent an ambassador"

Rise up

"Stand up." This phrase is used to tell people to get ready.

rise up against her

Here "her" refers to Edom. It could also be translated as "them."

Obadiah 1:2

Behold

"Look" or "Pay attention to what I am about to tell you"

you will be greatly despised

"the people of other nations will hate you"

Obadiah 1:3

The pride of your heart has deceived you

The "heart" was associated with emotions. The Edomites' pride caused them to be deceived about their security.

Alternate translation: "Your pride has deceived you" or

"Your pride causes you think you are safe"

in the clefts of the rock

"in the gaps in the rock" or "in rock caves"

say in your heart

"say to yourselves" or "think"

Who will bring me down to the ground?

"No one can bring me down to the ground." or "I am safe from all attackers."

Obadiah 1:4

Though you soar high like the eagle and though your nest is set among the stars

Both of these exaggerations say that Edom is built in a very high place by saying it is built much higher than possible.

"And I tell you that even if you had wings and could fly higher than eagles fly, and if you could make your homes among the stars"

I will bring you down from there

Pride is associated with height while humility is associated with being low. To "bring down" means to humble someone. This can be translated as: "I will humble you"

Obadiah 1:5

If thieves came to you ... would they not steal only as much as they needed?

"If thieves came to you ... they would only steal as much as they needed, but I will take everything from you!"

If thieves came to you, if robbers came by night

"When thieves break into someone's house during the night"

robbers

people who steal things from other people

If grape gatherers came to you, would they not leave the gleanings?

This question is used to imply that Yahweh's punishment of Edom would be more thorough than what grape gatherers

would do when they harvest grapes. "If grape gatherers came to you, they would leave some grapes, but I will take everything from you!"

Obadiah 1:6

How Esau will be ransacked, his hidden treasures looted

"Ah, enemies will ransack Esau; they will loot his hidden treasures"

Esau

The people of Edom were the descendants of Esau. In this book "Edom" and "Esau" refer to the same group of people.

will be ransacked

This means the enemies will search through Esau's things, take everything valuable, and leave everything else in a mess or damaged.

Obadiah 1:7

All the men of your alliance ... The men who were at peace with you ...

They who eat your bread

All three of these phrases refer to Edom's allies.

your alliance

The word "your" refers to the nation of Edom.

will send you on your way to the border

The people of Edom will try to take refuge in the land of their allies, but their allies will not let the people of Edom stay in their land.

There is no understanding in him.

"They say, 'Edom does not understand anything.'" or 2) this is a statement about the betrayal of the allies. Alternate translation: "No one can understand why they did this."

Obadiah 1:8

Will I not on that day"—this is Yahweh's declaration—"destroy ... mountain of Esau?

"On that day,"—this is Yahweh's declaration—"I surely will destroy ... mountain of Esau."

the mountain of Esau

Most of the land of Esau was mountains, so this is one way of referring to the land of Edom.

Obadiah 1:9

Temán

This is the name of a region in the land of Edom.

so that every man may be cut off from the mountain of Esau by slaughter

"so that there will be no more people in the mountains of Esau because enemies killed them" or "so that they will slaughter every person in the mountain of Esau"

be cut off

"be destroyed"

Obadiah 1:10

your brother Jacob

Here "Jacob" represents his descendants. Because Jacob was the brother of Esau, the people of Edom are spoken of as if they were the brothers of the descendants of Jacob.

Alternate translation: "your relatives who are the descendants of Jacob"

you will be covered with shame

"you will be completely ashamed"

will be cut off forever

"will never exist again"

Obadiah 1:11

stood aloof

"watched and did nothing to help"

strangers

people from other nations

his wealth

The word "his" refers to "Jacob," which is another way of referring to the people of Israel.

cast lots for Jerusalem

This phrase means "they cast lots to decide who would get the valuable things that they took from Jerusalem."

you were like one of them

"it was as though you were one of these strangers and foreigners." This implies that they did not help the Israelites. "you were like one of the enemies and did not help Israel"

Obadiah 1:12

do not gloat over

"do not be happy because of" or "do not take pleasure in"

your brother's day

Here "your brother" refers to the people of Israel because Jacob and Esau were brothers.

the day of his misfortune

"the time at which bad things happen to him"

the day

Each of the several occurrences of "day" refer to the time when Babylon attacked and destroyed Jerusalem.

in the day of their destruction

"at the time when their enemies destroy them"

Obadiah 1:13

calamity ... disaster ... ruin

These are all different translations of the same word. If your language has one word that can translate all three of these ideas, you could use it here.

over their affliction

"because of the bad things that happen to them"

do not loot their wealth

"do not take their wealth" or "do not steal their wealth"

Obadiah 1:14

crossroads

a place where two roads come together

to cut down his fugitives

"to kill the people of Israel who are trying to escape" or "to catch those who were trying to escape"

do not deliver up his survivors

"do not capture those who are still alive and give them to their enemies"

Obadiah 1:15

For the day of Yahweh is near ... will return on your own head

Bible experts are not certain whether verse 15 goes with verse 14 as the end of the previous section, or goes with verse 16 as the beginning of the new section.

For the day of Yahweh is near upon all the nations

"Soon the time will come when Yahweh will show all the nations that he is Lord"

As you have done, it will be done to you

"I will do to you the same things that you did to others"

your deeds will return on your own head

Here "return on your own head" means they will be punished for those things. Alternate translation: "you will suffer the consequences for the things you have done"

Obadiah 1:16

For as you

The word "you" is plural and probably refers to the people of Judah

as you have drunk

"as you have drunk suffering" or "as I have punished you"

my holy mountain

This was a way of referring to Jerusalem.

so will all the nations drink continually

"so all the nations will drink in suffering continually" or "so

I will punish all of the nations without stopping"

They will drink and swallow and it will be as though they had never existed

Here "swallow" expresses that they will fully experience the punishment, with the result that it will destroy them completely. Alternate translation: "They will drink in my punishment fully until they cease to exist" or "I will continue to punish them fully until I completely destroy them"

Obadiah 1:17

those who escape

These are the people of Jerusalem that are still alive after Yahweh has finished punishing the city. This can be made explicit. Alternate translation: "some of the Israelites who escape the punishment of Yahweh"

it will be holy

The word "it" refers to "mount Zion."

the house of Jacob

"descendants of Jacob"

Obadiah 1:18

The house of Jacob will be a fire ... Joseph a flame

Yahweh speaks of the descendants of Jacob and Joseph as if they were fire because they will destroy the descendants of Esau like a fire that quickly and completely burns up straw.

The house of Jacob ... the house of Joseph

Often "the house of Jacob" represents Israel, but here it represents only the people in the southern part of Israel. Joseph was one of Jacob's sons. Here "the house of Joseph" represents the people in the northern part of Israel.

stubble

The dry pieces of plants that are left in the ground after the stalks have been cut.

and they

The word "they" refers to the house of Jacob and the house of Joseph.

will burn them

The word "them" refers to the descendants of Esau, who are the nation of Edom.

There will be no survivors to the house of Esau

"Not one person of the house of Esau will survive"

the house of Esau

"descendants of Esau"

for Yahweh has spoken it

This is an oath formula that means it will certainly happen because Yahweh said it.

Obadiah 1:19

People from the Negev will possess the mountain of Esau

"The Israelites in the Negev will take the land of the Edomites"

the people of the lowlands
This refers to Israelites in the western foothills of Israel who will capture the land of the Philistines in battle.
They will possess
Here "They" appears to refer to the people of Israel in general.
Benjamin will possess
"the tribe of Benjamin will possess" or "the descendants of Benjamin will possess"
Obadiah 1:20
The exiles of this army of the people of Israel
"The descendants of the exiles, who are the army of the people of Israel" or 2) "this army" is a metaphor for a multitude. Alternate translation: "The descendants of the multitude of the people of Israel who were taken into exile" as far as Zarephath
Zarephath was a Phoenician city north of Israel on the coast of the Mediterranean between Tyre and Sidon.
Alternate translation: "as far north as Zarephath"
The exiles of Jerusalem
This group is contrasted with either the descendants of the

Israelites from the northern kingdom, or with the descendants of the people of Judah who lived outside of Jerusalem.

Sepharad

This is the name of a place whose location is unknown. Some experts suggest it refers to the city of Sardis in the region of Lydia.

Obadiah 1:21

Deliverers will go up to Mount Zion to rule over the hill country of Esau
"Deliverers will go up to Jerusalem and rule over Edom from there"

Deliverers

It is possible that 1) this refers to various Israelite military leaders whom God will use to defeat the nation of Edom or 2) the text should read "Those who will be delivered" and refers to the returning Jewish exiles.

the kingdom will belong to Yahweh

This phrase emphasizes that Yahweh will personally rule over the kingdom. Alternate translation: "Yahweh will be their king"

Chapter 1

Jonah 1:1

the word of Yahweh came to Jonah

"the message of Yahweh came to Jonah" or "Yahweh spoke his message to Jonah"

Yahweh

This is the name of God that he revealed to his people in the Old Testament.

Amittai

This is the name of Jonah's father.

Jonah 1:2

Get up and go to Nineveh, that great city

"Go to the important city of Nineveh"

speak out against it

"warn the people"

their wickedness has risen up before me

"I see the wicked things they do" or "I see how evil they are"

Jonah 1:3

from the presence of Yahweh

"from Yahweh"

go to Tarshish

Tarshish was far away, in the opposite direction of Nineveh.
ship

A "ship" is a large boat that can travel on the sea and carry many passengers or heavy cargo.

So he paid the fare and boarded the ship

"There Jonah paid for the trip and got on the ship"

with them

The word "them" refers to the others on the ship.

Jonah 1:4

Soon it appeared

"Soon the men thought"

to be broken up

"to break apart"

Jonah 1:5

the sailors

the men who worked on the ship

his own god

Here "god" refers to false gods and idols that people worship.

They threw the ship's cargo into the sea to lighten it.

The cargo is the things they were taking to Tarshish. The men did this to keep the ship from sinking.

But Jonah had gone down into the innermost parts of the ship

"But Jonah had gone down inside the ship." He did this before the storm started.

was lying there deeply asleep

"was lying there fast asleep" or "was lying there and sleeping deeply."

Jonah 1:6

So the captain came to him and said to him

"The man in charge of the ship went to Jonah and said"

What are you doing sleeping?

"Why are you sleeping?"

Call upon your god!

"Pray to your god!" "Call" refers to getting someone's attention.

Maybe your god will notice us and we will not perish

"Maybe your god will hear you and save us so that we will not die"

Jonah 1:7

Each man said to his neighbor

"The sailors all said to each other"

Come, let us cast lots, so that we may know who is the cause of this evil that is happening to us

"We should cast lots to know who has caused this trouble."

The men believed that the gods would control how the lots fell in order to tell them what they wanted to know.

this evil

This refers to the terrible storm.

the lot fell to Jonah

"the lot showed that Jonah was the guilty person"

Jonah 1:8

Please tell us who is the cause of this evil that is happening to us.

"Who caused this bad thing that is happening to us?"

Jonah 1:9

fear Yahweh

To fear Yahweh means to have a deep respect for him.

Jonah 1:10

What is this that you have done?

"What have you done?" or "You have done a terrible thing."

Jonah 1:11

Then they said to Jonah, "What ... for us?" For the sea became more and more stormy

This reason they said this to Jonah can be moved to the beginning of verse 11. "Then the sea became more and more stormy, so they said to Jonah, 'What should we do to you so that the sea will calm down for us?'"

Jonah 1:12

for I know that it is because of me that this great storm is happening to you

"because I know this huge storm is my fault"

Jonah 1:13

Nevertheless, the men rowed hard to get themselves back to the land

"But the men rowed hard to get back to the land." They did not want to throw Jonah into the sea.

the sea was becoming more and more violent

"the storm became worse, and the waves became bigger"

Jonah 1:14

Chapter 2

Jonah 2:1

Yahweh his God

This means "Yahweh, the God he worshiped." The word "his" does not mean that Jonah owned God.

Jonah 2:2

I called out to Yahweh about my distress and he answered me

"Yahweh, I called out to you about my trouble and you answered me"

answered me

"responded to me" or "helped me"

from the belly of Sheol

"from the center of Sheol" or "from the deep part of the place for dead people." Possible meanings are 1) Jonah was speaking as being in the fish was like being in Sheol or 2) Jonah believed that he was about to die and go to Sheol or 3) He spoke as if he already had died and gone there.

Jonah 2:3

into the depths, into the heart of the seas

"into the very deep water, to the bottom of the sea"

the currents surrounded me

"the sea water closed in around me"

waves and billows

These are disturbances on the surface of the ocean. Billows are very large waves.

Jonah 2:4

I am driven out

"You have driven me away" or "You have sent me away"

from before your eyes

"from you" or "from your presence"

yet I will again look toward your holy temple

Jonah has hope that, in spite of all he is going through, he

Therefore

"Because of this" or "So"

they cried out to Yahweh

"they prayed to Yahweh"

do not let us perish on account of this man's life

"Please do not kill us when this man dies"

do not put innocent blood on us

"do not hold us responsible for the death of an innocent man" or "do not say that we are responsible for the death of an innocent man"

Jonah 1:15

the sea stopped raging

"the sea stopped moving violently" or "the sea became calm"

Jonah 1:16

feared Yahweh very much

"became greatly awed at Yahweh's power"

Jonah 1:17

General Information:

Some versions number this verse as the first verse of chapter 2. You may want to number the verses according to the main version that your language group uses.

a great fish

"a very big fish"

three days and three nights

"three days and nights"

will see God's temple.

Jonah 2:5

my neck

Some versions understand the Hebrew word in this expression to mean "my life." In that interpretation, the waters were about to take away Jonah's life.

the deep was all around me

"the deep water was all around me"

seaweed

grass that grows in the sea

Jonah 2:6

the earth with its bars closed upon me forever

Jonah used a metaphor to compare the earth to a prison.

Alternate translation: "the earth was like a prison that was about to lock me in forever"

Yet you brought up my life from the pit

Jonah speaks of the place of the dead as if it were a pit.

Alternate translation: "But you saved my life from the place of the dead" or "But you saved me from the place where the dead people are"

Yahweh, my God!

In some languages, it may be more natural to put this at the beginning of the sentence or next to the word "you."

Jonah 2:7

I called Yahweh to mind

"I remembered Yahweh" or "I thought about Yahweh"

then my prayer came to you, to your holy temple

"then in your holy temple, you heard my prayer"

Jonah 2:8

They give attention to meaningless gods

"People pay attention to meaningless gods"

they abandon covenant faithfulness
Possible meanings are 1) "they stop being faithful" or 2)
"they reject your mercy"
Jonah 2:9
General Information:
This is the end of Jonah's prayer that started in 2:2.
But as for me, I
"But I"
I will sacrifice to you with a voice of thanksgiving

Chapter 3

Jonah 3:1

The word of Yahweh came to Jonah
"the message of Yahweh came to Jonah" or "Yahweh spoke
his message to Jonah"

Jonah 3:2

Get up, go to Nineveh, that great city
"Go to the important city of Nineveh"
proclaim to it the message that I command you to give
"tell the people what I tell you to tell them"

Jonah 3:3

the word of Yahweh
"the message of Yahweh" or "what Yahweh said"

Now

This word is used here to mark a change from the story to
information about Nineveh.

one of three days' journey

"a city of three days' journey." A person had to walk for
three days to completely go through it.

Jonah 3:4

after a day's journey
"after a day's walk" or "after Jonah walked a day's journey"
or "after Jonah walked for one day." A day's journey is the
distance that people would normally travel in one day.

he called out and said

"he proclaimed" or "he shouted"

Jonah 3:5

They all put on sackcloth

"They wore burlap" or "they dressed in coarse cloth." This
cloth was uncomfortable and could irritate the skin.

from the greatest of them down to the least of them

"including all the important people and all the unimportant
people"

Jonah 3:6

He rose up from his throne

"He got up from his throne" or "He stood up from his
throne."

throne

A throne is a chair that the king sits on. It shows that he is

Chapter 4

Jonah 4:2

Ah, Yahweh

The word "Ah" expresses Jonah's frustration and anger.

is this not just what I said when I was back in my own country?

"When I was still in my own country, I knew this would
happen"

abounding in steadfast love

"always willing to love people without ceasing"

I will offer sacrifices to you and give you thanks

I will fulfill that which I have vowed

"I will do what I said I would do"

Salvation comes from Yahweh

"Yahweh is the one who saves people"

Jonah 2:10

upon the dry land

"upon the ground" or "onto the shore"

the king.

Jonah 3:7

He sent out a proclamation that said

"He sent out an official announcement that said" or "He
sent his messengers to tell the people"

nobles

important men who helped the king rule the city

herd nor flock

This refers to two kinds of animals that people care for.

Alternate translation: "cattle or sheep"

Let them not eat, nor drink water

"They must not eat or drink anything"

Jonah 3:8

let both man and animal be covered with sackcloth

"people and their animals must wear sackcloth" or "people
must cover themselves and their animals with sackcloth"

cry out loudly to God

"pray earnestly to God"

the violence that is in his hands

"the violent things that he does"

Jonah 3:9

Who knows? God may relent

"We do not know. God may relent" or "Perhaps God will
relent"

God may relent and change his mind

"God may decide to do something different" or "God may
not do what he said he will do"

so that we do not perish

"so that we do not die"

Jonah 3:10

God saw their deeds

"God saw what they did"

God changed his mind about the punishment that he had said he would
do to them

"God decided not to punish them as he had said he would"

he did not do it

"he did not destroy them"

you hold back from sending disaster

"you decide not to send disaster"

Jonah 4:3

take my life from me

"allow me to die" or "kill me"

for it is better for me to die than to live

"for I prefer to die than live" or "because I want to die. I do
not want to live"

Jonah 4:4

Is it good that you are so angry?

"Your anger is not good" or "It is not right for you to be so angry"

Jonah 4:5

what might become of the city

"what would happen to the city." Jonah hoped that God would destroy the city.

Jonah 4:6

over Jonah so that it might be a shade over his head

"over Jonah's head for shade"

to relieve him of his distress

"to keep Jonah from suffering from the heat of the sun"

Jonah 4:7

But God appointed a worm

"God sent a worm"

It attacked the plant and the plant withered

"The worm chewed the plant and the plant dried up" or "It chewed the plant and the plant died"

Jonah 4:8

God appointed a hot east wind

"God sent a hot wind from the east" or "God sent very hot

air from the east"

the sun beat down

"the sun was very hot"

he became faint

"he became very weak" or "he lost his strength"

Jonah 4:9

Is it good that you are so angry about the plant?

"It is not right for you to be so angry about the plant dying."

It is good that I am angry, even to death.

"It is right for me to be angry. I am angry enough to die!"

Jonah 4:11

should I not have compassion for Nineveh, that great city ... animals?

"I am certainly right to have compassion on Nineveh, that important city ... animals."

in which there are more

This can also be the beginning of a new sentence. Alternate translation: "There are more" or "Nineveh has more"

who do not know the difference between their right hand and their left hand

This may be a way of saying that they do not know the difference between right and wrong.

Chapter 1

Micah 1:1

General Information:

God speaks through Micah to the people of Israel. Micah is written mainly in a poetic form. Most of the prophets wrote to either the Northern Kingdom or the Southern Kingdom. Micah wrote to both of them at times without clear distinction, as he did in this chapter.

the word of Yahweh that came

"the message that Yahweh spoke"

Yahweh

This is the name of God that he revealed to his people in the Old Testament.

Moreseth

This is a town in Judah.

in the days of Jotham, Ahaz, and Hezekiah, kings of Judah

"when Jotham, Ahaz, and Hezekiah were kings of Judah"

which he saw

"which he heard in a vision"

Micah 1:2

General Information:

Micah 1:2-7 is about God's judgment on Samaria.

Listen, all you peoples. Listen, earth, and all that is in you

This begins Micah's prophecy. He speaks to the people of Samaria as if all the people of the earth and even the earth itself were able to hear him.

Micah 1:3

he will come down and tread on the high places of the earth

Micah speaks as if Yahweh were a mighty soldier coming down from heaven and beginning to march on top of the mountains.

he will ... tread

"he will ... march"

the high places of the earth

"the high mountains"

Micah 1:4

The mountains will melt under him; the valleys will break apart, like wax before fire, like waters that are poured down a steep place

"He will crush the mountains and the valleys as he marches over them; he will destroy them, and they will completely disappear". Micah speaks as if Yahweh were a hot, solid object that melted the earth as it moved.

Micah 1:5

because of the sins of the house of Israel

"because the people of Israel have sinned against me"

All this is

"The Lord will come and judge"

What is Jacob's transgression?

The name "Jacob" refers to those of his descendants who live in the northern kingdom of Israel.

Is it not Samaria?

"You know that it is Samaria."

What is Judah's high place?

"Where do the people of Judah go to worship idols?"

Is it not Jerusalem?

"You know that it is Jerusalem."

Micah 1:6

I will make

Here "I" refers to Yahweh.

Samaria ... her stones ... her foundations

"Samaria ... its stones ... the foundations of the buildings in the city". Yahweh speaks of Samaria as if the city were a woman.

I will pour her stones

Here "her" refers to the city of Samaria.

Micah 1:7

her carved figures ... her gifts that she received ... her idols

"the carved figures in the city ... the gifts that people gave to the temple in the city ... the idols in the city"

All her carved figures will be broken to pieces

"I will break all her carved figures to pieces"

all her gifts ... will be burned with fire
 "I will burn with fire all the gifts that she received"
 she received
 "people gave her"
 I will make all her idols desolate
 "I will destroy all her idols"
 Since she gathered her gifts from the wages of prostitutes, they will become the wages of prostitutes again
 Yahweh speaks as if the people were hiring prostitutes.
 When the Assyrians destroy Samaria, they will take to Assyria the gifts the people of Samaria gave to their idols and give them as gifts to their own idols.
 Micah 1:8
 General Information:
 Micah 1:8-16 is about God's judgment on Judah.
 I will lament
 Here "I" refers to Micah.
 I will lament and wail
 "Lament" refers to the inner feeling of sadness, and "wail" refers to the activity of making a loud, sad sound.
 I will go barefoot and naked
 "I will look like someone has taken off my clothes; I will be naked". This is a sign of extreme mourning and distress.
 naked
 probably wearing only a loincloth
 like the jackals ... like owls
 Jackals and owls live in wastelands, and their loud cries sound like people wailing or weeping.
 Micah 1:9
 For her wound is incurable
 This refers to the city of Samaria and means nothing can stop the enemy army from destroying the people who live there.
 for it has come to Judah
 Here "it" refers to the "wound," that is, to the army that God will use to punish Samaria.
 Micah 1:10
 Beth Leaphrah
 You may want to make a footnote saying, "The name of this city means 'house of dust.'"
 I roll myself in the dust
 "I roll myself on the ground" or "I roll myself in the mud".
 People under God's judgment are expressing their grief in a strong way.
 Micah 1:11
 General Information:
 The meanings of the names of the villages is important to Micah. You may want to include the meanings of the names of the places in a footnote.
 Shaphir
 The name of this city sounds like one meaning "beautiful."
 It contrasts with "nakedness and shame."
 in nakedness and shame

Chapter 2

Micah 2:1

General Information:

Micah speaks against the leaders in Israel who are taking advantage of the poor and not following God's commands.

"totally naked and ashamed"

Zaanan

The name of this city means "go out". They are too afraid to go out and help.

Beth Ezel

The name of this city means "house of taking away".

for their protection is taken away

"for I have taken away everything that might protect them"

Micah 1:12

Maroth

The name of this city means "bitterness."

disaster has come down from Yahweh

"Yahweh has caused bad things to happen"

Micah 1:13

Lachish

The name "Lachish" sounds like "to the chariots" in Hebrew.

The people are hitching their chariots to flee, not fight.

Lachish was the most important city after Jerusalem in

Judah. This passage sounds unusual in English because of

its construction in Hebrew. The names of the cities are used

to describe their destruction. "Lachish will be lashed" is an

example of this type of construction.

the daughter of Zion

"the people of Zion" or "the people who live in Zion"

for the transgressions of Israel were found in you

"for you disobeyed like the people of Israel did"

Micah 1:14

Moresbeth Gath

You may want to add a footnote saying "The name

'Moresbeth' means 'to depart.' It is also similar in sound to

the word for 'fiancée'". Moresbeth is the bride that Assyria

takes, and the "parting gift" is the dowry, the gift her family

gives for her to take into the marriage.

houses of Akzib

"people of Akzib" or "town of Akzib"

Akzib

You may want to add a footnote: "This name sounds almost

the same as the Hebrew expression for 'deceitful thing.'"

Micah 1:15

I will again bring

Here "I" refers to Yahweh.

Mareshah

You may want to make a footnote: "The name of this village

sounds like the Hebrew word for 'conqueror'".

Adullam

This is the name of a royal city in Philistia.

Micah 1:16

Shave your head and cut off your hair

"Shave larger spots than usual on your heads" or "Cut off all

your hair and shave your heads". Israelites who were

mourning would shave bald spots on their heads.

eagles

This word can also be translated "vultures".

This chapter continues using poetic forms in

communicating that people who take advantage of others

are guilty of sin and injustice. Micah does not frequently

explain the historical context of his prophecies. Additional

research may be needed regarding the time period of Micah's ministry.

Micah 2:2

They oppress a man

"They oppress any man they choose to oppress". Micah is not speaking of one individual man here.

Micah 2:3

Look

"Listen carefully" or "Pay attention". Micah begins to quote a long speech by Yahweh.

disaster

See how you translated this in Micah 1:12.

this clan

This refers to the entire community of Israel, whose rich people are oppressing the poor. The sins of the leaders are coming back on the whole nation.

from which you will not remove your necks

"from which you will not be able to escape". Yahweh speaks of punishing the people as if he were putting a yoke around their necks.

Micah 2:4

sing a taunting song about you

"sing a song to make fun of you"

lament with a wailing lamentation

"they will cry loudly." They are pretending to mourn, as if those they love have died.

We Israelites ... to traitors

This is the song that the enemies will sing to make fun of the Israelites and laugh as the Israelites suffer.

Yahweh changes the portion of my people

"Yahweh gives away the land that belongs to my people"

How can he remove it from me?

"How wrong he is to take it from me!" The enemy mocks the surprise the rich leaders of Israel feel because God has taken their land and given it to someone else just as they had taken the land from the poor.

Micah 2:5

Therefore, you rich people will have no descendants to divide up the territory by lot in the assembly of Yahweh

Possible meanings are: Micah looks forward to a time after the exile when those who return will divide up the land or he is speaking of a custom of his time when the tribe or clan would divide up their land and give it to individuals.

Micah 2:6

General Information:

Micah continues quoting Yahweh's speech to the people. Here Yahweh speaks to false prophets, as well as to the rich who have abused their power.

Do not prophesy

The speakers are speaking to Micah and others, so this is plural.

They must not prophesy

"The prophets must not prophesy"

disgrace will not overtake us

"we will not be disgraced". Disgrace is spoken of as if it were a robber chasing a person.

Micah 2:7

General Information:

Micah continues quoting Yahweh's speech, specifically to

false prophets and to the rich who have abused their power.

Should it really be said, ... "Is the Spirit of Yahweh impatient? Are these really his deeds?"

"Should you really ask, ... 'Is the Spirit of Yahweh impatient? Are these really his deeds?'" or "You should not say, ... 'The Spirit of Yahweh is not impatient. These are not really his deeds'". Micah is using a rhetorical question to scold the Israelites, who themselves are asking rhetorical questions to deny that Yahweh is angry with them.

house of Jacob

"descendants of Jacob"

"Is the Spirit of Yahweh impatient? Are these really his deeds?"

Possible meanings are: these are real questions and the people really do not know if they are seeing Yahweh act, or these are rhetorical questions and the people do not believe that Yahweh is really punishing them.

Do not my words do good to anyone who walks uprightly?

"My message does good to those who walk uprightly."

Micah 2:8

my people

This refers to Micah's people or Yahweh's people.

You strip the robe, the garment, from those who pass by unsuspectingly

Possible meanings are: the wicked rich people are literally stealing robes from the poor or creditors are keeping the outer garments of the poor who come to borrow money and give the garment as assurance they will repay.

Micah 2:9

you take my splendor from their young children forever

The word "splendor" refers, in general, to blessings God has given to his people. It might refer to being landowners in Israel or a promising future or to the children's fathers, farmers who worked hard to establish the nation.

Micah 2:10

General Information:

Yahweh continues speaking to the wicked rich people in Israel.

it is destroyed with complete destruction

"I will completely destroy it"

Micah 2:11

comes to you ... will prophesy to you

Micah is speaking to the people of Judah, so both instances of "you" are plural.

he would be considered

"the people would consider him" or "you would consider him"

Micah 2:12

General Information:

At the end of this chapter, Yahweh shows himself to be a shepherd who protects his people. He may especially be addressing those in Jerusalem who have returned from Assyria.

all of you, Jacob

Micah is speaking to some of the descendants of Jacob, so the word "you" is plural.

Micah 2:13

Someone who breaks open their way ... Yahweh will be at their head.

This is a picture of a king leading his people out of an enclosed city.

Chapter 3

Micah 3:1

General Information:

Chapter 3 focuses on the corrupt leaders in Israel. An unjust society was considered sinful. It was considered to be against the law of Moses. If these kingdoms did not have justice, they were not obedient to Yahweh. There are vivid pictures used in this chapter which show how the leaders of the people were treating the Israelites. These situations are absurd unless taken as a metaphor.

I said

Here "I" refers to Micah.

Is it not right for you to understand justice?

"You act as though you think it is wrong for you to understand justice". Micah is scolding the leaders.

Micah 3:2

Connecting Statement:

Micah begins to compare the leaders of Israel to butchers. hate good and love evil

"hate everything that is good and love everything that is evil"

you who tear off their skin, their flesh from their bones

A butcher cutting up animals into meat refers to the leaders being cruel to the poor.

Micah 3:3

Connecting Statement:

Micah finishes comparing the leaders of Israel to butchers. just like meat in a cauldron

This refers to the leaders being cruel to the poor.

Micah 3:4

cry out to Yahweh

"shout to Yahweh for help"

he will not answer you

"he will not do what you ask him to do"

He will hide his face from you

"He will turn his face away from you and cover it" or "You will see that he has no desire to help you"

Micah 3:5

who lead my people astray

"who lead my people to disobey me". Micah continues to speak judgment against false prophets.

if one gives them something to eat, they proclaim, 'Peace.'

"they tell people who pay them even a small amount that things will go well for those people". Micah refers to a situation that actually happens. The phrase "something to eat" is an ironic way of speaking of a small payment.

if he puts nothing in their mouths, they dedicate themselves to wage war on him

"they do all they can to destroy people who pay them too little". The phrase "puts nothing in their mouths" is an ironic exaggeration for not giving what they want.

Micah 3:6

it will be night for you ... the day will be dark on them

Darkness is a metaphor for Yahweh not speaking to the prophets.

no vision for you

"you will no longer see visions"

Micah 3:7

The seers will be put to shame, and the diviners will be embarrassed

"I will cause the seers to be ashamed, and I will embarrass the diviners"

All of them will cover their lips

"They shall no longer speak"

there is no answer from God

"God will be silent"

Micah 3:8

But as for me

Here "me" refers to Micah, a true prophet, setting himself apart from the false prophets.

I am full of power by the Spirit of Yahweh, and am full of justice and might

"the Spirit of Yahweh has given me power, justice, and might" or "the Spirit of Yahweh has enabled me to be strong, to declare what justice is, and to be mighty"

to declare to Jacob his transgression, and to Israel his sin

"to declare to Jacob's descendants that they have broken Yahweh's law; I am telling the people of Israel that they have all sinned". Here "Jacob" and "Israel" are metonyms for Jacob's descendants. Micah uses both names to emphasize that all of his descendants are guilty of sin.

Micah 3:9

house of Jacob

"descendants of Jacob"

the house of Israel

"descendants of Israel" or "you Israelites"

detest

strongly dislike

Micah 3:10

You build Zion with blood and Jerusalem with iniquity

"You commit murder and other horrible sins as you work to make Zion and Jerusalem great" or "You commit murder as you worship in Zion, and you commit other sins as you get rich in Jerusalem". Micah speaks of the rich murdering people and sinning in other ways as if those activities were the bricks and wood with which people use to build houses.

Micah 3:11

Is not Yahweh with us?

"We know that Yahweh is with us!" or "We know that Yahweh will help us do what we want to do!"

evil

See how you translated "disaster" in Micah 1:12.

Micah 3:12

because of you

Here "you" refers to the priests, prophets, and leaders. See the previous verse.

Zion ... Jerusalem ... hill of the temple

Possible meanings are: Yahweh is speaking, respectively, of the royal palace, the places where the people of Jerusalem lived and did business, and the area where the temple was located or he is referring to Jerusalem as a whole three times.

Zion will become a plowed field

"Zion will become like a field that a farmer has cleared so he can plant it" or "Zion will no longer have buildings on it". Yahweh will allow the invaders to completely destroy Zion.

Zion

the royal palace in Jerusalem
high places of a thicket
A thicket is a place with so many bushes that no one can use it for anything. The phrase "high place" refers to a place

Chapter 4

Micah 4:1

General Information

This chapter continues the poetic form to communicate that God will one day restore Israel. Micah speaks about a future hope and a remnant who will return to their homeland. Verses 1-8 are a vision of the future when God will restore Israel to its former glory. These verses will give hope to those about to be removed from their homeland.
the mountain ... other mountains
Yahweh refers to making his temple the most important place on earth.

the mountain of the house of Yahweh will be established
"Yahweh will establish the mountain on which his temple is built" or "Yahweh will make the mountain on which his temple is built great"

over the other mountains

Mount Zion will be the most important of all the mountains. It might also mean that this mountain will become the highest in the world, and not only in the region where it is located.

It will be exalted above the hills

"Yahweh will exalt it above the hills" or "Yahweh will make it higher than the hills"

peoples will stream to it

"the people of the nations will flow like a stream to it" or

"the people of the nations will go to it"

Micah 4:2

Many nations

"The people from many nations"

Come

This is plural.

He will teach us his ways, and we will walk in his paths

Here "his ways" and "his paths" refer to what God wants the people to do. "Walk" means they will obey what he says. from Zion the law will go out, and the word of Yahweh from Jerusalem
"people will listen to the law in Zion and go out and tell others; they will listen to the word of Yahweh in Jerusalem and go out and tell others"

and the word of Yahweh from Jerusalem

"and the word of Yahweh will go out from Jerusalem". The words "will go out" are understood from the previous phrase.

Micah 4:3

plowshares

a blade that people use to dig into soil so they can plant seeds

pruning hooks

a metal tool that people use to cut off branches or stems from plants

will not lift up sword

will not threaten to start a war

Micah 4:4

General Information:

for false worship. The hill of the temple had been the most important land in Jerusalem, but now it would become useless.

Micah continues describing the "last days" when people learn and obey Yahweh's law.

they will sit every person under his vine and under his fig tree

"they will sit peacefully in their own gardens and fields".

This describes actions in which people live prosperously and in peace.

for the mouth of Yahweh of hosts has spoken

"for Yahweh of hosts has spoken"

Micah 4:5

the peoples walk ... in the name of their god ... we will walk in the name of Yahweh

"the peoples ... worship and obey their god ... we will worship and obey Yahweh"

Micah 4:6

the lame

This refers to those who cannot walk well or any form of disability.

gather the outcast

"gather those whom I drove out of Jerusalem"

Micah 4:7

the ones driven away into a strong nation

"I will turn the ones I drove away into a strong nation" or "I will make the ones I forcefully sent away into a strong nation". The words "I will turn" are understood from the previous phrase.

Micah 4:8

As for you, watchtower for the flock, hill of the daughter of Zion—to you it will come, your former dominion

"As for the temple mount, the place from which Yahweh watches over you, his sheep, the place that Jerusalem's people are most proud of—its former dominion will return". Micah speaks to the people of Jerusalem by speaking to the temple mount as if it could hear him.

watchtower for the flock

This is spoken of as if they were a shepherd in a watchtower watching over his flock.

daughter of Zion ... daughter of Jerusalem

"people who live in Zion ... people who live in Jerusalem" hill

Some modern versions understand this Hebrew word to mean "fortress" or "stronghold".

to you it will come, your former dominion

"you will rule over the nations as you did before" or "I will make you rule over the nations as you did before"

Micah 4:9

Now, why do you shout so loudly?

"Look at how you are shouting loudly" or "Think carefully about why you are shouting loudly". Micah is mocking the people, trying to make them think about why God is dealing with them in this way.

Is there no king among you? Has your counselor died? Is this why pain like a woman in labor seizes you?

"You have a king, but he is useless to you. All your wise

people are still alive, but they have nothing wise to say to you. This is why you are weeping loudly like a woman who is giving birth to a baby".

pain like a woman in labor seizes you

Possible meanings are: Micah is describing the pain itself, that it is as strong as the pain a woman in labor feels or he is describing the manner in which the pain seizes the people, that it seizes them totally and uncontrollably, the way a woman in labor can think only about her pain and delivering her baby.

Micah 4:10

Be in pain ... like a woman in labor

Micah compares the suffering the people will experience to the pain a woman experiences when giving birth.

There you will be rescued

"There Yahweh will rescue you"

the hand of your enemies

"the power of your enemies" or "your enemies"

Micah 4:11

Let her be defiled

"Let us defile her". Jerusalem will defeat her enemies.

let our eyes gloat over Zion

"let us gloat over Zion" or "let us enjoy watching the invaders destroy Zion"

Micah 4:12

for he has gathered them like bundles of grain prepared for the threshing floor

The writer speaks as if Yahweh were a farmer who has put his bundles of grain on his threshing floor and is ready to thresh them.

Micah 4:13

General Information:

Yahweh presents the imagery of the threshing floor. See Micah 4:12.

Arise and thresh, daughter of Zion ... your horn ... your hooves ... You will crush

All instances of "your" and "you," as well as the commands, refer to the "daughter of Zion" and are singular and feminine.

Arise and thresh, daughter of Zion, for I will make your horn to be iron, and I will make your hooves to be bronze

Yahweh speaks of the people of Zion as if they were strong oxen about to thresh wheat and their enemies were the wheat.

I will make your horn to be iron, and I will make your hooves to be bronze

"for I will make you able to defeat and destroy every enemy"

their unjust gain

"the wealth they got by acting unjustly" or "the things they stole from other people"

their wealth

"the things that they own"

Chapter 5

Micah 5:1

General Information

Extra care must be taken in translating pronouns in this chapter. Sometimes "I" is a reference to the author and other times it is a reference to Yahweh. There is also a noticeable shift where the author stops speaking about the people as "you" and begins speaking about them as "we" or "us."

daughter of soldiers

"people of the city, whom soldiers are attacking"

With a rod they strike the judge of Israel on the cheek

"Yahweh will punish the judge of Israel by having the invaders insult the judge of Israel"

the judge of Israel

This describes the king as having lost so much of his power and authority that he is really only a judge.

Micah 5:2

General Information

This chapter (verse 2) contains a prophecy explaining that the Messiah (Jesus) was to be born in Bethlehem. This meaning is made clear in Matthew 2:1 & 6, Luke 2:4, John 7:42.

But you, Bethlehem Ephrathah

Yahweh speaks to the people of Judah, and especially to the people of Bethlehem, as if he were speaking to the town of Bethlehem itself.

Ephrathah

"to be fruitful".

even though you are small among the clans of Judah, out of you one will come

"even though other clans in Judah have more people in them, it is one of your people who will come"

will come to me

Here "me" refers to Yahweh.

whose beginning is from ancient times, from everlasting

This refers to the ruler descending from the ancient family of King David.

Micah 5:3

Therefore

"Because what I have just said is true" or "Because this ruler will come later"

will give them up

will abandon the people of Israel

until the time when she who is in labor bears a child

This refers to the time when the ruler is born, a limited time.

the rest of his brothers

"the rest of the ruler's fellow Israelites," who are in exile

Micah 5:4

General Information:

These verses continue describing the ruler from Bethlehem.

He will stand and shepherd his flock in the strength of Yahweh

"Yahweh will give him the strength to lead his people". A shepherd refers to the ruler, who will provide for and protect the people of Israel.

in the majesty of the name of Yahweh his God

"and people will honor him because Yahweh his God has given him the authority to rule"

They will remain

the people of Israel will remain

remain
"live in safety"
he will be great to the ends of the earth
All people from every nation will give honor to Israel's ruler.
Micah 5:5
seven shepherds and eight leaders over men
"enough, even more than enough, rulers" or "more than enough shepherds and leaders over men"
Micah 5:6
They will shepherd the land of Assyria with the sword, and the land of Nimrod in its entrances
"They will make war against the people of Assyria, and they will rule the cities of the land of Nimrod"
and the land of Nimrod
"and they will shepherd the land of Nimrod"
land of Nimrod
The land of Assyria. Nimrod was a hunter and early ruler. Translators may add this footnote: "The name 'Nimrod' means 'rebellion.'"
He will rescue
The ruler will rescue
Micah 5:7
like dew from Yahweh, like showers on the grass
Dew and rain showers refresh the land and cause things to grow. The Israelites will cause the people among whom they live to live will.
grass, that do not wait for a man, and they do not wait for the children
"grass. It is not for a man that they wait, nor is it for the children." It is Yahweh alone who causes dew and rain showers.
Micah 5:8
General Information:
Yahweh promises that the Israelites who are alive after Yahweh has punished his people with war will completely defeat and rule over their enemies.
remnant of Jacob
descendants of Jacob who survive the war
among the nations, among many peoples
These two phrases emphasize that the "remnant of Jacob" will live in many different nations.
like a lion among the animals of the forest, like a young lion among the flocks of sheep
"like the fiercest of wild animals, like a wild animal that kills helpless livestock"

Chapter 6

Micah 6:1

General Information

This chapter is written as a court case or lawsuit by Yahweh against his people. It is not clear who is speaking in verses 1 and 2. In verse 1, two possibilities are that Yahweh tells the people of Israel to arise and state their case, or that Micah tells Yahweh to arise and state his case. In verse 2, two possibilities are that Yahweh is speaking to the mountains or that Micah is speaking to the mountains. The ULB has arranged the quote marks in a way that indicates that in verse 1, Yahweh tells his people to state their case, and in verse 2 Yahweh speaks to the mountains.

When he goes through them
when the young lion goes through the flocks of sheep
will trample over them and tear
"will jump on them so they fall down, and then he will tear"
Micah 5:9
Your hand ... your enemies
The writer is speaking to Yahweh, so both instances of "your" are masculine singular.
Your hand will be lifted against your enemies
"You will completely defeat your enemies"
it will destroy them
"you will destroy them"
Micah 5:10
I will destroy your horses from among you and will demolish your chariots
The people of Israel used horses and chariots only in battle, and they may have traded for them with the godless nations around them. God did not want the people to trust in their weapons of war to protect them more than they trusted in him.
your horses ... among you ... your chariots
Yahweh is speaking to the people of Israel as if they were one man.
Micah 5:11
your land ... your strongholds
Yahweh is speaking to the people of Israel as if they were one man.
Micah 5:12
the witchcraft in your hand
"the witchcraft that you do"
your hand ... you will
Yahweh continues to speak to the people of Israel as if they were one man.
Micah 5:13
your carved ... your stone ... among you. You will ... your hands
Yahweh continues to speak to the people of Israel as if they were one man.
the workmanship of your hands
"what your hands have made"
Micah 5:14
your Asherah ... among you ... your cities
Yahweh continues to speak to the people of Israel as if they were one man.
will uproot your Asherah poles
"will pull your Asherah poles out of the ground"

Now listen

God is speaking to his people.

Arise and state your case before the mountains; let the hills hear your voice

Yahweh says this to the people of Israel. He speaks as if he, his people, and the mountains and the hills were in court and as if the mountains and hills could hear what his people would say.

state your case

Possible meanings are: Yahweh is telling his people to say what they think he has done wrong to them or Yahweh is telling his people to answer the accusation he will make

against them.

Micah 6:2

Hear, you mountains, Yahweh's accusation

Yahweh continues to speak as if he is in court and the mountains would hear his accusation against his people.

you mountains ... you enduring foundations of the earth

Possible meanings are: these two phrases both refer to the mountains or the mountains and the foundations of the earth are two different parts of the world.

Micah 6:3

General Information:

Yahweh begins his to accuse the people of Israel as he said he would in Micah 6:2.

My people, what have I done to you? How have I wearied you? Answer me!

"My people, I have been good to you. I have done nothing to make you tired of me. If you think I have done anything wrong, tell me, now."

to you ... wearied you? Answer

Yahweh speaks to the people as if they were one man, so all instances of "you" and all the commands are masculine singular.

Micah 6:4

brought you ... rescued you ... Miriam to you

Yahweh speaks to the people as if they were one man, so all instances of "you" and all the commands are masculine singular. Moses, Aaron and Miriam are mentioned as witnesses for Yahweh and against Israel. Ahab and Omri are mentioned as kings who were evil and did not follow Yahweh. Obedience to the law of Moses is contrasted with disobedience to the law.

house of bondage

"the place where you were slaves for a long time"

Micah 6:5

remember ... you went ... you may know

Yahweh speaks to the people as if they were one man, so all instances of "you" and all the commands are masculine singular

what Balak ... devised

"the plans Balak ... made to harm you"

how Balaam ... answered him

. "how Balaam ... responded" or "how Balaam ... said that he would bless you". Balak had told Balaam to curse Israel, but instead, Balaam blessed Israel.

Beor

This is the name of Balaam's father.

as you went from Shittim to Gilgal

"Remember what happened as you went from Shittim to Gilgal". Shittim was the last place the Israelites camped in before they miraculously crossed the Jordan river. Gilgal was the first place they camped in after they crossed the river. God wanted them to remember what happened there.

Shittim

"Acacia" or "Acacia grove". The Hebrew word "shittim" means "acacias." An accacia is a kind of tree.

so you may know the righteous acts of Yahweh

"so that you may remember the righteous things that I, Yahweh, have done for you". Yahweh refers to himself by

his own name.

Micah 6:6

What should I bring to Yahweh ... God on high? Should I come ... old?

"I know that I do not need to bring to Yahweh ... God on high or to come ... old". Micah speaks as if he were a person who truly wanted to know what God expects him to do.

Possible meanings are: he asks questions and then in verse 8 answers the questions he has asked or he is using questions to teach the people.

Micah 6:7

Will Yahweh be pleased ... oil? Should I give ... sin of my soul?

"I know that Yahweh will not be pleased ... oil or if I give ... sin of my soul". Micah continues to speak as if he were a person who truly wanted to know what God expects him to do.

thousands of rams ... ten thousand rivers of oil

"rams in groups of 1,000 ... 10,000 rivers of oil"

the sin of my soul

"my sin"

Micah 6:8

He has told you

"Yahweh has told you"

good, and what Yahweh requires from you: Act ... God

"good. And what does Yahweh require from you? He wants you to act ... God." or "good. And what does Yahweh require from you but to act ... God". This verse is a very important truth that is repeated throughout the Bible. See Deuteronomy 10:12, Proverbs 21:3, Ecclesiastes 12:13 and Isaiah 56:1.

love kindness

"love being kind to people"

Micah 6:9

even now wisdom fears your name

"and the wise person will fear you" or "and the wise person will acknowledge that you are good and will obey you".

Listen to the rod, and to the one who has put it in place

Here "rod" refers to the enemy army with which Yahweh, who "has put it in place," will discipline his people.

Micah 6:10

There is wealth in the houses of the wicked that is dishonest

"Wicked people have acted dishonestly to gain wealth"

false measures

incorrect weights that people use with scales to increase their wealth by deceiving those with whom they trade

Micah 6:11

Should I consider a person to be innocent ... weights?

"I certainly will not consider a person innocent ... weights."

deceptive weights

weights with which sellers deceive buyers

Micah 6:12

The rich men are full of violence

"The rich men act violently toward everyone" or "The rich men act violently all the time"

their tongue in their mouth is deceitful

"Everything they say is a lie"

Micah 6:13

striking you down, making you desolate

"killing all of you until there is no one left"

Micah 6:14

your emptiness will remain inside you
"You will be hungry, and you will not be able to eat enough to satisfy yourself"
Micah 6:16
You have observed the statutes of Omri, and all the works of the house of Ahab.
"You have done what Omri commanded and everything that the house of Ahab did.
Omri ... Ahab
Both of these men were kings over the northern kingdom of Israel. God considered both of them to be very wicked.

Chapter 7

Micah 7:1

General Information

This chapter looks forward to the hope of the coming savior (Jesus) for the faithful remnant. This is the future restoration of Israel when true peace will come. The prophet was able to speak to God on behalf of the people. Often in this chapter, the prophet speaks in Israel's place and offers repentance to Yahweh.

I have become like the gathering of summer fruit, and like the grapes that have been gleaned

"I have become like someone looking for fruit after the gathering of summer fruit, like a gleaner after the grapes have been gleaned"

no grape cluster ... no ripe early fig

Micah speaks of faithful, upright people as if they were fruit that is good to eat.

Micah 7:2

The faithful ones have vanished ... land; there is no upright person ...

They all lie in wait ... blood; each one hunts

"I feel as though faithful people have vanished ... land and there is no upright person ... I feel as though they all lie in wait ... blood, and each one hunts". These are exaggerations.

to shed blood

"to kill innocent people"

Micah 7:3

Their hands are very good

"The people are very good"

telling others of the desire of his soul

"speaking to others about what he desires"

Micah 7:4

The best of them is like a brier, the most upright is worse than a thorn hedge

Briers and thorns are good for nothing and harm those who touch them. The Israelite rulers and judges did nothing good and harmed people.

the most upright

"those of them who try hardest to do what is good"

It is the day foretold by your watchmen, the day of your punishment

"Their prophets have told them that Yahweh would punish them"

Now is the time of their confusion

"Now is when they do not understand what is happening"

Micah 7:5

Do not trust any neighbor ... any friend ... even the woman who lies in your embrace

house of Ahab

"the descendants of Ahab"

You have walked in their counsels

"You do what Omri and Ahab told the people to do"

I will give you over to ruin and your inhabitants to derision

"I will make your city a ruin, and I will make you inhabitants an object derision" or "I will make you a ruin, and people will despise your inhabitants"

you will bear the scorn of my people

"you will suffer because my people will insult you"

Micah continues to show that there is no longer anyone good, honest, and loyal to God among God's people and emphasizes that they cannot even trust friends or family. These phrases are listed in the order of increasing closeness to the hearers.

the woman who lies in your embrace

"your wife"

guard the entrance to your mouth

"guard your lips" or "do not say anything" or "do not let any words escape"

Micah 7:6

people of his own house

Micah continues to show that they cannot even trust friends or family.

a daughter-in-law against her mother-in-law

"a daughter-in-law rises up against her mother-in-law"

his own house

"his own family"

Micah 7:7

But as for me

Here "me" refers to Micah.

I will wait for the God of my salvation

"I will wait for the God who saves me" or "I will wait for God, who saves me"

will hear me

"will act to help me"

Micah 7:8

General Information:

In verse 8 Micah begins speaking as if he were one woman speaking to her enemy, another woman. This is perhaps the daughter of Zion (Micah 1:13), who represents the people of Israel, speaking to the "daughter of soldiers" (Micah 5:1), who represents the nations which attacked Israel. All commands and instances of "you" are feminine singular.

fall ... rise

These words refer to suffering from disaster and then recovering.

sit in darkness

These words refer to suffering from disaster.

Micah 7:9

General Information:

Micah continues the poem that began in verse 8, speaking as if he were one woman speaking to her enemy, another woman.

I will bear his rage

"I will suffer because he is angry with me"

until he pleads my case and executes judgment for me
 Yahweh will punish the people of the other nations who
 harmed the people of Israel.
 he pleads my case
 "he defends me against those who harm me"
 executes judgment for me
 "brings about justice for me"
 He will bring me to the light
 Bringing Micah from darkness (Micah 7:8) to light refers to
 ending the suffering from disaster and enabling him to live
 well.
 Micah 7:10
 General Information:
 Micah continues and ends the poem that began in verse 8,
 speaking as if he were one woman speaking to her enemy,
 another woman.
 my enemy ... the one who said ... your God ... My eyes
 The words "enemy," "one," "your," and "my" here refer to
 the women in the poem and so are feminine singular.
 Where is Yahweh your God?
 "Yahweh your God cannot help you"
 My eyes
 "I" or "We"
 she will be trampled down
 "her enemies will trample her down"
 like the mud in the streets
 People who walk on mud without thinking they are doing
 anything bad are compared with those who will destroy
 Israel's enemies without thinking they are doing anything
 evil.
 Micah 7:11
 General Information:
 Micah speaks to the people of Israel as if he were speaking
 to one man.
 A day to build your walls will come
 Here "walls" refers to the walls around their cities, which
 provided safety and security from their enemies.
 the boundaries will be extended very far
 "Yahweh will greatly extend the boundaries of your land"
 or "Yahweh will greatly increase the size of your kingdom"
 Micah 7:12
 the River
 "the Euphrates River"
 from sea to sea
 "from the Mediterranean Sea in the west to the Dead Sea in
 the east"
 from mountain to mountain
 "from one mountain to another". Micah does not speak of
 any particular mountain.
 Micah 7:13
 the land will be desolate
 "the land will be empty" or "no one will live in the land"
 because of the fruit of their actions
 "because of the results of what they have done"
 Micah 7:14
 Shepherd your people with your rod, the flock of your inheritance
 Micah is praying to Yahweh, asking him to protect his
 people of Israel again. Here "rod" refers to God's leadership
 and guidance, as a shepherd uses a stick to guide and

protect his sheep.
 They dwell alone in a thicket, in the midst of a pastureland
 Micah speaks of his people as if they were sheep hiding in
 bushes instead of grazing in fields with much grass to eat.
 a thicket
 a place where many small woody plants grow
 a pastureland
 Some modern translations read, "Carmel," referring to
 Mount Carmel.
 Bashan and Gilead
 These regions are known as rich land for growing food.
 as in the old days
 Bashan and Gilead had been part of Israel long ago, when
 David was king.
 Micah 7:15
 As in the days ... them wonders
 Yahweh speaks to the people.
 Micah 7:16
 The nations
 "The people of the nations nearby"
 They will put their hands on their mouths
 They do this to show that they are ashamed of what they
 have done.
 their ears will be deaf
 Nothing anyone says will have any effect on them.
 Micah 7:17
 They will lick the dust like a snake
 Snakes slither on the ground where dust gets on them, and
 here the people are being compared to snakes, though it is
 probably an exaggeration that they will lick the dust.
 Possible meanings are: that these people will literally lie on
 the ground in shame or will be so ashamed and humbled
 that it will be as if they were lying on the ground.
 their fortresses
 Some modern translations read, "their dens"
 Micah 7:18
 Who is a God like you—who takes ... inheritance?
 "I know that there is no God like you, who takes ...
 inheritance."
 takes away iniquity
 "forgives iniquity"
 the remnant of his inheritance
 "those of his chosen people who have survived his
 punishment"
 you ... of the remnant of his inheritance? He does not keep his anger
 forever because he delights in his covenant faithfulness.
 "you ... of the remnant of your inheritance, who do not keep
 your anger forever because you delight in your covenant
 faithfulness?" or "you ... of the remnant of your
 inheritance? You do not keep your anger forever because
 you delights in your covenant faithfulness."
 he delights in his covenant faithfulness
 "he delights in being faithful to his covenant" or "he
 delights in being faithful to his people"
 passes over
 ignores
 does not keep his anger
 "does not stay angry"
 Micah 7:19

You will
Here "you" refers to Yahweh.
on us
Here "us" refers to Micah and the people, but not to Yahweh.
you will trample our iniquities under your feet. You will throw all our sins into the depths of the sea

Chapter 1

Nahum 1:1

The declaration about Nineveh. The book of the vision of Nahum, the Elkoshite

"This is the book of the vision of Nahum, the Elkoshite, which gives a declaration about Nineveh"

Elkoshite

A person from the village of Elkosh

Nahum 1:2

Yahweh

This is the name of God that he revealed to his people in the Old Testament.

full of wrath

"very angry" or "most angry"

he continues his anger for

"continues to be angry with"

Nahum 1:3

slow to anger

"slow to become angry"

he will not acquit the wicked

"he will always be sure to punish the wicked"

the dust of his feet

"the dust that his feet kick up"

Nahum 1:4

Bashan is weak, and Carmel also; the flowers of Lebanon have become weak

"The fields of Bashan wither, the trees of Mount Carmel die, and the flowers of Lebanon fade"

Nahum 1:5

the hills melt

Possible meanings are 1) the earthquake causing the hills to crumble to pieces is spoken of as if the hills were melting or 2) the water from the storms coursing down the hills and causing them to erode is spoken of as if the hills were melting.

the earth collapses

Possible meanings are 1) the mountains and hills collapse or 2) the entire ground begins to move with violent motions.

the world and all people who live in it

"the world shakes and all the people who live in it collapse"

Nahum 1:6

Who can stand before his rage? Who can resist the fierceness of his anger?

"No one can stand before his rage! No one can resist the fierceness of his anger!"

fierceness of his anger

"intensity of his anger" or "amount of his anger"

His wrath is poured out like fire

"He pours out his wrath like fire" or "He expresses his fierce anger"

"You will treat our iniquities and sins as if they were not important"

Micah 7:20

You will give truth to Jacob and covenant faithfulness to Abraham

"You will show the descendants of Jacob and Abraham that you are trustworthy and faithful to your covenant"

the rocks are broken apart by him

"he breaks apart the rocks" or "he causes the rocks to break apart"

Nahum 1:7

a stronghold ... those who take refuge in him

Nahum speaks of Yahweh as if he were a place where people can be safe from those who wish to harm them, and of those who trust Yahweh to protect them as if they were taking refuge inside that safe place.

in the day of trouble

"in times of trouble" or "when troubles happen." The word "day" here refers to a general period of time.

Nahum 1:8

he will make a full end to his enemies

"he will completely destroy his enemies" or "he will kill all his enemies"

with an overwhelming flood

Nahum speaks of Yahweh destroying his enemies in such a way that they will be powerless to avoid death as if Yahweh caused them to drown in a great flood of water.

he will pursue them into darkness

"he will cause all his enemies to die"

Nahum 1:9

What are you people plotting against Yahweh?

"It is futile for you people to plot against Yahweh"

He will make a full end to it

"He will completely stop what you do" or "He will cause your plotting to fail"

trouble will not rise up a second time

"you will not cause trouble a second time"

Nahum 1:10

Like tangled thorns

Possible meanings are that Nahum speaks of 1) the people who plot against Yahweh being unable to free themselves from the trouble that Yahweh will bring upon them as though they were tangled up in thorn bushes and unable to get free or 2) Yahweh quickly destroying those who plot against him as if Yahweh were a person weaving thorn bushes together so they will burn quickly and putting them in a fire.

like the drink of drunkards

Possible meanings are that Nahum speaks of 1) those who plot against Yahweh suffering the consequences of their plans as if they were completely drunk with alcohol or 2) Yahweh destroying those who plot against him as if he were a drunkard drinking a large amount of alcoholic drink.

they will be consumed like dry stubble

"fire will completely devour them like it devours dry stubble"

Nahum 1:11

From you, Nineveh, has come out someone

"From among the people of Nineveh has come out someone" or "From Nineveh have come out people"

a wicked counselor

someone who encouraged people to do wicked things

Nahum 1:12

Even if they are at their full strength and full numbers

This refers to the Assyrians or to the people of Nineveh. they will nevertheless be sheared

"I will nevertheless shear them" or "I will nevertheless destroy them"

pass away

"disappear" or "waste away" or "all die"

Nahum 1:13

Now will I break that people's yoke from off you; I will break your chains

"Now I will free you from that people and they will no longer oppress you"

Chapter 2

Nahum 2:1

The one who scatters

"The one who will destroy you"

is coming up against you

"is preparing to attack you"

Guard the city wall, watch the road, strengthen your loins, pull together all your strength

Nahum speaks to the people of Nineveh. He tells them to prepare for battle although he knows that the enemy will destroy the city.

strengthen your loins

"make yourselves strong" or "prepare for battle"

pull together all your strength

"prepare yourselves for battle"

Nahum 2:2

For Yahweh is restoring the majesty of Jacob, like the majesty of Israel

"For Yahweh is restoring the majesty of all Israel"

the plunderers

people who steal things by force, usually in war

destroyed their vine branches

"destroyed their fields of crops"

Nahum 2:3

The shields of his mighty men are red

Possible meanings are 1) the shields appear red as the light from the sun reflects upon their metal surfaces or 2) the shields are covered with leather that has been dyed red.

his mighty men

the soldiers of the one "who will dash" Nineveh "to pieces"

the chariots flash with their metal

This likely refers to the light from the sun reflecting upon the metal chariots.

on the day that they are made ready

"when the soldiers have made them ready" or "when the soldiers have prepared them to attack"

cypress

a type of tree whose wood is good for weapons

Nahum 2:4

The chariots speed through the streets

Nahum 1:14

I will cut off the carved images and the cast metal figures from the houses of your gods

"I will destroy the carved images and the cast metal figures that are in the temples of your gods"

I will prepare your grave

"I will dig your graves and bury you in them"

Nahum 1:15

on the mountains there are the feet of someone who is bringing good news

"on the mountains there is someone who is bringing good news"

wicked one ... he

Nahum refers to the people of Nineveh as though they were one person.

he is completely cut off

"he is completely destroyed" or "Yahweh has completely destroyed him"

"The soldiers drive the chariots wildly through the streets"

They look like torches

Nahum compares the way that the light from the sun reflects upon the chariots with torches whose fire gives light.

Nahum 2:5

He remembers his nobles

"He calls his military leaders" or "He summons his military leaders"

The large shield is made ready to protect these attackers

"The attackers make ready the large shield to protect themselves"

Nahum 2:6

The gates at the rivers are forced open

"The enemy forces open the gates at the rivers"

The gates at the rivers

This refers to the gates that controlled the flow and direction of the river.

Nahum 2:7

Huzzab is stripped and is taken away

The exact meaning of the word "Huzzab" is uncertain. Two possible meanings are 1) it is the name of a queen in Nineveh and the sentence means that the attacking soldiers have stripped her of her clothes in order to humiliate her and then have carried her off into captivity or 2) it is the name of an idol and the sentence means that the attackers have stripped the gold and silver off the idol and have carried it away.

her female servants moan like doves

The moaning sounds that the female servants make sound like the sounds that doves make.

beating on their breasts

Beating one's breast was a gesture used to express great mourning.

Nahum 2:8

Nineveh is like a leaking pool of water, with its people fleeing away like rushing water

Nahum compares the way that the people flee from the city

of Nineveh with the way that water gushes from a reservoir of water when the dam has been broken.

Nahum 2:9

Take the silver plunder, take the gold plunder

"Take the silver as plunder, take the gold as plunder" or

"Take the silver, take the gold"

there is no end to the treasure, to the splendor

"there is a very great amount of treasure, of the splendor"

Nahum 2:10

Everyone's heart melts

"Everyone loses courage"

everyone's knees strike together

This describes a physical response to great fear. The people's legs shake so badly that their knees knock together and they are unable to walk or run.

anguish is in all loins

"everyone's stomachs are churning"

Nahum 2:11

Where now is the lions' den ... afraid of nothing?

"The lions' den is nowhere to be found ... afraid of nothing." or "Look at what has become of the lions' den ... afraid of nothing!"

Nahum 2:12

he strangled victims

"he killed his victims"

filled his cave with victims, his dens with torn carcasses

"filled his cave with victims, and filled his dens with torn carcasses"

Nahum 2:13

See

"Look" or "Listen" or "Pay attention to what I am about to tell you."

the sword will devour your young lions

"attackers will kill your people with swords"

I will cut off your prey from your land

"I will stop you from preying upon any other nation"

the voices of your messengers will be heard no more

"no one will ever hear the voices of your messengers again"

Chapter 3

Nahum 3:1

the city full of blood

"the city full of murderers"

It is all full of lies

"It is full of liars"

Nahum 3:2

the noise of whips and the sound of rattling wheels, prancing horses, and bounding chariots

These phrases describe the sound of chariots rushing through the streets as their drivers use their whips on the horses.

Nahum 3:3

Piles of the dead, bodies that could not be counted

There were so many dead bodies that the attackers piled them in heaps.

their attackers stumble over the bodies

This shows that there were very many dead bodies on the ground.

Nahum 3:4

the lustful actions of the beautiful prostitute

Nahum speaks of Nineveh causing other nations to be subject to her as if the city were a prostitute who seduces men with her beauty.

the expert in witchcraft

Nahum speaks of Nineveh causing other nations to be subject to her as if the city were a witch who casts a spells on others.

who sells nations through her prostitution, and peoples through her acts of witchcraft

"who by her prostitution and witchcraft causes the people of other nations to become her slaves"

Nahum 3:5

See

"Look" or "Listen" or "Pay attention to what I am about to tell you"

I will raise up your skirt over your face and show your private parts to the nations

"I will publicly humiliate you, as one would humiliate a

prostitute by raising up her skirt over her face and showing her private parts to all the people"

your shame to the kingdoms

"I will show your shame to the kingdoms"

Nahum 3:6

I will throw disgusting filth on you

"I will show my contempt for you, like a person would throw disgusting filth at another"

Nahum 3:7

who will weep for her?

"no one will weep for her."

Where can I go to find anyone to comfort you?

"There is nowhere I could go to find someone to comfort you." or "There will be no one to comfort you."

Nahum 3:8

are you better than Thebes ... wall?

"you are not better than Thebes ... wall."

Thebes

This was the former capital of Egypt, which the Assyrians had conquered.

which was located on the Nile River

"which was built by the Nile River"

whose rampart was the sea, and the sea was its wall

"which had the Nile river as its defense, as some cities have a wall for their defense"

rampart

A rampart is a wall built around a city to keep enemy armies from getting into the city.

Nahum 3:9

Cush and Egypt were her strength

"Ethiopia and Egypt strengthened her" or "Cush and Egypt were her allies"

there was no end to it

"their strength was very great"

Put and Libya

These are the names of places in northern Africa that were close to Thebes.

Nahum 3:10

Yet Thebes was carried away
"Yet those who attacked Thebes carried the people away"
she went into captivity
"they went into captivity"
her young children were dashed in pieces
"enemy soldiers dashed her young children to pieces" or
"enemy soldiers beat her young children to death"
at the head of every street
"on every street corner" or "in the streets all over the city"
all her great men were bound in chains
"they bound all her great men in chains"
Nahum 3:11
You also will become drunk
Here the word "You" refers to Nineveh. Nahum speaks of
the people of Nineveh suffering and dying in battle as if
they had become drunk from drinking too much wine.
Nahum 3:12
All your fortresses
"All of your fortified cities"
All your fortresses will be like fig trees with the earliest ripe figs: if they
are shaken, they fall into the mouth of the eater
"Your enemies will destroy your fortresses as easily as a
person can shake a fig tree and eat the first ripe figs that
fall"
they fall into the mouth of the eater
"a person can eat the fig immediately"
Nahum 3:13
the people among you are women
"your people are all like women who are weak and cannot
defend themselves"
the gates of your land have been opened wide to your enemies
"the gates of your land are wide open to your enemies" or
"someone has opened wide to your enemies the gates of
your land"
the gates of your land have been opened wide to your enemies
"your land is defenseless before your enemies because they
have destroyed the cities that protected your borders"
fire has devoured their bars
"the cities on your borders can no longer protect you, just
as gates can no longer protect a city when fire has
destroyed their bars"
Nahum 3:14
Go draw water for the siege ... pick up the molds for the bricks
Nahum speaks to the people of Nineveh. He tells them to
prepare for battle and to repair the walls, although he
knows that the enemy will destroy the city.
strengthen your fortresses

Chapter 1
Habakkuk 1:2
Yahweh
This is the name of God that he revealed to his people in the
Old Testament.
how long will I cry for help, and you will not hear?
"how much longer shall I cry for help before you will
respond?"
Habakkuk 1:3
Destruction and violence are before me
"I witness people destroying things and acting violently"

"repair the fortifications"
go into the clay and tread the mortar; pick up the molds for the bricks
These phrases refer to making mud bricks that they will use
to repair the city's wall.
Nahum 3:15
Fire will devour you there
"Fire will destroy you there" or "Your enemies will burn
you with fire there"
the sword will destroy you
"your enemies will kill you with their swords"
It will devour you as young locusts devour everything
"Your enemies' swords will kill all of you, just as easily as a
swarm of locusts devours everything in its path"
Nahum 3:16
You have multiplied your merchants more than the stars in the heavens
"It is as if you have more merchants than there are stars in
the sky" or "You have more merchants than anyone could
count"
they are like young locusts: they plunder the land and then fly away
Nahum compares the way that these merchants, who have
made their profit by selling their goods in Nineveh, will flee
from the city when the battle begins with the way that
locusts fly away after they have eaten all of the plants in
their path.
Nahum 3:17
your commanders are like locusts that camp in the walls on a cold day.
But when the sun rises they flee
Nahum compares the way that the officials in Nineveh will
flee when the battle starts with the way that locusts will
remain still while it is cold, but will fly away when the sun
rises and the air becomes warm.
the place they go to is not known
"and no one knows where they have gone"
Nahum 3:18
your shepherds are asleep; your nobles are lying down resting
"your leaders who are like shepherds are dead; your rulers
are all dead"
Your people are scattered on the mountains
"Your people are scattered like sheep on the mountains"
Nahum 3:19
No healing is possible for your wounds
"No one is able to heal your wounds"
On whom has your wickedness not trodden continually?
"Your wickedness has continually trodden on everyone." or
"There is no one to whom you have not continually done
wickedness."

contention rises up
"there is more conflict between people"
Habakkuk 1:4
the law is weakened
"no one enforces the law"
the wicked surround the righteous
Habakkuk speaks of wicked people causing righteous
people to suffer injustice as if the wicked people
surrounded the righteous people.
twisted justice goes out

"judges make decisions that are not just"

twisted justice

Justice that is "twisted" is injustice, the opposite of "straight justice," which is truly just.

Habakkuk 1:5

in your days

"during your lifetime"

when it is reported to you

"when someone reports it to you" or "when you hear about it"

Habakkuk 1:6

look!

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

impetuous

Possible meanings are 1) "violent" or 2) "hasty."

the breadth of the land

This can mean 1) everywhere in Judah or 2) everywhere in the world. This would be an exaggeration to emphasize how powerful the Chaldean army is.

Habakkuk 1:7

They are terrifying and fearsome

"They cause others to be greatly terrified"

their judgment and splendor proceed from themselves

"because they are prideful, they decide for themselves what judgment looks like"

Habakkuk 1:8

Their horses ... their horses

the horses of the Chaldean soldiers

leopards

large, swift cats

the evening wolves

This refers to wolves that hunt their prey at night.

their horsemen

the Chaldean soldiers who ride the horses

they fly like an eagle hurrying to eat

Yahweh speaks of how quickly the Chaldeans move in order to conquer their enemies as if they were flying, like an eagle flies swiftly to capture its prey.

Habakkuk 1:9

They all come for violence

"They are coming because they want to do violence"

their multitudes go like the desert wind

Yahweh speaks of how quickly the Chaldeans move as if they were a strong wind that blows in the desert.

they gather captives like sand

"they capture as many people as there are grains of sand"

Habakkuk 1:10

So they mock kings, and rulers are only a mockery for them

"So they mock kings, and rulers are only something for them to mock" or "So all they do is mock kings and rulers"

Habakkuk 1:11

the wind will rush on

Yahweh speaks of how swiftly the Chaldean army moves from one city to the next as it conquers each one as if it were a wind that blows swiftly along.

guilty men, those whose might is their god

This refers to the Chaldean soldiers.

Habakkuk 1:12

Are you not from ancient times, Yahweh my God, my Holy One?

"You surely are from ancient times, Yahweh my God, my Holy One."

from ancient times

"eternal"

has ordained them for judgment, and you, Rock, have established them for correction

"has ordained them to judge his people, and you, Rock, have established them to correct your people"

Rock

Habakkuk speaks of Yahweh being the one who protects him and keeps him safe as if he were a rock upon which Habakkuk could stand in order to be out of his enemies' reach.

Habakkuk 1:13

Your eyes are too pure

"You are too pure"

those who betray

This refers to the Chaldeans. The word "betray" refers to people who have been disloyal or have broken agreements that they have made.

Why are you silent while the wicked devour those more righteous than they are?

"Why are you silent while the wicked destroy those more righteous than they are?"

those more righteous than they are

This refers to the Israelites, about whom Habakkuk had been complaining. The reader should understand that these are wicked people, but they are "more righteous than" or not as wicked as the Chaldeans.

Habakkuk 1:14

You make men like fish in the sea

"You cause men to become no more important than fish"

like creeping things without a ruler over them

"you make men like creeping things without a ruler over them" or "you make men as defenseless as insects that have no ruler"

Habakkuk 1:15

He brings all of them up with a fishhook ... in his dragnet

Habakkuk speaks of the Chaldeans conquering people easily as if the people were fish that the Chaldeans catch with fishhooks and fishnets.

fishhook ... fishnet ... dragnet

tools used to catch fish

Habakkuk 1:16

he sacrifices ... his net ... his dragnet ... he lives ... his food

Habakkuk speaks of the weapons that the Chaldeans use to conquer people and nations as if the weapons were fishing nets that they use to catch fish.

Habakkuk 1:17

Will he therefore keep emptying his net, and will he continually slaughter the nations without mercy?

"Will you therefore let them empty their fishing nets and continue to slaughter the nations while they feel no compassion?"

keep emptying his net

Habakkuk speaks of the Chaldeans preparing to conquer more nations as if they were fishermen who empty their nets so that they can use them to catch more fish.

Chapter 2

Habakkuk 2:1

I will stand at my guard post and station myself on the watchtower
Possible meanings are 1) Habakkuk went to an actual post in the watchtower or 2) Habakkuk speaks of waiting eagerly for Yahweh's response as if he were a watchman waiting at his post for the arrival of a messenger.

to see what he will say to me

"to see what Yahweh will say to me" or "to hear what Yahweh will say to me"

how I should turn from my complaint

Habakkuk considers what answer he will give concerning the things that he has said.

Habakkuk 2:2

tablets

These are flat pieces of stone or clay that were used for writing.

so that the one reading them might run

"so that the one reading the tablets might be able to read quickly"

Habakkuk 2:3

the vision ... will testify

"the vision ... will finally happen" or "the vision ... will finally come true"

will testify

Some translations read, "will reach its goal," and others read, "will finally speak."

Though it delays, wait for it. For it will surely come and will not tarry
Yahweh speaks of the events of the vision taking a long time to happen as if the vision were a person who does not arrive soon at his destination.

will not tarry

Possible meanings are 1) "will not be late" or 2) "will not come slowly"

Habakkuk 2:4

Look!

The word "Look!" here adds emphasis to what follows.

is puffed up

"is very prideful"

Habakkuk 2:5

as wine is treacherous, even so an arrogant man does not stay at home
"Just as wine harms people, the arrogant man also goes out to harm people"

wine

Some modern translations read, "wealth."

He has made his throat as wide as Sheol; and like death, he is never satisfied

God speaks of the arrogant person being greedy as if the person made his throat extremely wide so he could eat far more than he needed. Because no one can escape death and Sheol, people thought of Sheol and death as being like a hungry person who is never satisfied. Yahweh used these images to show how extremely greedy the arrogant person is.

He has gathered together all the nations, and he has assembled to himself all the people

"He conquers for himself the people of every nation"

Habakkuk 2:6

Will all these not take up ... saying, 'Woe ... taken?'

"All of these nations and peoples will certainly take up ... saying, 'Woe ... taken.'"

take up a proverb and mockery, riddles

They will use the words later in the verse to mock him.
riddles

This is a question to which the one who asks knows the answer but hides it with figures of speech so that the other person needs to work hard to think of it.

Woe to the one increasing what is not his

"Woe to the one who claims for himself more and more things that do not belong to him"

For how long will you increase the weight of the pledges you have taken?

"For how long will you make yourself rich by extorting others?"

Habakkuk 2:7

Will the ones biting at you not rise up suddenly, and the ones terrifying you awaken?

"The ones biting at you will certainly rise up suddenly, and the ones terrifying you will awaken."

the ones biting at you

Those whom the man has oppressed and made debtors by forcing them to give him pledges will now oppress him, which is spoken of as if they were biting him.

the ones terrifying you

This refers to the same debtors. They will terrify the Chaldeans by attacking them in revenge for the pledges that they were forced to give.

rise up ... awaken

The people of the nations beginning to act against the Chaldeans is spoken of as if they were to "rise up" and to "awaken" from sleep.

Habakkuk 2:8

plunder

to rob or take things by force

you have shed human blood

"you have murdered people"

Habakkuk 2:9

the one who gets evil gains for his house

"the one who makes his family rich by violent means"

so he can set his nest on high to deliver himself from the hand of evil
The person who builds his house is spoken of as if he were a bird that builds its nest in a high place. The man thinks that his house is secure and free from danger, just as predators are unable to reach the nest.

from the hand of evil

"from the power of evil" or "from people who will harm him"

Habakkuk 2:10

You have devised shame for your house

"By your plans, you have brought shame on your family"

cutting off many people

"killing many people"

have sinned against your life

"have caused your own ruin" or "have brought about your own death"

Habakkuk 2:11

For the stones will cry out from the wall, and the rafters of timber will

answer them

Here the materials with which the man has built his house are personified as witnesses of the crimes that he has committed. If your culture uses different materials to build houses, you can consider using those materials here.

cry out

"cry out against you" or "cry out to accuse you"

will answer them

"will agree with the stones"

Habakkuk 2:12

Woe to the one who builds a city with blood, and who establishes a town in iniquity

"A warning to the Chaldeans who built their cities with what they have stolen from the people they have killed"

the one who builds a city with blood

"the one who kills people and steals their goods in order to build a city"

who establishes a town in iniquity

"who starts a town by means of the profit that he has acquired through evil behavior"

Habakkuk 2:13

Is it not from Yahweh of hosts that peoples labor for fire, and nations weary themselves in vain?

"Yahweh is the one who has determined that the things that people work hard to build will be destroyed by fire and result in nothing."

peoples labor for fire

"peoples labor to build things that the fire will burn up"

Habakkuk 2:14

the land will be filled with the knowledge of the glory of Yahweh

"people throughout the land will know the glory of Yahweh"

Habakkuk 2:15

the one who forces his neighbors to drink ... you make them drunk

The way that the Chaldeans cruelly treated other nations is spoken of as if they were a man who forces his neighbors to become drunk so that he can humiliate them.

in order to look at their nakedness

"so that you can humiliate them publicly by stripping them naked"

Habakkuk 2:16

You will be filled with shame instead of glory

"You will bring shame upon yourself instead of the glory that you seek"

Drink

"Drink from the cup" or "Drink the wine"

you will expose your uncircumcised foreskin

This phrase is similar to the Chaldeans forcing others to strip naked so that they could look at their nakedness. Here

the words "uncircumcised foreskin" indicate that they will be humiliated not just by being naked, but because their uncircumcision proves that they do not belong to Yahweh's people.

The cup in Yahweh's right hand is coming around to you

Yahweh punishing the Chaldeans is spoken of as if he were forcing them to drink wine from a cup that he holds in his hand. Yahweh's right hand represents his power.

is coming around to you

"will come to you as it did to others" or "will pass along to you"

disgrace will cover your glory

"disgrace will replace your glory" or "people will disgrace you instead of honor you"

Habakkuk 2:17

The violence done to Lebanon

"The violence done to the people of Lebanon"

the devastation of animals will terrify you

The Chaldeans being punished for destroying the animals in Lebanon is spoken of as if what they had done were a person who will terrify them.

you have shed the blood of man

"you have murdered people"

Habakkuk 2:18

What profit is there in a carved image?

"The carved figure does no one any good!"

Or a cast metal figure, a teacher of lies?

"Or what good is a cast metal figure? It is a teacher of lies" or "And a cast metal figure can do no one any good because it is a teacher of lies"

a teacher of lies

"a thing about which people believe lies"

worthless idols

or "idols who cannot speak"

Habakkuk 2:19

Or to the silent stone

"Woe to the one saying to the silent stone"

Do these things teach?

"These things cannot teach." or "Wood and stone cannot teach."

See, it is overlaid

"Look at it. You can see for yourself that it is overlaid"

it is overlaid with gold and silver

"a person overlays the wood or stone with gold and silver"

there is no breath at all within it

"it is not alive" or "it is dead"

Habakkuk 2:20

all the land

"everyone in the land" or "everyone on earth"

Chapter 3

Habakkuk 3:1

The prayer of Habakkuk the prophet:

"This is the prayer that Habakkuk the prophet prayed to Yahweh."

Habakkuk 3:2

I have heard your report

Possible meanings are 1) "I have heard people talk about what you have done in the past" or 2) "I have heard what

you just said."

revive your work

"bring your work back to life" or "what you did before, do again"

in the midst of these years

"in our own times"

make it known

"make your work known" or "cause people to know your

work"

Habakkuk 3:3

God came from Teman, and the Holy One from Mount Paran
Teman and Mount Paran were both located south of Judah.
Habakkuk speaks of God coming to Judah from the
direction of Mount Sinai.

His glory covered the heavens

"His splendor covered the sky." Here the word "glory" refers
to the bright light that biblical writers often associate with
God's presence.

covered

Possible meanings are 1) concealed, hid to keep people
from seeing, or 2) clothed gloriously, as beautiful clothes
add glory to the person who wears them.

the earth was full of his praise

"the earth was full of his glory"

Habakkuk 3:4

With brightness like the light

Here the word "brightness" likely refers to the brightness
that is often associated with Yahweh's glory. Possible
meanings are 1) the brightness of Yahweh's glory was like
flashes of lightning or 2) the brightness of Yahweh's glory
was like the rising of the sun.

two-pronged rays flash from his hand

Habakkuk speaks of flashes of lightning as if they were two-
pronged weapons that Yahweh holds in his hand.

there he hid his power

The word "there" refers to Yahweh's hand. Possible
meanings are 1) the lightning bolts that Habakkuk can see
are only a small representation of the full power that he
cannot see hidden in Yahweh's hand or 2) Yahweh hides his
power in his hand until he is ready to use it.

Habakkuk 3:5

Deadly disease went before him

"God caused people to die from diseases"

the plague came out at his feet

"he brought a plague on the people" or "God made the
people ill with the plague"

Habakkuk 3:6

He stood

This means that Yahweh stopped walking and stood still,
not that he stood up from a seated position.

measured the earth

Possible meanings are 1) the word translated as
"measured" can be "shook" or 2) he surveyed the earth the
way a conqueror would before assigning portions to his
governors.

he looked and shook the nations

The nations shook with fear because he looked at them.

This is the fear a guilty person has when he is afraid that
the person looking at him will punish him.

eternal mountains ... everlasting hills

"mountains that have existed since the beginning of time ...
hills that will exist until the end of time."

Even the eternal mountains were shattered

"Even the eternal mountains crumbled" or "He shattered
even the eternal mountains"

His path is everlasting

"He walks along an ancient path"

Habakkuk 3:7

General Information:

Habakkuk continues to describe his vision of Yahweh.

I saw the tents of Cushan in affliction, and the fabric of the tents in the
land of Midian trembling

"I saw the tents of Cushan blown about like people in
affliction, and the fabric of the tents in the land of Midian
trembling as if they were people"

Cushan

This can be 1) the name of a people group otherwise
unknown or 2) the same as Cush.

Habakkuk 3:8

you rode upon your horses and your victorious chariots

"you rode your horse-drawn chariots to victory"

Habakkuk 3:9

You have brought out your bow without a cover

"You have prepared to shoot your bow"

You divided the earth with rivers

Possible meanings are 1) "You created rivers that divide the
lands through which they run" or 2) "You split open the
earth and rivers flowed forth."

Habakkuk 3:10

The mountains saw you and twisted in pain

The effects that Yahweh's presence has on the mountains is
spoken of as if the mountains were people who writhe in
pain. This may refer either to the mountains shaking from
an earthquake or to the water from the storm eroding the
sides of the mountains as the streams flow down.

Downpours of water passed over them

Possible meanings are 1) torrential rains fell on the
mountains or 2) the rain caused raging streams to flow
down the mountains.

the deep sea raised a shout

"the deep sea became loud"

It lifted up its hands

"Waves began to form in the sea"

Habakkuk 3:11

The sun and moon stood still

"The sun and moon stopped moving"

in their high places

"in the sky"

the flash of your arrows as they fly

"the flash of your flying arrows"

Habakkuk 3:12

indignation

anger of a person who has suffered injustice

you have threshed the nations

Yahweh punishing the people of the nations is spoken of as
if he threshed the nations. Threshing refers to the practice
of having an ox or some other animal trample upon grain
stalks in order to crush them and remove the grain.

Habakkuk 3:13

You went out for the salvation of your people

"You went out to save your people"

your anointed one

"the one whom you have anointed." Here this phrase refers
to one whom Yahweh has chosen. Possible meanings are 1)
"the people you have chosen" or "the nation you have
chosen" or 2) "the king you have chosen."

You shatter the head of the house of the wicked to lay bare from the base up to the neck
 "The wicked people and their leader are like a man whose head you crush and whose body you strip naked from foot to neck" or "You kill the leader of the wicked people and completely remove all of the people's power"
 Habakkuk 3:14
 You have pierced the head of his warriors with his own spears
 "With the leader's own spear, you have pierced the heads of each of his warriors"
 spears
 Some modern translations read, "arrows."
 they came like a storm
 "they came quickly like a storm"
 their gloating was like one who devours the poor in a hiding place
 "they gloated like a person who secretly abuses poor people" or "they rejoiced when they oppressed the poor, acting as if they would eat them like a beast eats its prey in its den"
 Habakkuk 3:15
 heaped up the great waters
 "caused the great waters to surge"
 Habakkuk 3:16
 I heard
 You may indicate what it is that Habakkuk heard. Possible meanings are 1) "I heard everything in that vision" or 2) "I heard Yahweh approach like a great storm"

Chapter 1

Zephaniah 1:1

General Information:

Verses 1:2-18 refer to Yahweh's judgment. The ULB sets poetry (1:2-18) farther to the right to show that it is poetry. Verses 1:2-3 describe Yahweh's final judgment of every sinner in the future. In this chapter, it is unclear whether these prophecies concern the fall of Jerusalem, the coming of the Messiah or the day of the Lord. It is possible that the prophecies reference more than one period of time.

the word of Yahweh that came

"Yahweh gave a message" or "Yahweh spoke this message"

Yahweh

This is the name of God that he revealed to his people in the Old Testament.

son of Gedaliah son of Amariah son of Hezekiah

"the grandson of Gedaliah, and the great-grandson of Amariah, whose father was King Hezekiah". This is a list of Zephaniah's ancestors.

Zephaniah 1:2

General Information:

Zephaniah writes in poetry from this verse until the end of the book.

I will utterly destroy everything from off the surface of the earth

The words "everything" and "will cut off man" are deliberate exaggerations by Yahweh to express his anger at the people's sin. Yahweh will destroy neither sinners who repent nor all living things.

destroy everything from off the surface of the earth

"destroy everything that is on the entire earth"

this is Yahweh's declaration

my inner parts trembled

"my heart beat rapidly" or "my stomach turned"

My lips quivered at the sound

Quivering lips is another spontaneous response that comes with great fear.

Decay comes into my bones

"My body goes limp, as if my bones were rotting"

under myself I tremble

The words "under myself" refer to what is below him.

Possible meanings for the idiom are 1) "my legs tremble" or

2) "I tremble where I stand."

Habakkuk 3:17

though the produce of the olive tree disappoints

"though the produce of the olive tree fails" or "though the olive tree fails to produce olives"

though the flock is cut off from the fold

"though all the flock dies and the folds are empty"

Habakkuk 3:18

the God of my salvation

"the God who saves me"

Habakkuk 3:19

he makes my feet like the deer's. He makes me go forward on my high places

Habakkuk speaks of Yahweh keeping him safe and enabling him to survive during difficult times as if Yahweh were to make him as sure-footed as a deer that can climb easily on rugged and dangerous mountain sides.

"this is what I, Yahweh, have declared". Yahweh speaks of himself to express the certainty of what he is declaring.

Zephaniah 1:3

I will cut off man from the surface of the earth

"I will kill all people." This is a hyperbole, as in verse 2.

men and animals

"people and animals"

the ruins

Possible meanings are: the piles of rubble that will remain after the judgment or the idols that Yahweh destroyed.

cut off

"destroy"

Zephaniah 1:4

General Information:

Verses 1:4-16 describe Yahweh's judgment on the people of Judah.

I will reach out with my hand over Judah

"I will punish Judah"

I will cut off every remnant ... the names of the idolatrous people among the priests

"I will cut off every remnant ... I will cut off the names of the idolatrous people among the priests"

cut off ... the names of the idolatrous people among the priests

"cause everyone ... to forget the priests who are idolatrous"

Zephaniah 1:5

the people who on the housetops ... the people who worship and swear

"I will cut off the people who on the housetops ... I will cut off the people who worship and swear"

by their king

See the footnote about the possible rendering of this as "by

Milcom."

worship the heavenly bodies

"worship the sun, moon, and stars"

Zephaniah 1:6

following Yahweh

"obeying Yahweh"

neither seek Yahweh nor ask for his guidance

"do not think about Yahweh or ask him to guide them"

Zephaniah 1:7

General Information:

Verses 1:2-18 refer to Yahweh's judgment. Verses 1:4-16 describe Yahweh's judgment on the people of Judah.

Be silent

"Be shocked"

Yahweh has prepared the sacrifice and set apart his guests

"Yahweh has prepared the people of Judah as a sacrifice, and invited the enemy nations as his guests"

set apart his guests

Here "set apart" means he has invited them.

Zephaniah 1:8

General Information:

In verses 1:8-13, Yahweh is speaking. He alternates between using first person and speaking about himself in the third person.

It will come about

This marks the point at which Yahweh's judgment of Judah will begin.

everyone dressed in foreign clothes

"everyone who worships foreign gods". This phrase suggests that the Israelites wore clothes similar to the foreigners to show sympathy to their customs and to the worship of their foreign gods.

Zephaniah 1:9

On that day

"On the day of Yahweh"

all those who leap over the threshold

Possible meanings are: this is a reference to people who did not step on thresholds as part of their worship of a god called Dagan or people who leapt up onto platforms to worship pagan idols or royal officials who climbed the steps to the throne.

fill their master's house with violence and deceit

"those who do violent things and tell lies in the temples of their gods"

Zephaniah 1:10

General Information:

Zephaniah 1:2-18 refers to Yahweh's judgment. Zephaniah 1:4-16 describes Yahweh's judgment on the people of Judah. In Zephaniah 1:8-13, Yahweh is speaking. He alternates between using first person and speaking about himself in the third person.

Fish Gate

The Fish Gate was one of the gates in the Jerusalem city wall.

wailing from the Second District

"Mourn loudly from the Second District." The Second District was a newer part of Jerusalem.

a great crashing sound

"a loud sound of buildings collapsing"

from the hills

This refers to the hills surrounding Jerusalem.

Zephaniah 1:11

people of Canaan

"merchants"

those who weigh out silver

This refers to merchants. Before coins were used, people weighed out silver or gold as payment for things they bought.

cut off

"destroyed"

Zephaniah 1:12

It will come about at that time

This marks the time when Jerusalem has been destroyed by the enemies.

I will search Jerusalem with lamps

Yahweh speaks of knowing about all people of Jerusalem as if he had searched for them with lamps.

settled into their wine

They feel safe from trouble.

say in their heart, 'Yahweh will not do anything, either good or evil.'

"say in their heart that Yahweh will not do anything, either good or evil.

say in their heart

This means that they think to themselves.

Yahweh will not do anything, either good or evil

"Yahweh will not do anything at all"

Zephaniah 1:13

an abandoned devastation

"destroyed and abandoned"

Zephaniah 1:14

near, near and hurrying quickly

"close and will be here soon"

the day of Yahweh

See how you translated this phrase in Zephaniah 1:7.

a warrior crying bitterly

Possible meanings are: a soldier crying in despair or a soldier's battle cry.

Zephaniah 1:15

That day ... a day

These phrases refer back to the "day of Yahweh" in

Zephaniah 1:14.

a day of distress and anguish

"a day when people feel terrible distress"

a day of storm and devastation

"a day of devastating judgment"

a day of darkness and gloom

"a day of terrible judgment"

a day of clouds and thick darkness

"a day full of dark storm clouds". These phrases refer to divine judgment.

Zephaniah 1:16

a day of rams' horns and alarms

"a day when people sound the alarm for battle"

fortified cities and the high battlements

"well fortified cities". These phrases refer to military strongholds.

Zephaniah 1:17

they will walk about like blind men

"they will walk around as confused and dazed as blind men"
Their blood will be poured out like dust
"Their enemies will pour out their blood and consider it to be worthless"
their inner parts like dung
"their enemies will cut open their bodies and leave them to

rot like dung"
Zephaniah 1:18
the fire of his jealousy
"his jealousy is as intense as a fire"
all the inhabitants of the earth
"all the wicked people who live on the earth"

Chapter 2

Zephaniah 2:1

General Information:

In 2:1-3, Yahweh continues to speak to Judah, and tells them to repent. In this chapter, because the prophesied destruction is so complete, it is unclear whether these prophecies concern the time near the fall of Jerusalem or the day of the Lord. It is possible that the prophecies reference more than one period of time. The ULB sets poetry (2:1-9, 12-15) farther to the right to show that it is poetry.

Rally yourselves together and gather

"Gather yourselves together"

Zephaniah 2:2

before the decree takes effect

"before Yahweh punishes you"

that day

This phrase relates to the "day of Yahweh." Translate as you did in Zephaniah 1:9.

that day passes like the chaff

"that day passes as quickly as chaff blown by the wind"

before the fierce anger of Yahweh's wrath comes upon you, before the day of Yahweh's wrath comes upon you

The prophet repeats the same phrase to emphasize how terrible Yahweh's judgment will be and the urgency with which the people must repent.

Yahweh's wrath

"Yahweh's punishment"

Zephaniah 2:3

Seek Yahweh

Seeking Yahweh represents asking God for help or thinking about God and obeying him.

Seek righteousness. Seek humility

"Try to do what is right and to be humble"

you will be protected in the day of Yahweh's wrath

"Yahweh will protect you in the day of his wrath"

Zephaniah 2:4

General Information:

In 2:4-15, Yahweh announces his judgment on the nations that surround Judah.

Gaza ... Ashkelon ... Ashdod ... Ekron

These were the four major Philistine cities of that day.

will be abandoned ... will turn into a devastation

These two phrases emphasize the complete destruction of these cities.

They will drive out Ashdod at noon

Here "They" refers to the enemies of the Philistines.

Possible meanings for "at noon" are: the enemies will defeat Ashdod before noon or the enemies will attack Ashdod at noon while the people are resting and unaware.

they will uproot Ekron

"they will take the people of Ekron away as if uprooting a tree"

Zephaniah 2:5

the inhabitants of the seacoast, the nation of the Kerethites

The first phrase explains where the Kerethites lived.

the seacoast

the coast of the Mediterranean Sea

Canaan, land of the Philistines

The Philistines were one of several people groups who lived in Canaan.

until no inhabitant remains

"until every inhabitant is dead"

Zephaniah 2:6

So the seacoast will become pastures for shepherds and for sheep pens

This probably means that the Philistine cities are gone, and only open fields remain. However, the Hebrew meaning is unclear and is sometimes translated differently by modern versions.

the seacoast

the coast of the Mediterranean Sea. See how you translated this in Zephaniah 2:5.

sheep pens

A sheep pen is a small area surrounded by a fence to keep the sheep together.

Zephaniah 2:7

The coastal region

the land near the coast of the Mediterranean Sea.

Their people

"The people of Judah"

lie down

"lie down to sleep"

reverse their captivity

"cause them to live well again" or "restore their fortunes"

Zephaniah 2:8

General Information:

In 2:4-15, Yahweh announces his judgment on the nations that surround Judah.

violated their borders

This refers to crossing over into Judah's territory in order to attack them.

Zephaniah 2:9

as I live

"I solemnly swear"

this is the declaration of Yahweh of hosts, God of Israel

"this is what I, Yahweh of hosts, God of Israel, have declared". Yahweh speaks of himself to express the certainty of what he is declaring.

like Sodom ... like Gomorrah

"completely destroyed like Sodom ... like Gomorrah". These two cities were so wicked that God completely destroyed

them with fire from heaven.
a place of nettles and a salt pit
"a place with thorns and a salt pit." This describes a barren,
useless land.
the remnant of my people ... the remainder of my nation
These two phrases refer to the Israelites that survived
Yahweh's punishment.
Zephaniah 2:12
You Cushites also will be pierced by my sword
"I will kill you people of Cush in battle"
Zephaniah 2:13
God's hand
"God's power"
an abandoned devastation
"ruined and deserted"
as dry as the desert
This means it will be so dry that nothing will grow there.
Zephaniah 2:14
every animal of the nations
"every kind of animal"
the screech owl
"hedgehog"
in the top of her columns

Chapter 3

Zephaniah 3:1

General Information:

In verses 3:1-5, Zephaniah speaks Yahweh's message of judgment to the sinful people of Jerusalem. The city represents the people who live within it. In this chapter, because the prophesied destruction is so complete, it is unclear whether these prophecies concern the time near the fall of Jerusalem or the day of the Lord. It is possible that the prophecies reference more than one period of time. The ULB sets poetry (3:1-20) farther to the right to show that it is poetry.

the rebellious city

"the people of the city who have rebelled against God"

The violent city is defiled

"The people of the city have committed violence and so I consider them unclean"

Zephaniah 3:2

She has not listened to the voice of God

"She has not obeyed what God has said to her"

Zephaniah 3:3

General Information:

In verses 3:1-5, Zephaniah speaks Yahweh's message of judgment to the sinful people of Jerusalem. The city represents the people who live within it. To make this clear, it may be helpful to replace the singular "she" and "her" with the plural "they" and "their"

Her princes are roaring lions in her midst

"Jerusalem's royalty are as greedy as roaring lions". The princes of Jerusalem are spoken of as if they were roaring lions who were keeping the prey for themselves.

roaring lions

"mighty"

Her judges are evening wolves who leave nothing to be gnawed upon in the morning

When buildings were destroyed and fell down, the columns used for decoration and support would often remain standing.

A call will sing out from the windows

"A call will be heard from the windows"

beams

Beams are long and thick pieces of wood that are used to keep a building stable.

Zephaniah 2:15

General Information:

In 2:4-15, Yahweh announces his judgment on the nations that surround Judah.

said in her heart

The city is spoken of as if it were a person that could speak.

It represents the people who live in that city.

I am, and nothing is my equal

"I am the greatest city, and no other city is equal to me"

a horror

"a horrible place to see"

hiss and shake his fist

A hiss is an angry sound and indicates extreme anger of the people toward Nineveh.

"Her judges are as greedy as hungry wolves that leave nothing for anyone else"

Zephaniah 3:4

Her prophets are insolent and treasonous men

"Her prophets do not listen to anyone and cannot be trusted"

have profaned what is holy

"have treated holy things with disrespect"

have done violence to the law

"have broken the law"

Zephaniah 3:5

Yahweh is righteous ... He can do no wrong

These two phrases emphasize Yahweh's righteousness even among the wicked people in Jerusalem.

in her midst

"among them"

Morning by morning

"Every day" or "Day after day"

he will dispense his justice

"he will treat people justly"

It will not be hidden in the light

"His justice is clearly shown to all"

the unjust knows no shame

"unjust people know no shame"

knows no shame

"is not ashamed"

Zephaniah 3:6

General Information:

In verses 3:6-7, Yahweh rebukes the people of Jerusalem because they did not learn from how he judged other sinful cities. It may be helpful to add "Yahweh says this:" to the beginning of verse 6.

I have made their streets ruins, so that no one passes over them. Their cities are destroyed so that there is no man inhabiting them

These two sentences emphasize the complete destruction of the cities.

no one passes over them

"no one walks on them"

there is no man inhabiting them

"all the people are dead"

Zephaniah 3:7

I said, 'Surely you will fear me ... I have planned to do to you.'

"I thought they would surely fear me and accept correction so that they would not be cut off from their homes by all that I have planned to do to them"

and do not be cut off from your homes

"so that I will not remove you from your homes"

by corrupting all their deeds

"by doing deeds that were corrupt"

Zephaniah 3:8

General Information:

In this verse, Yahweh warns that he will judge all nations.

wait for me ... until the day

This phrase implies that they are waiting for judgment.

this is Yahweh's declaration

"this is what I, Yahweh, have declared". Yahweh speaks of himself to express the certainty of what he is declaring.

I rise up to seize the prey

"I will rise up and destroy them as an animal seizes its prey"

to assemble the nations, to gather the kingdoms

These two phrases emphasize that Yahweh will judge all of the nations.

my anger—all of my burning wrath

"my very fierce wrath"

in the fire of my jealousy all the earth will be consumed

"the fire of my jealousy will devour all the land"

in the fire of my jealousy ... consumed

"my jealousy will consume all the earth as a fire"

Zephaniah 3:9

General Information:

In verses 3:9-10, Yahweh says that he will renew the Gentiles after the judgment.

I will purify the lips of the peoples

"I will cause the peoples to speak what is right"

call upon the name of Yahweh

"worship Yahweh"

serve him shoulder to shoulder

"side by side"

Zephaniah 3:10

beyond the river of Cush

This may refer to the area where Sudan is located today.

Zephaniah 3:11

General Information:

In verses 3:11-13, Yahweh encourages the remnant of Israel who survive the judgment.

In that day ... at that time

"When that happens ... at that time." These phrases refer to the time of peace and restoration that immediately follows the day of Yahweh.

will not be put to shame for all your deeds

"will no longer be ashamed of all your deeds"

those who boasted in your pride

"all the people who celebrated the things you were proud of"

Zephaniah 3:12

they will find refuge in the name of Yahweh

"they will come to Yahweh and he will help them"

Zephaniah 3:13

The remnant of Israel

"lowly and poor people"

commit injustice

"do unjust things"

no deceitful tongue will be found in their mouth

"none of them will speak deceitful things" or "they will not say deceitful things"

they will graze and lie down

Yahweh speaks of his provision for the people of Israel as if they are a flock of sheep that grazes and rests in safety.

Zephaniah 3:14

General Information:

In verses 3:14-20, Zephaniah tells the remnant of Israel who survived the judgment that they should rejoice.

daughter of Zion ... daughter of Jerusalem

Here "daughter" refers to all the people who lived in the city.

Be glad and rejoice

"Be very happy"

with all your heart

"with all your inner being"

Zephaniah 3:15

Yahweh has taken away your punishment

"Yahweh has stopped punishing you"

You will never again fear evil

"You will no longer be afraid that people will harm you"

Zephaniah 3:16

In that day

"At that time" or "When this happens". This refers to the time of peace and restoration that immediately follows the day of Yahweh.

say to Jerusalem ... Zion

"say to the people of Jerusalem ... people of Zion"

Do not let your hands become weak

"Do not allow yourself to become weak" or "Do not become discouraged and so stop working"

Zephaniah 3:17

General Information:

In verses 3:14-20, Zephaniah tells the remnant of Israel who survived the judgment that they should rejoice.

a mighty one to save you

"he is a mighty warrior and will give you victory". Yahweh is spoken of as a mighty warrior.

He will celebrate over you with joy ... he will be glad over you with a shout for joy

These two phrases emphasize Yahweh's joy that the remnant is restored to him.

he will be silent over you in his love

"he will quiet you by his love for you" or "he will renew you because he loves you."

a shout for joy

"a song of joy" or "joyful singing"

Zephaniah 3:18

no longer bear any shame for it
"no longer be ashamed because of it"
Zephaniah 3:19
General Information:
In verses 3:19-20, Yahweh speaks directly to the remnant of Israel who survived the judgment and tells them that they should rejoice.
Behold
"Look" or "Pay attention"
I am about to deal with all your oppressors
"I will severely punish all those who oppressed you"
I will rescue the lame and gather up the outcast
"I will rescue and bring together the remnant of Israel who are like lame and outcast sheep"
the lame
This refers to people or animals that cannot walk.

Chapter 1

Haggai 1:1

In the second year of Darius the king
"In the second year of the reign of Darius the king"
Darius ... Haggai ... Zerubbabel ... Shealtiel ... Joshua ... Jozadak
These are all names of men.
in the sixth month, on the first day of the month
"on the first day of the sixth month." This is the sixth month of the Hebrew calendar. The first day is near the middle of August on Western calendars.
the word of Yahweh came
"Yahweh spoke this message". This introduces a special message from God.
Yahweh
This is the name of God that he revealed to his people in the Old Testament.
by the hand of Haggai
"through Haggai". Yahweh used Haggai as the agent to deliver his command
Haggai 1:2
the house of Yahweh
the temple
Haggai 1:3
the word of Yahweh came
"Yahweh spoke this message". This introduces a special message from God.
by the hand of Haggai
"through Haggai"
Haggai 1:4
Is it a time for you ... ruined?
"Now is not the time for you ... ruined". Yahweh is rebuking the people.
this house
the temple of Yahweh
Haggai 1:5
Consider your ways
"Think carefully about how you are living"
Haggai 1:6
General Information
Scripture frequently uses the imagery of farming in reference to spiritual matters. The statement "You have sown much seed, but bring in little harvest" indicates that

I will make them as praise
"I will make them to be objects of praise" or "I will make them to be praised by others"
I will change their shame into renown
"I will cause them to no longer be ashamed, but for people to respect them"
Zephaniah 3:20
At that time I will lead you; at that time I will gather you together
"At that time I will gather you together and lead you home". This implies that Yahweh will bring the exiled people back to their homeland.
reverse your captivity
"cause them to live well again" or "restore their fortunes". Yahweh will give them back what they had before they went into captivity. See Zephaniah 2:7.

they had done a lot but have very little to show for it. The ULB sets poetry farther to the right than the rest of the text.
bring in little
"harvest little" or "bring in only a small crop"
but cannot get drunk
There is not enough wine to satisfy the people's thirst and not nearly enough for drunkenness. The reader should understand that the text is not calling drunkenness a good thing.
the wage earner earns money only to put it into a bag full of holes
"the money the worker earns is gone before he finishes buying everything he needs".
Haggai 1:8
bring timber
This represents only a part of what they needed to build the temple.
Haggai 1:9
behold
"listen" or "pay attention to what I am about to tell you"
I blew it away
"I made sure there was nothing there for you to find"
declares Yahweh of hosts
"this is what I, Yahweh, have declared". Yahweh speaks of himself to express the certainty of what he is declaring.
runs to his own house
"is always working to build his own house." This emphasizes that the people consider building their own houses the most important thing they can do.
Haggai 1:10
the heavens withhold the dew from you
"the sky does not allow the dew to fall" or "no dew forms"
the earth withholds its produce
"the earth does not allow food you grow" or "no food grows"
Haggai 1:11
I have summoned a drought upon the land
"I have kept the rain from falling on the land"
upon the new wine, upon the oil
"Wine" and "oil" are metonyms for grapes and olives.
what the earth sends forth
"what the earth produces" or "all kinds of food"

all the labor of your hands
"everything you have worked hard to make"
Haggai 1:12
Zerubbabel ... Shealtiel ... Joshua ... Jozadak ... Haggai
See how you translated these men's names in Haggai 1:1.
obeyed the voice of Yahweh ... the words of Haggai
"obeyed Yahweh and Haggai"
the people feared the face of Yahweh
"the people feared Yahweh" or "the people were afraid to be
in Yahweh's presence"
Haggai 1:13
this is Yahweh's declaration
"this is what I, Yahweh, have declared"
Haggai 1:14
Yahweh stirred up the spirit of the governor of Judah, Zerubbabel son

Chapter 2

Haggai 2:1
In the seventh month on the twenty-first day of the month
This is the seventh month of the Hebrew calendar. The
twenty-first day is near the middle of October on Western
calendars.
the word of Yahweh came
"Yahweh spoke this message". This introduces a special
message from God. See how you translated this in Haggai
1:1.
by the hand of Haggai
"through Haggai". Yahweh used Haggai as the agent to
deliver his command. See Haggai 1:1.
Haggai
See how you translated this man's name in Haggai 1:1.
Haggai 2:2
Speak to the governor
This is a urgent exhortation.
Zerubbabel ... Shealtiel ... Joshua ... Jozadak
See how you translated these men's names in Haggai 1:1.
Haggai 2:3
General Information:
Yahweh speaks to the people about the new temple they are
building. They are building it on the same place their
ancestors built the former temple, which Nebuchadnezzar
completely destroyed. This new temple is much smaller
than the former temple.
Who is left among you who saw this house in its former glory?
"I want those among you who saw this house in its former
glory to pay attention". Yahweh speaks of the new temple as
if it were the same building as the old temple. He is telling
those who had seen the former temple to pay attention.
How do you see it now?
"I know what you think of this new temple". Yahweh speaks
of the new temple as if it were the same building as the old
temple.
Is it not like nothing in your eyes?
"I know that you think it is not important at all". Yahweh is
telling the people that he understands that they are
disappointed because the new temple is so small.
Haggai 2:4
Now, be strong
"From now on, be strong"

of Shealtiel, and the spirit of the high priest Joshua son of Jozadak, and
the spirit of all the remnant of the people
"Yahweh made the governor of Judah, Zerubbabel son of
Shealtiel, and the high priest Joshua son of Jozadak, and all
the remnant of the people want to act"
remnant
people who were still alive after being captive in Babylon
and had returned to Jerusalem
Haggai 1:15
in the twenty-fourth day of the sixth month
This is just 23 days after he received the vision. This is the
sixth month of the Hebrew calendar. The twenty-fourth day
is near the middle of September on Western calendars.
the second year of Darius the king
"second year of the reign of Darius the king"

this is the declaration of Yahweh of hosts
"this is what I, Yahweh of hosts, have declared". Yahweh
speaks of himself to express the certainty of what he is
declaring. See Haggai 1:9.
Haggai 2:5
my Spirit stands among you
"my Spirit lives among you" or "my Spirit will fight against
your enemies" as a helper, or "my Spirit is a witness to
you". This testifies that God is still with them.
Haggai 2:6
I will ... shake the heavens ... the earth ... the sea ... the dry land
The words "I will shake the earth" could be translated as "I
will cause an earthquake," and that earthquake would
shake "the sea" as well as "the dry land". Yahweh speaks as
if they were solid objects that he could shake.
shake
Use the word for pushing trees back and forth to get fruit or
other objects to fall from them.
Haggai 2:7
I will shake every nation
The idea that begins with the words "I will ... shake the
heavens" in verse 6 ends here.
I will fill this house with glory
"I will make this house very beautiful" or "I will have
people bring many beautiful things into this house"
Haggai 2:8
this is the declaration of Yahweh of hosts
"this is what I, Yahweh of hosts, have declared". Yahweh
speaks of himself to express the certainty of what he is
declaring. See Haggai 1:9.
Haggai 2:10
On the twenty-fourth day of the ninth month
This is the ninth month of the Hebrew calendar. The
twenty-fourth day is near the middle of December on
Western calendars.
in the second year of Darius
"in the second year of the reign of Darius"
Darius ... Haggai
See how you translated these men's names in Haggai 1:1.
the word of Yahweh came
"Yahweh spoke this message". This introduces a special
message from God. See Haggai 1:1.

Haggai 2:11

Ask the priests

This is an urgent exhortation.

Haggai 2:12

meat that is set apart to Yahweh ... holy

"holy meat ... holy"

Haggai 2:13

because of death

"because he has touched a dead body". In this chapter, Haggai refers to issues related to ritual cleanliness. While the Jews were not unclean by nature as the Gentiles were, their actions made them unclean.

Haggai 2:14

So Haggai answered and said, "So it is ... is unclean

"So Haggai answered and told them Yahweh's words: 'So it is ... is unclean"

So it is with this people and this nation before me

"I look at this people and this nation the same way."

Yahweh reminds the priests that a clean thing that touches an unclean thing becomes unclean. He then reminds them that he thinks of them as unclean because they have been worshipping idols, and so everything they touch and make becomes unclean.

this is Yahweh's declaration

"this is what I, Yahweh, have declared". Yahweh speaks of himself to express the certainty of what he is declaring. See Haggai 1:9.

the work of their hands

"everything they have done" or "everything they make with their hands"

Haggai 2:15

think in your minds

This is an urgent exhortation.

Before stone was placed upon stone in the temple

"Before you laid the first stones for the temple"

Haggai 2:16

twenty measures

"20 measures". A "measure" is an unknown amount.

fifty measures

"50 measures"

Haggai 2:17

all the work of your hands

"everything you made" or "your crops"

Haggai 2:18

Consider from this day forward

This is an urgent exhortation.

the twenty-fourth day of the ninth month

This is the ninth month of the Hebrew calendar. The twenty-fourth day is near the middle of December on Western calendars. See Haggai 2:10.

Chapter 1

Zechariah 1:1

In the eighth month

This is the eighth month of the Hebrew calendar. It is during the last part of October and the first part of November on Western calendars.

the second year of Darius' reign

"the second year of the reign of Darius the king" or "the

the day that the foundation of the temple of Yahweh was laid

"the day that you laid the foundation of Yahweh's temple"

Haggai 2:19

Is there still seed in the storehouse?

"You can see that there is no seed in the storehouse".

Yahweh is preparing the people for the promise he is about to give them.

The vine, the fig tree, the pomegranate, and the olive tree

"Your grape vines, fig trees, pomegranate trees, and olive trees"

the pomegranate

"the pomegranate tree". This is a type of sweet fruit.

have not borne

"have not produced fruit"

Haggai 2:20

the word of Yahweh came

"Yahweh spoke this message"

on the twenty-fourth day of the month

"on the twenty-fourth day of the ninth month"

Haggai 2:21

General Information

The ULB sets poetry (2:21-23) farther to the right than the rest of the text to show that it is poetry.

Zerubbabel

See how you translated this man's name in Haggai 1:1.

I will shake the heavens and the earth

See how these ideas are translated in Haggai 2:6.

the heavens and the earth

"the whole universe" or "everything that exists"

Haggai 2:22

I will overthrow the throne of kingdoms

"I will take kings off of their thrones"

the throne of kingdoms

"government ruled by kings"

I will ... destroy the strength of the kingdoms of the nations

"I will make it so the kingdoms of the nations that are

Israel's enemies are no longer strong"

each one because of his brother's sword

"each one because his brother has killed him"

Haggai 2:23

this is the declaration of Yahweh of hosts

"this is what I, Yahweh of hosts, have declared". See how you translated this in Haggai 1:9.

Zerubbabel ... Shealtiel

See how you translated these men's names in Haggai 1:1.

I will make you like a signet ring

Kings used a signet ring to seal documents to show that

they truly had his authority. Zerubbabel would have

authority from Yahweh because he would speak Yahweh's words.

second year since Darius became king"

the word of Yahweh came

"Yahweh gave a message" or "Yahweh spoke this message"

Yahweh

This is the name of God that he revealed to his people in the Old Testament.

Berechiah ... Iddo

These are the names of men.

Zechariah 1:2

exceedingly angry with your fathers

"very angry with your forefathers"

Zechariah 1:3

this is the declaration of Yahweh of hosts

"this is what Yahweh of hosts has declared" or "this is what I, Yahweh of hosts, have declared"

Zechariah 1:4

Turn from your evil ways and wicked practices

"Stop doing all of your wicked actions"

Zechariah 1:5

Your fathers—where are they? And the prophets—do they live forever?

"Think about your fathers—where are they now? Think about the prophets—do they live forever?"

Your fathers—where are they?

"Your fathers—you know where they are." or "Your fathers have all died."

And the prophets—do they live forever?

"And the prophets—they do not live for ever." or "And the prophets do not live forever."

Zechariah 1:6

But my words and my decrees that I commanded my servants the prophets, have they not overtaken your fathers?

"But my words and my decrees that I commanded my servants the prophets have overtaken your fathers." or "But your fathers have suffered the consequences for disobeying my words and my decrees that I commanded my servants the prophets to tell them."

Zechariah 1:7

the twenty-fourth day of the eleventh month, which is the month of Shebat

"Shebat" is the eleventh month of the Hebrew calendar. The twenty-fourth day is near the middle of February on Western calendars.

the prophet, saying,

Here the word "saying" introduces what Zechariah was about to say. The word "saying" can be removed if it may make your readers think that Yahweh is about to speak. Alternate translation: "the prophet."

Zechariah 1:8

look

The word "look" here shows that Zechariah was surprised by what he saw.

myrtle trees

a kind of small tree with colorful flowers

Zechariah 1:9

I said, "What are these things, Lord?" Then the angel who talked with me

Here Zechariah speaks to an unidentified angel. This is not the same as the "man" who was "riding on a red horse."

What are these things, Lord?

"What are these things, sir?" Here the word "Lord" is a form of polite address.

Zechariah 1:10

the man who stood among the myrtle trees

This refers to the man who "was riding on a red horse" in Zechariah 1:8.

Zechariah 1:11

the angel of Yahweh who stood among the myrtle trees

This phrase refers to the man who stood among the myrtle trees in Zechariah 1:10.

They answered ... they said

The word "they" refers either to the red, reddish-brown, and white horses or to the horses' riders.

all the earth sits still and is at rest

"all the earth is peaceful and resting" or "the nations of the earth have peace and rest"

Zechariah 1:12

to Jerusalem and to the cities of Judah

"to the people of Jerusalem and the cities of Judah"

Zechariah 1:13

with good words, words of comfort

"with good, comforting words"

Zechariah 1:14

I have been jealous for Jerusalem and for Zion with great jealousy

"I have been extremely jealous for Jerusalem and for Zion." Yahweh does not want anyone to harm Jerusalem or try to have Jerusalem love anything more than Yahweh.

jealous

This word refers to Yahweh's strong desire to protect his people.

Jerusalem ... Zion

"the people of Jerusalem ... the people of Zion"

Zechariah 1:15

I am very angry with the nations that are at ease

"I am very angry with the nations that enjoy peace and security"

I was only a little angry with them

"I was only a little angry with the people of Jerusalem"

they made the disaster worse

"the nations that are at ease made the disaster worse." This means that although Yahweh used these nations to punish Jerusalem, they did more harm to Jerusalem than what Yahweh had intended for them to do.

Zechariah 1:16

I have returned to Jerusalem with mercies

"I will once again show mercy towards Jerusalem"

My house will be built within her

"The people will build my temple in Jerusalem"

the measuring line will be stretched out over Jerusalem

"builders will stretch out their measuring lines over

Jerusalem" or "the people will rebuild Jerusalem"

Zechariah 1:17

Again call out, saying

The angel who was speaking to Zechariah says these words.

My cities will once again overflow with goodness

"My cities will once again be prosperous" or "The people in the cities of Judah will once again be prosperous"

Yahweh will again comfort Zion

"Yahweh will again comfort the people in Zion"

Zechariah 1:18

I lifted up my eyes

"I looked up"

Zechariah 1:19

These are the horns that have scattered Judah, Israel, and Jerusalem

"These horns represent the nations that have scattered the people of Judah, Israel, and Jerusalem". Horns were often

used as a symbol for military power. Here they symbolize the powerful nations that had conquered the kingdoms of Israel.

Zechariah 1:20

four craftsmen

"blacksmiths" or "metalworkers"

Zechariah 1:21

these people

This refers to the four craftsmen.

These are the horns that scattered Judah

"These horns represent the nations that scattered the people of Judah". See Zechariah 1:19.

so that no man would lift up his head

"and caused them to suffer greatly"

to cast down the horns of the nations that lifted up a horn against the land of Judah

"to destroy the power of the nations who used their military might against the land of Judah"

to cast down the horns of the nations that lifted up a horn

"to cast down the horns that the nations had lifted up"

Chapter 2

Zechariah 2:1

I lifted up my eyes

"I looked up". This book contains a number of visions given to Zechariah so the images are not ones Zechariah actually saw but were given to him in a vision or dream. It is important for each of these visions to keep their meanings and not be interpreted to mean any specific thing. Please be careful to translate each of the terms in your language.

measuring line

a rope with a certain length that a person would use to measure buildings or large sections of land

Zechariah 2:2

So he said to me

"So the man with the measuring line said to me"

Zechariah 2:3

another angel went out to meet him

This angel is a new participant who has not appeared before this verse.

Zechariah 2:4

The second angel said to him

"The second angel said to the angel who had talked with me". This chapter is introduced in prose with imagery used in the rest of the chapter to portray Zechariah's third vision about measuring lines given by the Lord.

Jerusalem will sit in the open country ... livestock within her

"Jerusalem will not have walls around it ... livestock within the city". There will be so many inhabitants in the city that it will be too large to have walls around it.

Zechariah 2:5

I ... will become for her a wall of fire around her

"I ... will protect the city, like a wall of fire around it"

this is Yahweh's declaration

"this is what I, Yahweh, have declared". Yahweh speaks of himself to express the certainty of what he is declaring. See Zechariah 1:4. This phrase is used several times in this chapter.

Zechariah 2:6

Up! Up!

"Run! Run!" or "Hurry! Hurry!"

Zechariah 2:7

you who live with the daughter of Babylon

"you who live in Babylon"

Zechariah 2:8

General Information:

Zechariah begins to speak and tells how Yahweh is sending him to judge the nations who have plundered Jerusalem.

for whoever touches you

"for whoever harms you"

Zechariah 2:9

I myself will shake my hand over them

"I myself will fight against them" or "I myself will attack them"

they will be plunder for their slaves

"their slaves will plunder them"

Zechariah 2:10

Sing for joy and be glad, daughter of Zion

"Sing for joy and be glad, Zion" or "Sing for joy and be glad, people of Zion". "Zion" is the same as "Jerusalem."

Zechariah 2:11

great nations will join themselves to Yahweh

"the people of great nations will become the people of Yahweh"

in that day

"at that time"

Zechariah 2:12

Yahweh will inherit Judah as his rightful possession

"Yahweh will claim Judah as his rightful possession"

Zechariah 2:13

all flesh

"all people"

he has been roused

"he is coming". It is implied this refers to Yahweh returning to Jerusalem.

from out of his holy place

"from his holy place in heaven"

Chapter 3

Zechariah 3:1

General Information:

The chapter seems to refer to a particular person, Joshua the high priest. However, little is known about him. The chapter is introduced in prose and shares the fourth vision, which is the priest in dirty clothes. It is important for each of these visions to keep their meanings and not be

interpreted to mean any specific thing.

Satan was standing at his right hand to accuse him of sin

"Satan was standing at Joshua's right side, ready to accuse Joshua of sin"

Zechariah 3:2

Is this not a brand pulled from the fire?

"Joshua is a brand pulled from the fire."

a brand pulled from the fire
The angel of Yahweh speaks of Joshua as if he were a piece of wood that someone pulls from a fire before the wood is completely burned.
Zechariah 3:3
Joshua was dressed in filthy garments
In this vision "filthy garments" are symbolic of sinfulness.
Zechariah 3:4
those who stood before him
The word "him" refers to the angel. The phrase refers to other angels who were present.
Look
"Pay attention, because what I am about to say is both true and important"
I have caused your iniquity to pass from you
"I have removed your iniquity from you". By removing his garments, the angel removed Joshua's iniquity.
dress you in official robes
The phrase "official robes" refers to righteousness. This refers to clothes that people wear only for special occasions.
Zechariah 3:5
Let them put
The word "them" refers to the other angels who were present.
turban
a long piece of cloth wrapped around the head
Zechariah 3:6
solemnly commanded Joshua
"commanded Joshua in a very serious manner"
Zechariah 3:7
If you will walk in my ways, and if you will keep my commandments
"If you will obey me and keep my commandments".
you will govern my house and guard my courts

Chapter 4

Zechariah 4:1

General Information

This chapter is written mainly in prose about the fifth vision, which is about the golden lampstand olive trees and shows a conversation between Zechariah and the angel of Yahweh. It is important for each of these visions to keep their meanings and not be interpreted to mean any specific thing.

roused me like a man roused from his sleep

"caused me to become more alert like a man awakened from his sleep"

Zechariah 4:2

lamp wicks

the parts of a lamp that are lit on fire

Zechariah 4:3

the left side

"the left side of the bowl"

Zechariah 4:5

Do you not know what these things mean?

"Surely you know what these things mean."

Zechariah 4:6

Not by might nor by power

"You will not succeed by might nor by power"

"you will have authority over my temple and its courtyards"

to go and come among these who stand before me

"to come before me as these who stand here do"

Zechariah 3:8

your companions who live with you

"the other priests who live with you"

For these men are a sign

Here the word "sign" refers to something that communicates a special meaning to those who see it.

Yahweh speaks of the priests serving in the temple as being this sign that shows that Yahweh will bring his servant.

my servant the Branch

The word "Branch" refers to a Messianic figure that would serve as king over Yahweh's people. Yahweh speaks of this person as if he were a branch that grows out from a tree. Since the word "Branch" is a title, it should be translated with an equivalent word in your language.

Zechariah 3:9

the stone that I have set before Joshua

The word "stone" likely refers to a precious stone or jewel.

There are seven eyes on this single stone

"There are seven sides on this single stone"

engrave

"carve"

I will remove the iniquity from this land in one day

"I will forgive the iniquity of the people who live in this land in one day"

Zechariah 3:10

each man will invite his neighbor to sit under his vine and under his fig tree

"because they will be at peace, each person will invite his neighbor to come and sit under his vine and his fig tree"

Not by might nor by power

"Certainly not by your own strength" or "Not by military strength nor by your own power". This emphasizes the greatness of Zerubbabel's strength and physical ability.

Zechariah 4:7

What are you, great mountain? Before Zerubbabel you will become a plain

"You are nothing, great mountain! Zerubbabel will cause you to become a plain" or "Although obstacles may appear as large as mountains, Zerubbabel will overcome them as easily as one walks upon level ground"

he will bring out the top stone

"he will bring out the top stone of the temple" or "he will complete the construction of the temple". The top stone is the last stone placed when building something.

to shouts of 'Grace! Grace to it!'

"while people shout, 'May God bless it! May God bless it!'" or "while people shout, 'Beautiful! It is beautiful!'"

Zechariah 4:8

The word of Yahweh came to me, saying

"Yahweh spoke this message to me". This introduces a special message from God.

Zechariah 4:9

The hands of Zerubbabel have laid ... his hands will bring it to completion
"Zerubbabel has laid ... he will bring it to completion"
the foundation of this house
"the foundation of this temple"
Zechariah 4:10
Who has despised the day of small things? These people will rejoice
"Those who have despised the day of small things will rejoice"
the day of small things
"the time when progress was slow". This refers to when the people were building the temple.
plumb stone
This is an instrument made with a heavy object attached to the end of a string that builders used to ensure that the walls of buildings were straight.
These seven lamps
This refers to the lamps that Zechariah saw in Zechariah 4:2-3.
These seven lamps are the eyes of Yahweh that roam over the whole earth
"These seven lamps represent the eyes of Yahweh, who sees everything that happens on the earth"
Zechariah 4:11
these two olive trees
This refers to the olive trees that Zechariah saw in

Chapter 5

Zechariah 5:1
Then I turned
The word "I" refers to Zechariah.
lifted my eyes
"looked up"
behold
The word "behold" here shows that Zechariah was surprised by what he saw. This chapter contains the next two visions. One is about a flying scroll and one is about the basket filled with iniquity.
Zechariah 5:2
twenty cubits long and ten cubits wide
"9.2 meters long and 4.6 meters wide". A cubit is 46 centimeters.
Zechariah 5:3
This is the curse
"On this scroll is the curse"
that goes out over the surface of the whole land
"that is upon every person within the whole land"
every thief will be cut off ... everyone who swears a false oath will be cut off
"Yahweh will cut off every thief ... Yahweh will cut off everyone who swears a false oath" or "Yahweh will remove every thief from the land ... Yahweh will remove from the land everyone who swears a false oath"
what it says on the one side ... what it says on the other side
"what the scroll says on one side ... what the scroll says on the other side"
Zechariah 5:4
I will send it out
"I will send out the curse"

Zechariah 4:2-3.

Zechariah 4:12

What are these two olive branches

Here Zechariah changes his question and asks about branches that are connected to the two olive trees.

the two gold pipes

These pipes were not mentioned in the previous description of Zechariah's vision. It is possible that they are connected to the bowl on top of the lampstand and provide the oil with which the lampstand burns.

golden oil

Here "golden" refers to the color of the oil and does not mean that the oil was made of gold.

Zechariah 4:13

Do you not know what these are?

"Surely you know what these are."

Zechariah 4:14

These are the sons of fresh olive oil

"These two branches represent the sons of fresh olive oil"

the sons of fresh olive oil

"the anointed men" or "the men whom Yahweh has appointed". A person who is anointed is one whom Yahweh has chosen or appointed for a special duty.

who stand before the Lord

"who serve the Lord"

this is the declaration of Yahweh of hosts

"this is what I, Yahweh of hosts, have declared"

consume its timber and stones

"destroy its wood and stones" or "completely destroy it"

Zechariah 5:5

Raise your eyes

"Look up"

Zechariah 5:6

This is a basket containing an ephah that is coming

"This is a large container that is coming". An "ephah" is a unit of measurement for dry materials and equals 22 liters.

This is their iniquity in the whole land

"This basket represents the iniquity of the people throughout the whole land"

Zechariah 5:7

a lead covering was lifted off the basket

"someone lifted a lead covering off the basket"

there was a woman under it sitting in it

"there was a woman under the lead covering sitting in the basket"

Zechariah 5:8

This is Wickedness

"This woman represents wickedness"

He threw her ... he threw the lead cover

"He thrust her ... he forced the lead cover." The word "threw" indicates the force with which the angel did these things. He did not literally throw the woman or the cover.

Zechariah 5:9

I lifted my eyes

"I looked up"

wind was in their wings

"they were flying"

they had wings like a stork's wings

A stork is a type of large bird that has a wingspan of two to four meters. Zechariah compares the size of the women's wings with the size of the stork's wings.

They lifted up the basket between earth and heaven

"They lifted the basket up into the sky and flew away"

Zechariah 5:11

Chapter 6

Zechariah 6:1

General Information

This chapter is written mainly in prose and tells the last vision of the four chariots in the first part of the chapter. The second part of the chapter is about a crown made for the high priest. This is an actual person, but the meaning of the word "branch" should be translated as his name. The visions are stated and even when the prophet asked for an explanation, their true meaning is often obscure. This uncertainty should remain in your translation.

lifted my eyes

"looked up"

between two mountains; and the two mountains were made of bronze
"between two bronze mountains"

Zechariah 6:2

The first chariot had red horses

"The first chariot had red horses pulling it" or "Red horses were pulling the first chariot"

Zechariah 6:5

These are the four winds of heaven

"These chariots represent the four winds of heaven"

the four winds of heaven

This phrase refers to the four directions from which the wind blows: north, east, south, and west. Some modern versions interpret this Hebrew expression to mean "four spirits."

standing before the Lord of all the earth

"serving the Lord of all the earth". This means to be in a person's presence and to serve him. See Zechariah 4:14.

Zechariah 6:6

the white horses are going out to the west country

"the white horses are going out after them," that is, following the black horses to the north country.

the white horses are ... the spotted gray horses are

"the chariot with the white horses is ... the chariot with the spotted gray horses is"

Zechariah 6:8

he called out to me

"the angel called out to me"

Look at the ones

"Look at the black horses"

they will appease my spirit concerning the north country

"they will calm my anger concerning the north country" or

"they will cause my spirit to rest in the north country"

Zechariah 6:9

the word of Yahweh came to me, saying

"Yahweh spoke this message to me". This introduces a special message from God.

Zechariah 6:10

To build a temple in the land of Shinar for it

"They are taking the basket to the land of Shinar to build a temple for it"

the basket will be set there

"they will set the basket there"

on its prepared base

This refers to a pedestal or other kind of fixture upon which they will place the basket.

Heldai, Tobijah, and Jedaiah

These are the names of men.

this same day

"today"

Zechariah 6:11

Jozadak

This is the name of a man.

take the silver and gold, make a crown

"make a crown with the silver and gold"

Zechariah 6:12

Speak to him and say

"Speak to Joshua and say"

his name is Branch

The word "Branch" refers to a messianic figure that would serve as king over Yahweh's people. Yahweh speaks of this person as if he were a branch that grows out from a tree. Since the word "Branch" is a title, it should be translated with an equivalent word in your language. See how you translated this name in Zechariah 3:8.

He will grow up where he is

This likely refers to this person appearing or coming into power as the one who would supervise the rebuilding of the temple.

Zechariah 6:13

He will be a priest on his throne

"There will be a priest upon his throne"

he will bear a counsel of peace between the two

The words "the two" refer to the roles of king and priest.

The meaning of this phrase depends upon the meaning of the previous phrase. Possible meanings are: the "Branch" will faithfully carry out his duties as both priest and king and not forsake one in order to fulfill the other or the "Branch" who serves as king and the other person who serves as a priest will each carry out their duties faithfully and they will work together in peace.

Zechariah 6:14

The crown will given

"You will give the crown"

Heldai, Tobijah, Jedaiah ... Hen

These are the names of men. See how you translated these in Zechariah 6:10.

for Hen son of Zephaniah as a memorial

"as a memorial to the generosity of the son of Zephaniah" or "as a memorial to the one who is gracious, the son of Zephaniah." Also, some modern versions interpret the name "Hen" as meaning the name "Josiah."

Zechariah 6:15

those who are far off

This refers to the Israelites who remain in Babylon.

so you will know
The word "you" is plural and refers to the people of Israel.

Chapter 7

Zechariah 7:1

on the fourth day

"on day 4"

Kislev (which was the ninth month)

"Kislev" is the ninth month of the Hebrew calendar. The fourth day of Kislev is near the end of November on Western calendars.

the word of Yahweh came to Zechariah

"Yahweh spoke this message to Zechariah". This introduces a special message from God.

Zechariah 7:2

Sharezer and Regem-Melek

These are the names of men.

beg

Here the word "beg" means to plead or ask urgently.

before the face of Yahweh

"in the presence of Yahweh"

Zechariah 7:3

They spoke ... they said

The word "they" refers to Sharezer and Regem Melek.

Should I mourn in the fifth month

The assumed knowledge is that the Jewish people fasted during a part of the fifth month of the Hebrew calendar because this is when the Babylonians destroyed the temple in Jerusalem. The fifth month is during the last part of July and the first part of August on Western calendars.

by means of a fast

"by fasting"

Zechariah 7:4

the word of Yahweh of hosts came to me, saying

"Yahweh of hosts spoke this message to me". This introduces a special message from God.

Zechariah 7:5

in the fifth

"in the fifth month"

in the seventh month

The assumed knowledge is that the Jews mourned during a part of the seventh month of the Hebrew calendar because in this month the remaining Jews in Jerusalem fled to Egypt after the murder of Gedaliah, whom the king of Babylon appointed as governor over Judah. The seventh month is during the last part of September and the first part of October on Western calendars.

for these seventy years

The assumed knowledge is that the people of Israel had been slaves in Babylon for 70 years.

were you truly fasting for me?

"you were not really fasting for me."

Zechariah 7:6

When you ate and drank

Possible meanings are: when they feasted and drank when celebrating religious festivals or when they ate and drank whenever they were not fasting.

truly listen to the voice of Yahweh your God
"truly obey what Yahweh your God says"

did you not eat and drink for yourselves?

"it was for yourselves that you ate and drank."

Zechariah 7:7

Were these not the same words ... were inhabited?

"These are the same words ... were inhabited". Yahweh uses a question to scold the people.

by the hand of the former prophets

"by the words of the former prophets" or "through the former prophets"

when Jerusalem and the surrounding cities were inhabited and prosperous

"you still lived in Jerusalem and everyone who lived in the surrounding cities was prosperous"

Zechariah 7:9

Judge with true justice, covenant faithfulness, and mercy

"When you judge, be just, faithful to the covenant, and merciful"

Let each man do this

The word "this" refers to how a person should judge.

Zechariah 7:10

widow

a woman whose husband has died

orphan

a child whose parents have died

foreigner

someone who travels from his own land to a different land

let none of you plot any harm against another in your heart

"you must not make plans to do evil"

Zechariah 7:11

set their shoulders stubbornly

"became stubborn". This is an image of an ox refusing to allow its owner to put a yoke on its shoulders.

They stopped up their ears so they would not hear

"They refused to listen"

Zechariah 7:12

They made their hearts as hard as rock so they would not hear the law or the words of Yahweh of hosts

"They stubbornly refused to hear the law or the words of Yahweh of hosts"

in earlier times

"in the past"

by the mouth of the prophets

"through the words of the prophets"

Zechariah 7:14

I will scatter them with a whirlwind

"I will scatter them as a whirlwind scatters things". Yahweh speaks of how he will scatter the people.

whirlwind

a strong wind that spins very quickly as it moves and can cause damage

delightful land

"pleasant land" or "fruitful land"

Chapter 8

Zechariah 8:1

The word of Yahweh of hosts came to me, saying

"Yahweh of hosts gave me a message. He said" or "Yahweh of hosts spoke this message to me, saying"

Zechariah 8:2

I am jealous for Zion with great jealousy

"I am extremely jealous for Zion." Yahweh does not want anyone to harm Zion or try to have Zion love anything more than Yahweh.

for Zion

"for the people of Zion" or "for the people of Jerusalem" with great anger

"with great anger against her enemies"

Zechariah 8:3

the mountain of Yahweh of hosts

The implied information is that this refers to Mount Zion, the location upon which the city of Jerusalem was built.

Zechariah 8:4

be in the streets of Jerusalem

"be living in Jerusalem"

in his hand because he has grown so old

People having the opportunity to grow old implies the city will be peaceful and prosperous for a long time.

Zechariah 8:5

The streets of the city will be full

The public areas of the city will be full of people in their normal activities.

Zechariah 8:6

If something seems impossible in the eyes of

"If something does not appear to be possible to"

the remnant of this people

"the people of Judah who survive"

in my eyes

"to me"

this is Yahweh's declaration

"this is what Yahweh has declared" or "this is what I, Yahweh, have declared"

Zechariah 8:7

I am about to rescue my people

The implied information is that the people are in exile. "I am about to rescue my people of Judah who went into exile"

from the land of the sunrise and from the land of the setting sun

"from all lands in every direction"

Zechariah 8:8

I will be their God in truth and in righteousness

"I will be their God. I will be faithful to them and act toward them in a just manner"

Zechariah 8:9

Strengthen your hands

"Be strong and courageous"

Zechariah 8:10

For before those days

Here "those days" refers to the time the people of Judah started to rebuild the temple.

there was no profit for either man or animal

It was useless for people and their animals to farm the land because they got no food from it.

I had set every person each against his neighbor

"I had turned everyone against each other"

Zechariah 8:11

in former days

"in the past."

the remnant of this people

"the people who returned from exile"

Zechariah 8:12

seeds of peace will be sown

"the people will safely sow seed"

the earth will give its produce; the skies will give their dew

The earth and skies are spoken of as if they were persons giving what is needed.

inherit all these things

"to have all these things"

Zechariah 8:13

You were an example to the other nations of a curse

"When I punished you, the other nations learned what happens when I curse a people"

house of Judah and house of Israel

"people of Judah and Israel"

you will be a blessing

"when I bless you, the other nations will learn what happens when I bless a people" or 3) Yahweh will bless the people of Judah and Israel."

let your hands be strong

"be strong and courageous"

Zechariah 8:14

do harm to you

"punish you"

provoked my anger

"angered me"

did not relent

"did not decide to punish them less"

Zechariah 8:15

Jerusalem

"the people of Jerusalem"

Zechariah 8:16

that you must do

"You" refers to the people of Judah.

Speak truth, every person with his neighbor

"Everyone must say only true things to his neighbor"

his neighbor

Here "neighbor" means any person, not just someone who lives nearby.

Judge with truth, justice, and peace in your gates

"When you are making decisions in your gates, judge in a way that is true and just and causes people to live peacefully with each other"

in your gates

"in your places of judgment"

Zechariah 8:17

this is Yahweh's declaration

"this is what Yahweh has declared" or "this is what I, Yahweh, have declared"

Zechariah 8:18

came to me

Here "me" refers to Zechariah.

Zechariah 8:19

The fasts of the fourth month

The assumed knowledge is that the Jews mourned during a part of the fourth month of the Hebrew calendar because this is when the Babylonians broke through the walls of Jerusalem. The fourth month is during the last part of June and the first part of July on Western calendars.

the fifth month

The assumed knowledge is that the Jewish people fasted during a part of the fifth month of the Hebrew calendar because this is when the Babylonians destroyed the temple in Jerusalem. The fifth month is during the last part of July and the first part of August on Western calendars.

the seventh month

The assumed knowledge is that the Jews mourned during a part of the seventh month of the Hebrew calendar because in this month the remaining Jews in Jerusalem fled to Egypt after the murder of Gedaliah, whom the king of Babylon appointed as governor over Judah. The seventh month is during the last part of September and the first part of October on Western calendars.

the tenth month

The assumed knowledge is that the Jews mourned during a part of the tenth month of the Hebrew calendar because this is when the Babylonians began their siege against Jerusalem. The tenth month is during the last part of

December and the first part of January on Western calendars.

love truth and peace

"love what is truthful and peaceful"

Zechariah 8:20

People will come again

"People will come again to Jerusalem"

Zechariah 8:21

will go to another city

"will go to the people of another city"

beg

Here the word "beg" means to plead or ask urgently.

seek Yahweh of hosts

Those who want to know Yahweh and please him are spoken of as if they are literally seeking to find Yahweh.

Zechariah 8:22

mighty nations

"people of mighty nations"

Zechariah 8:23

Let us go with you

"Let us go to Jerusalem with you"

God is with you

"God is with you people"

Chapter 9

Zechariah 9:1

Hadrak

The location of Hadrak is unknown today.

its resting place

"the resting place of the people of Hadrak"

the eyes of all humanity and all the tribes of Israel are toward Yahweh

"all humanity and all the tribes of Israel look toward

Yahweh"

Zechariah 9:2

Hamath

"the people of the land of Hamath"

Tyre and Sidon

"the people of Tyre and Sidon"

for they are very wise

"though they think they are very wise"

Zechariah 9:3

built herself a stronghold

"built a strong fortress" or "built a high wall"

heaped up silver like dust and refined gold like mud in the streets

"accumulated silver and gold as much as soil in the streets"

Zechariah 9:4

Look! The Lord will dispossess her

"Pay attention! The Lord will take away Tyre's possessions"

destroy her strength on the sea

"destroy Tyre's ships in which men fight on the sea"

so she will be devoured by fire

"and enemies will burn the city to the ground"

Zechariah 9:5

Ashkelon ... Gaza ... Ekron, her hopes

"The people of Ashkelon ... the people of Gaza ... the hopes of the people of Ekron"

will see

"will see Tyre be destroyed"

Zechariah 9:6

Strangers will make their homes in Ashdod

"Foreigners will take over Ashdod and live there"

I will cut off the pride of the Philistines

"I will make the Philistines to be proud of themselves no longer"

Zechariah 9:7

I will remove their blood from their mouths and their abominations from between their teeth

"I will no longer allow them to eat meat that still has blood in it, and I will forbid them to eat food that they offered to idols"

Zechariah 9:8

I will camp around my land

"I will protect my land"

for now

"For at that time"

I see with my own eyes

"I will personally watch over my land"

Zechariah 9:9

Shout

If your language has a word for a shout of victory that is different from a shout to begin a battle, you might want to use it here.

daughter of Zion ... daughter of Jerusalem

"Zion" is the same as "Jerusalem."

Behold!

"Pay attention!" or "Here is a surprising fact!"

He is righteous and victorious

Some modern translations read, "He is righteous and is coming to save you."

on a donkey, on the colt of a donkey

"on a young donkey"

Zechariah 9:10

cut off the chariot from Ephraim

"destroy the chariots in Israel that are used for battle"

the horse from Jerusalem

"the warhorses in Jerusalem"

the bow will be cut off from battle

"all weapons of war will be destroyed"

for he will speak peace to the nations

"for your king will bring peace to the nations"

his dominion will be from sea to sea, and from the River to the ends of the earth!

"his kingdom will be over all the earth!"

the River

This probably refers to the Euphrates River.

Zechariah 9:11

As for you

This refers to the city of Jerusalem, also called "Zion."

the pit where there is no water

This dry pit represents the exile in Babylon.

Zechariah 9:12

Return to the stronghold

"Come back to your nation where you will be safe"

prisoners of hope

"prisoners who still hope in Yahweh"

return double to you

"return to you twice as much as was taken from you"

Zechariah 9:13

Zion

This refers to the city of Jerusalem, also called "Zion."

I have bent Judah as my bow

"I will cause the people of Judah to be like my bow"

filled my quiver with Ephraim

Yahweh speaks of the people of Israel, the northern kingdom, as if they were arrows that he would shoot at his enemies. A quiver is a bag that holds a soldier's arrows. (

I have roused your sons, Zion, against your sons, Greece

God is speaking to the people of two different nations at the same time.

Zechariah 9:14

will appear to them

"will be seen in the sky by his people" or "will come to his

people"

his arrows will shoot out like lightning!

The Israelites sometimes thought of lightning bolts as arrows that God shot.

blow the ram's horn

People blew into rams' horns to give signals in battle and on other occasions. Here the ram's horn is blown as a military signal.

will advance with the storms from Teman

"will march from Teman with the storm winds"

Zechariah 9:15

they will devour them

"the people of Judah will completely defeat their enemies"

defeat the stones of the slings

"defeat the enemies who attack them with slings and stones"

Then they will drink and shout like men drunk on wine

"Then they will shout and celebrate their victory as loudly as if they were drunk"

they will be filled with wine like bowls

"they will be as full of wine as the basins with which priests carry blood to the altar"

like the corners of the altar

"they will be drenched as the corners of the altar are covered in blood"

Zechariah 9:16

God will rescue them ... as the flock of his people

The people of Israel are spoken of as if they are God's sheep that he cares for and protects.

They are the jewels of a crown

"They will be like beautiful stones in a crown"

Zechariah 9:17

How good and how beautiful they will be!

"They will be very good and beautiful!"

The young men will flourish on grain and the virgins on sweet wine!

"All of the people, both men and women, will have plenty of grain to eat and sweet wine to drink!"

The young men ... the virgins

These two phrases are parallel and together represent the entire population of Israel.

Chapter 10

Zechariah 10:1

vegetation in the field

"causes plants to grow in the field"

Zechariah 10:2

household idols speak wickedness

"household idols say evil things." Zechariah is not suggesting that idols actually speak. He is referring to the messages people say they hear from idols.

diviners envision a lie

"diviners see false visions"

they tell deceitful dreams

"diviners lie about their dreams in order to deceive people"

empty comfort

This refers to words that sooth temporarily, but do not provide any longterm help.

they wander like sheep

"the people who listen to the false prophets are like sheep who do not know which way to go"

they ... suffer because there is no shepherd

"the people who listen to the false prophets ... are suffering like sheep who do not have a shepherd to guide them"

Zechariah 10:3

My wrath burns against the shepherds

"My anger toward the shepherds of my people is as intense as a fire" or "I am very angry with the leaders of my people"

it is the male goats—the leaders—that I will punish

Male goats are typically more dominant than female goats.

Here "male goats" represents the oppressive leaders of God's people.

Yahweh of hosts will also attend to his flock, the house of Judah

"Yahweh of hosts will take care of the house of Judah as a shepherd cares for his sheep"

the house of Judah
"Judah" or "the people of Judah"
make them like his warhorse in battle
"will cause them to be strong like war horses in battle"
Zechariah 10:4
From Judah will come the cornerstone
"One of the descendants of Judah will become the most important ruler"
from him will come the tent peg
"the leader who will hold the nation together will come from Judah"
from him will come the war bow
"the military leader will come from Judah"
from him will come every ruler together
"every ruler will come from Judah"
Zechariah 10:5
They will be like warriors ... streets in battle
"They will be mighty in battle, trampling their enemies into the mud of the streets"
Yahweh is with them
"Yahweh will help them"
they will shame those who ride warhorses
"they will defeat their enemies who ride warhorses"
Zechariah 10:6
the house of Judah
"Judah" or "the kingdom of Judah" or "the people of Judah"
the house of Joseph
"Israel" or "the kingdom of Israel" or "the people of Israel"
Zechariah 10:7
Ephraim will be like a warrior
"Ephraim will be very strong"
their hearts will rejoice as with wine
"and they will be very happy"

Chapter 11

Zechariah 11:1
Open your doors, Lebanon, that fire may devour
"People of Lebanon, get ready, because fire will devour" or
"People of Lebanon, do not try to stop the fire that will devour"
fire may devour your cedars
"fire may completely destroy your cedars" or "fire may completely burn up your cedars"
Zechariah 11:2
Wail, cypress trees, for the cedar trees have fallen
"If the trees were people, they would cry out in sorrow. The cypress trees stand alone because the cedars have burned and fallen"
What was glorious has been devastated
"The glorious cedar trees are no more" or "The cedar trees were once glorious, but now they are ruined"
Wail, you oaks of Bashan, for the impenetrable forest has gone down.
"If the oak trees in Bashan were people, they would wail, for their impenetrable forests are gone"
impenetrable forest
a forest in which plants grow so close together that people cannot pass between them
Zechariah 11:3
the shepherds' howl

their children will see and rejoice. Their hearts will rejoice in me!
"their children will see what has taken place and will be happy because of what Yahweh has done for them!"
Zechariah 10:8
I will whistle
To whistle is to produce a high, shrill sound with air through narrowed lips. It is often done to give a signal to other people, as here.
Zechariah 10:9
I sowed them among the peoples
The exile of the people is spoken of as if they were seed that Yahweh had planted in a distant land.
Zechariah 10:10
until there is no more room for them
"and they will completely fill the land"
Zechariah 10:11
I will pass through the sea of their affliction
"I will go with them and help them as they go through their many afflictions"
I will strike the waves of that sea
"I will cause the waves of that sea of affliction to stop"
will dry up all the depths of the Nile
"I will cause the Nile River to lose all its water"
The majesty of Assyria will be brought down
"I will destroy Assyria's proud army"
the scepter of Egypt will go away from the Egyptians
"the power of Egypt to rule other nations will end"
Zechariah 10:12
I will strengthen them in myself
"I will cause them to be strong and to believe in me"
this is Yahweh's declaration
"this is what Yahweh has declared" or "this is what I, Yahweh, have declared"

"The loud cry of the shepherds"
for their glory has been destroyed
"for their rich pastures are ruined"
for the pride of the Jordan River has been devastated
"because the trees and shrubbery where they lived by the Jordan River are ruined"
Zechariah 11:4
watch over the flock set aside for slaughter
"take care of a flock of sheep that the owners plan to slaughter"
Zechariah 11:5
Those who buy them ... them and are not guilty
"Those who buy them ... them, but no one believes they are guilty for doing so"
Zechariah 11:6
this is Yahweh's declaration
"this is what Yahweh has declared" or "this is what I, Yahweh, have declared"
See!
"Listen!" or "Pay attention!"
I myself
The word "myself" is used to emphasize that it is Yahweh who will do these things.
turn over every person into the hand of his neighbor and into the hand

of his king
 "allow the people to harm each other and the king will oppress them"
 none of them will I deliver them from their hand
 "I will not save them from those who are harming them" or
 "I will not rescue them"
 Zechariah 11:7
 for those who dealt in sheep
 "for those who bought and sold sheep"
 Favor
 Other versions of the Bible translate this word as "grace,"
 "beauty," or "pleasant."
 Zechariah 11:8
 I became impatient with them,
 Possible meanings are 1) "them" refers to the three
 shepherds or 2) "them" refers to the sheep owners.
 Zechariah 11:9
 the sheep that are being destroyed—let them be destroyed
 "the sheep that are perishing—let them perish" or "the
 sheep that are to wander and get lost—let them get lost"
 Zechariah 11:10
 all the peoples
 "all the nations." Some modern translations read "all the
 people," referring to the people of Israel.
 Zechariah 11:11
 the covenant was broken
 "the covenant ended"
 knew that Yahweh had spoken
 "knew that Yahweh had given them a message"
 Zechariah 11:12

thirty pieces of silver
 "only thirty pieces of silver"
 Zechariah 11:13
 treasury
 This is the place in the temple of Yahweh where the priests
 kept the money.
 the excellent price
 "the small amount of money"
 Zechariah 11:14
 between Judah and Israel
 "between the people of Judah and the people of Israel"
 Zechariah 11:16
 I am about to set in place a shepherd in the land
 "I am about to appoint a shepherd in the land" or "I am
 about to put a shepherd in charge in the land"
 the fattened sheep
 "the fattest sheep" or "the best sheep"
 will tear off their hooves
 This was probably done as an act of cruelty.
 Zechariah 11:17
 May the sword
 "May enemies"
 come against his arm and his right eye
 "strike and wound his right arm and pierce his right eye"
 his arm
 Here "arm" represents the power to fight.
 his arm wither away
 "his arm waste away" or "his arm become completely
 useless"

Chapter 12

Zechariah 12:1
 who stretched out the skies
 "the one who created the sky"
 laid the foundation of the earth
 "put all the earth into place"
 fashions the spirit of mankind within man
 "creates the human spirit"
 Zechariah 12:2
 I am about to make Jerusalem into a cup ... to stagger about
 "Soon it will be like I make Jerusalem into a cup ... to
 stagger about"
 into a cup
 "into a cup full of wine" or "into a cup full of an alcoholic
 drink"
 surrounding her
 Here "her" refers to the city of Jerusalem.
 Zechariah 12:3
 I will make Jerusalem a burdensome stone for all the peoples
 "It will be like I will make Jerusalem a very heavy stone for
 all the peoples"
 burdensome stone ... carry
 Some modern translations read, "stone that cannot be
 moved ... move."
 Zechariah 12:4
 Over the house of Judah I will open my eyes
 "I will do good things for the house of Judah" or "I will
 protect the house of Judah"

the house of Judah
 "the people of Judah"
 Zechariah 12:5
 say in their hearts
 "think to themselves" or "say to themselves"
 are our strength
 "make us strong" or "encourage us"
 Yahweh of hosts, their God
 "Yahweh of hosts, the God they worship"
 Zechariah 12:6
 like firepots among wood ... standing grain
 "like firepots among stacked firewood ... unharvested stalks
 of grain standing in a field"
 firepots
 clay pots in which ancient people often carried burning
 coals
 flaming torch
 a wooden stick that is burning at one end which gives light
 as one travels or carries fire somewhere
 will consume all the surrounding peoples
 "will destroy the surrounding peoples"
 on their right and on their left
 "in every direction"
 Jerusalem will again live in her own place
 "The people of Jerusalem will again live in their own city"
 Zechariah 12:7
 the tents of Judah

"the people of Judah"

the house of David

Possible meanings are 1) the descendants of David or 2) the ruling class of people.

Zechariah 12:8

those who are weak among them will be like David

"those who are weak will be strong like David"

the angel of Yahweh

This is an angel sent by Yahweh to protect the people.

Zechariah 12:10

I will pour out a spirit of compassion and pleading on the house of David and the inhabitants of Jerusalem

"I will cause the house of David and inhabitants of Jerusalem to have mercy on others and to pray to me for mercy"

the one they have pierced

"the one whom they stabbed to death"

for an only son

"for an only son who has died"

Zechariah 12:11

the wailing in Jerusalem will be like the wailing at Hadad Rimmon
Hadad Rimmon may have been the place where the good King Josiah died of battle wounds after the Battle of Megiddo. It appears that the custom arose to hold periodic mourning there for his death. Some people, however, think that Hadad Rimmon was the name of a false god who was believed to die every year, an event for which his worshipers would go into mourning.

Megiddo

This is the name of a plain in Israel.

Zechariah 12:12

The land will mourn

"All the people in the land of Judah will mourn"

Zechariah 12:13

The clan of the house of Levi

"The descendants of Levi"

Chapter 13

Zechariah 13:1

a spring will be opened ... for their sin and impurity

"it will be like a spring opens ... to cleanse their sin and impurity"

a spring

a place where water flows naturally out of the ground

the house of David

"the descendants of David"

Zechariah 13:2

this is the declaration of Yahweh of hosts

"this is what Yahweh of hosts has declared" or "this is what I, Yahweh of hosts, have declared"

I will cut off the names of the idols from the land

"I will cause the people to no longer mention the names of the idols"

they will no longer be remembered

"so that they no longer think about the idols"

I will remove the prophets and the spirit of uncleanness from the land

"I will also remove from the land the false prophets and their evil spirits"

spirit of uncleanness

Some modern translations read, "unclean spirit," taking the phrase "of uncleanness" as a description of the word "spirit."

Zechariah 13:3

to prophesy

"to prophesy falsely"

his father and mother who bore him

"his own father and mother"

You will not live

"You must die"

you speak lies in the name of Yahweh

"you claim to speak for Yahweh but you speak lies"

will pierce

"will stab and kill him"

Zechariah 13:4

each prophet

"every false prophet"

no longer wear a hairy cloak

Prophets often wore heavy outer garments made of animal hair.

Zechariah 13:5

I am a man who works the soil

"I am a farmer"

the land became my work while I was still a young man

"I became a farmer when I was young." Some versions of the Bible translate this as "a man sold me as a slave when I was young."

Zechariah 13:6

What are these wounds between your arms?

"How did you get those cuts on your chest?" This refers to the apparent custom of false prophets wounding themselves in their ceremonies.

he will answer

"he will lie to him saying"

Zechariah 13:7

Sword! Rouse yourself against my shepherd

"You, enemies! Go and attack my shepherd"

my shepherd

"my servant who is like a shepherd"

this is the declaration of Yahweh of hosts

"this is what Yahweh of hosts has declared" or "this is what I, Yahweh of hosts, have declared"

the flock will scatter

"my people will run away like sheep"

I will turn my hand against the lowly ones

"I will attack the lowly ones"

the lowly ones

This probably refers to all the Israelites who are weak and defenseless.

Zechariah 13:8

that two-thirds of it will be cut off! Those people will perish; only one-third will remain there

"that two out of every three people will die! Only one person out of three will remain in the land"

Zechariah 13:9

I will bring that third through the fire

Metal is passed through fire in order to purify or harden it.

refine them as silver is refined; I will test them as gold is tested
Refining refers to making precious metals such as silver more pure. Metals such as silver and gold are tested in

Chapter 14

Zechariah 14:1

A day for Yahweh is coming when your plunder will be divided in your midst

"Soon Yahweh will judge you, and he will allow your enemies to take all of your possessions and divide if for themselves while you watch"

Zechariah 14:2

I will gather every nation against Jerusalem for battle

"I will cause many nations to attack Jerusalem"

the city will be captured

"your enemies will capture the city"

The houses will be plundered and the women raped

"Enemies will plunder the houses and rape the women"

the remainder of the people will not be cut off from the city

"your enemies will allow the remaining people to stay in the city"

Zechariah 14:3

as when he makes war on the day of battle

"just as he fought battles in the past"

Zechariah 14:4

On that day

"At that time"

his feet will stand on the Mount of Olives

"he will stand on the Mount of Olives"

The Mount of Olives will be split ... by a very great valley

"The presences of Yahweh will split the Mount of Olives ... causing there to be a very great valley"

Zechariah 14:5

you will flee

Here "you" is plural and refers to the people of Jerusalem. between Yahweh's mountains

This refers to the mountains created after the Mount of Olives split in half.

Azel

This is the name of a town or village east of Jerusalem.

You will flee just as you fled

"You will flee just as your ancestors fled"

in the days of Uzziah, king of Judah

"when Uzziah was king of Judah"

the holy ones

This probably refers to God's angels.

Zechariah 14:6

On that day

"At that time"

there will be no light

"there will be no light from the sun"

Zechariah 14:7

a day known only to Yahweh

"only Yahweh knows when that day will begin" or "only Yahweh knows when that time will begin"

Zechariah 14:8

living waters

This normally means running or flowing water, rather than still or stagnant water.

order to discover how pure or strong they are.

They will call on my name

"They will call out to me"

the eastern sea

This refers to the Dead Sea, which is east of Jerusalem.

the western sea

This refers to the Mediterranean Sea.

Zechariah 14:9

there will be Yahweh, the one God, and his name alone

"people will know that Yahweh is the only true God" or

"people will only worship Yahweh, the one true God"

Zechariah 14:10

All the land

"All the land of Judah"

Arabah

This is the name of a plain in the Jordan River Valley.

Geba

This is the name of a town on the northern border of Judah.

Rimmon

This is the name of a town south of Jerusalem.

Jerusalem will continue to be raised up

"But, Jerusalem will remain high up"

the Benjamin Gate ... the first gate ... the Corner Gate

These are names of gates in the northeast part of city wall of Jerusalem. Possible meanings are 1) "the first gate" and "the Corner Gate" refer to the same gate or 2) "the first gate" and "the Corner gate" are separate gates.

the Tower of Hananel

This refers to a strong point in the city defenses on the northern wall. It was probably built by a man named Hananel.

the king's winepresses

This probably refers to the place where wine was made for the royal family. It was located in the southwest part of Jerusalem.

Zechariah 14:11

Jerusalem will live in safety

"The people will live safely in Jerusalem"

Zechariah 14:12

even as they are standing on their feet

"while they are still standing up." This emphasizes how quickly their flesh will rot away. They will not even have time to lie down.

Zechariah 14:13

that great panic from Yahweh will come among them

"Yahweh will cause the people to be very terrified"

Each one will seize the hand of another, and the hand of one will be raised up against the hand of another

"Each person will grab someone, and they will fight each other"

Zechariah 14:14

Judah will also make war against Jerusalem

"Even the other people in Judah will make war against the people of Jerusalem"

They will gather the wealth

"They will capture all the valuable possessions"

in great abundance

"in great quantities"
Zechariah 14:16
that came against Jerusalem
"that attacked Jerusalem"
will go up from year to year
"will go to Jerusalem every year"
the Festival of Shelters
"the Festival of Tabernacles" or "the Festival of Booths" or
"the Festival of Tents"
Zechariah 14:18
A plague from Yahweh will attack the nations
"Yahweh will cause a plague among the people of the
nations"
Zechariah 14:20
the bells of the horses will say
"the inscription on the bells of the horses will say"

Chapter 1

Malachi 1:1
The burden of the word of Yahweh to Israel by the hand of Malachi
This can be expressed as a statement. "This is the burden of
the word of Yahweh to Israel by the hand of Malachi"
burden
This is a metaphor for a serious message.
Yahweh
This is the name of God that he revealed to his people in the
Old Testament.
by the hand of Malachi
"through Malachi" or "spoken to them by Malachi"
Malachi 1:2
How have you loved us?
"You have not shown that you love us."
Was not Esau Jacob's brother?
"You know that Esau was Jacob's brother."
declares Yahweh
"Yahweh has solemnly said this"
I have loved Jacob
"as you know, I obligated myself with a covenant to love
Jacob"
I have loved Jacob
This name "Jacob" refers here not only to Jacob, but also to
all his descendants.
Malachi 1:3
Esau I have hated
Here "hated" implies that there was no covenant between
Yahweh and Esau. However, it does not imply that Yahweh
was emotionally against Esau.
Esau I have hated
This name "Esau" refers here not only to Esau, but also to
all his descendants.
his mountains
This refers to the hill country of Edom.
I have made his inheritance a place for the jackals of the wilderness
In the Old Testament, the presence of wild animals such as
jackals was a frequent description of land deserted by the
people who once lived there.
his inheritance
Here "inheritance" stands for the region that Esau's
descendants, the nation of Edom, occupied.

the basins in the house of Yahweh
"the cooking pots in the courtyard of the temple"
will be like the bowls before the altar
"will be as sacred as the bowls used at the altar"
Zechariah 14:21
every pot in Jerusalem and Judah will be set apart to Yahweh of hosts
Various types of pots and utensils were made especially to
be used in the temple for the worship of Yahweh and for
the sacrifices. These were considered special, not to be used
for anything else.
traders will no longer be in the house of Yahweh
"people will no longer buy or sell things in the courtyard of
the temple of Yahweh"
traders
Some versions of the Bible translate "traders" as
"Canaanites."

Malachi 1:4
If Edom says
"If the people of Edom say"
I will throw down
"I will destroy"
country of wickedness
"country of wicked people"
Malachi 1:6
despise my name
"treat me as though you hate me"
How have we despised your name?
"We have not really despised your name." or "Tell us how
we have despised your name, because we do not think that
we have done so."
Malachi 1:7
polluted bread
Here "polluted" describes anything that is not suitable to
sacrifice to God.
How have we polluted you?
"We have not polluted you." or "Tell us how we have
polluted you, because we do not think that we have done
so."
table
This refers to an altar.
By saying that Yahweh's table is contemptible.
"You have polluted my altar by saying, 'Yahweh's table is
contemptible.'"
contemptible
something people should regard as bad, worse than
worthless
Malachi 1:8
When you offer blind animals for sacrifice, is that not evil?
"You know very well that it is evil for you to offer blind
animals for sacrifice!"
When you offer the lame and sick, is that not evil?
"And you know very well that it is evil for you to offer lame
and sick animals!"
Present that to your governor! Will he accept you or will he lift up your
face?
"If you present that to your governor, will he accept you or
will he lift up your face?"

will he lift up your face
"will he accept you with favor" or "will he agree to help you"
Present
give as a gift to show respect
Malachi 1:9
keep asking the face of God, that he may be gracious
"keep begging God to be gracious"
with such an offering in your hand, would he lift up any of your faces?
"if you offer unacceptable offerings, he will certainly not lift up your faces."
in your hand
"brought by you"
would he lift up any of your faces
"would he accept any of you with favor" or "would he agree to help any of you"
Malachi 1:10
Oh, if only
This expresses great desire.
so that you might not light fires on my altar in vain
"so that you might not make fires to burn offerings that I will not accept"
from your hand
"from you"
Malachi 1:11
from the rising of the sun to its setting
This expression means "everywhere." It is parallel to

Chapter 2

Malachi 2:2

lay it on your heart
"consider it to be very important"
my name
Here this expression refers to God.
I will send a curse on you
"I will curse you"
you are not laying my command on your heart
"you are not considering my command to be very important"
Malachi 2:3

I will spread dung on your faces
"I will most certainly put you in deep disgrace; it will be as bad as if I had spread dung on your faces"
the dung from your festivals
Here "festivals" stands for the animals that the priests offered in sacrifice at the Israelite festivals. "The dung" probably refers both to the dung that was produced by the animals just before they were slaughtered for sacrifice, and to the dung that was found inside the animals when their bodies were cut apart before being sacrificed. Temple workers had to transport this dung to a place outside of the temple, and probably outside of Jerusalem.
he will take you away with it
"they will throw you on the dung pile; God will make sure that they take you away when they remove all the dung"
Malachi 2:4

Levi

"so that my covenant may be with you, the descendants of Levi"

"among the nations" and "in every place"
my name will be great among the nations
"I will be honored in other nations"
in every place incense and pure grain offerings will be offered in my name
"in these nations people will worship me by offering incense and pure grain offerings to me"
in my name
"to me"
Malachi 1:12
its fruit, its food
Possible meanings are 1) "the meat sacrificed on the altar from animals whose other parts the priests should eat" or 2) "the meat sacrificed on the altar."
Malachi 1:13
snort at it
show great disrespect by making noises through the nose
what has been torn
Possible meanings are 1) "what you have stolen from others" or 2) "what a wild animal has killed."
Should I accept this from your hand?
"I should certainly not accept this from you!"
Malachi 1:14
my name will be honored among the nations
"people in the other nations honor my name"
my name will be honored
"I will be honored"

Malachi 2:5

My covenant with him was life and peace
"The purpose of my covenant with Levi was for the priests to live in prosperity and peace"
fear, and he feared me
"My covenant with him was also fear, and he feared me" or "In my covenant with him, I required him to fear me, and he did fear me"
in awe of my name
Here "my name" stands for God himself.
Malachi 2:6
nothing false was found
"there was no falsehood"
on his lips
Here "lips" stands for a person's ability to speak.
He walked with me
Here walking stands for living, conducting one's life in a certain way.
in peace and uprightness
"peacefully and uprightly"
he turned many away from iniquity
"he persuaded many people to stop sinning"
Malachi 2:7
For a priest's lips should keep knowledge
Here knowledge is spoken of as if it were an object that a priest could keep. In this passage, the idea of "keep knowledge" implies communicating true knowledge about God.
seek instruction
"want to be instructed" or "want a priest to teach them"

truly"

Malachi 2:8

you have turned away from the true path

The right way to behave is spoken of as if it were the right path to follow, and abandoning right conduct is spoken of as if it were turning away from that path.

You have caused many to stumble with respect to the law

"You have caused many to disobey the law"

corrupted the covenant of Levi

"broken the covenant I made with the Levites."

Malachi 2:9

kept my ways

"followed my desires in how you should live"

shown partiality in matters of the law

"set easy standards of behavior for people you like and difficult standards of behavior for people you do not like"

Malachi 2:10

Is there not one Father for us all? Has not one God created us?

"You know that we all have one Father, that our God has created a nation out of us." or "You all know that God is the Father of all us Israelites, because he is the one who made our nation."

Has not one God created us?

"Certainly it is the same God who has created us."

Why are we faithless each man against his brother, profaning the covenant of our fathers?

"We should certainly not mistreat our brothers and disrespect God's covenant by disobeying his commands, as you have been doing."

Malachi 2:11

Judah has been faithless

"The people of Judah have been faithless"

A disgusting thing has been committed in Israel and in Jerusalem

"People have done disgusting things in Israel and in Jerusalem"

For Judah has profaned the holy place of Yahweh

"For the people of Judah have profaned the holy place of Yahweh"

has married the daughter of a foreign god

"have married women from other nations, women who worship idols"

Malachi 2:12

May Yahweh cut off from the tents of Jacob the man who

"May Yahweh destroy anyone in the tents of Jacob who" or

"May Yahweh kill anyone in the community of Israel who" the tents of Jacob

Here "tents of Jacob" stands for the community of Israel.

the one who is awake and the one who answers

This expression seems to mean "absolutely everyone."

Malachi 2:13

with weeping and sighing

"with great weeping"

does not turn toward the offering

This implies that those who are weeping at Yahweh's altar have offered sacrifices to him.

from your hand

"from you"

Malachi 2:14

Why does he not?

"Why does he not turn toward the offering or accept it with favor from our hand?"

the wife of your youth

"the woman you married when you were young"

Yahweh was a witness between you and the wife of your youth

This statement assumes that this woman is still living.

a witness between you and the wife of your youth

Here a witness to an agreement between two people is thought of as standing between them in order to testify about what they agreed to, in case a dispute arises between the two people. This sentence also was meant to remind the people that Yahweh would punish any Israelite who broke the covenant of marriage.

she was your companion and your wife by covenant

This statement implies that many of the Israelites had divorced their wives.

by covenant

"by the covenant of marriage that you agreed to"

Malachi 2:15

Did he not make them one, with a portion of his spirit?

"He certainly made husband and wife one, with a portion of his spirit."

make them one

"make husband and wife one flesh"

an offspring from God

Children who would honor and obey God.

Malachi 2:16

I hate divorce

"I hate it when a man divorces his wife"

the one who covers his garment with violence

This phrase probably means any man who is violent toward his wife.

So guard yourselves in your spirit and do not be faithless

"So be careful to be loyal to your wife"

Malachi 2:17

You have wearied Yahweh

"You have offended Yahweh"

How have we wearied him?

"We have certainly not wearied him."

By saying

"You have wearied him by saying."

in the eyes

"in the opinion" or "in the judgment"

Where is the God of justice?

"God certainly does not punish evil people!"

the God of justice

the God who punishes evildoers justly

Chapter 3

Malachi 3:1

See

"Look" or "Listen" or "Pay attention to what I am about to tell you"

he will prepare the way before me

Here getting people ready to welcome Yahweh is spoken of as if a road were being cleared for Yahweh to travel on.

Malachi 3:2

But who will be able to endure the day of his coming? Who will be able to stand when he appears?

"However, no one will be able to resist Yahweh when he comes to judge them."

the day of his coming
"the time when he comes"

be able to stand

Here standing represents resisting someone's attack or accusations.

For he will be like a refiner's fire and like laundry soap

This sentence gives the reason why no one will be able to resist God when he comes. God's power to judge the people and to stop them from sinning is spoken of as if it were the power of strong soap to clean clothes, or the power of fire to melt an object. These are ways of saying that God's power to do these things cannot be stopped.

Malachi 3:3

he will purify the descendants of Levi

"he will correct the sons of Levi and forgive them for having sinned"

He will refine them like gold and silver

Here persuading people not to sin any longer is spoken of as if a metalworker were making gold and silver more pure.

they will bring offerings of righteousness to Yahweh

"they will bring acceptable offerings to Yahweh in order to worship Yahweh"

Malachi 3:4

the offering of Judah and Jerusalem

"the offerings brought by the people of Judah and Jerusalem"

as in the days of old, and as in ancient years

"as it was in the distant past" or "as it was a long time ago"

Malachi 3:5

Then I will approach you for judgment

"Then I will approach you in order to judge you"

oppress the hired worker in his wages

"cause the hired worker to suffer by not paying him for his work"

turn away the foreigner

"deny foreigners living in Israel the rights that they should have"

Malachi 3:6

you descendants of Jacob have not been consumed

"I have not consumed you descendants of Jacob" or "you descendants of Jacob have not perished"

Malachi 3:7

From the days of your fathers you have turned aside from my statutes and have not kept them

"You have disobeyed my statutes ever since the days of your ancestors"

Return to me, and I will return to you

"Love me and honor me, and I will always help you"

How will we return?

"We have never gone away from you, so we cannot return to you." or "We have never gone away from you, so it makes no sense to speak of us as returning to you."

Malachi 3:8

Would a person rob God?

"A man should certainly not rob God." or "No one should ever rob me."

How have we robbed you?

"We have certainly not robbed you."

In tithes and offerings

"You have robbed me by withholding from me your tithes and offerings"

Malachi 3:9

You are cursed with a curse

"I have certainly cursed you"

you are robbing me, the whole nation

"all of you in the whole nation are robbing me"

Malachi 3:10

the full tithe

"all the tithes"

my house

"my temple"

and test me now in this ... if I do not open to you the windows of heaven

"And if you test me ... I will open up the windows of heaven"

or "And you should test me ... If you do, I will open up the windows of heaven"

Malachi 3:12

All the nations will call you blessed

""The people in all the nations will know that you have been blessed"

a land of delight

Here "delight" stands for the condition in which the inhabitants of a land take delight in their land.

Malachi 3:13

Your words against me have been strong

"What you have said about me is terrible"

What have we said among ourselves against you?

"We have not said anything among ourselves against you."

Malachi 3:14

What profit is it that we have kept his requirements or walked mournfully before Yahweh of hosts?

"It is useless that we have kept his requirements and walked mournfully before Yahweh of hosts."

walked mournfully before Yahweh of hosts

Here "walk mournfully" stands for "behave in a sorrowful manner," probably in order to indicate sorrow over their sins.

Malachi 3:15

we call those who do evil blessed

"we say that God has blessed those who do evil" or "we say that those who do evil are well off"

escape

That is, "they escape God's punishment."

Malachi 3:16

a book of remembrance was written before him about those who feared Yahweh

This can mean 1) the Israelites wrote a book so they would remember what they had promised and listed the names of people who feared Yahweh or 2) Yahweh caused someone in heaven to write a book with the names of people who feared him.

honored his name

Here "his name" stands for God himself.

Malachi 3:17

They will be mine
"They will be my people"
my own treasured possession
"they will belong completely to me"
I act

Chapter 4 Malachi 4:1

see
"look" or "listen" or "pay attention to what I am about to tell you"
the day is coming, burning like a furnace
The disaster occurring at this time is spoken of as if the day itself were burning. God's judgment is often spoken of as if it were a fire.
all the arrogant and all the evildoers will become stubble
"all the arrogant and all the evildoers will burn up like dry plants"
The day that is coming will burn them up
"On that day I will burn them up"
it will leave them neither root nor branch
"nothing will be left"
Malachi 4:2
you who fear my name
Here "my name" stands for Yahweh himself.
the sun of righteousness will rise with healing in its wings
This can mean 1) Yahweh, who always acts righteously, will come and heal his people on that day or 2) on that day Yahweh will reveal the people's righteousness and heal them.
healing in its wings
Possible meanings are 1) the act of healing someone is spoken of as if it were an object that the sun carried to people by means of its wings or 2) the healing takes place under the wings, that is, in the security God gives his people.
wings
It was common in the Ancient Near East to speak of the sun as if it had wings, with which it moved across the sky.

Chapter 1

Matthew 1:1

The book of the genealogy of Jesus Christ
"This is the list of the ancestors of Jesus Christ"
Jesus Christ, son of David, son of Abraham
"Jesus Christ, a descendant of David, who was a descendant of Abraham"
son of David
Sometimes the phrase "son of David" is used as a title, but here it seems to be used only to identify Jesus's ancestry.
Matthew 1:2
Abraham was the father of Isaac
"Abraham became the father of Isaac" or "Abraham had a son Isaac" or "Abraham had a son named Isaac." There are different ways you could translate this. Whichever way you translate it here, it would be best to translate it the same way throughout the list of Jesus's ancestors.
Isaac the father ... Jacob the father
Here the word "was" is understood. Alternate translation:

the time when Yahweh will judge and punish the rebellious Israelites, giving victory to the faithful Israelites
Malachi 3:18
distinguish between
"see a difference between" or "treat differently"

Possible meanings are 1) the sun's life-giving rays of light are spoken of as if they were its wings or 2) the wings are said to cover God's people so as to give them peace and safety.
Malachi 4:3
you will trample down the wicked, for they will be ashes under the soles of your feet
Here the victory of God's people is spoken of as if they were walking over the burned bodies of their enemies.
they will be ashes
The Israelites' enemies are spoken of as having been burned to ashes
Malachi 4:4
Remember
Here "Remember" stands for "Think about" and, at the same time, "Obey."
Horeb
This is another name for Sinai.
all Israel
Here "all Israel" is a reference to all the people in the nation of Israel.
the statutes
These are the laws that God gave Israel for all time.
the rulings
These are legal decisions meant to make clear how the general statutes apply to everyday life.
Malachi 4:5
the coming of the great and fearful day of Yahweh
"before the great and fearful day of Yahweh happens"
the great and fearful day of Yahweh
This expression refers to any time in which Yahweh acts decisively.

"Isaac was the father ... Jacob was the father"

Matthew 1:3

Perez the father ... Hezron the father
"Perez was the father ... Hezron was the father"
Matthew 1:4
Amminadab the father ... Nahshon the father
"Amminadab was the father ... Nahshon was the father"
Matthew 1:5
Salmon was the father of Boaz by Rahab
"Salmon and Rahab were the parents of Boaz"
Boaz the father of Obed by Ruth
"Boaz and Ruth were the parents of Obed"
Matthew 1:6
David was the father of Solomon by the wife of Uriah
"David was the father of Solomon, and Solomon's mother was Uriah's wife" or "David and the wife of Uriah were the parents of Solomon"
the wife of Uriah

"the widow of Uriah." Solomon was born after Uriah died.
Matthew 1:7
Rehoboam the father of Abijah, Abijah the father of Asa
"Rehoboam was the father of Abijah, and Abijah was the father of Asa"
Matthew 1:8
Joram
This man was called both Joram and Jehoram in the Old Testament.
Matthew 1:10
Amon
Sometimes this is translated "Amos."
Matthew 1:11
Josiah was an ancestor of Jechoniah
"Josiah was a grandfather of Jechoniah"
at the time of the deportation to Babylon
"when they were forced to move to Babylon" or "when the Babylonians conquered them and made them go live in Babylon."
Babylon
Here this means the country of Babylon, not just the city of Babylon.
Matthew 1:16
Mary, by whom Jesus was born
"Mary, who gave birth to Jesus"
who is called Christ
"whom people call Christ"
Matthew 1:18
His mother, Mary, was engaged to marry Joseph
"his mother, Mary, was promised in marriage to Joseph" or "His mother, Mary, was going to marry Joseph"
His mother, Mary, was engaged
Jesus was not already born when Mary was engaged to Joseph. Alternate translation: "Mary, who would be the mother of Jesus, was engaged"
before they came together
"before they got married." This may refer to Mary and Joseph sleeping together. Alternate translation: "before they had slept together"
she was found to be pregnant
"they realized that she was pregnant"
pregnant by the Holy Spirit
The power of the Holy Spirit had enabled Mary to have a baby before she had slept with a man.
Matthew 1:19

Joseph, her husband
"Joseph, who was supposed to marry Mary"
to divorce her quietly
"to quietly cancel their plans to get married"
Matthew 1:20
appeared to him in a dream
"came to him while Joseph was dreaming"
son of David
Here "son" means "descendant."
the one who is conceived in her is conceived by the Holy Spirit
"the Holy Spirit caused Mary to become pregnant with this child"
Matthew 1:21
you will call his name Jesus
"you must name him Jesus" or "you must give him the name Jesus."
for he will save
You may add a footnote that says, "The name 'Jesus' means 'the Lord saves.'"
Matthew 1:22
all this happened
The angel is no longer speaking. Matthew is now explaining the importance of what the angel said.
what was spoken by the Lord through the prophet
"what the Lord told the prophet to write long ago"
the prophet
"the prophet Isaiah"
Matthew 1:23
Behold ... Immanuel
Here Matthew quotes the prophet Isaiah.
Behold, the virgin will become pregnant
"Look, the virgin will become pregnant" or "Pay attention. The virgin will conceive"
Immanuel"—which being translated is "God with us."
"Immanuel." This name means 'God with us.'"
Matthew 1:24
he took her as his wife
"he married Mary"
Matthew 1:25
he did not know her
"he did not have sexual relations with her"
to a son
"to a male baby" or "to her son." Make sure it is clear that Joseph is not portrayed as the actual father.

Chapter 2

Matthew 2:1
Bethlehem of Judea
"the town of Bethlehem in the province of Judea"
in the days of Herod the king
"when Herod the Great was king there"
learned men from the east
"knowledgeable men from the east"
Matthew 2:2
Where is he who was born King of the Jews?
The men knew from studying the stars that the one who would become king had been born. They were trying to learn where he was. Alternate translation: "A baby who will

become the king of the Jews has been born. Where is he?"
his star
"the star that tells about him" or "the star that is associated with his birth"
in the east
Possible meanings are 1) "as it came up in the east" or 2) "while we were in the east"
worship
Possible meanings are 1) they intended to worship the baby as divine, or 2) they wanted to honor him as a human king.
If your language has a word that includes both meanings, you should consider using it here.

Matthew 2:3
he was troubled
"he was worried."
all Jerusalem
"many of the people in Jerusalem were also troubled"
Matthew 2:5
In Bethlehem of Judea
"In the town of Bethlehem in the province of Judea"
this is what was written by the prophet
"this is what the prophet wrote"
Matthew 2:6
General Information:
The chief priests and scribes of the people quote the prophet Micah to show that the Christ would be born in Bethlehem.
you, Bethlehem, ... are not the least among the rulers of Judah
"you, people of Bethlehem, ... your town is among the most important towns in Judah"
who will shepherd my people Israel
"who will lead my people Israel as a shepherd leads his sheep"
Matthew 2:7
men to ask them exactly what time the star had appeared.
"called the men, and he asked them, 'When exactly did this star appear?'"
Matthew 2:8
bring me a report
"report back to me" or "let me know"
Matthew 2:9
went before them
"guided them" or "led them"
stood still over
"stopped over"
where the young child was
"the place where the young child was staying"
Matthew 2:11
They fell down and worshiped him
"They knelt down and put their faces close to the ground."
They did this to honor Jesus.
their treasures
Here "treasures" refers to the boxes or bags they used to carry their treasures. "the containers that held their treasures"
Matthew 2:12
in a dream not to return to Herod, so
"in a dream saying, 'Do not go back to King Herod.' So"
Matthew 2:13
appeared to Joseph in a dream
"came to Joseph while he was dreaming"
until I tell you
"until I tell you it is safe to come back"
Matthew 2:15
General Information:

Chapter 3
Matthew 3:1
In those days
"In those times" or "Some years later"
Matthew 3:2

Matthew quotes the prophet Hosea to show that the Christ would spend time in Egypt.
He remained
"They remained"
until the death of Herod
"what the Lord had said through the prophet; he said" or
"what the Lord had told the prophet to say; he said"
Out of Egypt I have called my Son
"I have called my Son out of Egypt"
Matthew 2:16
he had been mocked by the learned men
"the learned men had tricked him"
He sent and killed all the male children
"He sent soldiers to kill all the baby boys"
according to the time that he had determined exactly from the learned men
based on what he discovered from the learned men about exactly when the star had appeared
Matthew 2:17
Then was fulfilled
"This fulfilled" or "Herod's actions fulfilled"
what had been spoken through Jeremiah the prophet
"what the Lord spoke long ago through the prophet Jeremiah"
Matthew 2:18
A voice was heard
"People heard a voice" or "There was a loud sound"
Rachel weeping for her children
Rachel lived many years before this time. This prophecy shows Rachel, who has died, weeping for her descendants.
she refused to be comforted
"no one could comfort her" or "she did not let anyone comfort her"
because they were no more
"because they were dead"
Matthew 2:19
behold
This word marks the beginning of another event in the larger story.
Matthew 2:20
those who sought the child's life
"those who were looking for the child in order to kill him"
Matthew 2:22
But when he heard
"But when Joseph heard"
Archelaus
This is the name of Herod's son.
Matthew 2:23
what had been spoken through the prophets
"what the Lord spoke long ago through the prophets"
he would be called a Nazarene
"people would say that the Christ is a Nazarene"

the kingdom of heaven is near
"our God in heaven will soon show himself to be king"
Matthew 3:3
For this is he who was spoken of by Isaiah the prophet, saying

"For John is the one Isaiah the prophet spoke about when he said"

The voice of one calling out in the wilderness

"The voice of one calling out in the wilderness is heard" or "They hear the sound of someone calling out in the wilderness"

Make ready the way of the Lord, make his paths straight

"Make the road ready for the Lord, prepare for him to come."

Matthew 3:4

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

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

Matthew 3:5

Then Jerusalem, all Judea, and all the region

"Then very many people from Jerusalem, Judea, and that region"

Matthew 3:6

They

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

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

"John baptized them ... River after they confessed their sins"

Matthew 3:7

You offspring of vipers, who

"You evil poisonous snakes! Who" or "You are evil like poisonous snakes! Who"

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

John rebukes the Pharisees and Sadducees. Alternate

translation: "you cannot flee from God's coming punishment like this." or "do not think that you can flee from God's wrath just because I baptize you."

flee from the wrath that is coming

"run away from the punishment that is coming" or "escape because God is about to punish you"

Matthew 3:8

Bear fruit worthy of repentance

"Let your actions show that you have truly repented"

Matthew 3:9

We have Abraham for our father

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

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

"God can make even these stones become children of Abraham"

Matthew 3:10

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

"God has his axe and he is ready to cut down and burn any tree that does not produce good fruit" or "As a person gets his axe ready to cut down and burn a tree that does not produce good fruit, God is ready to punish you for your sin"

Matthew 3:11

Chapter 4

Matthew 4:1

Jesus was led up by the Spirit

for repentance

"to show that you have repented"

he who comes after me

John was speaking about the Christ, although he probably did not know who that was.

is mightier than I

"is more important than I am"

He will baptize you with the Holy Spirit and with fire

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

Matthew 3:12

His winnowing fork is in his hand

"He is like a man whose winnowing fork is in his hand"

winnowing fork

This is a tool for tossing wheat up into the air to separate the wheat grain from the chaff. The heavier grain falls back down and the unwanted chaff is blown away by the wind.

his threshing floor

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

fire that can never be put out

"fire that no one can put out" or "fire that will never burn out"

Matthew 3:13

to be baptized by John

"so John could baptize him"

Matthew 3:14

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

"I need you to baptize me, yet you want me to baptize you."

Matthew 3:15

John permitted him

"John allowed Jesus to be baptized" or "John agreed to baptize Jesus"

Matthew 3:16

behold

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

the heavens were opened to him

"Jesus saw the sky open" or "God opened the heavens to Jesus"

coming down like a dove

Possible meanings are 1) the Spirit was in the form of a dove or 2) the Spirit came down gently, the way a dove would.

Matthew 3:17

a voice came out of the heavens saying

"A speaker said from heaven" or "God said from heaven"

Son

This refers to Jesus, the Son of God. It is best to translate "Son" with the same word that your language uses to refer to a human son.

"the Spirit led Jesus"

to be tempted by the devil

"so the devil could tempt Jesus"

Matthew 4:2

he had fasted ... he was hungry

These refer to Jesus.

forty days and forty nights

"40 days"

Matthew 4:3

The tempter

These words refer to the same being as "the devil" (as in verse 1).

If you are the Son of God, command

"You are the Son of God, so you can command" Alternate translation: "Prove that you are the Son of God by commanding"

the Son of God

This refers to Jesus, the Son of God. It is best to translate "Son" with the same word that your language uses to refer to a human son.

command these stones to become bread.

"say to these stones, 'Become bread.'"

bread

"food"

Matthew 4:4

It is written

"The scriptures say" or "God said in the scriptures"

Man does not live on bread alone

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

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

"but by every word that God speaks" or "but by listening to everything that God says"

Matthew 4:6

the Son of God

This refers to Jesus, the Son of God. It is best to translate "Son" with the same word that your language uses to refer to a human son.

throw yourself down

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

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

""God will say to his angels, 'Take care of him,'"" and" or

""God will command his angels to take care of you,' and"

They will carry you

"The angels will hold you"

Matthew 4:7

You must not test

"One should not test" or "No person should test"

Matthew 4:8

Again, the devil

"Next, the devil"

Matthew 4:9

He said to him

"The devil said to Jesus"

All these things I will give you

"I will give you all these things."

fall down

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

Matthew 4:10

For it is written

"For Moses also wrote in the scriptures"

Matthew 4:11

behold

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

Matthew 4:12

John had been handed over

"the king had handed John over to the prison" or "the king had arrested John"

Matthew 4:13

in the territories of Zebulun and Naphtali

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

Matthew 4:14

what was said

"what God said"

Matthew 4:15

General Information:

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

toward the sea

This is the Sea of Galilee.

Matthew 4:16

The people who sat in darkness have seen a great light

Here "darkness" means not knowing the truth about God.

And "light" is God's true message

The people who sat

"In the territory of Zebulun and Naphtali ... where many Gentiles live, the people who sat"

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

Here "those who sat in the region and shadow of death" represents those who did not know God. These people were in danger of dying and being separated from God forever.

Matthew 4:17

the kingdom of heaven is near

"our God in heaven will soon show himself to be king"

Matthew 4:18

casting a net into the sea

"throwing a net into the water to catch fish"

Matthew 4:19

Come, follow me

"Be my disciples"

I will make you fishers of men

"I will teach you to gather men to me like you used to gather fish"

Matthew 4:21

He called them

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

Matthew 4:22

they immediately left

"at that moment they left"

left the boat ... and followed him

It should be clear that they immediately put their nets down and left that place with Jesus. If your language

requires you to tell whether they were leaving for the rest

of the day or for a long time or for the rest of their lives, you should probably translate as they were leaving for the rest of their lives.

Matthew 4:23

teaching in their synagogues

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

preaching the gospel of the kingdom

"preaching the good news that God will show himself as king"

every kind of disease and sickness

The words "disease" and "sickness" are closely related but should be translated as two different words if possible.

"Disease" is what causes a person to be sick. "Sickness" is

the physical weakness or affliction that results from having a disease.

Matthew 4:24

those who were possessed by demons

"those whom demons controlled"

the epileptics

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

Matthew 4:25

the Decapolis

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

Chapter 5

Matthew 5:1

General Information:

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

Matthew 5:2

He opened his mouth

"Jesus began to speak"

Matthew 5:3

the poor in spirit

"those who know they need God"

for theirs is the kingdom of heaven

"for God in heaven will be their king"

Matthew 5:4

those who mourn

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

they will be comforted

"God will comfort them"

Matthew 5:5

the meek

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

they will inherit the earth

"God will give them the entire earth"

Matthew 5:6

those who hunger and thirst for righteousness

"those who desire to live right as much as they desire food and drink"

they will be filled

"God will fill them" or "God will satisfy them"

Matthew 5:8

the pure in heart

"those who only want to serve God"

they will see God

"God will allow them to live with him"

Matthew 5:9

the peacemakers

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

for they will be called sons of God

"for God will call them his children" or "they will be children of God"

sons of God

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

Matthew 5:10

those who have been persecuted

"those people whom others treat unfairly"

for righteousness' sake

"because they do what God wants them to do" or "because they do what God wants them to do"

theirs is the kingdom of heaven

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

Matthew 5:11

for my sake

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

Matthew 5:13

You are the salt of the earth

"You are like salt for the people of the world" or 2) just as salt preserves food, disciples of Jesus keep people from becoming totally corrupt."

if the salt has lost its taste

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

how can it be made salty again?

"it cannot become useful again."

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

"except for people to throw it out into the road and walk on it"

Matthew 5:14

You are the light of the world

"You are like a light for the people of the world"

A city set on a hill cannot be hidden

"no one can hide the lights that shine from a city on a hill" or "Everyone sees the lights of a city on a hill"

Matthew 5:15

put it under a basket

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

Matthew 5:16

Let your light shine before people

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

your Father who is in heaven

This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.

Matthew 5:17

the prophets

"what the prophets wrote"

I have come ... to fulfill them

"I have come ... to do the things that are in the law and the writings of the prophets

Matthew 5:18

truly I say to you

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

until heaven and earth pass away

"as long as the universe lasts"

until all things have been accomplished

"until all things have happened" or "until God causes all things to happen"

all things

"everything in the law" or "all that is written in the law"

Matthew 5:19

whoever breaks

"whoever disobeys" or "whoever ignores"

the least one of these commandments and teaches

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

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

"if anyone ... teaches others to do so, God will call that person"

least in the kingdom of heaven

"the least important in the heavenly kingdom" or "the least important under the rule of our God in heaven"

keeps them and teaches them

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

Matthew 5:21

it was said to them in ancient times

"God said to those who lived long ago" or "Moses said to your ancestors long ago"

will be subject to judgment

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

Matthew 5:22

But I say to you

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

brother

This probably refers to a fellow believer.

worthless person ... fool

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

council

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

Matthew 5:23

offering your gift

"giving your gift" or "bringing your gift to God"

at the altar

"at God's altar"

and there remember

"and while you are standing at the altar you remember"

your brother has anything against you

"another person is angry with you because of something you did"

Matthew 5:24

First be reconciled with your brother

"First make peace with the person"

Matthew 5:25

your adversary

This is a person who takes someone to court to accuse him of doing something wrong.

may hand you over to the judge

"will let the judge deal with you"

the officer

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

you may be thrown into prison

"the officer might put you in prison"

Matthew 5:26

from there

"from the prison"

Matthew 5:27

that it was said

"that God said" or "that Moses said." See how you translated a similar phrase in Matthew 5:21.

Matthew 5:28

But I say to you

See how you translated this in Matthew 5:22.

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

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

to lust after her

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

in his heart

"in his mind" or "in his thoughts"

Matthew 5:29

If your right eye causes you to stumble

"if looking at something with your right eye tempts you to sin" or "if you are tempted to sin with your right eye"

your right eye

The Jews thought of the right hand as more important than the left hand, so the phrase "right eye" represents the more important eye. You may need to translate "right" as "better" or "stronger."

pluck it out

"pluck out your eye" or "destroy it"

one of your members should perish

"one part of your body should perish" or "you should lose

one part of your body”
 than that your whole body should be thrown into hell
 “than for God to throw your whole body into hell”
 Matthew 5:30
 If your right hand causes you to stumble
 “If what you can do with your right hand causes you to sin”
 or “if you are tempted to sin with your right hand”
 right hand
 This means the important hand, as opposed to the left
 hand. You may need to translate “right” as “better” or
 “stronger.”
 cut it off
 “cut off your hand”
 Matthew 5:31
 sends his wife away
 “divorces his wife.”
 let him give
 “he must give”
 Matthew 5:32
 makes her an adulteress
 It is the man who divorces the woman improperly who
 “causes her to commit adultery.” In many cultures it would
 be normal for her to remarry, but if the divorce is
 improper, such a remarriage is adultery.
 marries her after she has been divorced
 “marries her after her husband has divorced her” or
 “marries the divorced woman”
 Matthew 5:33
 Again, you have heard
 “Also, you have heard” or “Here is another example. You
 have heard”
 Do not swear a false oath, but carry out your oaths to the Lord.
 “Do not swear that you will do something and then not do
 it. Instead do whatever you have sworn to the Lord that
 you will do”
 Matthew 5:34
 General Information:
 In Matthew 5:34-37, some people were teaching that if a
 person swears by God that he will do something, then he
 must do it, but if he swears by something else, then it is less
 offensive if he does not do what he swore to do. Jesus says
 that swearing by heaven or earth or Jerusalem is just as
 serious as swearing by God because those things all belong
 to God.
 swear not at all
 “do not swear at all” or “do not swear by anything”
 neither by heaven
 “Do not swear by heaven”
 it is the throne of God
 “it is from here that God rules”
 Matthew 5:35
 nor by the earth ... nor by Jerusalem
 “do not swear by the earth ... and do not swear by
 Jerusalem.” Jesus continues to name things that people
 should not swear by.
 it is the footstool for his feet
 “it is like a footstool where a king rests his feet”
 for it is the city of the great King
 “for it is the city that belongs to God, the great King”

Matthew 5:36
 Neither swear by your head
 “And do not swear by your head.” See how you translated
 “swear” in Matthew 5:34.
 Matthew 5:37
 let your speech be ‘Yes, yes,’ or ‘No, no.’
 “if you mean ‘yes,’ say ‘yes,’ and if you mean ‘no,’ say ‘no.’”
 Matthew 5:38
 that it was said
 See how you translated this in Matthew 5:27
 eye for an eye, and a tooth for a tooth
 The law of Moses allowed a person to harm a person in the
 same way he had harmed him, but he could not harm him
 more than that..
 Matthew 5:39
 one who is evil
 “an evil person” or “someone who harms you”
 strikes
 hits with the back of an open hand
 turn to him the other also
 “let him hit your other cheek also”
 Matthew 5:40
 tunic ... cloak
 The “tunic” was worn close to the body, like a heavy shirt or
 a sweater. The “cloak,” the more valuable of the two, was
 worn over the “tunic” for warmth and also used as a
 blanket for warmth at night.
 let that person also have your cloak
 “give that person your cloak, too”
 Matthew 5:41
 Whoever compels you to go one mile
 “If someone forces you to walk one mile with him”
 one mile
 This is one thousand paces, the distance a Roman soldier
 could legally force someone to carry something for him. If
 “mile” is confusing, it can be translated as “one kilometer.”
 go with him two
 “go with him twice as far” or “go with him two miles”
 Matthew 5:42
 do not turn away from
 “do not refuse to lend to.”
 Matthew 5:43
 General Information:
 God taught in the law that people must love their
 neighbors. Some people said that God taught that people
 should hate their enemies.
 your neighbor
 “your countrymen” or “those who belong to your people
 group”
 Matthew 5:44
 I say to you ... your enemies ... pray ... persecute you
 All instances of “you” and “your,” as well as the command
 to pray, are plural.
 Matthew 5:45
 you may be sons of your Father
 It is best to translate “sons” with the same word your
 language would naturally use to refer to human sons or
 children.
 Matthew 5:46

what reward do you get?
"you will get no reward."
Do not even the tax collectors do the same thing?
"Even the tax collectors do the same thing."
Matthew 5:47
what do you do more than others?
"you do nothing more than others."
greet
This is a general term for showing a desire for the well-

Chapter 6

Matthew 6:1

Connecting Statement:

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

Watch out

"Be careful" or "Beware"

before people to be seen by them

"in front of people just so that they can see you and think well of you"

Father

This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.

Matthew 6:2

So when you give alms

"So when you give to poor people"

do not sound a trumpet before yourself

"do not draw attention to yourself like someone who plays a loud trumpet in a crowd"

Truly I say to you

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

Matthew 6:3

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

"do it so secretly that even your left hand does not know that your right hand is giving alms"

Matthew 6:4

your alms may be given in secret

"you can give to the poor without other people knowing"

Matthew 6:5

so that they may be seen by people

"so that people will see them and give them honor"

Matthew 6:6

enter your inner chamber. Shut the door

"go into room alone. Close the door" or "go where you can be alone"

Father, who is in secret

"Father, who is with you in private" or 2) no one can see God. Alternate translation: "Father, who is invisible"

#your Father who sees in secret

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

Matthew 6:7

do not make useless repetitions

"do not keep repeating meaningless words"

they will be heard

"their false gods will hear them"

Matthew 6:9

Our Father in heaven

being of the hearer.

Do not even the Gentiles do the same thing?

"Even the Gentiles do the same thing."

Matthew 5:48

Father

This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.

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

may your name be honored as holy

Here "your name" refers to God himself. Alternate translation: "may people honor you as holy" or "may people honor you because you are holy"

Matthew 6:10

May your kingdom come

"May you rule over everyone and everything completely"

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

"May everything on earth happen in accordance with your will, just as everything in heaven does"

Matthew 6:11

daily bread

Here "bread" refers to food in general.

Matthew 6:12

debts

A debt is what one person owes another.

our debtors

A debtor is a person who owes a debt to another person.

Matthew 6:13

Do not bring us into temptation

"Do not let anything tempt us" or "Do not let anything make us want to sin"

Matthew 6:14

their trespasses

"when they trespass against you" or "when they do you wrong"

Matthew 6:15

their trespasses ... your trespasses

"them when they trespass against you ... you when you trespass against God" or "them when they do things that harm you ... you when you do things that make your Father angry"

Matthew 6:16

they disfigure their faces

"they make their faces look dirty" or "they put ashes on their faces"

Truly I say to you

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

Matthew 6:17

anoint your head

Jesus means that people should look the same whether they are fasting or not.

Matthew 6:18

who sees in secret

"who sees what you do in private."

Matthew 6:19

treasures

"riches" or "valuable things"

where moth and rust destroy

"where moths and rust ruin things"

moth

a small, flying insect that destroys cloth

Matthew 6:20

store up for yourselves treasures in heaven

This means to do good things on earth so God will reward you in heaven.

Matthew 6:21

there will your heart be also

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

Matthew 6:22

The eye is the lamp of the body

"A person's eyes are like a lamp for his body"

if your eye is good

"if your eye is noble" or "if your eyes see clearly."

your whole body is filled with light

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

Matthew 6:23

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

Possible meanings are 1) "if your eye does not see clearly, it fills your body with darkness" or 2) "if your eye is bad, it shows that your body is full of darkness."

your whole body is full of darkness

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

how great is that darkness!

"then that darkness is extremely dark"

Matthew 6:24

You cannot serve God and wealth

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

Matthew 6:25

I say to you

This adds emphasis to what Jesus says next.

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

"life is more than what you eat, and your body is more than what you wear." or "there are things in life that are more important than food, and there are things concerning the body that are more important than clothes."

Matthew 6:26

gather into barns

"store food in barns"

Are you not more valuable than they are?

"Obviously you are more valuable than birds."

Matthew 6:27

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

This question can be translated as a statement. Alternate translation: "None of you can add a cubit to your lifespan by worrying." or "Worrying will not help any of you make your life even one hour longer."

Chapter 7

Matthew 7:1

Do not judge

"Do not condemn others"

one cubit

A cubit, a measure of a little less than half a meter, is used here to refer to a short period of time. Alternate translation: "one hour" or "one minute"

Matthew 6:28

Why are you anxious about clothing?

This question can be translated as a statement. Alternate translation: "There is no reason to be worried about clothing."

lilies

A lily is a kind of wild flower.

they do not spin cloth

"they do not spin thread for cloth" or "they do not make cloth"

Matthew 6:29

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

Jesus speaks about the lilies as if they were people who wore clothes. The lilies were plants having beautiful and colorful flowers.

was not clothed like one of these

"did not wear clothes that are as beautiful as these lilies"

Matthew 6:30

so clothes the grass in the fields

"makes such beautiful flowers to be like clothing for the grass in the field"

is thrown into the oven

"someone throws it into a fire" or "someone burns it"

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

"he will certainly clothe you ... faith."

you of little faith

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

Matthew 6:31

What clothes will we wear

"What possessions will we have"

Matthew 6:32

For the Gentiles search for these things

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

your heavenly Father knows that you need them

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

Matthew 6:33

seek first his kingdom and his righteousness

"concern yourselves first with serving God, who is your king, and doing what is right"

all these things will be given to you

"God will provide all these things for you"

Matthew 6:34

tomorrow will be anxious for itself

"tomorrow there will be other things to be anxious about"

Each day has enough evil of its own

"Each day has enough trouble of its own"

you will not be judged

"God will not judge you" or "God will not condemn you"

Matthew 7:2

with the judgment you judge, you will be judged
 "God will judge you in the same way you judge others"
 measure
 Possible meanings are 1) this is the amount of punishment given or 2) this is the standard used for judgment.
 it will be measured out to you
 "God will measure it out to you"
 Matthew 7:3
 Why do you look ... brother's eye, but you do not take notice of the log that is in your own eye?
 "You look ... brother's eye, but you do not notice the log that is in your own eye." or "Do not look ... brother's eye and ignore the log that is in your own eye."
 the tiny piece of straw that is in your brother's eye
 This refers to the less important faults of a fellow believer.
 tiny piece of straw
 "speck" or "splinter" or "bit of dust." Use a word for the smallest thing that commonly falls into a person's eyes.
 brother
 All occurrences of "brother" in 7:3-5 refer to a fellow believer, not to a literal brother or a neighbor.
 the log that is in your own eye
 This is refers to a person's serious faults. Jesus is saying that a person should pay attention to his own serious faults before he deals with another person's less important faults.
 log
 the largest part of a tree that someone has cut down
 Matthew 7:4
 How can you say ... your own eye?
 "You should not say ... your own eye."
 Matthew 7:6
 dogs ... pigs
 Jews considered these animals dirty, and God told the Jews not to eat them. Jesus used these words to refer to wicked people who do not value holy things. It would be best to translate these words literally.
 pearls
 These are similar to round, valuable stones or beads. Jesus used this word to refer to the knowledge of God or precious things in general.
 they may trample
 "the pigs may trample"
 then turn and tear
 "the dogs will then turn and tear"
 Matthew 7:7
 Ask ... Seek ... Knock
 These are word pictures of praying to God. The verb form shows that we are to keep praying until he answers.
 Ask
 "Ask for what you need" or "Ask God for what you need"
 it will be given to you
 "you will receive it" or "he will give it to you"
 Seek
 "Look for what you need"
 Knock
 "Call at the door"
 it will be opened to you
 "the door will be opened for you" or "God will open it for you"

Matthew 7:9
 Or which one of you ... a stone?
 "There is not one person among you ... a stone."
 a loaf of bread
 "some food"
 stone
 This word should be translated literally.
 Matthew 7:10
 Or if he asks for a fish, will give him a snake?
 "And there is not one person among you, if his son asks for a fish, will give him a snake."
 fish ... snake
 These words should be translated literally.
 Matthew 7:11
 how much more will your Father in heaven give ... him?
 "then your Father in heaven will most certainly give ... him."
 Father
 This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.
 Matthew 7:12
 for this is the law and the prophets
 "for this is what Moses and the prophets teach in the scriptures"
 Matthew 7:13
 Enter through the narrow gate ... many people who go through it
 This is an image of people traveling on a road and going through a gate into a kingdom. One kingdom is easy to enter; the other is hard to enter.
 Wide is the gate and broad is the way that leads to destruction
 "The gate is wide and the road is broad that leads to destruction" or "The wide gate and the broad road lead to destruction"
 to destruction
 "to the place where people are destroyed"
 Matthew 7:14
 the gate is narrow and the way is difficult that leads to life
 "the narrow gate and the difficult path lead to life"
 to life
 "to the place where people live"
 Matthew 7:15
 Beware of
 "Be on guard against"
 who come to you in sheep's clothing but are truly ravenous wolves
 "who look like sheep but are really ravenous wolves" or
 "who appear to be harmless like sheep, but are really like ravenous wolves"
 ravenous wolves
 wolves that are extremely hungry and that consume or destroy everything they touch
 Matthew 7:16
 By their fruits you will know them
 "Just as you know a tree by its fruit, you will know false prophets by how they act" or "You will know them by the results of their teaching"
 Do people gather ... thistles?
 "People do not gather ... thistles."
 Matthew 7:17

every good tree produces good fruit
Jesus refers to good prophets who produce good works or words.
the bad tree produces bad fruit
Jesus refers to bad prophets who produce evil works.
Matthew 7:19
is chopped down and thrown into the fire
"people chop down and throw into the fire" or "people chop down and burn"
Matthew 7:20
you will recognize them by their fruits
"You will know what they are really like by their fruits"
Matthew 7:21
Not everyone who says to me, 'Lord, Lord,' will enter
"Some who say to me, 'Lord, Lord,' will not enter"
will enter into the kingdom of heaven
"will live with God in heaven when he shows himself to be king"
only those who do the will of my Father who is in heaven
"only those who do what my Father in heaven wants will enter"
Matthew 7:22
in that day
"on judgment day"
did we not prophesy ... drive out demons ... do many miracles?
"we prophesied ... we drove out demons ... we did many miracles."
in your name
Possible meanings are 1) "by your authority" or "by your power" or 2) "because we were doing what you wanted us to do" or 3) "because we asked you for the power to do it"
Matthew 7:23
I never knew you

Chapter 8

Matthew 8:2
Behold
The word "behold" alerts us to a new person in the story.
Your language may have a way of doing this.
a leper
"a man who had leprosy" or "a man who had a skin disease"
bowed before him
This is a sign of humble respect before Jesus.
if you are willing
"if you want to"
you can make me clean
"you can heal me" or "please heal me"
Matthew 8:3
he was cleansed of his leprosy
"At that moment the leprosy left him" or "the leprosy ended" or "he became well"
Matthew 8:4
say nothing to any man
"do not say anything to anyone" or "do not tell anyone I healed you"
show yourself to the priest
Jewish law required that the person show his healed skin to the priest, who would then allow him or her to return to

"You are not my follower" or "I have nothing to do with you"
Matthew 7:24
Therefore
"For that reason"
my words
"What I Say"
rock
This is the bedrock below the topsoil and clay, not a large stone or boulder above the ground.
Matthew 7:25
it was founded on the rock
"its foundation was on the rock" or he built it on the firm rock"
Matthew 7:26
like a foolish man who built his house upon the sand
Jesus compares those who do not obey his words to foolish house-builders. Only a fool would build a house on a sandy place where rain, floods, and wind can sweep the sand away.
Matthew 7:27
fell
collapsed
its destruction was complete
:It was completely destroyed"
Matthew 7:28
It came about that when
"When" or "After"
were astonished by his teaching
"were amazed by the way he taught"
Matthew 7:29
as one who had authority
"with authority"

the community, to be with other people.
offer the gift that Moses commanded, for a testimony to them
The law of Moses required that someone healed of leprosy give a thanksgiving offering to the priest. When the priest accepted the gift, people would know that the man had been healed.
to them
This can possibly refer to 1) the priests or 2) all the people or 3) the critics of Jesus. If possible, use a pronoun that could refer to any of these groups.
Matthew 8:5
When he was coming into Capernaum
"When Jesus was coming into Capernaum"
Matthew 8:6
paralyzed
unable to move because of disease or stroke
Matthew 8:7
I will come and heal him
"I will come to your house and make your servant well"
Matthew 8:8
under my roof
"into my house"
say the word
"give the command"

will be healed
 "will become well"
 Matthew 8:9
 I also am a man under authority, and I have soldiers under me
 "I also have to obey my leaders, and I have soldiers who have to obey me"
 Matthew 8:10
 Truly I say to you
 "I tell you the truth." This phrase adds emphasis to what Jesus says next.
 I have not found anyone with such faith in Israel
 Jesus's hearers would have thought that the Jews in Israel, who claim to be children of God, would have greater faith than anyone. Jesus is saying they are wrong and that the centurion's faith was greater.
 Matthew 8:11
 you
 Here "you" is plural and refers to "those who were following him" in Matthew 8:10.
 from the east and the west
 "from everywhere" or "from far away in every direction"
 recline at the table
 "sit at the feast"
 in the kingdom of heaven
 "when our God in heaven shows that he is king"
 Matthew 8:12
 sons of the kingdom will be cast out
 "God will throw the sons of the kingdom out"
 the sons of the kingdom
 "the citizens of the kingdom" or "those who should have allowed God to rule over them"
 the outer darkness
 "the distant dark place"
 weeping and grinding of teeth
 "weeping and showing their extreme suffering"
 Matthew 8:13
 so may it be done for you
 "so may it happen to you" or "so I will do it for you"
 the servant was healed
 "the servant became well"
 at that very hour
 "at the exact time Jesus said he would heal the servant"
 Matthew 8:14
 Peter's mother-in-law
 "the mother of Peter's wife"
 Matthew 8:15
 the fever left her
 "the fever ended"
 Matthew 8:16
 many who were possessed by demons
 "many people whom demons possessed" or "many people whom demons controlled"
 He drove out the spirits with a word
 "By speaking, he made the spirits go away" or "He commanded the spirits to leave and they left"
 Matthew 8:17
 This was to fulfill
 "Jesus did this to fulfill"
 what was spoken through Isaiah the prophet

"what Isaiah the prophet had spoken"
 He took our illnesses and bore our diseases
 "Truly he took our illnesses"
 Matthew 8:18
 Now
 This word is used here to mark a change in the main story.
 Here Matthew starts to tell a new part of the story.
 he gave instructions
 "he told his disciples"
 Matthew 8:19
 Then
 This means after Jesus "gave instructions" but before he could get into the boat.
 Matthew 8:20
 Foxes have holes, and the birds of the sky have nests
 This means even wild animals have somewhere to rest.
 Foxes
 Foxes are animals like dogs. make holes in the ground to live in.
 the Son of Man
 "I, the Son of man" or "the man from heaven" or "the One who became a human"
 nowhere to lay his head
 "no place of his own to sleep"
 Matthew 8:21
 allow me first to go and bury my father
 It is unclear whether the man's father has died and he will bury him immediately, or if the man wants to wait until his father dies so he can bury him before he follows Jesus.
 Matthew 8:22
 leave the dead to bury their own dead
 "let spiritually dead people bury their own people who have died." The main point is that a disciple must not let anything delay him from following Jesus.
 Matthew 8:24
 Behold
 "Suddenly" or "Without warning"
 there arose a great storm on the sea
 "a powerful storm arose on the sea"
 so that the boat was covered with the waves
 "so that the waves covered the boat"
 Matthew 8:25
 woke him up, saying, "Save us
 Possible meanings are 1) they first woke Jesus and then they said, "Save us" or 2) as they were waking Jesus up, they were saying "Save us."
 we are perishing
 "we are going to die" or "we are about to die"
 Matthew 8:26
 Why are you afraid ... faith?
 This question can be translated as a statement. Alternate translation: "You should not be afraid ... faith!" or "There is nothing for you to be afraid of ... faith!"
 you of little faith
 "you who have such little faith." Jesus addresses his disciples this way because their anxiety about the storm shows they have little faith in him to control it. See how you translated this in (Matthew 6:30).
 Matthew 8:27

What sort of man is this, that even the winds and the sea obey him?
"This man is unlike any other person! Even the wind and the waves obey him!"

Matthew 8:28

to the other side

"to the other side of the Sea of Galilee"

the Gadarenes

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

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

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

Matthew 8:29

Behold

This word introduces something surprising. Your language may have a way of doing this.

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

"You have nothing to do with us, Son of God!" or "You have no right to bother us, Son of God!"

Son of God

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

Have you come here to torment us before the set time?

"You have no right to punish us before the time for that!"

Matthew 8:30

Now

This word is used here to mark a pause in the story. Here

Matthew tells background information about a herd of pigs that had been there before Jesus arrived.

Matthew 8:31

If you cast us out

"Because you are going to cast us out"

Matthew 8:32

The demons came out and went into the pigs

"The demons left the men and entered the pigs"

behold

This alerts us to pay attention to the surprising information that follows.

rushed down the steep hill

"ran quickly down the steep slope"

they died in the water

"they fell into the water and drowned"

Matthew 8:33

tending the pigs

"taking care of the pigs"

Matthew 8:34

Behold

This word introduces another surprising event.

all the city

The word "city" here refers to the people of the city. The word "all" is probably an exaggeration to emphasize that very many people came out. Not necessarily every person came out.

Their Region

"their area"

Chapter 9

Matthew 9:1

into his own city

"to the town where he lived." This refers to Capernaum.

Matthew 9:2

they brought

"some men from the city brought"

Son

The man was not Jesus's real son. Jesus was speaking to him politely. If this is confusing, it can also be translated "My friend" or "Young man" or even omitted.

Your sins have been forgiven

"I have forgiven your sins"

Matthew 9:3

said among themselves

Possible meanings are 1) each one was thinking to himself, or 2) they were speaking among themselves.

blaspheming

The scribes thought that Jesus was insulting God because he claimed to do something that only God can do.

Matthew 9:4

knew their thoughts

Jesus knew what they were thinking

Why are you thinking evil in your hearts?

"You are thinking evil in your hearts." or "You should not think evil thoughts."

evil

This is moral evil or wickedness, not simply error in fact.

Matthew 9:5

For which is easier, to say, 'Your sins are forgiven,' or to say, 'Get up and

walk'?

"For it is easier to say 'Your sins are forgiven' than it is to say 'Get up and walk.'"

Your sins are forgiven

"I have forgiven your sins"

Matthew 9:6

go to your house

Jesus is not forbidding the man to go elsewhere. He is giving the man the opportunity to go home.

Matthew 9:8

they were afraid

Possible meanings are 1) they were afraid, or 2) they were in awe. "Awe" is a feeling of wonder a person has when they see or experience something great or powerful.

who had given

"because he had given"

such authority

This refers to the authority to declare sins forgiven.

Matthew 9:9

passed by

"was leaving" or "was going"

Matthew ... him ... He

Church tradition says that this Matthew is the author of this Gospel, but the text gives no reason to change the pronouns from "him" and "He" to "me" and "I."

He said to him

"Jesus said to Matthew"

He got up and followed him

"Matthew got up and followed Jesus." This means Matthew

became Jesus's disciple.

Matthew 9:10

the house

This is probably Matthew's house, but it could also be Jesus's house. Specify only if needed to avoid confusion.

behold

Here this word introduces a surprising event. Your language may have a way of doing this

sinners

people who did not obey the law of Moses but committed what others thought were very bad sins

Matthew 9:11

When the Pharisees saw it

"When the Pharisees saw that Jesus was eating with the tax collectors and sinful people"

Why does your teacher eat with tax collectors and sinners?

"Your teacher should not eat with tax collectors and sinner." The Pharisees were criticizing what Jesus was doing.

Matthew 9:12

When Jesus heard this

"When Jesus heard what the Pharisees said about him"

People who are strong in body do not need a physician, only those who are sick do

"People who are healthy do not need a doctor; only people who are sick need a doctor." Jesus means that just as sick people need a doctor, sinners need him.

Matthew 9:13

You should go and learn what this means

Jesus is about to quote the scriptures. Alternate translation:

"You should learn what God meant when he said this"

For I came

Here "I" refers to Jesus.

the righteous

"those who think they are righteous"

but sinners

"but I came to call sinners to repent"

Matthew 9:14

do not fast

"do not stop eating at certain times" or "continue to eat regularly"

Matthew 9:15

Can the sons of the wedding hall mourn while the bridegroom is still with them?

"The sons of the wedding hall never mourn while the bridegroom is still with them."

sons of the wedding hall

"bridegroom's attendants"

the days will come when

"the time will come when" or "someday"

the bridegroom will be taken away from them

"the bridegroom will not be able to be with them any longer" or "someone will take the bridegroom away from them"

Matthew 9:16

No man puts a piece of new cloth on an old garment

"No one sews a piece of new cloth on an old garment" or

"People do not sew a piece of new cloth as a patch old clothing"

the patch will tear away from the garment

If someone were to wash the garment, the patch of new cloth would shrink, but the old garment would not shrink. This would tear the patch off the garment and leave a bigger hole.

Matthew 9:17

Neither do people put

"Neither does anyone pur" or "People never put"

new wine

"unfermented wine" or "grape juice" or "unfermented fruit juice"

old wineskins

This refers to wineskins that have stretched and dried out because they were already used for fermenting wine.

wineskins

"wine bags" or "skin bags." These were bags made out of animal skins.

the wine will be spilled, and the wineskins will be destroyed

"and this will ruin the wineskins and spill the wine"

the skins will burst

When the new wine ferments and expands, old wineskins tear open because they can no longer stretch out.

fresh wineskins

"new wineskins" or "new wine bags." This refers to wineskins that no one has used.

both will be preserved

"this will keep safe both the wineskins and the wine"

Matthew 9:18

behold

The word "behold" alerts us to a new person in the story.

Your language may have a way of doing this.

bowed down to him

This is a way someone would show respect in Jewish culture.

Matthew 9:19

his disciples

"Jesus's disciples"

Matthew 9:20

Behold

The word "Behold" alerts us to a new person in the story.

Your language may have a way of doing this.

who suffered from a discharge of blood

"who had been bleeding" or "who frequently had a flow of blood." She was probably bleeding from her womb even when it was not the normal time for it. Some cultures may have a polite way of referring to this condition.

his garment

"his robe" or "what he was wearing"

Matthew 9:21

For she had said to herself, "If only I touch his clothes, I will be made well."

She said this to herself before she touched Jesus's garment.

This tells why she touched Jesus's garment.

Matthew 9:22

Daughter

The woman was not Jesus's real daughter. Jesus was speaking to her politely. If this is confusing, it can also be translated "Young woman" or even omitted.

your faith has made you well

"because you believed in me, I will heal you" or "because you believed, you will become well"

the woman was healed from that hour

"the woman became well at that moment"

Matthew 9:23

Connecting Statement:

This returns to the account of Jesus bringing the daughter of the Jewish official back to life.

the flute players and the crowd making a commotion

This was a common way to mourn for someone who has died.

and the crowd making a commotion

"and the crowd making a lot of noise" or "and the noisy crowd"

Matthew 9:24

Go away

Jesus said this to the crowd.

the girl is not dead, but she is asleep

It was common in Jesus's day to refer to a dead person as one who "sleeps." But here the dead girl will get up, as though she had only been sleeping.

Matthew 9:25

When the crowd had been put outside

"After Jesus had sent the crowd outside" or "After the family had sent the people outside"

Matthew 9:26

The news about this spread into all that region

"The people of that whole region heard about it" or "The people who saw that the girl was alive started telling everyone in the whole area about it"

Matthew 9:27

passed by

"was leaving" or "was going"

followed him

This means they were walking behind Jesus, not necessarily that they had become his disciples.

Son of David

Jesus was not David's literal son. Here "Son of David" is a title for the Messiah. Alternate Translation: "Descendant of David"

Matthew 9:28

When Jesus had come into the house

This could be either Jesus's own house or the house in

Matthew 9:10.

Yes, Lord

"Yes, Lord, we believe you can heal us"

Matthew 9:29

Let it be done to you according to your faith

"I will do as you have believed" or "Because you believe, it will happen"

Matthew 9:30

their eyes were opened

"God healed their eyes" or "the two blind men were able to see"

See that no one knows about this

"Be sure no one finds out about this" or "Do not tell anyone that I healed you"

Matthew 9:31

spread the news

"told many people throughout that region what had happened to them"

Matthew 9:32

a mute man ... was brought to Jesus

"someone brought a mute man ... to Jesus"

a mute man

a man who was not able to talk

possessed by a demon

"whom a demon had possessed" or "whom a demon was controlling"

Matthew 9:33

When the demon had been driven out

"After Jesus had forced the demon out" or "After Jesus made the demon to leave"

the mute man spoke

"the man who had been mute spoke"

This has never been seen

"No one has ever seen anything like this before"

Matthew 9:34

he drives

The pronoun "he" refers to Jesus.

Matthew 9:35

cities ... villages

"large villages ... small villages" or "large towns ... small towns"

the gospel of the kingdom

"the good news that God will show himself as king"

all kinds of disease and all kinds of sickness

"every disease and every sickness." The words "disease"

and "sickness" are closely related but should be translated

as two different words if possible. "Disease" is what causes

a person to be sick. "Sickness" is the physical weakness or

affliction that results from having a disease.

Matthew 9:36

They were like sheep without a shepherd

"The people did not have a leader"

Matthew 9:37

The harvest is plentiful, but the laborers are few

Jesus said this to teach that there are a lot of people who

are ready to believe God but only a few people to teach

them about God.

The harvest is plentiful

"There is plenty of ripe food for someone to collect"

laborers

"workers"

Matthew 9:38

pray to the Lord of the harvest

"pray to God, because he is in charge of the harvest"

Chapter 10

Matthew 10:1

gave them authority ... sickness

Be sure that the text clearly communicates that this

authority was 1) to drive out unclean spirits and 2) to heal disease and sickness.

to drive them out

"to make the unclean spirits leave"

Matthew 10:2

Now

This word is used here to mark a pause in the story. Here Matthew tells the names of the twelve apostles.

twelve apostles

This is the same group as the "twelve disciples" in Matthew 10:1.

first

This is first in order, not in rank. Peter was probably the first to become one of Jesus' disciples.

Matthew 10:3

Matthew the tax collector

"Matthew, who was a tax collector"

Matthew 10:4

the Zealot

"the patriot" or "the nationalist" or 2) "the Zealot" is a description that shows that he was zealous for God to be honored.

who would betray him

"who would betray Jesus"

Matthew 10:5

General Information:

Although verse 5 begins by saying that he sent out the twelve, Jesus gave these instructions before he sent them out.

These twelve Jesus sent out

"Jesus sent out these twelve men" or "It was these twelve men whom Jesus sent out"

sent out

Jesus sent them out for a particular purpose.

He instructed them

"He told them what they needed to do" or "He commanded them"

Matthew 10:6

lost sheep of the house of Israel

"the people of Israel. They are like lost sheep"

house of Israel

"people of Israel" or "descendants of Israel"

Matthew 10:7

The kingdom of heaven is near

"Our God in heaven will soon show himself to be king"

Matthew 10:8

raise the dead

"cause the dead to live again"

Freely you have received, freely give

"Freely you have received these things, freely give them to others" or "You received these things without paying, so give them to others without making them pay"

Matthew 10:9

gold, silver, or copper

These are metals out of which coins were made. Alternate translation: "money"

belts

"purses" or "pouches"

Matthew 10:10

traveling bag

This could either be any bag used to carry things on a journey, or a bag used by someone to collect food or money.

an extra tunic

Use the same word you used for "tunic" in Matthew 5:40.

his food

"what he needs"

Matthew 10:11

Whatever city or village you enter

"Whenever you enter a city or village" or "When you go into any city or village"

worthy

A "worthy" person is a person who is willing to welcome the disciples.

stay there until you leave

"live in that person's house until you leave the town or village"

Matthew 10:12

As you enter into the house, greet it

"As you enter the house, greet the people who live in it"

Matthew 10:13

If the house is worthy

"If the people in that house receive you well" or "If the people who live in that house treat you well"

let your peace come upon it

"let them receive your peace" or "let them receive the peace that you greeted them with"

if it is not worthy

"if they do not receive you well" or "if they do not treat you well"

let your peace return to you

"take back your greeting of peace"

Matthew 10:14

As for those who do not receive you or listen

"If no people in that house or city will receive you or listen"

listen to your words

"listen to your message" or "listen to what you have to say"

shake off the dust from your feet

"shake the dust off your feet as you leave." This is a sign that God has rejected the people of that house or city.

Matthew 10:15

Truly I say to you

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

it will be more bearable

"the suffering will be less"

the land of Sodom and Gomorrah

"the people who lived in the cities of Sodom and Gomorrah" that city

"the people of the city that does not receive you"

Matthew 10:16

See, I send

"Look, I send" or "Listen, I send" or "Pay attention to what I am about to tell you. I send"

I send you out

Jesus is sending them out for a particular purpose.

as sheep in the midst of wolves

"as sheep among people who are like dangerous wolves" or

"as sheep among people who act the way dangerous animals act"

be as wise as serpents and innocent as doves

"act with understanding and caution, as well as with

innocence and virtue"
 Matthew 10:17
 will deliver you up to
 "will put you under the control of"
 councils
 local religious leaders or elders who together keep peace in
 the community
 whip you
 "beat you with a whip"
 Matthew 10:18
 you will be brought
 "they will bring you" or "they will drag you"
 for my sake
 "because you belong to me" or "because you follow me"
 Matthew 10:19
 When they deliver you up
 "When people take you to the councils."
 do not be anxious
 "do not worry"
 how or what you will speak
 "how you are to speak or what you are to say." The two
 ideas may be combined: "what you are to say"
 for what to say will be given to you
 "for you will be told what to say" or "for the Holy Spirit will
 tell you what to say"
 Matthew 10:20
 the Spirit of your Father
 If necessary, this can be translated as "the Spirit of God
 your heavenly Father" or a footnote can be added to make
 it clear that this refers to God the Holy Spirit and not to the
 spirit of an earthly father.
 Father
 This refers to God the Father. It is best to translate "Father"
 with the same word that your language uses to refer to a
 human father.
 in you
 "through you"
 Matthew 10:21
 Brother will deliver up brother to death
 "One brother will deliver up his brother to death" or
 "Brothers will hand their brothers over to authorities, who
 will execute them." Jesus speaks of something that will
 happen many times.
 a father his child
 "fathers will deliver up their children to death"
 rise up against
 "rebel against" or "turn against"
 cause them to be put to death
 "have them put to death" or "have the authorities execute
 them"
 Matthew 10:22
 You will be hated by everyone
 "Everyone will hate you" or "All people will hate you"
 because of my name
 "because of me" or "because you trust in me"
 whoever endures
 "whoever stays faithful"
 to the end
 It is not clear whether the "end" means when a person dies,

when the persecution ends, or the end of the age when God
 shows himself to be king. The main point is that they
 endure as long as necessary.
 that person will be saved
 "God will save that person"
 Matthew 10:23
 in this city
 "in one city"
 flee to the next
 "flee to the next city"
 before the Son of Man has
 "before I, the Son of Man, have"
 Matthew 10:24
 A disciple is not greater than his teacher, nor a servant above his
 master
 Jesus is using a proverb to teach his disciples a general
 truth. Jesus is emphasizing that the disciples should not
 expect people to treat them any better than the people treat
 Jesus.
 A disciple is not greater than his teacher
 "A disciple is always less important than his teacher" or "A
 teacher is always more important than his disciple"
 nor a servant above his master
 "and a servant is always less important than his master" or
 "and a master is always more important than his servant"
 Matthew 10:25
 It is enough for the disciple that he should be like his teacher
 "The disciple should be satisfied to become like his teacher"
 the servant like his master
 "the servant should be satisfied to become only as
 important as his master"
 If they have called the master ... how much worse ... they call ... the
 members of his household
 Again Jesus is emphasizing that since people have
 mistreated him, his disciples should expect people to treat
 them the same or worse.
 how much worse will be the names they call the members of his
 household
 "the names that they call the members of his household will
 certainly be much worse" or "they will certainly call the
 members of his household much worse names"
 If they have called
 "Since people have called"
 Beelzebul
 This name here refers to Satan. It can either be 1)
 transcribed as "Beelzebul" or 2) translated as "Satan."
 Matthew 10:26
 do not fear them
 "do not be afraid of those people" or "do not be afraid of
 people who might treat you badly"
 there is nothing concealed that will not be revealed, and nothing hidden
 that will not be known
 "everything that is concealed will be revealed, and
 everything that is hidden will be made known."
 Matthew 10:27
 What I tell you in the darkness, say in the daylight
 "What I tell you at night, say in the daytime"
 what you hear softly in your ear
 "what I whisper to you" or "what I say to you privately"

proclaim upon the housetops
"speak loudly in a public place"

Matthew 10:28

Do not be afraid of those who kill the body but are unable to kill the soul

"Do not be afraid of people. They can kill the body, but they cannot kill the soul"

kill the body

This means to cause physical death. If these words are awkward, they can be translated as "kill you" or "kill people."

fear him who is able to destroy

"fear God, because he is able to destroy"

body

the part of a person that can be touched, as opposed to the soul or spirit

soul

the part of a person that cannot be touched and that lives on after the physical body dies

fear him who is able

"fear God because he is able"

Matthew 10:29

Are not two sparrows sold for a small coin?

This question can be translated as a statement. "Two sparrows are sold for only a small coin." or "Sparrows have so little value that you can buy two of them for only one small coin."

sparrows

These are very small birds. Alternate translation: "small birds"

a small coin

This is often translated as the least valuable coin in your country. Alternate translation: "a penny" or "very little money"

not one of them falls to the ground without your Father's knowledge

"your Father knows when every one of them falls to the ground"

Father

This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.

Matthew 10:30

even the hairs of your head are all numbered

"God knows even how many hairs are on your head"

numbered

"counted"

Matthew 10:31

You are more valuable than many sparrows

"God values you more than many sparrows"

Matthew 10:32

everyone who confesses me ... I will also confess before my Father

"whoever confesses me ... I will also confess before my

Father" or "if anyone confesses me ... I will also confess him before my Father"

confesses me before men

"tells others that he is my disciple" or "acknowledges before other people that he is loyal to me"

I will also confess before my Father who is in heaven

"I will also acknowledge before my Father who is in heaven

that that person belongs to me"

Father

This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.

Matthew 10:33

he who denies me ... I will also deny before my Father

"whoever denies me ... I will also deny before my Father" or

"if anyone denies me ... I will also deny him before my Father"

denies me before men

"denies to other people that he is loyal to me" or "refuses to acknowledge to others that he is my disciple"

I will also deny before my Father who is in heaven

"I will deny before my Father who is in heaven that this person belongs to me"

Matthew 10:34

upon the earth

"to the people of the earth" or "to people"

a sword

This refers to division, fighting, and killing among people.

Matthew 10:35

to set ... against

"to cause ... to fight against"

a man against his father

"a son against his father"

Matthew 10:36

A man's enemies

"A person's enemies"

those of his own household

"members of his own family"

Matthew 10:37

He who loves ... is not worthy

"Those who love ... are not worthy" or "If you love ... you are not worthy"

loves

"cares for" or "is devoted to" or "is fond of"

is not worthy of me

"does not deserve to belong to me" or "is not worthy to be my disciple"

Matthew 10:38

pick up his cross and follow after me

"obey me even to the point of suffering and dying"

Matthew 10:39

He who finds his life will lose it. But he who loses ... will find it

"Those who find their lives will lose them. But those who

lose their lives ... will find them" or "If you find your life

you will lose it. But if you lose your life ... you will find it"

finds his life

"tries to keep his life will lose it" or "tries to save his life will not have true life"

who loses his life for my sake

"who denies himself for my sake"

will find it

"will find true life"

Matthew 10:40

He who welcomes you

"Whoever welcomes you" or "Anyone who welcomes you"

He who welcomes you welcomes me

"When someone welcomes you, it is like he is welcoming me" or "If someone welcomes you, it is as if he were welcoming me"
him who sent me
God the Father who sent me"
Matthew 10:41
in the name of a prophet
"because that person is a prophet" or "because he knows that person is a prophet"
a prophet's reward
These phrases refer to the rewards that God gives to prophets and righteous men, not to rewards that prophets or righteous men give to other people.
in the name of a righteous man
"because that righteous man is a righteous man" or

Chapter 11

Matthew 11:1

It came about that when
"Then when" or "After"
had finished instructing
"had finished teaching" or "had finished commanding."
in their cities
"in the cities of the Jews"
Matthew 11:2
Now

This word is used here to mark a new part of the story.
when John heard in the prison about
"Now John had been put in prison. When he heard about" or "When John, who was in prison, heard about"
he sent a message by his disciples
John the Baptist sent his own disciples with a message to Jesus.

Matthew 11:3

said to him
"said to Jesus"
Are you the one who is coming
"Are you the one whom we are expecting to come." This is another way to refer to the Messiah or Christ.
should we look for another
"should we be expecting someone else"

Matthew 11:4

report to John

"tell John"

Matthew 11:5

lepers are being cleansed
"people who have leprosy are becoming well"
the dead are being raised back to life
"people who have died live again"
the gospel is being preached to the poor
"poor people are hearing the gospel"
the poor
"poor people"

Matthew 11:7

Connecting Statement:

Jesus talks to the crowds about John the Baptist. He uses questions to cause the people to think about what kind of person John the Baptist is. These questions can be translated as sentences.

"because he knows that person is righteous."

a righteous man's reward

This refers to the reward God gives to a righteous person.

Matthew 10:42

one of these little ones

"one of these lowly ones" or "the least important of these."

This refers to Jesus's disciples.

in the name of a disciple

"because that person is a disciple" or "because he knows that that person is a disciple."

he will ... his reward

Here "he" and "his" refer to the one who is giving.

he will in no way lose his reward

"he will certainly receive his reward"

What did you go out in the desert to see—a reed ... wind?

"Surely you did not go out to the desert to see a reed ... wind!"

a reed being shaken by the wind

"a man who easily changes his mind and is like a reed being shaken by the wind"

being shaken by the wind

"swaying in the wind" or "blowing in the wind"

Matthew 11:8

But what did you go out to see—a man ... clothing?

"And surely you did not go out to the desert to see a man ... clothing!"

dressed in soft clothing

"wearing expensive clothing." Rich people wore this kind of clothing.

Matthew 11:9

But what did you go out to see—a prophet?

"Surely you went out to the desert to see a prophet!"

and much more than a prophet

"and he is much more than a prophet"

much more than

much more important than

Matthew 11:10

This is he of whom it was written

"He is the one about whom a prophet wrote long ago" or

"This is what a prophet wrote long ago about John the Baptist"

I am sending my messenger

The pronouns "I" and "my" refer to God. The prophet was quoting what God said.

before your face

"in front of you" or "to go ahead of you"

prepare your way before you

This means the messenger will prepare the people to receive the Messiah's message.

Matthew 11:11

Truly I say to you

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

among those born of women, there has not arisen anyone greater than John the Baptist

"no one born of women has been a greater prophet than

John the Baptist"

among those born of women

"out of all people who have ever lived"

the least important person in the kingdom of heaven

"the least important person under the rule of our God in heaven"

is greater than he is

"is more important than John is"

Matthew 11:12

From the days of John the Baptist

"From the time John began preaching his message"

the kingdom of heaven suffers violence

This could mean 1) "enemies violently attack the kingdom of heaven" or 2) "the kingdom of heaven has been coming forcefully."

and men of violence take it by force

This could mean 1) "and violent people forcefully take it" or 2) "and forceful people grab onto it."

Matthew 11:13

all the prophets and the law have been prophesying until John

"these are the things that the prophets and Moses have prophesied through the scriptures until the time of John the Baptist"

Matthew 11:14

he is Elijah who was to come

"John is the one a prophet spoke about when he said that Elijah would come"

Matthew 11:15

He who has ears to hear, let him hear

"The one who is willing to listen, let him listen" or "Let the one who is willing to listen to me understand and obey what I say"

He who has ... let him hear

"You who have ears ... listen"

Matthew 11:16

To what should I compare this generation?

This is what this generation is like."

this generation

"the people living now" or "these people" or "you people of this generation"

marketplaces

large, open-air areas where people buy and sell items

Matthew 11:17

We played a flute for you, and you did not dance

"We played the flute for you, but you did not dance to the happy music"

We mourned, and you did not weep

"We mourned, but you did not cry with us"

Matthew 11:18

not eating bread or drinking wine

This could mean 1) that John did not eat expensive food or 2) that John fasted often. John also did not drink wine.

they say, 'He has a demon.'

"they say that he has a demon."

they say

"people say"

Matthew 11:19

The Son of Man came

"I, the Son of Man, came"

came eating and drinking

This is the opposite of John's behavior. This means Jesus celebrated and enjoyed good food and drink like other people did.

they say, 'Look, he is a gluttonous man and a drunkard ... sinners!'

"he eats too much and drinks too much wine"

he is a gluttonous man and a drunkard

"he is a greedy eater and a drunk" or "he continually eats too much food and drinks too much alcohol"

But wisdom is justified by her deeds

Jesus said this because the people who rejected both him and John were not being wise. Jesus and John the Baptist are the wise ones, and the results of their deeds prove it.

wisdom is justified by her deeds

"a person's wisdom is proved by what he does" or "the results of a wise person's deeds prove that he is wise"

Matthew 11:20

denounce the cities

"began to rebuke the people of the cities" or "accuse the people of the cities of doing wrong"

in which most of his miracles were done

"in which he did most of his miracles"

miracles

"mighty works" or "works of power"

Matthew 11:21

Woe to you

"How terrible it will be for you"

Chorazin ... Bethsaida ... Tyre ... Sidon

These are the names of cities.

Chorazin ... Bethsaida

"people of Chorazin ... people of Bethsaida"

If the miracles ... in sackcloth and ashes

Jesus is describing a situation that could have happened in the past, but it did not.

If the miracles had been done in Tyre and Sidon which were done in you

"If someone had done the miracles among the people of Tyre and Sidon that I have done among you"

Matthew 11:22

it will be more tolerable for Tyre and Sidon at the day of judgment than for you

"God will show more mercy to the people of Tyre and Sidon in the day of judgment than to you" or "God will punish you more severely at the day of judgment than the people of Tyre and Sidon"

Matthew 11:23

Capernaum ... Sodom

The names of these cities refer to the people living in Capernaum and in Sodom.

do you think you will be exalted to heaven?

"you will not be raised up to heaven!" or "God will not bring you up to heaven like you think he will!"

you will be brought down to Hades

"you will go down to Hades" or "God will send you down to Hades"

For if in Sodom ... it would still have remained until today

Jesus is describing a situation that could have happened in the past, but it did not.

if in Sodom there had been done the miracles that were done in you

Matthew 11:24

it will be easier for the land of Sodom in the day of judgment than for you

“God will show more mercy to the people of Sodom in the day of judgment than to you” or “God will punish you more severely in the day of judgment than the people of Sodom”
Matthew 11:25

Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

Lord of heaven and earth

"Lord who rules over heaven and earth" or "Lord of everyone everywhere"

you concealed these things from ... and revealed them to

"you hid these truths from ... and revealed them to" or "you have not made these things known to ... and you made them known to"

the wise and understanding

"people who think they are wise and understanding"

to little children

"to people who are like little children." Jesus is emphasizing that many of those who believe him either are not well educated or do not think of themselves as wise.

Matthew 11:26

for this was pleasing in your sight

“for it pleased you to do this” or “for you considered it good to do this”

Matthew 11:27

All things have been entrusted to me from my Father

"My Father has entrusted all things to me" or "My Father has given everything over to me." This could mean that 1) God the Father has revealed everything about himself and his kingdom to Jesus or 2) God has given all authority to Jesus.

my Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

Chapter 12

Matthew 12:1

grainfields

This is a place to plant grain. If there is no word for grains, then you can use “fields of the plant they made bread from.”

heads of grain

The heads of grain are the topmost part of the wheat plant. It holds the mature grain or seeds of the plant.

Matthew 12:2

do what is unlawful to do on the Sabbath

Picking grain in others' fields and eating it was not considered stealing. The question was whether one could do this otherwise lawful activity on the Sabbath.

the Pharisees

"Look, your disciples." The Pharisees use this word to draw attention to what the disciples are doing.

Matthew 12:3

to them

no one knows the Son except the Father

These are important titles that describe the relationship between God and Jesus. It is best to translate “Father” and “Son” with the same words that your language uses to refer to a human father and a human son. The word “knows” here means more than just being acquainted with someone. It means knowing someone intimately because of having a special relationship with him.

the Son

This refers to Jesus, the Son of God. It is best to translate “Son” with the same word that your language uses to refer to a human son.

no one knows the Father except the Son and ... him

"only the Son and ... him know the Father"

Matthew 11:28

all you

All occurrences of "you" are plural.

who labor and are heavy burdened

“who are tired and carry a heavy burden” or “who are tired from trying to keep all the laws and feel like they are carrying a heavy burden”

I will give you rest

"I will allow you to rest from your labor and burden"

Matthew 11:29

Take my yoke on you

"wear the yoke that I put on you" or

I am meek and lowly in heart

"I am gentle and humble"

you will find rest for your souls

"you will find rest for yourselves" or "you will be able to rest"

Matthew 11:30

Take my yoke on you

"wear the yoke that I put on you" or

I am meek and lowly in heart

"I am gentle and humble"

you will find rest for your souls

"you will find rest for yourselves" or "you will be able to rest"

"to the Pharisees"

Have you never read ... with him?

“Surely you have read about ... with him.”

Matthew 12:4

the house of God

"the tabernacle" or "the place for worshiping God"

bread of the presence

"bread that the priest placed before God" or "sacred bread"

those who were with him

"the men who were with David"

but lawful only for the priests

"but, according to the law, only the priests could eat it"

Matthew 12:5

Have you not read in the law that ... but are guiltless?

“Surely you have read in the law of Moses that ... but are guiltless.” or “You should know that the law teaches that ... but are guiltless.”

profane the Sabbath

"do on the Sabbath what the law forbids them to do on that day"

are guiltless

"God will not punish them" or "God does not consider them guilty"

Matthew 12:6

I say to you

This adds emphasis to what Jesus says next.

one greater than the temple

"someone who is more important than the temple." Jesus was referring to himself as the one greater.

Matthew 12:7

If you had known what this meant, 'I desire mercy and not sacrifice,' you would not have condemned the guiltless

"If you had understood what God meant when he said 'I desire mercy and not sacrifice, you would not have condemned the guiltless' or 'You would not have condemned people who are not guilty if you had understood the meaning of 'I desire mercy and not sacrifice'"

I desire mercy and not sacrifice

In the law of Moses, God did command the Israelites to offer sacrifices. This means God considers mercy more important than the sacrifices.

the guiltless

"those who are not guilty"

Matthew 12:8

the Son of Man is

"I, the Son of Man, am"

is Lord of the Sabbath

"rules over the Sabbath" or "makes the laws about what people can do on the Sabbath"

Matthew 12:9

Then Jesus left from there

"Jesus left the grainfields" or "Then Jesus left"

their synagogue

"the synagogue that they attended"

Matthew 12:10

Behold

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

a man who had a withered hand

"a man who had a paralyzed hand" or "a man with a crippled hand"

The Pharisees asked Jesus, saying, "Is it lawful to heal on the Sabbath?" so that they might accuse him of sinning.

"The Pharisees wanted to accuse Jesus of sinning, so they asked him, 'Is it lawful to heal on the Sabbath?'"

Is it lawful to heal on the Sabbath

"According to the law of Moses, may a person heal another person on the Sabbath"

Matthew 12:11

What man would there be among you, who, if he had just one sheep ... would not take hold of it and raise it out?

"Every one of you, if you only had one sheep ... would grab the sheep and pull it out of the pit."

Matthew 12:12

How much more valuable, then, is a man than a sheep!

"Obviously, a man is much more valuable than a sheep!" or

"Just think about how much more important a man is than a sheep"

it is lawful to do good on the Sabbath

"those who do good on the Sabbath are obeying the law"

Matthew 12:13

Then Jesus said to the man, "Stretch out your hand."

"Then Jesus told the man to stretch out his hand." "Then Jesus told the man to stretch out his hand."

Stretch out your hand

"Hold out your hand" or "Extend your hand"

He stretched

"The man stretched"

it was restored to health

"it was healthy again" or "it became well again"

Matthew 12:14

plotted against him

"planned to harm Jesus"

were seeking how they might destroy him

"were discussing how they might kill Jesus"

Matthew 12:15

Jesus, knowing this, withdrew from there

"Jesus knew what the Pharisees were planning, so he left that place"

Matthew 12:16

not to make him known to others

"not to tell anyone else about him"

Matthew 12:17

that it might be fulfilled, what had been said through Isaiah the prophet, saying,

"This was to fulfill what had been said through Isaiah the prophet:" or "This was so that what God had said through the prophet Isaiah might happen:"

Matthew 12:18

Connecting Statement:

Matthew quotes the prophet Isaiah to show that Jesus's ministry fulfilled scripture. Isaiah wrote what God said, so all the occurrences of "I" and "my" refer to God.

my beloved one, in whom my soul is well pleased

"he is my beloved one, and I am very pleased with him"

he will proclaim justice to the Gentiles

"he will announce to the nations that God will do for them what is right"

Matthew 12:19

neither will anyone hear his voice in the streets

"nor shout in public places" or "and people will not hear him speaking loudly in the streets"

Matthew 12:20

He will not break any bruised reed; he will not quench any smoking flax

"He will be kind to people who are like a bruised reed, and he will be gentle to those who are like a smoking flax"

bruised reed

"damaged plant"

he will not quench any smoking flax

"he will not put out any smoking wick" or "he will not stop any smoking lamp wick from burning." A smoking flax is a lamp wick after the flame has gone out and when it is only smoking.

until he leads justice to victory

"until he makes justice have victory" or "until he makes everything right"

Matthew 12:21

in his name the Gentiles will have hope

"the Gentiles will trust in his name" or "the Gentiles will confidently wait for him to fulfill his promises"

in his name

"in him"

Matthew 12:22

Then someone blind and mute, possessed by a demon, was brought to Jesus

"Then people brought to Jesus a man who was blind and mute because a demon was controlling him"

Matthew 12:23

All the crowds were amazed

"All the people who had seen Jesus heal the man were greatly surprised"

the Son of David

This is a title for the Christ or Messiah. See how you translated "Son of David" in Matthew 9:27

Matthew 12:24

This man does not cast out demons except by Beelzebul ... demons

"This man is able to force demons to leave only because he is a servant of Beelzebul ... demons"

This man

The Pharisees avoid calling Jesus by name to show they reject him.

the prince of the demons

"the chief of the demons"

Matthew 12:25

Every kingdom divided against itself is made desolate, and every city or house divided against itself will not stand

These two statements emphasize that it would not make sense for Beelzebul to use his power to fight other demons.

Every kingdom divided against itself is made desolate

"A kingdom will not last if its people fight among themselves"

Matthew 12:26

If Satan drives out Satan

"If Satan forces his own demons to leave"

How then will his kingdom stand?

"His kingdom would not be able to stand!" or "His kingdom would not last!"

Matthew 12:27

And if I drive out demons by Beelzebul

"And if you say that I drive out demons by Beelzebul"

Beelzebul

This name refers to the same person as "Satan" (verse 26). by whom do your sons drive them out?

"then your followers also drive out demons by Beelzebul." or "then you would have to say that your followers drive out demons by the power of Beelzebul."

For this reason they will be your judges

"Because your followers cast out demons by the power of God, they prove that you are wrong about me."

Matthew 12:28

But if I

"But because I"

then the kingdom of God has come upon you

"this means God is establishing his rule among you"

come upon you

Here "you" is plural and refers to the people of Israel.

Matthew 12:29

How can anyone enter ... without tying up the strong man first?

"No one can enter ... without tying up the strong man first." or "If a person wants to enter ... he must first tie up the strong man."

Then he will steal

"The he can steal" or "Then he will be able to steal"

Matthew 12:30

who is not with me

"who does not support me" or "who does not work with me"

is against me

"opposes me" or "works against me"

the one who does not gather with me scatters

"whoever does not gather my sheep with me scatters them" or "whoever does not work with me works against what I am doing"

Matthew 12:31

every sin and blasphemy will be forgiven men

"God will forgive every sin that people commit and every evil thing they say" or "God will forgive every person who sins or says evil things"

blasphemy against the Spirit will not be forgiven

"God will not forgive the person who speaks evil things about the Holy Spirit"

Matthew 12:32

Whoever speaks any word against the Son of Man

"If a person says anything bad about the Son of Man"

the Son of Man

Jesus is speaking about himself.

that will be forgiven him

"God will forgive a person for that"

that will not be forgiven him

"God will not forgive that person"

neither in this world, nor in that which is to come

"in this life or in the next life" or "now or ever"

Matthew 12:33

Make a tree good and its fruit good, or make the tree bad and its fruit bad

Possible meanings are 1) "If you make a tree good, its fruit will be good, and if you make the tree bad, its fruit will be bad" or 2) "If a tree is good, it will have good fruit, and if a tree is bad, it will have bad fruit." This was a proverb. People were to apply its truth to how they can know whether a person is good or bad.

good ... bad

"healthy ... diseased"

a tree is recognized by its fruit

"people recognize a tree by its fruit" or "people know whether a tree is good or bad by looking at its fruit"

Matthew 12:34

You offspring of vipers

Here "offspring" means "having the characteristic of."

Vipers are poisonous snakes that are dangerous and represent evil. See how you translated a similar phrase in Matthew 3:7.

how can you say good things?

"you cannot say good things." or "you can only say evil things."

out of the abundance of the heart the mouth speaks

"what a person says with his mouth reveals what is in his mind"

Matthew 12:35

The good man from the good treasure of his heart produces what is good, and the evil man from the evil treasure of his heart produces what is evil

"A good man will speak good things because good things are in his heart, and an evil man will speak evil things because evil things are in this heart"

Matthew 12:36

people will give an account for every idle word they will have said

"people will have to tell God why they said every useless thing they have said"

Matthew 12:37

by your words you will be justified, and by your words you will be condemned

"your words will justify you, and your words will condemn you" or "because of what you say, God will either justify you or condemn you"

Matthew 12:38

we want to see a sign from you

"we want you to show us a sign" or "we want to see you do a miraculous sign"

Matthew 12:39

An evil and adulterous generation seeks for a sign ... given to it

"You are an evil and adulterous generation who demands signs from me ... given to you"

adulterous generation

"unfaithful generation" or "godless generation"

no sign will be given to it except the sign of Jonah

"The only sign that will be given to it is the sign of Jonah"

the sign of Jonah

"what happened to Jonah" or "the miracle that God did for Jonah"

Matthew 12:40

three days and three nights

"three days and nights"

the Son of Man

"I, the Son of Man"

in the heart of the earth

"in the earth" or "in a grave"

Matthew 12:41

The men of Nineveh

"The citizens of Nineveh"

at the judgment

"on judgment day" or "when God judges people"

this generation of people

This refers to the Jews who were alive when Jesus was preaching.

and will condemn it

"and will accuse this generation of people"

and see

"and look." This emphasizes what Jesus says next.

someone greater than Jonah is here

"someone more important than Jonah is here"

Matthew 12:42

Queen of the South

This refers to the Queen of Sheba. Sheba was a land south of Israel.

will rise up at the judgment

"will stand up at the judgment"

this generation

This refers to the Jews living during the time Jesus was preaching.

She came from the ends of the earth to hear the wisdom of Solomon

"For she came from very far away to listen to Solomon's wise teaching." This statement explains why the Queen of the South will condemn the people of Jesus's generation.

someone greater

Jesus is speaking about himself.

Matthew 12:43

waterless places

"dry places" or "places where no people live"

does not find it

Here "it" refers to rest.

Matthew 12:44

to my house from which I came

The house is the person in whom the unclean spirit was living earlier

it finds the house empty

"it finds the house unoccupied" or "it sees that no one is living in the house"

it had been swept clean and put in order.

"someone had swept the house clean and has put everything in the house where it belongs"

Matthew 12:45

It will be just like that with this evil generation

This means that if the people of Jesus's generation do not believe him and become his disciples, they will be in a worse situation than they were before he came.

Matthew 12:46

behold

The word "behold" alerts us to a new people in the story.

his mother

This is Mary, Jesus's human mother.

his brothers

These are probably other children born to Mary, but it is possible that the word "brothers" here refers to Jesus's cousins.

seeking to speak

"wanting to speak to Jesus"

Matthew 12:47

Someone said to him, "Look, your mother and your brothers stand outside, seeking to speak to you."

"Someone told Jesus that his mother and brothers were outside and wanted to speak to him."

Matthew 12:48

who told him

"who told him that his mother and brothers wanted to speak to him"

Who is my mother and who are my brothers?

"I will tell you who are really my mother and brothers."

Matthew 12:49

See

"Look" or "Listen" or "Pay attention to what I am about to tell you"
Matthew 12:50
whoever does the will of God
"anyone who does what God wants"

Chapter 13

Matthew 13:1
sat beside the sea
In that culture, teachers sat down to teach.
Matthew 13:2
a boat
This was probably an open, wooden fishing boat with a sail.
Matthew 13:3
Jesus said many things to them in parables
"Jesus told them many things in parables"
Behold
"Look" or "Listen." or "Pay attention to what I am about to tell you"
a farmer went out to sow seed
"a farmer went out to scatter seeds in a field"
Matthew 13:4
As he sowed
"As the farmer scattered the seed"
beside the road
This refers to a "path" next to the field. The ground there would have been hard from people walking on it.
Matthew 13:5
Immediately they sprang up
"The seeds quickly sprouted and grew"
Matthew 13:6
they were scorched
"the sun scorched the plants, and they became too hot"
they withered away
"the plants became dry and died"
Matthew 13:7
fell among the thorn plants
"fell where plants with thorns grew"
choked them
"choked the new sprouts." Use your word for the way weeds prevent other plants from growing well.
Matthew 13:8
produced a crop
"grew more seeds" or "gave fruit"
some one hundred times as much, some sixty, and some thirty
"some seeds produced 100 times as much crop, some seeds produced 60 times as much crop, and some seeds produced 30 times as much crop"
Matthew 13:9
He who has ears, let him hear
"Let the one who is willing to listen, listen" or "The one who is willing to understand, let him understand and obey"
Matthew 13:11
You have been given the privilege of understanding mysteries of the kingdom of heaven, but to them it is not given
"God has given you the privilege of understanding mysteries of the kingdom of heaven, but God has not given it to these people" or "God has made you able to understand mysteries of the kingdom of heaven, but he has not enabled

my Father
This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.

these people to understand"
mysteries of the kingdom of heaven
"the secrets about our God in heaven and his rule"
Matthew 13:12
has will be given more
"has understanding, God will give him more understanding"
whoever does not have
"whoever does not have understanding" or "whoever does not receive what I teach"
even what he has will be taken away from him
"God will take away even what he has"
Matthew 13:13
to them ... they
All occurrences of "them" and "they" refer to the people in the crowd.
Though they are seeing, they do not see; and though they are hearing, they do not hear, or understand.
Jesus teaches the disciples that the crowd refuses to understand God's truth.
Though they are seeing, they do not see
Though they are able to see, they do not really see"
though they are hearing they do not hear
"Though they are able to hear, they do not listen well"
Matthew 13:14
Listening, you will hear, but you will never understand
"You will hear what God says through the prophets, but you will not understand its true meaning"
seeing, you will see, but you will never know
"you will see what God does through the prophets, but you will not understand it"
Matthew 13:15
For the heart of this people ... I would heal them
This describes the people's spiritual condition. It means the people are stubborn and refuse to receive and understand God's truth. If they would, then they would repent and God would forgive them and welcome them back as his people.
the heart of this people has become dull
"these people's minds are slow to learn" or "these people can no longer learn"
with their ears they hardly hear
"they refuse to use their ears to listen"
they have shut their eyes
"they refuse to use their eyes to see"
understand with their heart
"understand with their minds"
turn again
"turn back to me" or "repent"
I would heal them
"have me receive them again"
Matthew 13:16
But blessed are your eyes, for they see; and your ears, for they hear

Jesus is emphasizing that they have pleased God because they have believed what Jesus has said and done.
 But blessed are your eyes, for they see
 "You are blessed because your eyes are able to see" your ears, for they hear
 "and blessed are your ears, for they hear" "you are blessed because your ears are able to hear"
 Matthew 13:17
 Truly I say to you
 "I tell you the truth." This adds emphasis to what Jesus says next.
 you
 All occurrences of this word are plural and refer to the disciples.
 the things that you see
 "the things you have seen me do"
 the things that you hear
 "the things you have heard me say"
 Matthew 13:19
 the word of the kingdom
 "the message about God's rule as king"
 the evil one comes and snatches away what has been sown in his heart
 "The evil one causes him to forget the message that he has heard just as a bird snatches away seed from the ground"
 the evil one
 This refers to Satan.
 snatches away
 Try to use a word that means to grab something away from someone who is the rightful owner.
 what has been sown in his heart
 "the message that God sowed in his heart" or "the message that he heard"
 in his heart
 Here "heart" refers to the mind of the hearer.
 This is the seed that was sown beside the road
 "This is the meaning of the seed that was sown beside the road" or "The road where seed was sown represents this person"
 Matthew 13:20
 What was sown on rocky ground
 "The seed that fell on rocky ground"
 What was sown on rocky ground is
 "The rocky ground where seed was sown represents" or "The rocky ground where seed fell represents"
 the person who hears the word
 In the parable, the seed represents the word.
 the word
 "the message" or "God's teaching"
 receives it with joy
 "joyfully believes it"
 Matthew 13:21
 yet he has no root in himself and he endures for a while
 but like a plant that does not grow deep roots, he only endures for a little while"
 he quickly falls away
 "immediately he falls away" or "he quickly stops believing the message"
 Matthew 13:22
 What was sown

"The seed that was sown" or "The seed that fell"
 What was sown among the thorn plants
 "The ground with the thorn plants where seed was sown" the word
 "the message" or "God's teaching"
 the cares of the world and the deceitfulness of riches choke the word
 "as weeds prevent good plants from growing, the cares of the world and the deceitfulness of riches keep this person from listening to God's word"
 cares of the world
 "the things in this world that people worry about"
 the deceitfulness of riches
 "the love of money"
 he becomes unfruitful
 "he becomes unproductive" or "he does not do what God wants"
 Matthew 13:23
 The seed that was sown on the good soil
 "The good soil where seeds were sown"
 He bears fruit and produces a crop
 "Like a healthy plant that bears a crop of fruit, he is productive"
 a crop, yielding in one case a hundred, in another sixty, and in another thirty times as much as was planted
 "a crop, producing 100 times as much as the farmer planted, 60 times as much as the farmer planted, or 30 times as much as the farmer planted"
 Matthew 13:24
 Jesus presented another parable
 "Jesus told them another parable"
 The kingdom of heaven is like a man
 The translation should not equate the kingdom of heaven to a man, but rather the kingdom of heaven is like the situation described in the parable.
 The kingdom of heaven is like
 "When our God in heaven shows himself to be king, it will be like"
 Matthew 13:25
 weeds
 "bad seed" or "weed seeds"
 Matthew 13:26
 When the blades sprouted
 "When the wheat seeds sprouted" or "When the plants came up"
 Matthew 13:27
 the landowner
 This is the same person who sowed good seed in his field.
 did you not sow good seed in your field?
 "you sowed good seed in your field!"
 did you not sow
 "did we not sow"
 Matthew 13:28
 So do you want us
 The word "us" refers to the servants.
 Matthew 13:30
 I will say to the reapers, "First pull out the weeds and tie them in bundles to burn them, but gather the wheat into my barn."
 "I will tell the reapers to first gather up the weeds and tie them in bundles to burn them, and then gather the wheat

into my barn."

barn

a farm building that can be used for storing grain

Matthew 13:31

The kingdom of heaven is like

"When our God in heaven shows himself to be king, it will be like"

mustard seed

a very small seed that grows into a large plant

Matthew 13:32

This seed is indeed the smallest of all seeds

Mustard seeds were the smallest seeds known to the original hearers.

Matthew 13:33

The kingdom of heaven is like yeast

The spread of the kingdom is like the spreading of the yeast.

The kingdom of heaven is like

"When our God in heaven shows himself to be king, it will be like"

three measures of flour

If your culture does not have something to measure large amounts, you could simply say "a large amount of flour."

until all the dough had risen

Women would mix flour, water, and yeast together to make dough, and the yeast would make the dough rise.

Matthew 13:34

All these things

his refers to what Jesus taught beginning in Matthew 13:1

he said nothing to them without a parable

"everything he taught them he said in parables"

Matthew 13:35

what had been said through the prophet might be fulfilled, when he said

"what God told one of the prophets to write long ago might come true"

when he said

"when the prophet said"

I will open my mouth

"I will speak"

things that were hidden

"things that God has kept hidden"

from the foundation of the world

"since the beginning of the world" or "since God created the world"

Matthew 13:37

He who sows the good seed

"The one who sows the good seed" or "The sower of the good seed"

the Son of Man

Jesus is referring to himself.

Matthew 13:38

the sons of the kingdom

"the people who belong to the kingdom" or "the people who submit to God's rule"

of the kingdom

"of God"

the sons of the evil one

"the people who belong to the evil one"

Matthew 13:40

Therefore, as the weeds are gathered up and consumed by fire

"Therefore, as people gather up weeds and burn them in the fire"

Matthew 13:41

The Son of Man will send out his angels

"I, the Son of Man, will send out my angels"

all stumbling blocks

everything that causes people to sin

those who commit lawlessness

"those who are lawless" or "evil people"

Matthew 13:42

furnace of fire

"fiery furnace"

weeping and grinding of teeth

"weeping and showing that they are suffering very much"

Matthew 13:43

shine like the sun

"be as easy to see as the sun."

Father

This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father

He who has ears, let him hear

"Let the one who is willing to listen, listen" or "The one who is willing to understand, let him understand and obey"

Matthew 13:44

The kingdom of heaven is like

"When our God in heaven shows himself to be king, it will be like"

like a treasure hidden in a field

"a treasure that someone had hidden in a field"

treasure

a very valuable and precious thing or collection of things

hid it

"covered it up"

and buys that field

He buys the field to take possession of the hidden treasure.

Matthew 13:45

like a man who is a merchant looking for valuable pearls

The implied information is that the man was looking for valuable pearls that he could buy.

a merchant

a trader or wholesale dealer who often obtains merchandise from distant places

valuable pearls

"fine pearls" or "beautiful pearls"

Matthew 13:47

the kingdom of heaven is like a net

Jesus was teaching that the kingdom draws all kinds of people like a net catches all kinds of fish.

the kingdom of heaven is like

"When our God in heaven shows himself to be king, it will be like"

like a net that was cast into the sea

"like a net that some fishermen cast into the sea"

Matthew 13:48

drew it up on the beach

"pulled the net up onto the beach" or "pulled the net

ashore"
the good ones
"the good fish."
the bad ones
"the bad fish."
threw away
"did not keep"
Matthew 13:49
will come
"will come out" or "will go out" or "will come from heaven"
the wicked from among the righteous
"the wicked people from the righteous people"
Matthew 13:50
They will throw them
"The angels will throw the wicked people"
furnace of fire
"fiery furnace"
weeping and grinding of teeth
"weeping and expressing their extreme suffering"
Matthew 13:51
Have you understood all these things?" The disciples said to him, "Yes."
"Jesus asked them if they had understood all this, and they said that they did understand."
Matthew 13:52
has become a disciple to the kingdom of heaven
"has learned the truth about our God in heaven, who is king" or "has submitted himself to God's rule"
is like a man who is the owner of a house, who draws out old and new things from his treasure
Jesus compares scribes, who know very well the scriptures that Moses and the prophets wrote, and who also now accept Jesus's teachings, to a house owner who uses both old and new treasures.
treasure
A treasure is a very valuable and precious thing or a collection of things. Here it may refer to the place where these things are stored, the "treasury" or "storeroom."
Matthew 13:53
Then it came about that when
"Then when" or "After"

Chapter 14

Matthew 14:1
About that time
"In those days" or "While Jesus was ministering in Galilee"
heard the news about Jesus
"heard reports about Jesus" or "heard about the fame of Jesus"
Matthew 14:2
He said
"Herod said"
has risen from the dead
The words "the dead" speak of all dead people together in the underworld. To rise from the dead speaks of coming alive again.
Therefore these powers are at work in him
Some Jews at that time believed if a person came back from the dead he would have powers to do mighty things.
Matthew 14:3

Matthew 13:54
his own region
"his hometown." This refers to the town of Nazareth, where Jesus grew up.
Where does this man get his wisdom and these miraculous powers from?
"How can an ordinary man like this be so wise and do such great miracles?" or "It is strange that he is able to speak with such wisdom and do these miracles!"
Matthew 13:55
Is not this man the carpenter's son? Is not his mother called Mary? Are not his brothers James, Joseph, Simon, and Judas?
"He is just the son of a carpenter. We know his mother Mary, and his brothers James, Joseph, Simon, and Judas."
the carpenter's son
"the builder's son." A carpenter is someone who makes things with wood or stone.
Matthew 13:56
Are not all his sisters with us?
"And all his sisters are with us, too."
Where did he get all these things?
"He must have gotten these things from somewhere!" or "We do not know where he got his wisdom and power!"
all these things
This refers to Jesus's wisdom and ability to do miracles.
Matthew 13:57
They were offended by him
"The people of Jesus's hometown took offense at him" or "The people rejected Jesus"
A prophet is not without honor
"A prophet receives honor everywhere" or "People everywhere honor a prophet")
his own country
"his own region" or "his own hometown"
in his own family
"in his own home"
Matthew 13:58
He did not do many miracles there
"Jesus did not do many miracles in his own hometown"

Herod had arrested John, bound him, and put him in prison
"Herod ordered his soldiers to arrest and bind John the Baptist and put him in prison"
Philip's wife
Philip was Herod's brother. Herod had taken Philip's wife to be his own wife.
Matthew 14:4
For John had said to him, "It is not lawful for you to have her as your wife."
"For John had said to Herod that it was not lawful for Herod to have Herodias as his wife."
It is not lawful
Philip was still alive when Herod married Herodias.
Matthew 14:5
would have killed him
"wanted to kill John"
he feared

"Herod feared"
they regarded him
"they regarded John"
Matthew 14:6
in the midst
"in the midst of the guests attending the birthday celebration"
Matthew 14:8
After being instructed by her mother
"After her mother instructed her"
she said
"the daughter of Herodias said to Herod"
platter
a very large plate
Matthew 14:9
The king was grieved by her request
"The king was grieved because she had asked him to kill John"
he ordered that it should be done
"he ordered his men to do what she said"
Matthew 14:11
his head was brought on a platter and given to the girl
"someone brought his head on a platter and gave it to the girl"
Matthew 14:12
his disciples
John's disciples"
the corpse
"the dead body"
they went and told Jesus
"the disciples of John went and told Jesus what had happened to John the Baptist"
Matthew 14:13
heard this
"heard what happened to John" or "heard the news about John"
When the crowds heard of it
"When the crowds heard where Jesus had gone" or "When the crowds heard that he had left"
on foot
This means that the people in the crowd were walking.
Matthew 14:15
the disciples came to him
"Jesus's disciples came to him"
the hour has already passed
"the day is already over."
Matthew 14:16
But Jesus said to them
"But Jesus said to his disciples"
Matthew 14:17
five loaves of bread

Loaves of bread are lumps of dough that have been shaped and baked.
Matthew 14:19
He took
"He held in his hands." He did not steal them.
broke the loaves
"tore the loaves"
Matthew 14:20
and were filled
"until they were full" or "until they were no longer hungry"
they took up
"the disciples gathered up" or "some people gathered up"
Matthew 14:24
being tossed about by the waves
"and the disciples could not control the boat because of the large waves"
Matthew 14:25
In the fourth watch of the night
"Just before dawn"
walking on the sea
"walking on top of the water"
Matthew 14:26
ghost
a spirit that has left the body of a person who has died
Matthew 14:30
when Peter saw the strong wind
"when Peter saw that the wind was tossing the waves back and forth" or "when he realized how strong the wind was"
Matthew 14:31
You of little faith, why
"You have so little faith! Why"
why did you doubt?
"you should not have doubted that I could keep you from sinking."
Matthew 14:33
Son of God
This refers to Jesus, the Son of God. It is best to translate "Son" with the same word that your language uses to refer to a human son.
Matthew 14:34
When they had crossed over
"When Jesus and his disciples had crossed over the lake"
Gennesaret
This is a small town on the northwest shore of the Sea of Galilee.
Matthew 14:36
his garment
"his robe" or "what he was wearing"
were healed
"became well"

Chapter 15
Matthew 15:2
Why do your disciples violate the traditions of the elders?
"Your disciples do not respect the rules that our ancestors have given us."
traditions of the elders
This is not the same as the law of Moses. This refers to later

teachings and interpretations of the law given by religious leaders after Moses.
they do not wash their hands
"they do not wash their hands properly"
when they eat bread
"before they eat"

Matthew 15:3

Then why do you violate the commandment of God for the sake of your traditions?

"And I see that you refuse to obey God's commands just so that you can follow what your ancestors taught you!"

Matthew 15:4

He who speaks evil of his father or mother will surely die

"The people should execute anyone who speaks evil of his father or mother"

Matthew 15:5

But you say

Here "you" refers to the Pharisees and scribes.

Matthew 15:6

that person does not need to honor his father

The religious leaders taught that a person does not need to show respect to his parents by taking care of them.

you have made void the word of God

"you have treated the word of God as if it were invalid" or "you have ignored God's commands"

for the sake of your traditions

"because you want to follow your traditions"

Matthew 15:7

Well did Isaiah prophesy about you

"Isaiah told the truth in this prophecy about you"

when he said

"when he said what God told him"

Matthew 15:8

This people honors me with their lips

"These people say all the right things to me"

but their heart is far from me

"but they do not really love me"

Matthew 15:9

They worship me in vain

"Their worship means nothing to me" or "They only pretend to worship me"

the commandments of people

"the rules that people make up"

Matthew 15:11

enters into the mouth ... comes out of the mouth

"Things that go into the mouth do not defile a person"

Matthew 15:12

the Pharisees were offended when they heard this statement

"this statement made the Pharisees angry" or "the Pharisees became angry when you said that"

Matthew 15:13

Every plant that my heavenly Father has not planted will be rooted up
Jesus is teaching that the Pharisees do not actually belong to God, so God will remove them.

my heavenly Father

These are important titles that describe the relationship between God and Jesus. It is best to translate "Father" and "Son" with the same words that your language uses to refer to a human father and a human son.

will be rooted up

"my Father will uproot" or "he will take out of the ground" or "he will remove"

Matthew 15:14

Let them alone

The word "them" refers to the Pharisees.

blind guides ... both will fall into a pit

"they are like blind guides." The Pharisees do not understand God's commands or how to please him.

Matthew 15:16

Are you also still without understanding?

"I am disappointed that you, my disciples, still do not understand what I teach!"

Matthew 15:17

Do you not understand ... into the latrine?

"Surely you understand ... into the latrine."

passes into the stomach

"goes into the stomach"

latrine

This a polite term for the place where people bury body waste.

Matthew 15:18

things that come out of the mouth

"words that a person says"

from the heart

"from inside the person" or "from a person's mind"

Matthew 15:19

murder

the act of killing innocent people

Matthew 15:20

to eat with unwashed hands

"eating without first washing one's hands"

Matthew 15:21

Jesus went away

"Jesus and his disciples went away"

Matthew 15:22

a Canaanite woman came out from that region

"a woman who was from that region and who belonged to the group of people called Canaanites came."

Have mercy on me

"Have mercy and heal my daughter"

Son of David

"Son of David" is also a title for the Messiah, and the woman may have been calling Jesus by this title.

My daughter is severely demon-possessed

"A demon is controlling my daughter terribly" or "A demon is tormenting my daughter severely"

Matthew 15:23

answered her not a word

"said nothing to her"

Matthew 15:24

I was not sent to anyone except to the lost sheep ... Israel

"I was sent only to the lost sheep ... Israel"

to the lost sheep of the house of Israel

"the people of Israel. They are like lost sheep." See how you translated this in Matthew 10:6.

Matthew 15:25

she came

"the Canaanite woman came"

bowed down before him

This shows that the woman humbled herself before Jesus.

Matthew 15:26

It is not proper to take the children's bread and throw it to the little dogs

The basic meaning is that it is not right to take what is

supposed to belong to Jews and give it to non-Jews.
the children's bread
"the children's food"
the little dogs
The Jews considered dogs to be unclean animals. Here they are used as an image for non-Jews.
Matthew 15:27
even the little dogs eat some of the crumbs that fall from their masters' tables
The woman means non-Jews should be able to have a small amount of the good things Jews are throwing away.
little dogs
Use words here for dogs of any size that people keep as pets.
Matthew 15:28
let it be done
"I will do"
Her daughter was healed
"Jesus healed her daughter" or "Her daughter became well" from that hour
"at exactly the same time" or "immediately"
Matthew 15:30
lame, blind, mute, and crippled people
"those who could not walk, those who could not see, those who could not talk, and those whose arms or legs did not function"

Chapter 16

Matthew 16:1
tested him
"challenged him" or "wanted to trap him"
Matthew 16:2
When it is evening
"If the sky is red in the evening" or "If the sky is red when the sun is setting"
fair weather
This means clear, calm, and pleasant weather.
for the sky is red
As the sun is setting, Jews knew that if the color of the sky changes to red, it is a sign the next day will be clear and calm.
Matthew 16:3
When it is morning
"If the sky is red in the morning" or "If the sky is red when the sun is rising"
foul weather
"cloudy, stormy weather"
You know how to interpret the appearance of the sky
"You know how to look at the sky and understand what kind of weather you will have"
but you cannot interpret the signs of the times
"but you do not know how to look at what is happening right now and understand what it means"
Matthew 16:4
An evil and adulterous generation seeks for a sign ... given to it
"You are an evil and adulterous generation who demands signs from me ... given to you"
An evil and adulterous generation
"An unfaithful generation" or "A godless generation"

They presented them at Jesus' feet
"The crowds placed the sick people on the ground in front of Jesus"
Matthew 15:31
the crippled made well
"the crippled persons ... the lame persons ... the blind persons become well"
Matthew 15:33
Where can we get enough loaves of bread in such a deserted place to satisfy so large a crowd?
"There is nowhere nearby that we can get enough bread for such a large crowd."
Matthew 15:34
Seven, and a few small fish
"We have seven loaves of bread, and we also have a few small fish"
Matthew 15:36
he broke the loaves
"he tore the loaves"
Matthew 15:37
they gathered
"the disciples gathered" or "some people gathered"
Matthew 15:39
Magadan
This region is sometimes called "Magdala."

no sign will be given to it except the sign of Jonah
"The only sign that will be given to it is the sign of Jonah"
the sign of Jonah
"what happened to Jonah" or "the miracle that God did for Jonah."
Matthew 16:6
the yeast of the Pharisees and Sadducees
Translate as "yeast" here and do not explain its meaning in your translation. This meaning will be made clear in 16:12.
Matthew 16:8
why do you reason ... taken no bread?
"I am disappointed that you think it was because you forgot to bring bread that I talked about the yeast of the Pharisees and Sadducees."
Matthew 16:9
Do you not understand? Do you not remember ... you gathered up?
"Surely you understand and remember ... you gathered up!" or "You should understand. You should remember ... you gathered up."
Matthew 16:10
Or the seven loaves ... you took up?
"Surely you also remember the seven loaves ... you took up!"
Matthew 16:11
How is it that you do not understand that I was not speaking to you about bread?
"You should have understood that I was not really speaking about bread."
the yeast of the Pharisees and Sadducees
Here "yeast" represents evil ideas and wrong teaching.
Translate as "yeast" and do not explain the meaning in

your translation.

Matthew 16:13

the Son of Man

Jesus is referring to himself.

Matthew 16:16

the Son of the living God

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

the living God

Here "living" contrasts the God of Israel to all the false gods and idols that people worshiped. Only the God of Israel is alive and has power to act.

Matthew 16:17

flesh and blood have not revealed

"a human did not reveal"

but my Father who is in heaven

"but it was my Father in heaven who revealed this to you"

my Father

This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.

Matthew 16:18

you are Peter

The name Peter means "rock."

upon this rock I will build my church

Possible meanings are 1) "this rock" represents Peter, or 2) "this rock" represents the truth that Peter had just said in Matthew 16:16

The gates of Hades will not prevail against it

Possible meanings are 1) "the powers of death will not overcome my church" or 2) "my church will break down the power of death the way an army breaks into a city."

Matthew 16:19

I will give to you

Here the word "you" refers to Peter.

the keys of the kingdom of heaven

Keys are objects that are used to lock or unlock doors. Here they represent authority.

the kingdom of heaven

This refers to God's rule as king. The phrase "kingdom of heaven" is used only in the book of Matthew. If possible, use "heaven" in your translation.

Whatever you bind on earth will be bound in heaven, and whatever

you loose on earth will be loosed in heaven

"God in heaven will approve whenever you forbid or allow something on earth"

Matthew 16:21

suffer many things at the hands of the elders ... scribes

"suffer many things because of the elders ... scribes"

scribes, be killed, and be raised back to life on the third day

"scribes. People will then kill him, and on the third day God will make him become alive again"

Matthew 16:22

Peter took him aside

"Peter spoke to Jesus when no one else could hear them"

May this be far from you

"No" or "Never" or "May God forbid this"

Matthew 16:23

Get behind me, Satan! You are a stumbling block to me

"Get behind me, because you are acting like Satan! You are a stumbling block to me" or "Get behind me, Satan! I call you Satan because you are a stumbling block to me"

Get behind me

"Get away from me"

you do not think about the things of God, but about the things of people

"you do not think about what God thinks is important;

instead, you only think about the things that people think are important"

Matthew 16:24

to follow me

"to be my disciple" or "to be one of my disciples"

must deny himself

"must not give in to his own desires" or "must forsake his own desires"

take up his cross, and follow me

"and obey me even to the point of suffering and dying" or

"and he must obey me even to the point of suffering and dying"

and follow me

"and obey me"

Matthew 16:25

whoever loses his life for my sake

This does not mean the person must necessarily die. It

means he will consider obeying Jesus as being more

important than his own life. Alternate translation:

"whoever gives up his life for my sake"

for my sake

"because he trusts me" or "on my account" or "because of me"

will find it

"will find true life"

Matthew 16:26

For what does it profit a person ... his life?

"It does not profit a person ... his life."

if he gains the whole world

"if he gains everything he desires"

but forfeits his life

"but he loses his life"

What can a person give in exchange for his life?

"There is nothing that a person can give to regain his life."

Matthew 16:27

the Son of Man ... his Father ... Then he

"I, the Son of man ... my Father ... Then I"

will come in the glory of his Father

"will come, having the same glory as my Father"

with his angels

"and the angels will be with him" or "and the angels will be with me"

his Father

This is an important title for God that describes the relationship between God and the Son of Man, Jesus.

according to his deeds

"according to what that person has done"

Matthew 16:28

Truly I say to you

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

will not taste death

"will not experience death" or "will not die"
until they see the Son of Man coming in his kingdom

Chapter 17

Matthew 17:2

He was transfigured before them

When they looked at him, his appearance was different
from what it had been.

his garments

"what he was wearing"

Matthew 17:5

overshadowed them

"came over them"

there was a voice out of the cloud

"God spoke to them from out of the cloud"

Matthew 17:6

the disciples heard it

"the disciples heard God speak"

Matthew 17:8

they ... saw no one except Jesus only

"they ... saw only Jesus"

Matthew 17:9

the Son of Man

Jesus is speaking about himself.

Matthew 17:10

Why then do the scribes say that Elijah must come first?

The disciples are referring to the belief that Elijah will
come back to life and return to the people of Israel before
the Messiah comes.

Matthew 17:11

restore all things

"put things in order" or "get the people ready to receive the
Messiah"

Matthew 17:12

they ... their

All occurrences of these words may mean either 1) the
Jewish leaders or 2) all the Jewish people.

the Son of Man will also suffer at their hands

"they will make the Son of Man suffer"

the Son of Man will

"I, the Son of Man, will"

Matthew 17:15

have mercy on my son

"have mercy on my son and heal him"

is epileptic

"has seizures"

Matthew 17:17

Unbelieving and perverse generation, how

"This generation does not believe in God and loves to do
evil rather than good. How"

how long will I have to stay with you? How long must I bear with you?

"I am tired of being with you! I am tired of your unbelief
and corruption!"

Matthew 17:18

the boy was healed

"the boy became well"

from that hour

"immediately" or "at that moment"

Matthew 17:19

"until they see the Son of Man coming as King" or "until
they see the evidence that the Son of Man is King"

Why could we not cast it out?

"Why could we not make the demon come out of the boy?"

Matthew 17:20

For I truly say to you

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

if you have faith even as small as a grain of mustard seed

A mustard seed is very small, but it grows into a large
plant. Jesus means it only takes a small amount of faith to
do a great miracle.

nothing will be impossible for you

"you will be able to do anything"

Matthew 17:22

The Son of Man will be given over into the hands of people

"Someone will give the Son of man over into the hands of
people" or "Someone will take the Son of Man and put him
under people's power"

The Son of Man

Jesus is referring to himself in the third person.

into the hands of people

"to the control of the people" or "to the people"

Matthew 17:23

him ... he

Jesus is referring to himself

he will be raised up

"God will raise him up" or "God will cause him to become
alive again"

deeply grieved

very sad and upset, as when a friend or family member
dies.

Matthew 17:24

When they

"When Jesus and his disciples"

the two-drachma tax

"the temple tax"

Matthew 17:25

What do you think, Simon? From whom do the kings of the earth collect
tolls or taxes? From their sons or from others?

""Listen, Simon. When kings collect taxes, they collect it
from people who are not members of their own family. Do
you agree that this is true?"

their sons

"their own family" or "the people of their own country"

Matthew 17:26

"From others," Peter answered

""Yes, that is true," Peter said" or "Peter said that he agreed
with Jesus"

the sons

"their own family" or "the people of their own country"

Matthew 17:27

But so that we do not cause the tax collectors to stumble, go

"But so that we do not cause the tax collectors to think that
we do something that is very bad"

throw in a hook

Fishermen tied hooks to the end of a line, then threw it in

the water to catch fish.
its mouth
"the fish's mouth"
a shekel
a silver coin worth four days' wages

Chapter 18

Matthew 18:1

Who is greatest

"Who is the most important" or "Who among us will be the most important"

in the kingdom of heaven

"in God's kingdom" or "when our God in heaven establishes his rule on earth"

Matthew 18:3

Truly I say to you

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

unless you turn ... children, you will in no way enter the kingdom of heaven

"you will enter the kingdom of heaven only if you turn ... children"

enter the kingdom of heaven

"enter God's kingdom" or "belong to our God in heaven when he establishes his rule on earth"

Matthew 18:4

is the greatest

"is the most important" or "will be the most important"

in the kingdom of heaven

"in God's kingdom" or "when our God in heaven establishes his rule on earth"

Matthew 18:5

in my name

"because of me" or "because he is my disciple"

Whoever ... in my name receives me

"When someone ... in my name, it is like he is welcoming me" or "When someone ... in my name, it is as if he were welcoming me"

Matthew 18:6

millstone

"a heavy stone"

Matthew 18:7

to the world

"to the people of the world"

stumbling blocks ... those stumbling blocks come ... the person through whom those stumbling blocks come

"things that cause people to sin ... things come that cause people to sin ... any person who causes others to sin"

Matthew 18:8

If your hand or your foot causes you to stumble, cut it off and throw it away from you

Jesus exaggerates here to emphasize that people must do anything necessary to remove from their lives what causes them to sin.

causes you to stumble

"causes you to sin"

than to be thrown into the eternal fire having two hands or two feet

"than to have both hands and feet when God throws you into the eternal fire"

for me and you

Here "you" is singular and refers to Peter. Each man had to pay a half shekel tax. So one shekel would be enough for Jesus and Peter to pay their taxes.

Matthew 18:9

into life

"into eternal life"

than to be thrown into the fiery hell having both eyes

"than to have both eyes when God throws you into the fiery hell"

the fiery hell

"hell, which is full of fire" or "the fire of hell"

Matthew 18:10

See that

"Be careful that" or "Be sure that"

you do not despise any of these little ones

"you show respect to these little ones"

that in heaven their angels always look on the face of my Father who is in heaven

Jesus means that the most important angels speak to God about these little ones.

always look on the face of my Father

"are always close to my Father" or "are always in the presence of my Father"

my Father

This is an important title for God that describes the relationship between God and Jesus.

Matthew 18:12

What do you think?

"Think about how people act." or "Think about this."

does he not leave ... astray?

"he will always leave ... astray."

Matthew 18:13

truly I say to you

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

Matthew 18:14

it is not the will of your Father in heaven that one of these little ones should perish

"your Father in heaven does not want any of these little ones to die" or "your Father in heaven does not want even one of these little ones to die"

Father

This is an important title for God.

Matthew 18:15

your brother

"your fellow believer"

you will have gained your brother

"you will have made your relationship with your brother good again"

Matthew 18:16

so that by the mouth of two or three witnesses every word might be confirmed

"so that two or three witnesses may say that what you say about your brother is true"

Matthew 18:17

if he refuses to listen to them
"if your fellow believer refuses to listen to the witnesses
who came with you"
to the church
"to the whole community of believers"
let him be to you as a pagan and a tax collector
"treat him as you would treat a pagan or tax collector."
Matthew 18:18
I tell you truly
"I tell you the truth." This adds emphasis to what Jesus says
next.))
whatever things you bind on earth will be bound in heaven, and
whatever you loose on earth will be loosed in heaven
"God in heaven will bind whatever you bind on earth and
loose whatever you loose" or "God in heaven will approve
whatever you forbid or allow on earth"
Matthew 18:19
my Father
This refers to God the Father. It is best to translate "Father"
with the same word that your language uses to refer to a
human father.
Matthew 18:20
two or three
"two or more" or "at least two."
in my name
"because of me" or "because they are my disciples"
Matthew 18:22
seventy times seven
Possible meanings are 1) "70 times 7" or 2) "77 times." If
using a number would be confusing, you can translate it as
"more times than you can count" or "you must always
forgive him."
Matthew 18:23
to settle accounts with his servants
"his servants to pay him what they owed him" or "to have
his servants tell him what they had done with the goods he
had entrusted to them"
Matthew 18:24
As he began the settling
"As he began to settle the accounts"
one servant was brought
"someone brought one of the king's servants"
ten thousand talents
"10,000 very valuable coins" or "10,000 bags of gold" or "a
huge amount of money"

Chapter 19

Matthew 19:1

It came about that when he had finished these words
"When" or "After" he "had finished teaching these things"
departed from
"walked away from" or "left"
Matthew 19:3
came to him
"came to Jesus"
testing him, saying to him
"and challenged him by asking him" or "and wanted to trap
him by asking him"
Matthew 19:4

Matthew 18:25

his master commanded him to be sold ... and payment to be made
"the king commanded his servants to sell the man ... and to
pay the debt with the money from the sale"
Matthew 18:27
he was moved with compassion
"he felt compassion for the servant"
released him
"let him go"
Matthew 18:28
one hundred denarii
"one hundred days' wages"
Matthew 18:29
and pleaded with him
"and begged him"
Matthew 18:30
he went and threw him into prison
"the first servant went and threw his fellow servant into
prison"
Matthew 18:31
told their master
"told the king"
deeply grieved
very sad and upset, as when a friend or family member
dies.
Matthew 18:32
you pleaded with me
"you begged me"
Matthew 18:33
Should you not have ... you?
"You should have ... you!"
Matthew 18:34
His master
"The king"
handed him over to the torturers
"he ordered his servants to give him over to those who
would torture him"
that was owed
"all that he owed"
Matthew 18:35
my heavenly Father
This is an important title for God that describes the
relationship between God and Jesus.
from your heart
"sincerely" or "completely"

Have you not read that he who made them from the beginning made
them male and female?

"Surely you have read that in the beginning when God
created people he made them male and female."

Matthew 19:5

He who made them also said, 'For this reason ... flesh.'
"And surely you know that God also said that for this
reason ... flesh."

For this reason

This is a part of the quotation from Genesis story about
Adam and Eve. In that context the reason a man will leave
his father and mother is because God created a woman to

be the man's companion.
 join to his wife
 "stay close to his wife" or "live with his wife"
 the two will become one flesh
 "they will become like one person"
 Matthew 19:6
 So they are no longer two, but one flesh
 "So a husband and wife are no longer like two persons, but they are like one person"
 Matthew 19:7
 They said to him
 "The Pharisees said to Jesus"
 command us
 "command us Jews"
 certificate of divorce
 This is a document that legally ends the marriage.
 Matthew 19:8
 For your hardness of heart
 "Because of your stubbornness" or "Because you are stubborn"
 your hardness ... allowed you ... your wives
 Jesus is speaking to the Pharisees, but Moses gave this command many years earlier to their ancestors. Moses's command applied to all Jewish men in general.
 from the beginning
 Here "beginning" refers to when God first created man and woman.
 Matthew 19:9
 marries another
 "marries another woman"
 Matthew 19:11
 to whom it is given
 "to whom God gives it" or "whom God enables to follow it"
 Matthew 19:12
 there are eunuchs who were made eunuchs by men
 "there are men whom other men have made eunuchs"
 eunuchs who made themselves eunuchs
 Possible meanings are 1) "men who have made themselves eunuchs by removing their private parts" or 2) "men who choose to remain unmarried and sexually pure."
 for the sake of the kingdom of heaven
 "so they can better serve our God in heaven"
 Matthew 19:13
 some little children were brought to him
 "some people brought little children to Jesus"
 Matthew 19:14
 for the kingdom of heaven belongs to such ones
 "for when our God in heaven establishes his rule on earth, he will be king over such as these" or "for God will allow such as these into his kingdom"
 belongs to such ones
 "belongs to those who are like children." This means those who are humble like children will enter God's kingdom.
 Matthew 19:16
 Behold
 The word "behold" alerts us to a new person in the story. Your language may have a way of doing this.
 Matthew 19:17
 Why do you ask me about what is good?

"You ask me about what is good" or "Think about why you ask me about what is good."
 Only one is good
 "God alone is completely good"
 to enter into life
 "to receive eternal life"
 Matthew 19:19
 love your neighbor as yourself
 "love every other person as much as you love yourself"
 Matthew 19:21
 If you wish
 "If you want"
 to the poor
 "to those who are poor"
 you will have treasure in heaven
 "God will reward you in heaven"
 Matthew 19:23
 Truly I say to you
 "I tell you the truth." This phrase adds emphasis to what Jesus says next.
 to enter the kingdom of heaven
 "to accept our God in heaven as their king" or "to enter God's kingdom"
 Matthew 19:24
 it is easier ... kingdom of God
 Jesus uses an exaggeration to illustrate how very difficult it is for rich people to enter the kingdom of God.
 the eye of a needle
 the hole near one end of a needle, through which thread is passed
 Matthew 19:25
 they were very astonished
 "the disciples were amazed." because they believed having riches was proof that God approved of someone.
 Who then can be saved?
 "Then there is no one whom God will save!" or "Then there is no one who will receive eternal life!"
 Matthew 19:27
 we have left everything
 "we have left all our wealth" or "we have given up all our possessions"
 What then will we have?
 "What good thing will God give us?"
 Matthew 19:28
 Truly I say to you
 "I tell you the truth." This phrase adds emphasis to what Jesus says next.
 in the new age
 "at the time when God makes all things new"
 the Son of Man
 Jesus is speaking about himself.
 sits on his glorious throne
 "sits as king on his glorious throne" or "rules gloriously as king"
 sit upon twelve thrones
 "sit as kings on 12 thrones"
 the twelve tribes of Israel
 "the people of the 12 tribes of Israel"
 Matthew 19:29

for my name's sake
"because of me" or "because he believes in me"
receive one hundred times as much
"receive from God 100 times as many good things as they gave up"
will inherit eternal life

Chapter 20

Matthew 20:1

For the kingdom of heaven is like

This is the beginning of a parable.

Matthew 20:2

After he had agreed

"After the landowner had agreed"

one denarius

"one day's wages"

Matthew 20:3

He went out again

"The landowner went out again"

the third hour

The third hour is around nine in the morning.

standing idle in the marketplace

"standing in the marketplace not doing anything" or

"standing in the marketplace with no work to do"

marketplace

a large, open-air area where people buy and sell food and other items

Matthew 20:5

Again he went out

"Again the landowner went out"

the sixth hour and again the ninth hour

The sixth hour is around noon. The ninth hour is around three in the afternoon.

did the same

This means the landowner went to the marketplace and hired workers.

Matthew 20:6

the eleventh hour

This is about five in the afternoon.

standing idle

"not doing anything" or "not having any work"

Matthew 20:8

beginning from the last to the first

"beginning with the workers who started working last, then the workers who started working earlier, and finally the workers who started working first" or "first paying the workers I hired last, then paying the workers I hired earlier in the day, and finally paying the workers I hired first"

Matthew 20:9

who had been hired

"whom the landowner hired"

Matthew 20:10

one denarius

"one day's wages"

Matthew 20:11

When they received

"When the workers who had worked the longest received"

Matthew 20:12

you have made them equal to us

"God will cause them to live forever."

Matthew 19:30

But many who are first will be last, and the last will be first

"But many who seem to be important now will be the least important, and many who seem to be unimportant now will be very important"

"you have paid them the same amount of money as you paid us"

we who have borne the burden of the day and the scorching heat

"we who have worked the entire day, even during the hottest part"

Matthew 20:13

one of them

"one of the workers who had worked the longest"

Friend

Use a word that one man would use to address another man whom he is politely rebuking.

Did you not agree with me for one denarius?

"We already agreed that I would give you one denarius."

one denarius

"one day's wages"

Matthew 20:15

Is it not lawful for me to do as I want with what belongs to me?

"It is lawful for me to do what I want with my own possessions."

Is it not lawful for me

"Do I not have the right" or "Is it not proper."

Or are you envious because I am good?

"You should not be envious because I am generous."

Matthew 20:16

So the last will be first, and the first last

"So those who seem to be unimportant now will be the most important, and those who seem to be the most important now will be the least important"

Matthew 20:17

going up to Jerusalem

Jerusalem was on top of a hill, so people had to travel up to get there.

Matthew 20:18

See, we are going

Jesus uses the word "See" to tell the disciples they must pay attention to what he is about to tell them.

the Son of Man will be given over

"someone will give the Son of Man over"

Son of Man ... him

Jesus is referring to himself.

They will condemn

The chief priests and scribes will condemn Jesus.

Matthew 20:19

and will deliver him to the Gentiles for them to mock

The chief priests and scribes will deliver Jesus to the Gentiles, and the Gentiles will mock him.

to flog

"to whip him" or "to beat him with whips"

him ... him ... he

Jesus is referring to himself

he will be raised up

"God will raise him up" or "God will make him alive again"
Matthew 20:20
the sons of Zebedee
This refers to James and John.
Matthew 20:21
at your right hand ... at your left hand
These refer to having positions of power, authority, and honor.
in your kingdom
"when you are king"
Matthew 20:22
You do not know
Here "you" is plural and refers to the mother and the sons.
Are you able
Here "you" is plural, but Jesus is only talking to the two sons.
drink the cup that I am about to drink
"suffer what I am about to suffer"
They said
"The sons of Zebedee said" or "James and John said"
Matthew 20:23
My cup you will indeed drink
"You will indeed suffer as I will suffer"
right hand ... left hand
These refer to having positions of power, authority, and honor.
but it is for those for whom it has been prepared by my Father
"for my Father has prepared those places, and he will give them to whom he chooses"
my Father
This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.
Matthew 20:24
they were very angry with the two brothers
"the other disciples were very angry with the two brothers because each of them also wanted to sit in a place of honor next to Jesus"
Matthew 20:25
called them
"called the twelve disciples"
the rulers of the Gentiles dominate them

"the Gentile kings forcefully rule over their people"
their important men
"the important men among the Gentiles"
exercise authority over them
"have control over the people"
Matthew 20:27
to be first
"to be important"
Matthew 20:28
the Son of Man ... his life
Jesus is speaking about himself.
did not come to be served
"did not come so that other people would serve him" or "did not come so that other people would serve me"
but to serve
"but to serve other people"
to give his life as a ransom for many
"to give his life as a substitute for many" or "to give his life as a substitute to set many free"
to give his life
"to die"
for many
"for many people"
Matthew 20:30
When they heard
"When the two blind men heard"
Son of David
"Son of David" is also a title for the Messiah, and the men were probably calling Jesus by this title.
Matthew 20:32
called to them
"called to the blind men"
do you wish
"do you want"
Matthew 20:33
that our eyes may be opened
"we want you to open our eyes" or "we want to be able to see"
Matthew 20:34
being moved with compassion
"having compassion" or "feeling compassion for them"

Chapter 21

Matthew 21:1
Bethphage
This is a village near Jerusalem.
Matthew 21:2
a donkey tied up
"a donkey that someone has tied up to a post or a tree"
colt
young male donkey
Matthew 21:4
Now
This word is used here to mark a pause in the story. Here Matthew explains that Jesus's actions fulfilled scripture.
all this happened to fulfill what was spoken through the prophet
"this happened so that Jesus would fulfill what God spoke through the prophet Zechariah"

Matthew 21:5
the daughter of Zion
"the people of Zion" or "the people who live in Zion"
Zion
This is another name for Jerusalem.
Matthew 21:7
cloaks
These were outer clothing or long coats.
Matthew 21:8
crowd spread their cloaks on the road, and others cut branches off the trees and spread them in the road
These are ways to show honor to Jesus as he was entering Jerusalem.
Matthew 21:9
the son of David

"Son of David" is also a title for the Messiah, and the crowd was probably calling Jesus by this title.
in the name of the Lord
"in the power of the Lord" or "as the representative of the Lord"
Hosanna in the highest
"Praise God, who is in the highest heaven" or "Praise be to God"
Matthew 21:10
all the city was stirred
"many people from all over the city were excited"
Matthew 21:12
Jesus entered the temple
Jesus did not enter the actual temple. He entered the courtyard around the temple.
who bought and sold
Merchants were selling animals and other items that travelers bought to offer the proper sacrifices at the temple.
Matthew 21:13
He said to them
"Jesus said to those who were changing money and buying and selling things"
It is written
"The prophets wrote long ago" or "God said long ago"
My house
Here "My" refers to God and "house" refers to the temple.
a house of prayer
"a place where people pray"
a den of robbers
"like a place where robbers hide"
Matthew 21:14
lame
those who have an injured foot or leg that makes walking difficult
Matthew 21:15
Hosanna
This word means "save us" but can also mean "praise God!"
See how you translated this in Matthew 21:9.
the Son of David
"Son of David" is also a title for the Messiah, and the children were probably calling Jesus by this title. See how you translated this in Matthew 21:9.
they became very angry
"they became very angry because people were praising him"
Matthew 21:16
Do you hear what they are saying?
"You should not allow them to say these things about you!"
But have you never read ... praise?
"Yes, I hear them, but you should remember what you read in the scriptures ... praise."
Out of the mouths of little children and nursing infants you have prepared praise
"You prepared little children and nursing infants to give praise to God"
Matthew 21:18
Now
This word is used here to mark a pause in the story. Here Matthew explains that Jesus is hungry and that is why he

stops at the fig tree.
Matthew 21:19
he ... found nothing on it except leaves
"he ... found only leaves on it"
withered
died and dried up
Matthew 21:20
How did the fig tree immediately wither away?
"We are astonished that the fig tree has dried up so quickly!"
Matthew 21:21
Truly I say to you
"I tell you the truth." This phrase adds emphasis to what Jesus says next.
if you have faith and do not doubt
"if you truly believe"
you will even say to this mountain, 'Be taken up and thrown into the sea,'
"you will even be able to tell this mountain to get up and throw itself into the sea,"
it will be done
"it will happen"
Matthew 21:23
had come into the temple
It is implied that Jesus did not enter the actual temple. He entered the courtyard around the temple.
these things
This refers to Jesus teaching and healing in the temple. It probably also refers to Jesus driving out the buyers and sellers the previous day.
Matthew 21:25
from where did it come?
"where did he get the authority to do that?"
If we say, 'From heaven,' he will say to us, 'Why then did you not believe him?'
"If we say that we believe John received his authority from heaven, then Jesus will ask us why we did not believe John."
From heaven
"from God in heaven"
Why then did you not believe him?
"Then you should have believed John the Baptist"
Matthew 21:26
But if we say, 'From men,'
"But if we say that we believe John received his authority from men,"
we fear the crowd
"we fear what the crowd would think or even do to us"
they all view John as a prophet
"they believe John is a prophet"
Matthew 21:28
But what do you think?
"Tell me what you think about what I am about to tell you."
Matthew 21:31
They said
"The chief priests and elders said"
Jesus said to them
"Jesus said to the chief priests and elders"
Truly I say to you

"I tell you the truth." This phrase adds emphasis to what Jesus says next.
the tax collectors and the prostitutes will enter the kingdom of God before you do
"when God establishes his rule on earth, he will agree to bless the tax collectors and prostitutes by ruling over them before he agrees to do that for you"
before you do
Possible meanings are 1) God will accept the tax collectors and prostitutes sooner than he will accept the Jewish religious leaders, or 2) God will accept the tax collectors and prostitutes instead of the Jewish religious leaders.
Matthew 21:32
John came to you
"John came to the people of Israel"
in the way of righteousness
"and told you the way God wants you to live"
Matthew 21:33
a hedge
"a wall" or "a fence"
dug a winepress in it
"dug a hole in the vineyard in which to press the grapes"
rented it out to vine growers
The owner still owned the vineyard, but he allowed the vine growers to take care of it. When the grapes became ripe, they were to give some of them to the owner and keep the rest.
Matthew 21:34
to collect his fruit
The landowner expected the vine growers pay him for allowing them to use the vineyard by giving him some of the fruit they had grown.
Matthew 21:35
his servants
"the landowner's servants"
Matthew 21:40
Now
The word "now" does not mean "at this moment," but it is used to draw attention to the important point that follows.

Chapter 22

Matthew 22:1
to them
"to the people"
Matthew 22:3
those who had been invited
"the people the king had invited"
Matthew 22:4
servants, saying, "Tell them who are invited, "See ... feast."
"servants, ordering them to tell those whom he invited, 'See ... feast.'"
See
"Look" or "Listen" or "Pay attention to what I am about to tell you"
My oxen and fattened cattle have been killed
"My servants have killed and cooked my oxen and my fattened cattle"
Matthew 22:8
those who were invited

Matthew 21:41
They said to him
"The people said to Jesus."
He will violently destroy those wicked people
"He will bring those wicked people to a miserable end" or
"He will make those evil people die in misery"
Matthew 21:42
Did you never read ... eyes?"
"Think about what you have read ... eyes."
The stone which the builders rejected has been made the cornerstone
Jesus is quoting from the Psalms. This is a metaphor that means the religious leaders, like builders, will reject Jesus, but God will make him the most important in his kingdom, like the cornerstone in a building.
has been made the cornerstone
"has become the cornerstone"
This was from the Lord
"The Lord has caused this great change"
it is marvelous in our eyes
"it is wonderful to see"
Matthew 21:43
I say to you
Here "you" is plural. Jesus was speaking to the religious leaders who had rejected him.
the kingdom of God will be taken away from you and will be given to a nation that produces its fruits
"God will take his kingdom away from you and will give it to a nation that produces the kingdom's fruits" or "God will reject you, and he will be king over people from other nations that produce the kingdom's fruits"
that produces its fruits
"that produces good results"
Matthew 21:44
Whoever falls on this stone will be broken to pieces
"This stone will break into pieces anyone who falls on it"
But anyone on whom it falls will be crushed
This means the Christ will have the final judgment and will destroy everyone who rebels against him.

"those whom I invited"

Matthew 22:9
the highway crossings
"where the main roads of the city cross." The king is sending the servants to the place where they are most likely to find people.
Matthew 22:10
both bad and good
"both the good people and the bad people"
So the wedding hall was filled with guests
"So the guests filled the wedding hall"
Matthew 22:12
how did you come in here without wedding clothes?
"you are not wearing proper clothes for a wedding. You should not be here."
Matthew 22:13
Bind this man hand and foot
"Tie him up so that he cannot move his hands or feet"

the outer darkness
 "the dark place away from God"
 weeping and the grinding of teeth
 "weeping and expressing their extreme suffering"
 Matthew 22:14
 For many people are called, but few are chosen
 "For God invites many people, but he only chooses a few"
 Matthew 22:15
 how they might entrap Jesus in his own talk
 "how they could cause Jesus to say something wrong so they could arrest him"
 Matthew 22:16
 Herodians
 These were officials and followers of the Jewish king Herod. He was friends with Roman authorities.
 you do not show partiality between people
 "you do not show special honor to anyone" or "you do not consider anyone more important than anyone else"
 Matthew 22:17
 to pay taxes to Caesar
 "to pay the taxes that Caesar requires"
 Matthew 22:18
 Why are you testing me, you hypocrites?
 "Do not test me, you hypocrites!" or "I know that you hypocrites are only trying to test me!"
 Matthew 22:19
 denarius
 This was a Roman coin worth one day's wages.
 Matthew 22:20
 to them
 Here "them" refers to the Herodians and the disciples of the Pharisees.
 Whose image and name are these?
 "Tell me whose image and name you see on this coin."
 Matthew 22:21
 Caesar's
 "The coin has Caesar's image and name on it"
 things that are Caesar's
 "things that belong to Caesar"
 things that are God's
 "things that belong to God"
 Matthew 22:24
 Teacher, Moses said, 'If a man dies ... brother.'
 "Teacher, Moses said that if a man dies ...brother."
 his brother ... his wife ... his brother
 Here "his" refers to the dead man.
 Matthew 22:26
 the second ... the third ... the seventh
 "the next oldest ... the next oldest ... the youngest" or "his oldest younger brother ... that brother's oldest younger brother ... the youngest"
 Matthew 22:27
 After them all
 "After every brother had died"
 Matthew 22:28
 Now
 Here the Sadducees shift from the story about the seven brothers to their actual question.
 in the resurrection

"when dead people come back to life"
 Matthew 22:29
 You are mistaken
 "You are mistaken about the resurrection"
 the power of God
 "what God is able to do"
 Matthew 22:30
 in the resurrection
 "when dead people rise back to life"
 they neither marry
 "people will not marry"
 nor are given in marriage
 "nor will people give their children in marriage"
 Matthew 22:31
 have you not read
 "you have read"
 what was spoken to you by God
 "what God spoke to you"
 Matthew 22:32
 'I am the God of ... Jacob'
 "that he is the God of ... Jacob"
 of the dead, but of the living
 "of dead people, but he is the God of living people"
 Matthew 22:37
 with all your heart, with all your soul, and with all your mind
 These three phrases are used together to mean
 "completely" or "earnestly." Here "heart" and "soul" refer to a person's inner being.
 Matthew 22:38
 the great and first commandment
 Here "great" and "first" mean the same thing. They emphasize that this is the most important commandment.
 Matthew 22:39
 your neighbor
 Here "neighbor" means more than just those who live nearby. Jesus means a person must love all people.
 Matthew 22:40
 On these two commandments depend the whole law and the prophets
 "Everything that Moses and the prophets wrote in the scriptures is based on these two commandments"
 Matthew 22:42
 son ... son of David
 In both of these "son" means "descendant."
 Matthew 22:43
 How then does David in the Spirit call him Lord
 "Then, tell me why David in the Spirit calls him Lord"
 David in the Spirit
 "David, whom the Holy Spirit is inspiring." This means the Holy Spirit is influencing what David says.
 call him
 Here "him" refers to the Christ, who is also the descendant of David.
 Matthew 22:44
 The Lord said
 Here "Lord" refers to God the Father.
 to my Lord
 Here "Lord" refers to the Christ. Also, "my" refers to David.
 This means the Christ is superior to David.
 Sit at my right hand

"Sit in the place of honor beside me"
until I make your enemies your footstool
"until I conquer your enemies" or "until I make your
enemies bow down before you"
Matthew 22:45
If David then calls the Christ

Chapter 23

Matthew 23:2

sit in Moses' seat

"have authority as Moses had" or "have authority to say
what the law of Moses means"

Matthew 23:3

whatever ... do these things and observe them

"all the things ... do them and observe them"

Matthew 23:4

they bind heavy burdens that are difficult to carry, and then they put
them on people's shoulders. But they themselves will not move a finger
to carry them

"they make you obey many rules that are difficult to follow.
But they do nothing at all to help you follow the rules"

Matthew 23:5

They do all their deeds to be seen by people

"They do all their deeds so that people can see what they
do"

For they make their phylacteries wide, and they enlarge the edges of
their garments

Both of these are things the Pharisees do to appear as if
they honor God more than other people.

phylacteries

small leather boxes containing paper with scripture written
on it

they enlarge the edges of their garments

The Pharisees made the tassels on the bottom of their robes
especially long to show their devotion to God.

Matthew 23:6

places of honor ... chief seats

Both of these are the places where the most important
people sit.

Matthew 23:7

to be called 'Rabbi' by people.

"for people to call them 'Rabbi.'"

Matthew 23:8

But you must not be called

"But you must not let anyone call you"

you

All occurrences of "you" are plural and refer to all of Jesus's
followers.

all of you are brothers

Here "brothers" means "fellow believers."

Matthew 23:9

call no man on earth your father

"do not call any man on earth your father" or "do not say
that any man on earth is your father"

you have only one Father

This refers to God the Father. It is best to translate "Father"
with the same word that your language uses to refer to a
human father.

Matthew 23:10

David referred to Jesus as "Lord" because Jesus was not
only a descendant of David, but he was also superior to
him.

Matthew 22:46

to answer him a word

"to answer him anything" or "to answer him"

Neither must you be called

"Also, do not let anyone call you"

you have only one teacher, the Christ

"I, the Christ, am your only teacher"

Matthew 23:11

he who is greatest among you

"the person who is most important among you"

among you

Here "you" is plural and refers to Jesus's followers.

Matthew 23:12

will be humbled

"God will humble"

will be exalted

"God will make important" or "God will honor"

Matthew 23:13

But woe to you

"How terrible it will be for you!" See how you translated
this in Matthew 11:21.

You shut the kingdom of heaven against people ... you do not enter it ...
neither do you allow those about to enter to do so

"You make it impossible for people to enter the kingdom of
heaven ... you do not enter it ... neither do you allow those
about to enter to do so" or "You prevent people from
accepting God, who lives in heaven, as king ... you do not
accept him as king ... and you make it impossible for those
about to accept him as king to do so"

Matthew 23:15

you go over sea and land

"you travel great distances"

to make one convert

"to make one person accept your religion"

son of hell

"person who belongs in hell" or "person who should go to
hell"

Matthew 23:16

by the temple, it is nothing

"by the temple does not have to keep his oath"

is bound to his oath

"must do what he promised to do"

Matthew 23:17

blind fools

The Jewish leaders were spiritually blind. Although they
thought of themselves as teachers, they were unable to
understand God's truth.

Which is greater, the gold or the temple that makes the gold holy?

"The temple that has dedicated the gold to God is more
important than the gold!"

the temple that makes the gold holy

"the temple that makes the gold belong to God alone"

Matthew 23:18

it is nothing

"he does not have to do what he has sworn to do" or "he does not have to keep his oath"

the gift

This is an animal or grain that a person would bring to God by putting it on God's altar.

is bound to his oath

"must do what he promised to do"

Matthew 23:19

Which is greater, the gift or the altar that makes the gift holy?

"The altar that makes the gift holy is greater than the gift!"

the altar that makes the gift holy

"the altar that makes the gift special to God"

Matthew 23:21

the one who lives in it

The one who lives in the temple is God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.

Matthew 23:22

him who sits on it

The one who sits on the throne is God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.

Matthew 23:23

Woe to you ... hypocrites!

"How terrible it will be for you ... hypocrites!"

mint and dill and cumin

These are various leaves and seeds people used to make food taste good.

But these you ought to have done

"You ought to have obeyed these more important laws"

and not to have left the other undone

"and to make sure the other is done" or "and to make sure to do the other"

Matthew 23:24

you who strain out a gnat but swallow a camel

"you are as foolish as a person who strains out a small flying insect that falls into his drink but swallows a camel"

strain out a gnat

This means to pour a liquid through a cloth to remove a gnat from a drink.

Matthew 23:25

Woe to you ... hypocrites!

"How terrible it will be for you ... hypocrites!"

For you clean the outside of the cup and of the plate, but inside they are full of robbery and self-indulgence

The scribes and Pharisees appear pure on the outside to others, but on the inside they are wicked.

they are full of robbery and self-indulgence

"they take what belongs to others, and they do almost everything to benefit themselves"

Matthew 23:26

You blind Pharisee

The Pharisees were spiritually blind. Although they thought of themselves as teachers, they were unable to understand God's truth.

Clean first the inside of the cup and of the plate, so that the outside may become clean also

If they would become pure in their inner being, then the result is that they would be pure on the outside as well.

Matthew 23:27

you are like whitewashed tombs ... unclean

The scribes and Pharisees may appear to be pure on the outside, but they are wicked on the inside.

whitewashed tombs

"tombs that someone has painted white." The Jews would paint tombs white so that people would easily see them and avoid touching them. Touching a tomb would make a person ceremonially unclean.

Matthew 23:29

of the righteous

"of the righteous people"

Matthew 23:30

in the days of our fathers

"during the time of our forefathers"

we would not have been partners with them

"we would not have joined with them"

shedding the blood of

"killing" or "murdering"

Matthew 23:31

sons of those who murdered the prophets

"just like those who murdered the prophets."

Matthew 23:32

You also fill up the measure of your fathers

"You also finish the sins your ancestors began"

Matthew 23:33

You serpents, you offspring of vipers

"You who are as evil and dangerous as poisonous snakes"

offspring of vipers

Here "offspring" means "having the characteristic of."

how will you escape the judgment of hell?

"there is no way for you to escape the judgment of hell!"

Matthew 23:34

I am sending you prophets and wise men and scribes

"I will send prophets, wise men, and scribes to you"

chase from city to city

"chase from city to city and persecute them" or "persecute them in city after city"

Matthew 23:35

upon you will come all the righteous blood that has been shed on the earth

"God will punish you for the murders of all the righteous people"

Abel ... Zechariah

Abel was the first righteous victim of murder, and Zechariah, who was murdered by Jews in the temple, was probably thought to be the last. These two men represent all the righteous people who have been murdered.

Zechariah

This Zechariah is unknown. He was not the father of John the Baptist.

whom you murdered

Jesus does not mean the people to whom he is speaking actually murdered Zechariah. He means their ancestors did.

Matthew 23:36

Truly I say to you

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

Matthew 23:37
Jerusalem, Jerusalem
Jesus speaks to the people of Jerusalem as though they were the city itself.
those who are sent to you
"those whom God sends to you"
your children
"your people" or "your inhabitants"
just as a hen gathers her chicks under her wings
This emphasizes Jesus's love for the people and how he wanted to take care of them.
hen
a female chicken. You can translate with any bird that protects her children under her wing.

Chapter 24

Matthew 24:2
Do you not see all these things?
"Let me tell you something about all these buildings."
Truly I say to you
"I tell you the truth." This adds emphasis to what Jesus says next.
not one stone will be left on another that will not be torn down
"when the enemy soldiers come, they will tear down every stone in these buildings"
Matthew 24:3
What will be the sign of your coming and of the end of the age
"What will be the sign that you are about to come and that the world is about to end"
Matthew 24:4
Be careful that no one leads you astray
"Be careful that no one deceives you"
Matthew 24:5
many will come in my name
"many will claim to have my authority as Christ"
will lead many astray
"will deceive many people"
Matthew 24:6
See that you are not troubled
"Do not let these things trouble you"
Matthew 24:7
For nation will rise against nation, and kingdom against kingdom
Jesus is emphasizing that people everywhere will fight each other.
Matthew 24:8
the beginning of birth pains
Wars, famines, and earthquakes are just the beginning of the events that will lead to the end of the age.
Matthew 24:9
they will deliver you up to tribulation and kill you
"people will give you over to the authorities, who will make you suffer and will kill you."
You will be hated by all the nations
"People from every nation will hate you"
for my name's sake
"because you believe in me"
Matthew 24:11
will rise up
"will come"

Matthew 23:38
your house is left to you desolate
"God will leave your house, and it will be empty"
your house
Possible meanings are 1) "the city of Jerusalem" or 2) "the temple."
Matthew 23:39
I say to you
This adds emphasis to what Jesus says next.
Blessed is he who comes in the name of the Lord
"He who comes in the power of the Lord is blessed" or "He who comes as the representative of the Lord will be blessed"

and lead many astray
"and deceive many people"
Matthew 24:12
lawlessness will increase
"disobeying the law will increase" or "people will disobey God's law more and more"
the love of many will grow cold
Possible meanings are 1) "many people will no longer love other people" or 2) "many people will no longer love God."
Matthew 24:13
the one who endures to the end will be saved
"God will save the person who endures to the end"
the one who endures
"the person who stays faithful"
the end
"the end of the world" or "the end of the age"
Matthew 24:14
This good news of the kingdom will be preached
"People will tell the good news that God will rule"
all the nations
"all people in all places"
Matthew 24:15
the abomination of desolation, which was spoken of by Daniel the prophet
"the shameful one who defiles the things of God, about whom Daniel the prophet wrote"
let the reader understand
This is not Jesus speaking. Matthew added this to alert the reader that Jesus was using words that they would need to think about and interpret.
Matthew 24:19
in those days
"at that time"
Matthew 24:20
that your flight will not occur
"that you will not have to flee" or "that you will not have to run away"
the winter
"the cold season"
Matthew 24:22
Unless those days had been shortened, no flesh would be saved
"If God had not shortened the time of suffering, everyone would have died" or "Because God shortened those days,

some people lived"
no flesh
"nobody" or "no one."
those days will be shortened
"God will shorten the time of suffering"
Matthew 24:23
do not believe it
"do not believe the false thing they have said to you"
Matthew 24:24
so as to lead astray, if possible, even the elect
"so as to deceive, if possible, even the elect" or "so as to deceive people. If possible, they would even deceive the elect"
Matthew 24:26
if they say to you, 'Look, he is in the wilderness,' do
"if someone tells you that the Christ is in the wilderness, do"
Or, 'See, he is in the inner rooms,'
"Or, if someone tells you that the Christ is in the inner room,"
in the inner rooms
"in a secret room" or "in secret places"
Matthew 24:27
as the lightning shines ... so will be the coming
This means that the Son of Man will come very quickly and will be easy to see.
the Son of Man
Jesus is speaking about himself.
Matthew 24:28
Wherever a dead animal is, there the vultures will gather
Possible meanings are 1) when the Son of Man comes, everyone will see him and know that he has come, or 2) wherever spiritually dead people are, false prophets will be there to tell them lies.
vultures
birds that eat the bodies of dead or dying creatures
Matthew 24:29
immediately after the tribulation of those days the sun
"as soon as the that time of suffering of those days has finished, the sun"
the sun will be darkened
"God will make the sun dark"
the powers of the heavens will be shaken
"God will shake things in the sky and above the sky"
Matthew 24:30
the Son of Man
Jesus is speaking about himself.
all the tribes
"all the people of the tribes" or "all the people"
Matthew 24:31
He will send his angels with a great sound of a trumpet
"He will have a trumpet sounded and send his angels" or
"He will have an angel blow a trumpet, and he will send his angels"
they will gather
"his angels will gather"
his elect
These are the people whom the Son of Man has chosen.
from the four winds, from one end of the sky to the other

"from all over the world"
Matthew 24:33
he is near, at the very gates
"I am near and will soon appear"
Matthew 24:34
Truly I say to you
"I tell you the truth." This adds emphasis to what Jesus says next.
this generation will not pass away
"the people of this generation will not all die"
this generation
Possible interpretations are 1) "all people alive today," referring to the people alive when Jesus was speaking, or 2) "all people alive when these things I have just told you about happen." Try to translate so that both interpretations are possible.
until all of these things will have happened
"until God causes all these things to happen"
Matthew 24:35
Heaven and the earth will pass away
"Even heaven and the earth will pass away"
my words will never pass away
"what I say will always be true"
Matthew 24:36
that day and hour
Here "day" and "hour" refer to the exact time that the Son of Man will return.
nor the Son
"not even the Son"
Son
This refers to Jesus, the Son of God. It is best to translate "Son" with the same word that your language uses to refer to a human son.
Father
This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.
Matthew 24:37
As the days of Noah were, so will be the coming of the Son of Man
"At the time when the Son of Man comes, it will be like the time of Noah."
so will be the coming of the Son of Man
"so will it be when I, the Son of Man, come"
Matthew 24:39
away—so will be the coming of the Son of Man
"away. This is how it will be when the Son of Man comes"
Matthew 24:40
Then
This is when the Son of Man comes.
one will be taken, and one will be left
Possible meanings are 1) the Son of Man will take one away to heaven and will leave the other on earth for punishment or 2) the angels will take one away for punishment and leave the other for blessing.
Matthew 24:42
Therefore
"Because what I have just said is true"
be on your guard
"pay attention"

Matthew 24:43
that if the master of the house ... broken into
Jesus uses a parable of a master and servants to illustrate
that his disciples should be prepared for his return.
the thief
Jesus is saying he will come when people are not expecting
him, not that he will come to steal.
he would have been on guard
"he would have guarded his house"
would not have allowed his house to be broken into
"would not have allowed anyone to get into his house to
steal things"
Matthew 24:44
the Son of Man
Jesus is speaking about himself.
Matthew 24:45
So who is the faithful and wise servant whom his master ... time?
"So who is the faithful and wise servant? He is the one
whom his master ... time." or "Be like the faithful and wise
servant, whom his master ... time."
Matthew 24:47
Truly I say to you

"I tell you the truth." This adds emphasis to what Jesus says
next.
Matthew 24:48
says in his heart
"thinks in his mind"
My master has been delayed
"My master is slow to return" or "My master will not return
for a long time"
Matthew 24:50
on a day that the servant does not expect and at an hour that he does
not know
This emphasize that the master will come when the servant
is not expecting him.
Matthew 24:51
cut him in pieces
This means to make the person suffer terribly.
assign him a place with the hypocrites
"put him with the hypocrites" or "send him to the place
where hypocrites are sent"
there will be weeping and grinding of teeth
"people will weep and grind their teeth because of their
suffering"

Chapter 25
Matthew 25:1
the kingdom of heaven will be like
"when our God in heaven shows himself to be king, it will
be like"
lamps
These could have been 1) lamps or 2) torches made by
putting cloth around the end of a stick and wetting the
cloth with oil.
Matthew 25:2
Five of them
"Five of the virgins"
Matthew 25:3
did not take any oil with them
"had with them only the oil in their lamps"
Matthew 25:5
Now
This word is used here to mark a new part of the story.
while the bridegroom was delayed
"while the bridegroom was taking a long time to arrive"
they all got sleepy
"all ten virgins got sleepy"
Matthew 25:6
there was a cry
"someone shouted"
Matthew 25:7
trimmed their lamps
"adjusted their lamps so they would burn brightly"
Matthew 25:8
The foolish said to the wise
"The foolish virgins said to the wise virgins"
our lamps are going out
"the fire in our lamps is about to burn out"
Matthew 25:10
they went away
"the five foolish virgins went away"

to buy
"to buy more oil"
those who were ready
These are the virgins who had extra oil.
the door was shut
"the servants shut the door"
Matthew 25:11
open for us
"open the door for us so we can come inside"
Matthew 25:12
Truly I say to you
"I tell you the truth." This adds emphasis to what the master
says next.
I do not know you
"I do not know who you are."
Matthew 25:13
you do not know the day or the hour
"you do not know the exact time when the Son of Man will
return"
Matthew 25:14
it is like
The word "it" here refers to the kingdom of heaven
entrusted his possessions to them
"put them in charge of his hat he owned"
Matthew 25:15
five talents
"five bags of gold" or "five bags of gold, each worth 20
years' wages"
to another he gave two ... gave one talent
"to another he gave two talents of gold ... gave one talent of
gold" or "to another he gave two bags of gold ... gave one
bag of gold"
according to his own ability
"according to each servant's skill in managing wealth"
Matthew 25:16

worked with them
 "invested the talents" or "used them in business" or "traded with them"
 Matthew 25:17
 gained another two
 "earned another two talents"
 Matthew 25:20
 I have gained five talents more
 "I have earned five more talents"
 Matthew 25:21
 Well done
 "You have done right." Your culture might have an expression that a master (or someone in authority) would use to show that he approves of what his servant (or someone under him) has done.
 Enter into the joy of your master
 "Come and be happy with me"
 Matthew 25:22
 I have gained two more talents
 "I have earned two more talents"
 Matthew 25:23
 Well done
 "You have done well" or "You have done right."
 Enter into the joy of your master
 "Come and be happy with me"
 Matthew 25:24
 a hard man
 Possible meanings are 1) a man who demands much from other people or 2) a man who does not treat others well.
 You reap where you did not sow, and you harvest where you did not scatter
 The words "reap where you did not sow" and "harvest where you did not scatter" mean the same thing. They refer to a farmer who gathers crops that other people have planted.
 scatter
 "scatter seed." This refers to sowing seed by gently throwing handfuls of it onto the soil.
 Matthew 25:26
 You wicked and lazy servant, you knew
 "You are a wicked servant who does not want to work. You knew"
 Matthew 25:27
 received back my own
 "received back my own money"
 interest
 payment from the banker for the temporary use of the master's money
 Matthew 25:28
 take away the talent
 The master is speaking to other servants.
 Matthew 25:29
 who possesses
 "who uses well what he has"
 from anyone who does not possess anything
 "from anyone does not use well what he has"
 will be taken away
 "God will take away" or "I will take away"
 Matthew 25:30

the outer darkness
 "the dark place away from God"
 weeping and grinding of teeth
 "weeping and expressing their extreme suffering"
 Matthew 25:31
 the Son of Man
 Jesus is speaking about himself.
 Matthew 25:32
 Before him will be gathered all the nations
 "He will gather all the nations before him"
 Before him
 "In front of him"
 all the nations
 "all people from every country"
 Matthew 25:33
 He will place the sheep on his right hand, but the goats on his left
 The Son of Man will separate all people. He will put the righteous people at his right side, and he will put the sinners at his left side.
 Matthew 25:34
 the King ... his right hand
 "I, the King, ... my right hand"
 my Father
 This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.
 inherit the kingdom prepared for you
 "receive the blessings of God's rule that he has planned to give you"
 from the foundation of the world
 "since he first created the world"
 Matthew 25:37
 the righteous
 "the righteous people"
 Or thirsty
 "Or when did we see you thirsty"
 Matthew 25:38
 Or naked
 "Or when did we see you naked"
 Matthew 25:40
 the King
 Jesus is speaking about himself.
 say to them
 "say to those at his right hand"
 Truly I say to you
 "I tell you the truth." This emphasizes what the King says next.
 one of the least
 "one of the least important"
 these brothers of mine
 "my brothers and sisters here" or "these who are like my brothers and sisters"
 you did it for me
 "I consider that you did it for me"
 Matthew 25:41
 Then he will
 Jesus is speaking about himself.
 the eternal fire that has been prepared
 "the eternal fire that God has prepared"

his angels
the devil's helpers
Matthew 25:43
naked, but you did not clothe me
"I was naked, but you did not give me clothes"
sick and in prison
"I was sick and in prison"
Matthew 25:45
for one of the least of these
"for any of the least important ones of my people"
you did not do for me

Chapter 26

Matthew 26:1
It came about that when
"After" or "Then, after." This phrase shifts the story from Jesus's teachings to what happened next.
Matthew 26:2
the Son of Man will be given over to be crucified
"some men will give the Son of Man to other people who will crucify him"
the Son of Man
Jesus is speaking about himself.
Matthew 26:3
were gathered together
"came together" or "met together"
Matthew 26:5
Not during the festival
"We should not kill Jesus during the festival"
the festival
This is the yearly Passover festival.
Matthew 26:7
he was reclining
"Jesus was lying on his side." You can use your language's word for the position people usually are in when they eat.
alabaster jar
This is a costly container made of soft stone.
ointment
oil that has a pleasing smell
Matthew 26:8
What is the reason for this waste?
"This woman has done a bad thing by wasting this ointment!"
Matthew 26:9
This could have been sold for a large amount and given to the poor
"She could have sold this for a large amount of money and given the money to poor people"
Matthew 26:10
Why are you causing trouble for this woman?
"You should not be causing trouble for this woman!"
Why are you
All occurrences of "you" are plural and refer to the disciples.
Matthew 26:13
Truly I say to you
"I tell you the truth." This adds emphasis to what Jesus says next.
wherever this good news is preached
"wherever people preach this good news"

"I consider that you did not do it for me" or "I was really the one whom you did not help"
Matthew 25:46
These will go away into eternal punishment
"The King will send these to a place where they will receive punishment that never ends"
but the righteous into eternal life
"but the King will send the righteous to the place where they will live forever with God"
the righteous
"the righteous people"

what this woman has done will also be spoken of in memory of her
"they will remember what this woman has done and will tell others about her" or "people will remember what this woman has done and will tell others about her"
Matthew 26:15
thirty pieces of silver
Since these words are the same as those in an Old Testament prophecy, keep this form instead of changing it to modern money.
Matthew 26:17
Now
This word is used here to mark a new part of the story.
Matthew 26:18
He said, "Go into the city to a certain man and say to him, 'The Teacher says, "My time is at hand. I will keep the Passover at your house with my disciples.'""
"He told his disciples to go into the city to a certain man and tell him that the Teacher says to him, 'My time is at hand. I will keep the Passover at your house with my disciples.'" or
"He told his disciples to go into the city to a certain man and say to him that the Teacher's time is at hand and he will keep the Passover with his disciples at that man's house."
My time
Possible meanings are 1) "The time that I told you about" or 2) "The time God has set for me."
is at hand
Possible meanings are 1) "is near" or 2) "has come."
keep the Passover
"eat the Passover meal" or "celebrate the Passover by eating the special meal"
Matthew 26:21
Truly I say to you
"I tell you the truth." This adds emphasis to what Jesus says next.
Matthew 26:22
Surely not I, Lord?
"Lord, I would never betray you!" or 2) this was a sincere question since Jesus's statement probably troubled and confused them.
Matthew 26:24
The Son of Man
Jesus is speaking about himself.
will go
"will go to his death" or "will die"
just as it is written about him
"just as the prophets wrote about him in the scriptures"

that man by whom the Son of Man is betrayed
 "the man who betrays the Son of Man"
 Matthew 26:25
 Is it I, Rabbi?
 "Rabbi, surely I am not the one who will betray you."
 You have said it yourself
 "You are saying it" or "You are admitting it"
 Matthew 26:27
 a cup
 Here "cup" refers to the cup and the wine in it.
 gave it to them
 "gave it to the disciples"
 Drink it
 "Drink the wine from this cup"
 Matthew 26:28
 For this is my blood
 "For this wine is my blood"
 blood of the covenant
 "blood that shows that the covenant is in effect" or "blood
 that makes the covenant possible"
 is poured out
 "will soon flow out of my body" or "will flow out of my
 wounds when I die"
 Matthew 26:29
 I say to you
 This adds emphasis to what Jesus says next.
 fruit of the vine
 "wine"
 in my Father's kingdom
 "when my Father establishes his rule on earth"
 my Father's
 This refers to God the Father. It is best to translate "Father"
 with the same word that your language uses to refer to a
 human father.
 Matthew 26:30
 hymn
 a song of praise to God
 Matthew 26:31
 fall away
 "leave me"
 for it is written
 "for the prophet Zechariah wrote long ago in the
 scriptures"
 I will strike
 Here "I" refers to God. It is implied that God will cause or
 allow people to harm and kill Jesus.
 the shepherd ... sheep of the flock
 This refers to Jesus and the disciples.
 the sheep of the flock will be scattered
 "they will scatter all the sheep of the flock" or "the sheep of
 the flock will run off in all directions"
 Matthew 26:32
 after I am raised up
 "after God raises me up" or "after God brings me back to
 life"
 Matthew 26:34
 Truly I say to you
 "I tell you the truth." This adds emphasis to what Jesus says
 next.

rooster
 a male chicken, a bird that calls out loudly around the time
 the sun comes up
 crows
 This is the common English word for what a rooster does to
 make his loud call.
 you will deny me three times
 "you will say three times that you are not my follower"
 Matthew 26:38
 My soul is deeply sorrowful
 "I am very sad"
 even to death
 "and I feel as if I could even die"
 Matthew 26:39
 fell on his face
 He purposely lay face down on the ground to pray.
 My Father
 This refers to God the Father. It is best to translate "Father"
 with the same word that your language uses to refer to a
 human father.
 let this cup pass from me
 Jesus speaks of the work that he must do, including dying
 on the cross, as if it were a bitter liquid that God has
 commanded him to drink from a cup. The word "cup" is an
 important word in the New Testament, so try to use an
 equivalent for that in your translation.
 this cup
 Jesus is asking the Father if it is possible for him not to have
 to experience the death and suffering that Jesus knows will
 soon happen.
 Yet, not as I will, but as you will
 "But do not do what I want; instead, do what you want"
 Matthew 26:40
 What, could you not watch with me for one hour?
 "I am disappointed that you could not stay awake with me
 for one hour!"
 Matthew 26:41
 you do not enter into temptation
 "no one tempts you to sin"
 The spirit indeed is willing, but the flesh is weak
 Jesus means that the disciples may have the desire to do
 what God wants, but as humans they are weak and often
 fail.
 Matthew 26:42
 My Father
 This refers to God the Father. It is best to translate "Father"
 with the same word that your language uses to refer to a
 human father.
 if this cannot pass away unless I drink it
 "if the only way this can pass away is if I drink it." Jesus
 speaks of the work that he must do as if it were a bitter
 liquid that God has commanded him to drink.
 if this
 Here "this" refers to the cup and the contents within it, a
 metaphor for suffering.
 your will be done
 "may what you want happen" or "do what you want to do"
 Matthew 26:43
 their eyes were heavy

"they were very sleepy"
Matthew 26:45
Are you still sleeping and taking your rest?
"I am disappointed that you are still sleeping and resting!"
the hour is at hand
"the time has come"
the Son of Man is being betrayed
"someone is betraying the Son of Man"
the Son of Man
Jesus is speaking about himself.
betrayed into the hands of sinners
"betrayed into the power of sinners" or "betrayed so that sinners will have power over him"
Look
"Pay attention to what I am about to tell you"
Matthew 26:47
clubs
large pieces of hard wood for hitting people
Matthew 26:48
saying, "The one I kiss is the man. Seize him."
"saying that the one he kissed was the one they should seize."
Matthew 26:49
he came up to Jesus
"Judas came up to Jesus"
kissed him
"met him with a kiss." Good friends would kiss each other on the cheek, but a disciple would probably kiss his master on the hand to show respect. No one knows for sure how Judas kissed Jesus.
Matthew 26:50
laid hands on Jesus, and seized him
"grabbed Jesus, and arrested him"
Matthew 26:51
Behold
The word "behold" here alerts us to pay attention to the surprising information that follows.
Matthew 26:52
who take up the sword
"who pick up a sword to kill others" or "who want to kill other people"
sword will perish by the sword
"sword will die by means of the sword" or "sword—it is with the sword that someone will kill them"
Matthew 26:53
Do you think that I could not call ... angels?
"Surely you know that I could call ... angels."
Do you think
Here "you" is singular and refers to the person with the sword.
my Father
This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.
more than twelve legions of angels
"more than 12 really large groups of angels"
Matthew 26:54
But how then would the scriptures be fulfilled, that this must happen?
"But if I did that, I would not be able to fulfill what God said

in the scriptures must happen"
Matthew 26:55
Have you come out with swords and clubs to seize me like a robber?
"You know that I am not a robber, so it is wrong for you to come out to me bringing swords and clubs"
in the temple
It is implied that Jesus was not in the actual temple. He was in the courtyard around the temple.
Matthew 26:56
the writings of the prophets might be fulfilled
"I would fulfill all that the prophets wrote in the scriptures" abandoned him
"left him." If your language has a word that means they left him when they should have stayed with him, use it here.
Matthew 26:58
Peter followed him
"Peter followed Jesus"
courtyard of the high priest
an open area near the high priest's house
the officers
These were probably the servants of the "scribes and elders"
Matthew 26:59
Now
This word is used here to mark a new part of the story.
so that they
Here "they" refers to the chief priests and the members of the council.
might put him to death
"might have a reason to execute him"
Matthew 26:60
two came forward
"two men came forward" or "two witnesses came forward"
Matthew 26:61
This man said, 'I am able to destroy ... days.'
"This man said that he is able to destroy ... days."
This man said
"This man Jesus said"
Matthew 26:62
What is it that they are testifying against you?
"What is your response to what the witnesses are testifying against you?"
Matthew 26:63
Son of God
This refers to Jesus, the Son of God. It is best to translate "Son" with the same word that your language uses to refer to a human son.
the living God
Here "living" contrasts the God of Israel to all the false gods and idols that people worshiped. Only the God of Israel is alive and has power to act. See how you translated this in Matthew 16:16.
Matthew 26:64
You have said it yourself
"You are saying it" or "You are admitting it"
But I tell you, from now on you
Here "you" is plural. Jesus is speaking to the high priest and to the other persons there.
from now on you will see the Son of Man

Possible meanings are 1) the phrase "from now on" means they will see the Son of Man in his power at some time in the future or 2) the phrase "from now on" means that from the time of Jesus's trial and onward, Jesus is showing himself to be the Messiah who is powerful and victorious. the Son of Man

Jesus is speaking about himself.

sitting at the right hand of Power

"sitting in the place of honor beside the all-powerful God"

coming on the clouds of heaven

"riding to earth on the clouds of heaven"

Matthew 26:65

the high priest tore his clothes

Tearing clothing was a sign of anger and sadness.

He has spoken blasphemy

The reason the high priest called Jesus's statement blasphemy is probably that he understood Jesus's words in Matthew 26:64 as a claim to be equal with God.

Why do we still need witnesses?

"We do not need to hear from any more witnesses!"

now you have heard

Here "you" is plural and refers to the members of the council.

Matthew 26:67

Then they

Possible meanings are 1) "Then some of the men" or 2) "Then the soldiers."

spit in his face

This was done as an insult.

Matthew 26:68

Prophecy to us

Here "Prophecy to us" means to tell by means of God's power. It does not mean to tell what will happen in the future.

you Christ

Those hitting Jesus do not really think he is the Christ. They call him this to mock him.

Matthew 26:70

I do not know what you are talking about

Peter was able to understand what the servant girl was saying. He used these words to deny that he had been with Jesus.

Matthew 26:71

gateway

opening in the wall around a courtyard

said to those there

"said to the people who were sitting there"

Matthew 26:72

He again denied it with an oath

"He denied it again by swearing"

Matthew 26:73

one of them, for the way you speak gives you away

"one of them. We can tell you are from Galilee because you speak like a Galilean"

Matthew 26:74

to curse

"to call down a curse on himself"

Matthew 26:75

Peter remembered the words that Jesus had said, "Before the rooster crows you will deny me three times."

"Peter remembered that Jesus told him that before the rooster crowed, he would deny Jesus three times."

Chapter 27

Matthew 27:1

plotted against Jesus to put him to death

The Jewish leaders were planning how they could convince the Roman leaders to kill Jesus.

Matthew 27:3

Then when Judas

If your language has a way of showing that a new story is starting, you may want to use that here.

that Jesus had been condemned

"that the Jewish leaders had condemned Jesus"

the thirty pieces of silver

This was the money that the chief priests had given Judas to betray Jesus.

Matthew 27:4

innocent blood

"a person who does not deserve to die"

What is that to us?

"That is not our problem!" or "That is your problem!"

Matthew 27:5

threw down the pieces of silver in the temple

Possible meanings are 1) he threw the pieces of silver while in the temple courtyard, or 2) he was standing in the temple courtyard, and he threw the pieces of silver into the temple.

Matthew 27:6

It is not lawful to put this

"Our laws do not allow us to put this"

put this

"put this silver"

the treasury

This is the place they kept the money they used to provide for things needed for the temple and the priests.

price of blood

"money paid for a man to die"

Matthew 27:7

potter's field

This was a field that was bought to bury strangers who died in Jerusalem.

Matthew 27:8

to this day

This means to the time that Matthew is writing this book.

Matthew 27:9

Then that which had been spoken by Jeremiah the prophet was fulfilled

"This fulfilled what the prophet Jeremiah spoke"

the price set on him by the sons of Israel

"the price the sons of Israel set on him"

the sons of Israel

"some of the descendants of Israel" or "the leaders of Israel"

Matthew 27:10

directed me

Here "me" refers to Jeremiah.

Matthew 27:11

Now

The word "Now" is used here to mark a return to the main events of the story.

the governor

"Pilate"

You say so

"Yes, as you said, I am" or "Yes. It is as you said" or 2) by saying this, Jesus was saying that Pilate, not Jesus, was the one calling him the King of the Jews.

Matthew 27:12

But when he was accused by the chief priests and elders

"But when the chief priests and elders accused him"

Matthew 27:13

Do you not hear how many things they accuse you of?

"I am surprised that you do not answer these people who accuse you of doing so many bad things!"

Matthew 27:14

did not answer even one word, so that the governor was greatly amazed

Jesus was completely silent.

Matthew 27:15

the festival

This is the Passover celebration.

prisoner chosen by the crowd

"prisoner whom the crowd would choose"

Matthew 27:16

they had a notorious prisoner

"there was a prisoner who was well known for doing something bad"

Matthew 27:17

they were gathered

"the crowd gathered"

Jesus who is called Christ

"whom some people call the Christ"

Matthew 27:18

they had handed Jesus over to him

"the Jewish leaders had brought Jesus to him." They had done this so that Pilate would judge Jesus.

Matthew 27:19

While he was sitting on the judgment seat

"While Pilate was sitting in the place where a judge would sit while making a decision."

sent word

"sent a message"

I have suffered much today

"I have been very upset today"

Matthew 27:20

Now ... destroy Jesus

Here "Now" is used to mark a pause in the story. Matthew tells background information about why the crowd chose Barabbas.

they should ask for Barabbas and destroy Jesus

"they should ask Pilate to release Jesus and tell him to have his soldiers kill Jesus"

Matthew 27:21

asked them

"asked the crowd"

Matthew 27:22

who is called Christ

"whom some people call the Christ"

Matthew 27:23

has he done

"has Jesus done"

they cried out

"the crowd cried out"

Matthew 27:24

he was gaining nothing

"he was doing no good" or "he was unable to convince the people"

washed his hands in front of the crowd

Pilate does this as a sign that he is not responsible for Jesus's death.

the blood

"the death"

You see to it

"This is your responsibility."

Matthew 27:25

May his blood be on us and our children

"Yes! We and our descendants will be responsible for executing him"

Matthew 27:26

Then he set Barabbas free for them

Possible meanings are 1) Pilate set Barabbas free because the crowd had asked him to or 2) Pilate released Barabbas and put him under the control of the crowd.

he scourged Jesus and handed him over to be crucified

"he ordered his soldiers to beat Jesus with a whip and to crucify him"

Matthew 27:28

stripped him

"pulled off his clothes"

scarlet

bright red

Matthew 27:29

a crown of thorns

"a crown from thorny branches" or "a crown from branches with thorns on them"

a staff in his right hand

They gave Jesus a stick to hold to represent a scepter that a king holds. They did this to mock Jesus.

Hail, King of the Jews

They were saying this to mock Jesus. They were calling Jesus "King of the Jews," but they did not really believe he was a king. And yet what they were saying was true.

Hail

"We honor you" or "May you live a long time"

Matthew 27:30

They spat on him

The past tense of the verb "spit" can be either "spit" or "spat."

Matthew 27:32

As they came out

"As they came out of Jerusalem"

they found a man

"the soldiers saw a man"

whom they forced to go with them so that he might carry his cross

"whom the soldiers forced to go with them so that he could carry Jesus's cross"

Matthew 27:33
place called Golgotha
"place that people called Golgotha"
Matthew 27:34
gall
Gall is the bitter yellow liquid that bodies use in digestion.
The people were mocking Jesus by mixing it with the wine
and so making the wine undrinkable.
Matthew 27:35
his garments
These were the clothes Jesus had been wearing.
Matthew 27:37
the charge against him
"a written explanation of why he was being crucified"
Matthew 27:38
Two robbers were crucified with him
"The soldiers crucified two robbers with Jesus"
Matthew 27:39
shaking their heads
They did this to make fun of Jesus.
Matthew 27:40
If you are the Son of God, come down from the cross
"If you are the Son of God, prove it by coming down from
the cross"
the Son of God
This refers to Jesus, the Son of God. It is best to translate
"Son" with the same word that your language uses to refer
to a human son.
Matthew 27:42
He saved others, but he cannot save himself
Possible meanings are 1) the Jewish leaders do not believe
that Jesus saved others or that he can save himself, or 2)
they believe he did save others but are laughing at him
because now he cannot save himself.
He is the King of Israel
"He says that he is the King of Israel"
Matthew 27:43
For he even said, 'I am the Son of God.'
"For Jesus even said that he is the Son of God."
Son of God
This refers to Jesus, the Son of God. It is best to translate
"Son" with the same word that your language uses to refer
to a human son.
Matthew 27:44
the robbers who were crucified with him
"the robbers that the soldiers crucified with Jesus"
Matthew 27:45
from the sixth hour ... until the ninth hour
"from about noon ... for three hours" or "from about twelve
o'clock midday ... until about three o'clock in the afternoon"
darkness came over the whole land
"it became dark over the whole land"
Matthew 27:46
Jesus cried
"Jesus called out" or "Jesus shouted"
Eli, Eli, lama sabachthani
These words are what Jesus cried out in his own language.
Translators usually leave these words as they are.
Matthew 27:48

one of them
Possible meanings are 1) one of the soldiers or 2) one of
those who stood by and watched.
sponge
This is a sea animal that is harvested and used to take up
and hold liquids. These liquids can later be pushed out.
Matthew 27:50
gave up his spirit
"he died, giving his spirit over to God" or "he breathed his
last breath"
Matthew 27:51
Behold
The word "behold" here alerts us to pay attention to the
surprising information that follows.
the curtain of the temple was split in two
"the curtain of the temple tore in two" or "God caused the
curtain of the temple to tear in two"
Matthew 27:52
The tombs were opened, and the bodies of the holy people who had
fallen asleep were raised
"God opened the tombs and made many godly people who
had died become alive again"
Matthew 27:53
They came out ... appeared to many
After the earthquake when Jesus died and the tombs were
opened 1) the holy people came back to life, and then, after
Jesus came back to life, the holy people entered Jerusalem,
where many people saw them, or 2) Jesus came back to life,
and then the holy ones came back to life and entered the
city, where many people saw them.
Matthew 27:54
those who were watching Jesus
"the other soldiers with him who were guarding Jesus"
Son of God
This refers to Jesus, the Son of God. It is best to translate
"Son" with the same word that your language uses to refer
to a human son.
Matthew 27:57
Connecting Statement:
This begins the account of Jesus's burial.
Arimathea
This is the name of a city in Israel.
Matthew 27:58
Then Pilate ordered it to be given to him
"Then Pilate ordered the soldiers to give the body of Jesus
to Joseph"
Matthew 27:59
linen
a fine, costly cloth
Matthew 27:60
that he had cut into the rock
It is implied that Joseph had workers who cut the tomb into
the rock.
Matthew 27:61
opposite the tomb
"across from the tomb"
Matthew 27:62
the Preparation
This is the day that people got everything ready for the

Sabbath.

were gathered together with Pilate

"they met with Pilate"

Matthew 27:63

he said, 'After three days will I rise again.'

"when Jesus, the deceiver, was alive he said that after three days he will rise again." or "he said that after three day he would rise again."

Matthew 27:64

command that the tomb be made secure

"command your soldiers to guard the tomb"

his disciples may come and steal him ... say to the people, 'He has risen from the dead,' and

"his disciples may ... tell the people that he has risen from the dead, and"

from the dead

From among all those who have died. The expression "the dead" describes all dead people together in the underworld.

Chapter 28

Matthew 28:1

Now after the Sabbath, as it began to dawn toward the first day of the week

"After the Sabbath, as the sun began to come up Sunday morning"

the other Mary

"the other woman named Mary." This is Mary the mother of James and Joseph

Matthew 28:2

Behold

The word "behold" here alerts us to pay attention to the surprising information that follows. Your language may have a way of doing this.

there was a great earthquake, for an angel of the Lord descended ... and rolled away the stone

Possible meanings are 1) the earthquake happened because the angel came down and rolled away the stone or 2) all these events happened at the same time.

earthquake

a sudden and violent shaking of the ground

Matthew 28:3

His appearance was like lightning

"The angel's appearance was bright like lightning"

his clothing as white as snow

"his clothing was very white, like snow"

Matthew 28:4

became like dead men

"fell to the ground and lay there like dead men"

Matthew 28:5

the women

"Mary Magdalene and the other woman named Mary"

who has been crucified

"whom the people and the soldiers crucified" or "whom they crucified"

Matthew 28:6

was lying

This means that Jesus's body was lying on the flat surface inside the tomb, not that Jesus was saying things that were not true.

To rise from among them speaks of becoming alive again.

and the last deception will be worse than the first

"and if they deceive people by saying that, it will be worse than the way he deceived people before when he said that he was the Christ"

Matthew 27:65

a guard

This consisted of four to sixteen Roman soldiers.

Matthew 27:66

sealing the stone

Possible meanings are 1) they put a cord around the stone and attached it with seals to the rock wall on either side of the entrance to the tomb or 2) they put seals between the stone and the wall.

placing the guard

"telling the soldiers to stand where they could keep people from tampering with the tomb"

Matthew 28:7

He has risen from the dead

"He has come back to life"

from the dead

From among all those who have died. The expression "the dead" describes all dead people together in the underworld.

To rise from among them speaks of becoming alive again.

going ahead of you ... you will see him

Here "you" is plural. It refers to the women and the disciples.

I have told you

Here "you" is plural and refers to the women.

Matthew 28:8

The women

"Mary Magdalene and the other woman named Mary"

Matthew 28:9

Greetings

This is an ordinary greeting, much like "Hello" in English.

took hold of his feet

"got down on their knees and held onto his feet"

Matthew 28:10

my brothers

This refers to Jesus's disciples.

Matthew 28:12

discussed the matter with them

"decided on a plan among themselves." The priests and elders decided to give the money to the soldiers.

Matthew 28:13

Say to others, 'The disciples of Jesus came ... while we were sleeping.'

"Tell others that Jesus' disciples came ... while you were sleeping."

Matthew 28:14

If this report reaches the governor

"If the governor hears that you were asleep when Jesus's disciples took his body"

the governor

"Pilate"

we will persuade him and take any worries away from you

"do not worry. We will talk to him so that he does not

punish you."
Matthew 28:15
did as they had been instructed
"did what the priests had told them to do"
This report spread widely among the Jews and continues even today
"Many Jews heard this report and continue to tell others about it even today"
Matthew 28:17
they worshiped him, but some doubted
Possible meanings are 1) they all worshiped Jesus even though some of them doubted, or 2) some of them worshiped Jesus, but others did not worship him because they doubted that he had become alive again.
Matthew 28:18
All authority has been given to me
"My Father has given me all authority over everyone and everything in heaven and on earth"

Chapter 1

Mark 1:1
Son of God
This refers to Jesus, the Son of God. It is best to translate "Son" with the same word that your language uses to refer to a human son.
Mark 1:2
before your face
This means "ahead of you."
your face ... your way
Here the word "your" refers to the Lord and is singular.
the one
This refers to the messenger.
will prepare your way
"will prepare the people for your arrival"
Mark 1:3
The voice of one crying out in the wilderness
"The voice of one crying out in the wilderness is heard" or
"They hear the sound of someone crying out in the wilderness"
Make ready the way of the Lord
"Prepare yourselves for the Lord to come" or "Be ready for the Lord when he comes"
Mark 1:4
John came
"So John came" or "In fulfillment of that prophecy, John came"
Mark 1:5
The whole country of Judea and all the people of Jerusalem
"Many people from Judea and Jerusalem"
They were baptized by him in the Jordan River, confessing their sins
"When they repented of their sins, John baptized them in the Jordan River"
Mark 1:6
he ate locusts and wild honey
Locusts and wild honey were foods that John could find in the wilderness. Wild honey is honey that wild bees make.
Mark 1:7
He was preaching
"John was preaching"
the strap of his sandals I am not worthy to stoop down and untie

Matthew 28:19
of all the nations
"of the people in every nation"
into the name
"by the authority"
Father ... Son
These are important titles that describe the relationship between God and Jesus. It is best to translate "Father" and "Son" with the same words that your language uses to refer to a human father and a human son.
Matthew 28:20
See
"Look" or "Listen" or "Pay attention to what I am about to tell you"
even to the end of the age
"until the end of this age" or "until the end of the world"

"I am not even worthy to do the lowly task of removing his shoes"
the strap of his sandals
People often wore sandals that were made of leather and were tied to their feet with leather straps.
stoop down
"bend down"
Mark 1:8
but he will baptize you with the Holy Spirit
To baptize with the Holy Spirit means that God would send the Holy Spirit to purify people. The Holy Spirit would then live in them and empower them to stop sinning and to obey God. If possible, use the same word for "baptize" here as you used for John's baptism.
Mark 1:9
It happened in those days
This marks the beginning of a new event in the story.
he was baptized by John
"John baptized him"
Mark 1:10
the Spirit coming down on him like a dove
Possible meanings are 1) the Spirit descended upon Jesus as a bird descends from the sky toward the ground or 2) the Spirit literally looked like a dove as he descended upon Jesus.
Mark 1:11
A voice came out of the heavens
"God spoke from the heavens"
beloved Son
This refers to Jesus, the Son of God. It is best to translate "Son" with the same word that your language uses to refer to a human son. The Father calls Jesus his "beloved Son" because of his eternal love for him.
Mark 1:12
compelled him to go out
"forced Jesus to go out"
Mark 1:13
He was with
"He was among"
Mark 1:14

after John was arrested
 "after King Herod had John arrested" or "after soldiers arrested John"
 proclaiming the gospel
 "telling many people about the good news"
 Mark 1:15
 The time is fulfilled
 "It is now time"
 the kingdom of God is near
 "God is beginning to rule over all" or 2) God would soon rule over all.
 Mark 1:16
 casting a net in the sea
 "throwing a net into the water to catch fish"
 Mark 1:17
 I will make you fishers of men
 "I will teach you to gather men to me like you gather fish"
 men
 human beings, persons, people, not specifically males
 Mark 1:19
 mending the nets
 "repairing the nets"
 Mark 1:20
 called them
 "called them to come with him"
 hired servants
 "servants who worked for them"
 they followed him
 James and John went with Jesus.
 Mark 1:21
 came into Capernaum
 "arrived at Capernaum"
 Mark 1:22
 for he was teaching them as someone who has authority and not as the scribes
 "for he was teaching them as someone who has authority teaches and not as the scribes teach"
 Mark 1:24
 What do we have to do with you, Jesus of Nazareth?
 "Jesus of Nazareth, leave us alone! There is no reason for you to interfere with us."
 we ... us
 These pronouns refer to the demon inside the man and all other demons, but do not include the listener.
 Have you come to destroy us?
 "Do not destroy us!"
 Mark 1:26
 threw him down
 Here the word "him" refers to the demon-possessed man.
 Mark 1:27
 so they asked each other, "What is this? ... they obey him!"
 "so they said to each other, 'This is amazing! ... they obey him!'"
 A new teaching with authority!
 "He gives a new teaching, and he speaks with authority!" or
 "He teaches something new, and he has authority!"
 He even commands the unclean spirits and they obey him!
 This was evidence of Jesus' authority.
 Mark 1:30

Now Simon's mother-in-law was lying sick with a fever
 Mark introduces Simon's mother-in-law to the story and gives information about her health.
 Mark 1:31
 raised her up
 "caused her to stand" or "made her able to get out of bed"
 the fever left her
 "Jesus healed her of the fever"
 she started serving them
 "she provided them with food and drinks"
 Mark 1:32
 all who were sick or possessed by demons were brought to him.
 "many who were sick or possessed by demons were brought to Jesus"
 Mark 1:33
 The whole city gathered together at the door
 "Many people from that city gathered outside the door"
 Mark 1:34
 He healed
 "Jesus healed"
 Mark 1:35
 He got up and went to a solitary place
 "Jesus got up and went to a place where he could be alone"
 Mark 1:36
 Simon and those who were with him
 Here "him" refers to Simon. Those with him include Andrew, James, John, and possibly other people.
 Mark 1:37
 Everyone is looking for you
 "Many people are looking for you"
 Mark 1:38
 Let us go elsewhere
 "We need to go to some other place."
 Mark 1:39
 He went throughout all of Galilee
 "He went to many places in Galilee"
 Mark 1:40
 If you are willing, you can make me clean
 "If you want to make me clean, then you can make me clean"
 you can make me clean
 "you can heal me"
 Mark 1:41
 Moved with compassion, Jesus
 "Having compassion for him, Jesus" or "Jesus felt compassion for the man"
 I am willing
 "I am willing to make you clean"
 Mark 1:44
 show yourself to the priest
 Jesus told the man to show himself to the priest so that the priest could look at his skin to see if his leprosy was really gone. The law of Moses required people to present themselves to the priest if they had been unclean but were no longer unclean.
 a testimony to them
 Possible meanings are 1) "a testimony to the priests" or 2) "a testimony to the people."
 Mark 1:45

But he went out
The word "he" refers to the man Jesus healed.
began to declare it freely
"began to tell people in many places about what Jesus had done"
that Jesus could no longer enter a town openly
"so much that Jesus could no longer enter a town publicly"

Chapter 2

Mark 2:1

it was heard that he was at home
"the people there heard that he was staying at his home"

Mark 2:2

So many gathered there
"So many people gathered there" or "So many people came to the house"

Mark 2:3

were bringing a paralyzed man
"were bringing a man who was unable to walk or use his arms"

Mark 2:4

could not get near him
"could not get close to where Jesus was"
they removed the roof that was above Jesus, and after they made an opening, they lowered the mat the paralyzed man was lying on
"they removed the tiles from the part of the roof above where Jesus was. And when they had dug through the clay roof, they lowered the mat the paralyzed man was lying on" or "they made a hole in the roof above Jesus, and then they lowered the paralyzed man on the mat"

Mark 2:5

Seeing their faith
Possible meanings are 1) that only the men who carried the paralyzed man had faith or 2) that the paralyzed man and the men who brought him to Jesus all had faith.

Son

"My son"

your sins are forgiven
"your sins are gone" or "you do not have to pay for your sins" or "your sins do not count against you"

Mark 2:6

reasoned in their hearts
"were thinking to themselves"

Mark 2:7

How can this man speak this way?
"This man should not speak this way!"
Who can forgive sins but God alone?
"Only God can forgive sins!"

Mark 2:8

in his spirit
"in his inner being" or "in himself"
they were thinking within themselves
Each of the scribes was thinking to himself; they were not talking to each other.
Why are you thinking this in your hearts?
"What you are thinking is wrong." or "Do not think that I am blaspheming."
this in your hearts
"this inside yourselves" or "these things"

or "that Jesus could no longer enter the towns in a way that many people would see him"
remote places
"lonely places" or "places where no one lived"
from everywhere
"from all over the region"

Mark 2:9

Which is easier, to say to the paralyzed man, ... take up your mat and walk?

"I just said to the paralyzed man, 'Your sins are forgiven.' You may think that it is harder to say 'Get up, take up your mat and walk,' because the proof of whether or not I can heal him will be shown by whether or not he gets up and walks." or "You may think that it is easier to say to the paralyzed man 'Your sins are forgiven' than it is to say 'Get up, take up your mat and walk.'"

Mark 2:10

that the Son of Man has authority
"that I am the Son of Man and I have authority"

Mark 2:12

in front of everyone
"while all the people there were watching"

Mark 2:13

the lake
This is the Sea of Galilee, which is also known as the Lake of Gennesaret.

Mark 2:14

the tax collector's tent
We do not know what kind of a structure this was or what it was made of. It may have been a tent or booth. It probably included a table and some kind of protection from sun and rain.

Mark 2:15

sinner
In this verse, the word "sinners" refers to people who did not obey the law of Moses but committed what others thought were very bad sins

for there were many and they followed him

Possible meanings are 1) "for there were many tax collectors and sinful people who followed Jesus" or 2) "for Jesus had many disciples and they followed him."

Mark 2:16

Why does he eat with tax collectors and sinners?
"He should not eat with tax collectors and sinners!"

Mark 2:17

he said to them
"he said to the scribes"
People who are strong in body do not need a physician; only people who are sick need one
Jesus used this proverb about sick people and doctors to teach them that only people who know that they are sinful realize that they need Jesus.

strong in body

"healthy"

I did not come to call righteous people, but I came to call sinners
"I came for people who understand they are sinful, not for

people who believe they are righteous"

Mark 2:18

the Pharisees were fasting ... the disciples of the Pharisees

These two phrases refer to the same group of people, but the second is more specific. Both refer to the followers of the Pharisee sect, but they do not focus on the leaders of the Pharisees.

Some people

The possible meanings are 1) these men were not among John's disciples or the disciples of the Pharisees or 2) these men were among John's disciples.

came and said to him

"came and said to Jesus"

Mark 2:19

Can the wedding attendants fast while the bridegroom is still with them?

"Wedding attendants do not fast while the bridegroom is with them. Rather they celebrate and feast."

Mark 2:20

the bridegroom will be taken away and then they will fast

"the bridegroom will go away and then the wedding attendants will fast"

Mark 2:21

No one sews a piece of new cloth on an old garment

Sewing a piece of new cloth on an old garment will make the hole on an old garment worse if the piece of new cloth has not yet shrunk. Both the new cloth and old garment will be ruined.

Mark 2:22

new wine

"grape juice." This refers to wine that has not fermented yet. If grapes are unknown in your area, use the general term for fruit juice.

old wineskins

This refers to wineskins that have been used many times.

wineskins

These were bags made out of animal skins. They could also be called "wine bags" or "skin bags."

the wine will burst the skins

New wine expands as it ferments. If it is put in new wineskins, the wineskins will stretch. But old wineskins are brittle and cannot stretch. If new wine is poured into old wineskins, the wineskins will tear open and be ruined.

fresh wineskins

"new wineskins" or "new wine bags." This refers to wineskins that have never been used.

Mark 2:23

began picking heads of grain

The disciples were picking heads of grain to eat the kernels, or seeds, in them while they were walking. They were not harvesting the grain to take it home. Plucking grain in others' fields and eating it was not considered stealing. The question was whether it was lawful to do this on the Sabbath.

heads of grain

The "heads" are the topmost part of the wheat plant, which is a kind of tall grass. The heads hold the mature grain or seeds of the plant.

as they made their way

"as they walked along"

Mark 2:24

Look, why are they doing something that is not lawful on the Sabbath day?

"Look! They are breaking the Jewish law concerning the Sabbath."

Mark 2:25

He said to them

"Jesus said to the Pharisees"

Have you never read in the scriptures what David did

"You have read what David did" or "Remember what you read about what David did"

Mark 2:26

how he went into the house of God ... to those who were with him?

"how he went into the house of God ... to those who were with him."

the bread of the presence

This refers to the twelve loaves of bread that were placed on a golden table in the tabernacle or temple building as a sacrifice to God.

Mark 2:27

The Sabbath was made for mankind

"God made the Sabbath for mankind"

mankind

"man" or "people" or "the needs of people." This word refers to both men and women.

not mankind for the Sabbath

"mankind was not made for the Sabbath" or "God did not make mankind for the Sabbath"

Chapter 3

Mark 3:1

a man with a withered hand

"a man with a crippled hand"

Mark 3:2

Some people

"Some of the Pharisees."

so that they could accuse him

"so that they could accuse him of wrongdoing" or "so that they could accuse him of breaking the law"

Mark 3:3

in the middle of everyone

"in the middle of this crowd"

Mark 3:4

Is it lawful to do good on the Sabbath ... or to kill?

Jesus said this to challenge them. He wanted them to acknowledge that it is lawful to heal people on the Sabbath.

to save a life or to kill

"is it lawful to save a life or to kill"

to save a life

"to save someone's life" or "to save someone from dying"

But they were silent

"But they refused to answer him"

Mark 3:5

was grieved

"was deeply saddened"

by their hardness of heart

"because they were unwilling to have compassion on the man"

Stretch out your hand

"Reach out with your hand"

his hand was restored

"Jesus restored his hand" or "Jesus made his hand the way it was before"

Mark 3:6

began to plot

"began to make a plan"

the Herodians

This is the name of an informal political party that supported Herod Antipas.

how they might put him to death

"how they might kill Jesus"

Mark 3:7

the sea

This refers to the Sea of Galilee.

Mark 3:8

Idumea

This is the region, previously known as Edom, which covered the southern half of the province of Judea.

the things he was doing

"the great miracles that Jesus was performing"

Mark 3:9

He told his disciples to have a small boat ... not press against him
As the large crowd was pushing forward toward Jesus, he was in danger of being crushed by them. They would not crush him intentionally. It was just that there were so many people.

Mark 3:10

For he healed many, so that everyone ... to touch him

"For, because Jesus had healed many people, everyone ... to touch him"

everyone who had afflictions eagerly approached him in order to touch him

"all the sick people pushed forward eagerly trying to touch him so that they might be healed"

Mark 3:11

saw him

"saw Jesus"

they fell down ... cried out, and they said

"they caused the people they were possessing to fall down before him and to cry out to him"

they fell down before him

The unclean spirits did not fall down before Jesus because they loved him or wanted to worship him. They fell down before him because they were afraid of him.

You are the Son of God

Jesus has power over unclean spirits because he is the "Son of God."

Mark 3:12

He strictly ordered them

"Jesus strictly ordered the unclean spirits"

Mark 3:16

Simon, to whom he gave the name Peter

The author begins to list the names of the twelve apostles. Simon is the first man listed.

Mark 3:17

to whom he gave

The phrase "to whom" refers to both James son of Zebedee and his brother John.

the name Boanerges, that is, Sons of Thunder

"the name Boanerges, which means men who are like thunder" or "the name Boanerges, which means Thunder Men"

Mark 3:18

Thaddaeus

This is the name of a man.

Mark 3:19

who would betray him

"who would betray Jesus" The word "who" refers to Judas Iscariot.

Mark 3:20

Then he went home

"Then Jesus went to the house where he was staying."

they could not even eat bread

"Jesus and his disciples could not eat at all" or "they could not eat anything because of the crowd"

Mark 3:21

they went out to seize him

Members of his family went to the house so that they could take hold of him and force him to go home with them.

for they said

Possible meanings for the word "they" are 1) his relatives or 2) some people in the crowd.

out of his mind

"crazy" or "insane"

Mark 3:22

By the ruler of the demons he drives out demons

"By the power of Beelzebul, who is the ruler of the demons, Jesus drives out demons"

Mark 3:23

Jesus called them to himself

"Jesus called the people to come to him"

How can Satan cast out Satan?

"Satan cannot cast out himself!" or "Satan does not go against his own evil spirits!"

Mark 3:24

If a kingdom is divided against itself it cannot stand

"If the people who live in a kingdom are divided against each other, the kingdom cannot endure or will end"

Mark 3:25

house

"family" or "household"

Mark 3:26

If Satan has risen up against himself and is divided

"If Satan and his evil spirits were fighting one another" or "If Satan and his evil spirits have risen up against each other and are divided"

is not able to stand

"cannot endure" or "cannot stay strong"

Mark 3:27

plunder

to steal a person's valuables and possessions

Mark 3:28

Truly I say to you

This indicates that the statement that follows is especially

true and important.
the sons of men
"people"
utter
speak
Mark 3:29
will never have forgiveness
"will never be forgiven"
is guilty of an eternal sin
"is guilty of a sin that will be punished eternally"
Mark 3:30
they were saying
"the people were saying"
has an unclean spirit
"is possessed by an unclean spirit"
Mark 3:31
They sent for Jesus, summoning him

Chapter 4

Mark 4:1
the sea
This is the Sea of Galilee.
Mark 4:3
A farmer went out to sow his seed
This means that he tossed seeds onto the ground so they could grow.
Mark 4:5
Other seed fell on the rocky ground, where it did not have much soil
"Other seed fell on shallow soil with underlying rock"
it sprang up, because it did not have deep soil
"The seed sprouted quickly because the soil was shallow"
Mark 4:6
the plants were scorched
"the sun scorched the young plants"
because they had no root, they dried up
"because the young plants had no roots, they dried up"
Mark 4:7
Other seed ... choked it ... it did not produce
"Other seed fell among thorns, which grew up and choked the plants, so that they produced no grain"
Mark 4:8
yielding thirty, sixty, and even a hundred times
"Some plants produced thirty times as much as the grain the man had planted, some produced sixty times as much grain, and some produced a hundred times as much grain"
Mark 4:9
Whoever has ears to hear, let him hear
"Whoever is willing to listen, listen" or "Whoever is willing to understand, let him understand and obey"
Mark 4:10
When Jesus was alone
This does not mean that Jesus was completely alone; rather, it means that the crowds were gone and Jesus was only with the twelve and some of his other close followers.
Mark 4:11
To you is given
"God has given you" or "I have given you"
to those outside
"to those outside our group" or "to those who are not

"They sent someone inside to tell Jesus that they were outside and to have him come out to them"
Mark 3:32
are looking for you
"are asking for you"
Mark 3:33
Who are my mother and my brothers?
"I will tell you who are really my mother and brothers."
Mark 3:34
here are my mother and my brothers
Jesus's disciples belong to Jesus's spiritual family. This is more important than belonging to his physical family.
Mark 3:35
whoever does ... that person is
"those who do ... they are"
that person is my brother, and sister, and mother
"that person is like a brother, sister, or mother to me"

among us." This refers to all the other people who were not among the twelve or Jesus's other close followers.
everything is in parables
"I have spoken everything in parables"
Mark 4:12
when they look ... when they hear
"when they look at what I am doing ... when they hear what I am saying"
they look, but do not see
"they look, but they do not understand" Or 2) here the word translated "look" refers to seeing what one is looking at and the word translated "see" refers to understanding what they are seeing.
they would turn and God would forgive them
"they would repent and God would forgive them"
Mark 4:13
He said to them
"Then Jesus said to his disciples"
Do you not understand this parable? How then will you understand all the parables?
"If you cannot understand this parable, think about how hard it will be for you to understand all the other parables."
Mark 4:14
The sower
"The farmer who sows his seed"
sows the word
"teaches people God's word" or "teaches God's message"
Mark 4:15
These are the ones beside the road
"These people are the seeds that fall beside the road" or
"These people are like seeds that fall beside a road"
When they hear
"When they hear the word"
Mark 4:16
these are the seed sown on the rocky ground
"These people are the seeds that fall on the rocky ground" or "These people are like seeds that fall on the rocky ground"
Mark 4:17
they do not have root in themselves

"they are like young plants that have no roots"
 endure
 "continue in their belief"
 tribulation or persecution arises on account of the word
 "tribulation or persecution comes because they believe God's message"
 they immediately fall away
 In this parable, "fall away" means "stop believing God's message"
 Mark 4:19
 the cares of the world and the deceitfulness of wealth and the desires for other things come in and choke the word
 "the cares of the world and the deceitfulness of wealth and the desires for other things come in and choke God's message in their lives like thorns that choke young plants"
 the cares of the world
 "the worries in this life" or "the concerns about this present life"
 the deceitfulness of wealth
 "the lie that wealth will make them happy" or "the lie that having many possessions will make them happy"
 it is unproductive
 The word being unproductive means that it does not have an effect on the person's life.
 Mark 4:20
 and bear fruit, thirty, sixty, or even a hundred times as much
 "and produce good results, like plants that bear thirty, sixty, or even a hundred times as much fruit as what was sown"
 Mark 4:21
 Do you bring a lamp inside the house to put it under a basket or under the bed?
 "You certainly do not bring a lamp inside the house to put it under a basket, or under a bed!"
 Mark 4:22
 For nothing is hidden that will not be known ... come out into the open
 "For everything that is hidden will be made known, and everything that is secret will come out into to open"
 Mark 4:23
 If anyone has ears to hear, let him hear
 "If anyone is willing to listen, listen" or "If anyone is willing to understand, let him understand and obey"
 Mark 4:24
 for the measure you use
 Possible meanings are 1) Jesus is talking about a literal measure and giving generously to others or 2) Jesus speaks of "understanding" as if it were "measuring."
 will be measured to you, and more will be added to you.
 "God will measure that amount for you, and he will add it to you"
 Mark 4:25
 to him will be given more ... even what he has will be taken
 "to him God will give more ... from him God will take away"
 or "God will give more to him ... God will take away from him"
 Mark 4:26
 like a man who sows his seed
 "like a farmer who plants his seed" or "like a farmer who scatters his seed"
 Mark 4:27

He sleeps at night and gets up by day
 "He sleeps each night and gets up each day" or "He sleeps each night and gets up the next day"
 gets up by day
 "is up during the day" or "is active during the day"
 though he does not know how
 "though the man does not know how the seed sprouts and grows"
 Mark 4:28
 the blade
 the stalk or sprout
 the ear
 the head on the stalk or the part of the plant that holds the fruit
 Mark 4:29
 he immediately sends in the sickle
 "he immediately goes into the field with a sickle to harvest the grain" or "he immediately sends people with sickles into the field to harvest the grain"
 sickle
 a curved blade or a sharp hook used to cut grain
 because the harvest has come
 "because it is time for harvesting the grain" or "because the grain is ready to be gathered"
 Mark 4:30
 To what can we compare the kingdom of God, or what parable can we use to explain it?
 "With this parable I can explain what the kingdom of God is like."
 Mark 4:31
 when it is sown
 "when someone sows it" or "when someone plants it"
 Mark 4:33
 he spoke the word to them
 "he taught them the message of God"
 as much as they were able to understand
 "and if they were able to understand some, he kept telling them more"
 Mark 4:34
 when he was alone
 This means that he was away from the crowds, but his disciples were still with him.
 he explained everything
 "he explained all his parables"
 Mark 4:35
 the other side
 "the other side of the Sea of Galilee" or "the other side of the sea"
 Mark 4:37
 a violent windstorm arose
 "a violent windstorm began"
 the boat was almost full of water
 "the boat was in danger of being filled with water"
 Mark 4:38
 the stern
 The stern is the back part of the boat.
 do you not care that we are about to die?
 "you need to pay attention to what is happening; we are all about to die!"

we are about to die
The word "we" includes the disciples and Jesus.
Mark 4:39
Peace! Be still!
These two phrases are similar and used to emphasize what Jesus wanted the wind and the sea to do.
a great calm
"a great stillness over the sea" or "a great calm over the sea"

Chapter 5

Mark 5:1
They came
The word "They" refers to Jesus and his disciples.
the sea
This refers to the Sea of Galilee.
Gerasenes
This name refers to the people who live in Gerasa.
Mark 5:2
with an unclean spirit
"controlled by an unclean spirit" or "that an unclean spirit possessed"
Mark 5:4
He had been bound many times
"People had bound him many times"
his shackles were shattered
"he shattered his shackles"
shackles
pieces of metal that people wrap around the arms and legs of prisoners and attach with chains to objects that do not move so the prisoners cannot move
No one had the strength to subdue him
"He was so strong that no one was strong enough to control him"
Mark 5:5
cut himself with sharp stones
Often when a person is possessed by a demon, the demon will cause the person to do self-destructive things, such as cutting himself.
Mark 5:6
When he saw Jesus from a distance
When the man first saw Jesus, Jesus would have been getting out of the boat.
bowed down
This means that he knelt down before Jesus out of reverence and respect, not out of worship.
Mark 5:7
He cried out
"The unclean spirit cried out"
What do I have to do with you, Jesus, Son of the Most High God?
The unclean spirit cried out "Leave me alone, Jesus, Son of the Most High God! There is no reason for you to interfere with me."
Jesus ... do not torment me
Jesus has the power to torment unclean spirits.
Son of the Most High God
This is an important title for Jesus.
I beg you by God himself
"I beg you before God" or "I swear by God himself and beg you"

Mark 4:40
Why are you afraid? Do you still not have faith?
"You should not be afraid. You need to have more faith."
Mark 4:41
Who then is this, because even the wind and the sea obey him?
"This man is not like ordinary men; even the wind and the sea obey him!"

Mark 5:9
He asked him
"And Jesus asked the unclean spirit"
He answered him, "My name is Legion, for we are many."
"And the spirit said to him, 'Call us an army, for many of us are inside the man.'"
Mark 5:10
He begged him not to send them
"The unclean spirit begged Jesus not to send him and the other unclean spirits"
Mark 5:12
they begged him
"the unclean spirits begged Jesus"
Mark 5:13
he allowed them
"Jesus allowed the unclean spirits to do what they asked permission to do"
into the sea, and about two thousand pigs drowned in the sea
You can make the words after the comma a separate sentence: "into the sea. There were about two thousand pigs, and they drowned in the sea"
Mark 5:14
reported what had happened in the city and in the countryside
"told people in the city and in the countryside what had happened"
Mark 5:15
Legion
This was the name of the many demons that had been in the man.
in his right mind
"of a normal mind" or "thinking clearly"
they were afraid
The word "they" refers to the group of people who went out to see what had happened.
Mark 5:19
But Jesus did not permit him
"But he did not allow the man to come with them"
Mark 5:20
Decapolis
This is the name of a region that means Ten Cities. It is located to the southeast of the Sea of Galilee.
everyone was amazed
"all the people who heard what the man said were amazed"
Mark 5:21
the other side
This refers to the other side of the Sea of Galilee
beside the sea
"on the seashore" or "on the shore"
Mark 5:22

Jairus
This is the name of a man.
Mark 5:23
lay your hands
"Laying on hands" refers to a prophet or teacher placing his hand on someone and imparting either healing or a blessing. In this case, Jarius is asking Jesus to heal his daughter.
that she may be made well and live
"and heal her and make her live"
Mark 5:24
So he went with him
"So Jesus and the disciples went with Jairus"
pressed close around him
This means they crowded around Jesus and pressed themselves together to be closer to Jesus.
Mark 5:25
a woman was there who had a flow of blood for twelve years
The woman did not have an open wound; rather, her monthly flow of blood would not stop. Your language may have a polite way to refer to this condition.
Mark 5:26
she grew worse
"her sickness got worse" or "her bleeding increased"
Mark 5:27
the reports about Jesus
"that Jesus healed people"
cloak
outer garment or coat
Mark 5:28
I will be healed
"it will heal me" or "his power will heal me"
Mark 5:29
she was healed from her affliction
"the sickness left her" or "she was no longer sick"
Mark 5:30
that power had gone out from him
"that his healing power had healed someone"
Mark 5:33
told him the whole truth
"told him the whole truth about how she had touched him"
Mark 5:34
Daughter
Jesus called the woman "Daughter." This was a kind way for a teacher to speak to a woman. Jesus showed that he cared about her.
your faith
"your faith in me"
Mark 5:35

Chapter 6

Mark 6:1
his hometown
This refers to the town of Nazareth, where Jesus grew up and where his family lived. This does not mean that he owned land there.
Mark 6:2
that he does with his hands
"that he himself works"

While he was speaking
"While Jesus was speaking"
the synagogue leader
This refers to Jairus
Why trouble the teacher any longer?
"It is useless to bother the teacher any longer" or "There is no need to bother the teacher any longer."
the teacher
This refers to Jesus.
Mark 5:36
the message that was spoken
"the message that they told Jairus"
Just believe
"Just believe I can make you daughter live"
Mark 5:37
He did not permit anyone to accompany him except Peter ... James
"Jesus only permitted Peter ... James to accompany him"
Mark 5:38
he saw
Jesus saw
Mark 5:39
he said to them why are you upset and why do you weep?
"Jesus said to the people this is not a time to be upset and crying."
The child is not dead but sleeps
Jesus uses the common word for sleep, and so should the translation.
Mark 5:40
They began to mock him
The people who hear Jesus speak are laughing at him because they truly do know the difference between a dead person and a sleeping person and they think he does not.
put them all outside
"sent all the other people outside the house"
those who were with him went in where the child was
"Peter, James, and John went into the room where the child was lying"
Mark 5:41
Talitha, kum
This is an Aramaic sentence that Jesus spoke to the little girl in her language. Write these words as they sound, using your alphabet.
Mark 5:43
He strictly ordered them that no one should know about this. Then
"He ordered them strictly, 'No one should know about this!' Then" or "He ordered them strictly, 'Do not tell anyone about what I have done!' Then"
Then he told them to give her something to eat.
"And he told them, 'Give her something to eat.'"

Mark 6:3

Is this not the carpenter, the son of Mary and the brother of James and Joses and Judas and Simon? Are his sisters not here with us?
"He is just an ordinary carpenter! We know him and his family. We know Mary his mother. We know his younger brothers James, Joses, Judas and Simon. And his younger sisters also live here with us."
Mark 6:4

A prophet is not without honor, except
 "A prophet is always honored, except" or "People always honor prophets, except those"

Mark 6:5
 to lay his hands on a few sick people
 Prophets and teachers would put their hands on people in order to heal them or bless them. In this case, Jesus was healing people.

Mark 6:7
 he called the twelve
 Here the word "called" means that he summoned the twelve to come to him.

Mark 6:8
 to take nothing for their journey, except a staff
 "to take only a staff for their journey"
 no bread
 "no food"

Mark 6:10
 remain until you go away from there
 "eat and sleep in that house until you leave that area"

Mark 6:11
 as a testimony to them
 "as a testimony that they did not welcome you" or "to show them that they did wrong when they did not welcome you"

Mark 6:12
 They went out
 "They went out to various towns"
 repent
 "stop sinning"

Mark 6:14
 King Herod heard this
 The word "this" refers to everything that Jesus and his disciples had been doing in various towns, including casting out demons and healing people.
 Some were saying, "John the Baptist has been raised from the dead"
 "Some people were saying, 'He is John the Baptist, who God has raised from the dead' or 'John the Baptist who God has made alive again'"

Mark 6:15
 Some others said, "He is Elijah."
 "Some others said, 'He is Elijah, whom God promised to send back again.'"

Mark 6:16
 whom I beheaded
 "whom I commanded my soldier to behead"
 has been raised
 "has risen" or "has become alive again"

Mark 6:17
 Herod sent to have John arrested and he had him bound in prison
 "Herod sent his soldiers to arrest John and to bind him in prison"

on account of Herodias
 "because of Herodias"
 his brother Philip's wife
 "the wife of his brother Philip." Herod's brother Philip is not the same Philip who was an evangelist in the book of Acts or the Philip who was one of Jesus's twelve disciples. because he had married her
 "because Herod had married her"

Mark 6:19
 Herodias held on to anger against him and wanted to kill him
 "Herodias continued to be angry at John and she wanted someone to kill him"
 but she could not
 "but she could not kill him" or "but she could not have him killed"

Mark 6:20
 for Herod feared John; he knew that he was a righteous
 "for Herod feared John because he knew that John was a righteous"

Mark 6:21
 an opportunity came
 "a convenient day" or "there was an opportune time."
 he made a dinner for his officials ... of Galilee
 "he had a banquet for his officials ... of Galilee" or "he invited his officials ... of Galilee to eat and celebrate with him"

Mark 6:22
 Herodias herself
 It was Herodias's own daughter who danced at the dinner.

Mark 6:23
 Whatever you ask ... my kingdom
 "I will give you whatever you ask me to give to you, even half of what I own and rule, if you ask for that"

Mark 6:25
 on a wooden platter
 "on a board" or "on a large wooden dish"

Mark 6:26
 because of the oath he had made
 "because of what he had sworn to the girl" or "because he had sworn to give the girl whatever she asked for"
 and because of his dinner guests
 "and because his dinner guests had heard his oath"

Mark 6:29
 When his disciples
 "When John's disciples"

Mark 6:31
 a deserted place
 a place where there are no people
 many were coming and going
 This means that people were continually coming to the apostles and then going away from them.
 they did not even
 The word "they" refers to the apostles.

Mark 6:33
 on foot
 The people are going on foot by land, which contrasts with how the disciples went by boat.

Mark 6:34
 they were like sheep without a shepherd
 Jesus compares the people to sheep who are confused when they do not have their shepherd to lead them.

Mark 6:35
 When the hour was late
 "When it was getting late" or "Late in the afternoon"

Mark 6:37
 But he answered and said to them
 "But Jesus answered and said to his disciples"

Can we go and buy two hundred denarii worth of bread and give it to them to eat?
"We could not buy enough bread to feed this crowd, even if we had two hundred denarii!"
two hundred denarii
"200 denarii." The singular form of the word "denarii" is "denarius." A denarius was a Roman silver coin worth one day's wages.
Mark 6:38
loaves
lumps of bread dough that have been shaped and baked
Mark 6:39
green grass
Describe the grass with the color word used in your language for healthy grass, which may or may not be the color green.
Mark 6:40
in groups of hundreds and fifties
"with about fifty people in some groups and about a hundred people in other groups"
Mark 6:41
looking up to heaven
This means that he looked up toward the sky, which is associated with the place where God lives.
He also divided the two fish among them all
"he divided the two fish so that everyone could have some"
Mark 6:43
They took up
Possible meaning are 1) "The disciples took up" or 2) "The people took up."
Mark 6:44
There were five thousand men who ate the loaves
"So many people ate the loaves of bread; the number of just the men was five thousand"
Mark 6:45
to the other side
"to the other side of the Sea of Galilee"
Bethsaida

Chapter 7

Mark 7:2
that is, unwashed
"that is, with hands that they had not washed" or "that is, they had not washed their hands"
Mark 7:3
unless they wash their hands carefully
"unless they make their hands ceremonially clean"
elders
Jewish elders were leaders in their communities and were also judges for the people.
Mark 7:4
they hold to many other things they have received
"they follow many other traditions" or "they do many other things that they were taught to do"
copper vessels
"copper kettles" or "metal containers"
the couches upon which they eat
"benches" or "beds." At that time, the Jews would recline when eating.

This is a town on the northern shore of the Sea of Galilee.
Mark 6:46
After taking leave of them
"After saying goodbye to them" or "After they had left." Use the common words your language uses for a time when friends leave each other and expect to see each other after a few hours or days.
Mark 6:48
fourth watch
This is the time between 3 a.m. and sunrise.
Mark 6:49
a ghost
the spirit of a dead person or some other kind of spirit
Mark 6:51
They were completely amazed
"They were completely amazed at what he had done"
Mark 6:52
their hearts were hardened
"they were too stubborn to understand"
Mark 6:53
Gennesaret
This is the name of the region to the northwest of the Sea of Galilee.
Mark 6:55
they ran throughout the whole region
"they ran throughout the whole district in order to tell others that Jesus was there"
Mark 6:56
Wherever he entered
"Wherever Jesus entered"
the sick
"the sick people"
They begged him
Possible meanings are 1) "The sick begged him" or 2) "The people begged him."
the edge of his garment
"the hem of his robe" or "the edge of his clothes"

Mark 7:5

Why do your disciples not walk according to the tradition of the elders, but eat their bread with unclean hands?
"Your disciples should not disobey the traditions of our elders by eating their bread with unclean hands."
bread
"food"
Mark 7:6
with their lips
"by what they say"
but their heart is far from me
"but they do not really love me"
Mark 7:8
You abandon the commandment of God
"You refuse to obey the commandment of God"
hold on to
"strictly obey"
Mark 7:9
How well you reject the commandment ... keep your tradition

"You think you have done well in how you have rejected the commandment of God so you may keep your own traditions, but what you have done is not good at all"
Mark 7:10
He who speaks evil of his father or mother will surely be put to death
"The authorities must execute a person who curses his father or mother"
Mark 7:11
is Corban
"is a gift to God" or "belongs to God"
Whatever help you would have received from me is Corban
"I will not help you, because whatever help you would have received from me is Corban"
Mark 7:12
then you no longer permit him to do anything for his father or his mother
"then you no longer permit him to give anything to his father or his mother" or "then you permit him to give nothing to his father or his mother"
Mark 7:13
the word of God
"God's command"
void
canceled or done away with
many similar things you do
"you are doing many other things similar to this"
Mark 7:14
He called
"Jesus called"
understand
"try to understand what I am about to tell you"
Mark 7:15
nothing from outside of a person
"nothing from outside a person that he can eat"
It is what comes out of the person
"It is what comes out of a person that he says or does"
Mark 7:18
Are you also still without understanding?
"After all I have said and done, I would expect you to understand."
Mark 7:19
because ... latrine?
"You should already understand that whatever enters into a person from outside cannot defile him, because it cannot go into his heart, but it goes into his stomach and then passes out into the latrine."
it cannot go into his heart
"it cannot go into his inner being" or "it cannot go into his mind"
all foods clean
"all foods clean, meaning that people can eat any food without God considering the eater defiled"
Mark 7:20
It is that which comes out of the person that defiles him
"What defiles a person is what comes out of him"
Mark 7:21
out of the heart, proceed evil thoughts
"out of the inner being, come evil thoughts" or "out of the mind, come evil thoughts"

Mark 7:22
sensuality
not controlling one's lustful desires
slander
or blasphemy
Mark 7:23
come from within
"come from within a person's heart" or "come from within a person's thoughts"
Mark 7:25
had an unclean spirit
"was possessed by an unclean spirit"
fell down
"knelt." This is an act of honor and submission.
Mark 7:26
Syrophoenician
This is the name of the woman's nationality. She was born in the Phoenician region in Syria.
Mark 7:27
Let the children first be fed. For it is not proper ... throw it to the dogs
"Let the children of Israel first be fed. For it is not right to take the children's bread and throw it to the Gentiles, who are like dogs"
Let the children first be fed
"We must first feed the children of Israel"
proper
morally right
dogs
This refers to small dogs kept as pets.
Mark 7:29
you are free to go
"you may go now" or "you may go home in peace"
The demon has gone out of your daughter
"I have caused the evil spirit to leave your daughter"
Mark 7:31
went out again from the region of Tyre
"left the region of Tyre"
up into the region
"through the region"
Decapolis
This is the name of a region that means Ten Cities. It is located to the southeast of the Sea of Galilee.
Mark 7:32
They brought
"And people brought"
who was deaf
"who was not able to hear"
they begged him to lay his hand on him
"they begged Jesus to put his hand on the man to heal him"
Mark 7:33
Then taking him ... privately, he
"Then Jesus took the man ... privately, and he"
he put his fingers into his ears
Jesus is putting his own fingers in the man's ears.
then he spit and touched his tongue
"then he spit on his fingers and touched the man's tongue with them"
Mark 7:34
looked up to heaven

This means that he looked up toward the sky, which is associated with the place where God lives.
sighed
This means that Jesus groaned or that he let out a long deep breath that could be heard.
said to him
"said to the man"
Ephphatha
This is an Aramaic word. It should be copied into your language using your alphabet.
Mark 7:35
his ears were opened
"his ears were opened and he was able to hear" or "he was able to hear"

Chapter 8

Mark 8:2

they continue to be with me already for three days and have nothing to eat

"this is this third day these people have been with me, and they have nothing to eat"

Mark 8:3

they may faint

Possible meanings are "they may lose consciousness temporarily" or "they may become weak."

Mark 8:4

Where can we get enough loaves of bread in such a deserted place to satisfy these people?

"This place is so deserted that there is no place here for us to get enough loaves of bread to satisfy these people!"

loaves of bread

Loaves of bread are lumps of dough that have been shaped and baked.

Mark 8:6

He commanded the crowd to sit down on the ground.

"Jesus commanded the crowd, 'Sit down on the ground.'"

Mark 8:7

he gave thanks for them

"Jesus gave thanks for the fish"

Mark 8:8

They ate

"The people ate"

they picked up

"the disciples picked up"

the remaining broken pieces, seven large baskets

"the remaining broken pieces of bread and fish, which filled seven large baskets"

Mark 8:9

Then he sent them away

"After they ate, Jesus sent them away"

Mark 8:10

they went into the region of Dalmanutha

"they sailed around the Sea of Galilee to the region of Dalmanutha" which is the name of a place on the northwestern shore of the Sea of Galilee.

Mark 8:11

a sign from heaven

"a sign from God" or 2) the word "heaven" refers to the sky.

Alternate translation: "a sign from the sky"

the bond of his tongue was released

"Jesus released the bond of his tongue" or "Jesus set his tongue free" or "Jesus enabled the man to speak"

Mark 7:36

But the more he ordered them, the more abundantly they proclaimed it
"But though he continually ordered them not to tell anyone, they continually proclaimed it"

the more abundantly

"the more widely" or "the more"

Mark 7:37

the deaf hear and the mute speak

"the deaf people hear and the mute people speak" or

"people who cannot hear, hear, and people who cannot speak, speak"

to test him

"to prove that God had sent him"

Mark 8:12

in his spirit

"in himself"

Why does this generation seek for a sign?

"This generation should not seek a sign."

this generation

"you and the people of this generation"

no sign will be given

"I will not give a sign"

Mark 8:13

he left them, got into a boat again

"he left them, got into a boat again with his disciples"

to the other side

"to the other side of the Sea of Galilee"

Mark 8:14

no more than one loaf

"only one loaf"

Mark 8:15

Keep watch and be on guard

"Keep watch"

the yeast of the Pharisees and the yeast of Herod

Jesus is comparing the Pharisees' and Herod's teachings to yeast, but you should not explain this when you translate it because the disciples themselves did not understand it.

Mark 8:16

no bread

"very little bread"

Mark 8:17

Why are you arguing about having no bread?

"You should not be thinking that I am talking about actual bread."

Do you still not see or understand?

"Do you not yet understand?" or "You should perceive and understand by now the things I say and do."

Do you have hardened hearts?

"You are so slow to understand what I mean!" or "You are unwilling to understand what I mean!"

Mark 8:18

You have eyes; do you not see? You have ears; do you not hear? Do you not remember?

"You have eyes, but you do not understand what you see."

You have ears, but you do not understand what you hear.
You should remember."

Mark 8:19

how many baskets full of broken pieces of bread did you take up
"how many baskets full of broken pieces of bread did you
collect after everyone finished eating"

Mark 8:20

how many basketfuls of broken pieces of bread did you take up
"how many baskets full of broken pieces of bread did you
collect after everyone finished eating"

Mark 8:21

Do you not yet understand?

"You should understand by now the things I say and do."

Mark 8:22

Bethsaida

This is a town on the northern shore of the Sea of Galilee.

to touch him

"to touch him in order to heal him"

Mark 8:23

When he had spit on his eyes ... he asked him

"When Jesus had spit on the man's eyes ... Jesus asked the
man"

Mark 8:24

He looked up

"The man looked up"

I see men who look like walking trees

"Yes, I see people! They are walking around, but I cannot
see them clearly. They look like trees"

Mark 8:25

Then he again

"Then Jesus again"

and the man opened his eyes, his sight was restored

"restoring the man's sight, and then the man opened his
eyes"

Mark 8:28

They answered him and said

"They answered him, saying,"

John the Baptist

"Some people say that you are John the Baptist"

Others say ... others

"Other people say you are ... other people say you are"

Mark 8:29

He asked them

"Jesus asked his disciples"

Mark 8:30

Jesus warned them not to tell anyone about him.

"Jesus warned them not to tell anyone that he is the Christ."
or "Jesus warned them, 'Do not tell anyone that I am the
Christ.'"

Mark 8:31

Son of Man

This is an important title for Jesus.

would be rejected by the elders and the chief priests and the scribes,
and would be killed, and after three days rise up

"that the elders and the chief priests and the scribes would
reject him, and that men would kill him, and that after
three days he would rise up"

Mark 8:32

He spoke that message openly

Possible meanings are 1) "He said this so that people could
hear him" or 2) "He said this in a way that was easy to
understand."

began to rebuke him

"began to rebuke him for saying these things"

Mark 8:33

Get behind me, Satan

"Get Get away from me, because you are acting like Satan"

Mark 8:34

follow me

"be my disciple" or "be one of my disciples"

must deny himself

"must not give in to his own desires" or "must forsake his
own desires"

take up his cross, and follow me

"must obey me even to the point of suffering and dying"

follow me

"obey me"

Mark 8:35

For whoever wants

"For anyone who wants"

life

This refers to both physical life and spiritual life.

for my sake and for the gospel

"because he follows me and tells others the gospel"

Mark 8:36

What does it profit a person to gain the whole world and then forfeit his
life?

"Even if a person gains the whole world, it will not benefit
him if he forfeits his life."

to gain the whole world and then forfeit his life

"if he gains the whole world and then forfeits his life"

to gain the whole world

"to gain everything he ever wanted"

forfeit

To forfeit something is to lose it or to have another person
take it away.

Mark 8:37

What can a person give in exchange for his life?

"There is nothing a person can give in exchange for his
life." or "No one can give anything in exchange for his life."

What can a person give

"What can a person give to God"

Mark 8:38

ashamed of me and my words

"ashamed of me and my message"

in this adulterous and sinful generation

"in this generation of people who have committed adultery
against God and are very sinful" or "in this generation of
people who are unfaithful to God and are very sinful"

the Son of Man will be ashamed

"I, the Son of Man, will be ashamed"

when he comes

"when he comes back"

in the glory of his Father

When Jesus returns he will have the same glory as his
Father.

with the holy angels

"accompanied by the holy angels"

Chapter 9

Mark 9:1

He said to them

"Jesus said to his disciples"

the kingdom of God come with power

"God show himself with great power as king"

Mark 9:2

he was transfigured

"his appearance had changed" or "he appeared very different"

before them

"in front of them"

Mark 9:3

radiantly brilliant

"shining" or "glowing."

whiter than any bleacher on earth could bleach them

"whiter than any person on earth could whiten them"

Mark 9:4

Elijah with Moses appeared

"two prophets who had lived long ago, Elijah and Moses, appeared"

they were talking

The word "they" refers to Elijah and Moses.

Mark 9:5

Peter answered and said to Jesus

"Peter said to Jesus."

it is good for us to be here

It is not clear whether "us" refers only to Peter, James, and John, or if it refers to everyone there, including Jesus, Elijah, and Moses. If you can translate so that both options are possible, do so.

shelters

simple, temporary places in which to sit or sleep

Mark 9:6

they were terrified

"they were very frightened" or "they were very afraid"

Mark 9:7

came and overshadowed

"appeared and covered"

Then a voice came out of the cloud

"Then someone spoke from the cloud" or "Then God spoke from the cloud"

beloved Son

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

Mark 9:8

when they looked

Here "they" refers to Peter, James, and John.

Mark 9:9

he commanded them to tell no one ... until the Son of Man had risen

This implies that he was permitting them to tell people about what they had seen after he rose from being dead.

risen from the dead

"risen from death"

Mark 9:10

So they kept the matter to themselves

"So they did not tell anyone about what they had seen"

Mark 9:11

They asked him

The word "they" refers to Peter, James, and John.

Why do the scribes say that Elijah must come first?

"Why do the scribes say that Elijah must come before the Messiah comes?"

Mark 9:12

Elijah does come first to restore all things

By saying this, Jesus affirms that Elijah would come first.

Why then is it written ... be despised?

"But I also want you to consider what is written about the Son of Man. The scriptures say that he must suffer many things and people would hate him."

Mark 9:13

they did whatever they wanted to him

"our leaders treated him very badly, just as they wanted to do"

Mark 9:14

Connecting Statement:

When Peter, James, John, and Jesus came down from the mountain, they found the scribes arguing with the other disciples.

When they came to the disciples

Jesus, Peter, James, and John returned to the other disciples who had not gone with them up the mountain.

they saw a great crowd around them

"Jesus and those three disciples saw a great crowd around the other disciples"

scribes were arguing with them

The scribes were arguing with the disciples who had not gone with Jesus.

Mark 9:15

was amazed

"was amazed that Jesus had come"

Mark 9:17

He has a spirit

"He has an unclean spirit" or "He is possessed by an unclean spirit"

Mark 9:18

down, and he foams at the mouth, grinds his teeth, and becomes rigid

"down, and bubbles come out of his mouth, and he grinds his teeth and becomes stiff or rigid."

they could not

"they could not drive it out of him"

Mark 9:19

He answered them

"Jesus responded to the crowd"

Unbelieving generation

Jesus calls the crowd an unbelieving generation as he begins to respond to them.

how long will I have to stay with you? How long will I bear with you?

"Your unbelief tires me! I wonder how long I must bear with you."

bear with you

"endure you" or "put up with you"

Bring him to me

"Bring the boy to me"

Mark 9:20

convulsion

This is the violent shaking of a person's body that can occur when that person has no control over his body.

Mark 9:21
For how much time
"How long"
Since childhood
"He has been like this since he was a small child"
Mark 9:22
have pity
"have compassion"
Mark 9:23
'If you are able?'
"You should not say to me, 'If you are able.'" or "You ask me if I am able. Of course I am able."
All things are possible for the one who believes
"God can do anything for people who believe in n God"
Mark 9:24
Help my unbelief
"Help me when I do not believe" or "Help me have more faith"
Mark 9:25
the crowd running to them
This means that more people were running toward where Jesus was and that the crowd there was growing larger.
You mute and deaf spirit
"You unclean spirit, you who are causing the boy to be unable to speak and unable to hear"
Mark 9:26
It cried out
"The unclean spirit cried out"
convulsed the boy greatly
"shook the boy violently"
came out
"came out of the boy"
The boy looked like one who was dead
"The boy appeared dead" or "The boy looked like a dead person"
Mark 9:27
took him by the hand and lifted him up
"grasped the boy by the hand and helped him get up"
Mark 9:28
cast it out
"cast the unclean spirit out of the boy"
Mark 9:29
This kind cannot be cast out except by prayer
"This kind of unclean spirit can be cast out only by prayer"
Mark 9:30
They went out from there
"Jesus and his disciples left that region"
Mark 9:31
for he was teaching his disciples
"for he was teaching his disciples privately"
The Son of Man will be given over
"Someone will give the Son of Man over"
into the hands of men
"into the control of men" or "so that men will be able to control him"
When he has been put to death, after three days he
"After they have put him to death and three days have passed, he"
Mark 9:32

they were afraid to ask him
"they were afraid to ask him what it meant"
Mark 9:33
they came to
"they arrived at."
were you discussing
"were you discussing with one another"
Mark 9:34
they were silent
"they were silent because they were ashamed"
who was the greatest
"who was the greatest among them"
Mark 9:35
If anyone wants to be first, he must be last of all
"If anyone wants God to consider him to be the most important person of all, he must consider himself to be the least important of all people"
Mark 9:36
He took him in his arms
This means that he hugged the child or picked him up and placed him on his lap.
Mark 9:37
such a child
"a child like this"
in my name
"because he loves me" or "for my sake"
the one who sent me
"God, who has sent me"
Mark 9:38
John said to him
"John said to Jesus"
driving out demons
"driving demons out of people"
in your name
"by the authority of your name" or "by the power of your name"
he does not follow us
"he is not one of us" or "he does not walk with us"
Mark 9:40
is not against us
"is not opposing us"
is for us
"is trying to achieve the same goals that we are"
Mark 9:41
gives you a cup of water to drink in my name because you belong to Christ
Jesus speaks about giving someone a cup of water as an example of how one person may help another.
not lose
"definitely receive"
Mark 9:42
millstone
a millstone is a large, round stone used for grinding grain into flour
Mark 9:43
If your hand causes you to stumble
"If you want to do something sinful with one of your hands" to enter into life maimed
"to be maimed and then to enter into life" or "to be maimed

before entering into life"
to enter into life
"to enter into eternal life" or "to die and begin to live forever"
maimed
"without a hand" or "missing a hand"
into the unquenchable fire
"where the fire cannot be put out"
Mark 9:45
If your foot causes you to stumble
"If you want to do something sinful with one of your feet"
to enter into life lame
"to be lame and then to enter into life" or "to be lame before entering into life"
to enter into life
"to enter into eternal life" or "to die and begin to live forever"
lame
"without a foot" or "missing a foot"
be thrown into hell
"for God to throw you into hell"
Mark 9:47
If your eye causes you to stumble, tear it out

Chapter 10

Mark 10:1
Jesus left that place
"Jesus and his disciples left Capernaum"
He was teaching them again
The word "them" refers to the crowds.
he was accustomed to do
"was his custom" or "he usually did"
Mark 10:3
What did Moses command you
"What did Moses command your ancestors about this"
Mark 10:4
a certificate of divorce
This was a paper saying that the woman was no longer his wife.
Mark 10:5
"It was because ... this law," Jesus said to them.
"Jesus said to them, 'It was because ... this law.'
because of your hard hearts that he wrote you this law
"because your ancestors had hard hearts like yours that he wrote this law"
your hard hearts
"your stubbornness"
Mark 10:7
For this reason
"Because of this"
be united to his wife
"join with his wife"
Mark 10:8
they are no longer two, but one flesh
"the two people are like one person" or "they are no longer two, but together they are one body"
Mark 10:9
Therefore what God has joined together, let no man tear apart
"Therefore since God has joined together husband and

"If you want to do something sinful because of what you look at, tear your eye out"
to enter into the kingdom of God with one eye than to have two eyes
"to enter into the kingdom of God after having lived on earth with only one eye than to have lived on earth with two eyes"
to be thrown into hell
"for God to throw you into hell"
Mark 9:48
where their worm does not die
"where worms that eat people there do not die"
Mark 9:49
everyone will be salted with fire
"God will salt everyone with fire" or "Just as salt purifies a sacrifice, God will purify everyone by allowing them to suffer"
Mark 9:50
its saltiness
"its salty taste"
how can you make it salty again?
"you cannot make it salty again."
Have salt among yourselves
"Do good to each other, like salt adds flavor to food"

wife, let no one tear them apart"
Mark 10:10
When they were
"When Jesus and his disciples were"
When they were in the house
"When Jesus and his disciples were alone in the house"
asked him again about this
The word "this" refers to the conversation that Jesus had just had with the Pharisees about divorce.
Mark 10:11
Whoever
"Anyone who"
commits adultery against her
Here "her" refers to the first woman he was married to.
Mark 10:12
she commits adultery
"she commits adultery against him" or "she commits adultery against the first man"
Mark 10:13
he might touch them
"he might touch them with his hands and bless them" or "he might lay his hands on them and bless them"
rebuked them
"rebuked the people"
Mark 10:14
Jesus noticed it
The word "it" refers to the disciples rebuking the people who were bringing the children to Jesus.
was angry
Jesus was angry with the disciples.
Permit the little children to come to me, and do not forbid them
"Be sure to allow the little children to come to me"
for the kingdom of God belongs to those who are like them
"the kingdom of God includes people who are like them" or

"because only people like them are members of the kingdom of God"

Mark 10:15

as a little child

"in the same manner as a little child would"

will not receive the kingdom of God

"will not accept God as their king"

definitely not enter it

The word "it" refers to the kingdom of God.

Mark 10:16

he took the children into his arms

"he hugged the children"

Mark 10:17

to inherit eternal life

to receive eternal life

Mark 10:18

Why do you call me good?

"You do not understand what you are saying when you call me good."

No one is good except God alone

"The only one who is good is God"

Mark 10:19

do not testify falsely

"do not lie about someone in court"

Mark 10:21

One thing you lack

"One thing you need to do" or "There is one thing you have not yet done"

give it to the poor

"give the money to the poor people"

treasure

wealth, valuable things

Mark 10:22

had many possessions

"owned many things"

Mark 10:23

How difficult it is

"It is very difficult"

Mark 10:24

Jesus said to them again

"Jesus said to his disciples again"

Children, how

"My friends, how"

Mark 10:25

It is easier for a camel

"It would be easier for a camel"

the eye of a needle

"the hole of a needle"

Mark 10:26

They were

"The disciples were"

Then who can be saved?

"If that is so, then no one will be saved!"

Mark 10:27

With people it is impossible, but not with God

"It is impossible for people to save themselves, but God can save them"

Mark 10:28

Look, we have left everything and have followed you

"We have left everything behind and have followed you"

Mark 10:29

Truly I say to you, there is no one

"Truly I say to you, everyone"

or lands

"or plots of ground" or "or the land that he owns"

for my sake

"for my cause" or "for me"

for the gospel

"to proclaim the gospel"

Mark 10:30

this age

"the world as you know it" or "this present age"

with persecutions, and in the world to come, eternal life

"and even though people persecute them, in the future, they will receive eternal life"

Mark 10:31

are first will be last, and the last first

"are important will be unimportant, and those who are unimportant will be important"

the last first

"those who are last will be first"

Mark 10:33

the Son of Man will be given over to

"someone will hand the Son of Man to" or "they will hand the Son of Man over to"

They will condemn

The word "They" refers to the chief priests and the scribes.

give him over to the Gentiles

"betray him to the Gentiles" or "put him under the control of the Gentiles"

Mark 10:34

They will mock

"People will mock"

put him to death

"kill him"

he will rise

"he will rise from being dead"

Mark 10:35

we ... us

These words refer only to James and John.

Mark 10:37

in your glory

"when you rule in your kingdom"

Mark 10:38

You do not know

"You do not understand"

drink the cup which I will drink

"drink the cup of suffering that I will drink" or "drink from the cup of suffering that I will drink from"

be baptized with the baptism with which I will be baptized

"endure the baptism of suffering which I will suffer"

Mark 10:39

you will drink

"you will drink as well"

Mark 10:40

But who is to sit at my right hand or at my left hand is not mine to give

"But I am not the one who allows people to sit at my right hand or my left hand"

but it is for those for whom it has been prepared
The word "it" refers to the places to his right hand and to his left hand.
it has been prepared
"God has prepared it" or "God has prepared them"
Mark 10:41
heard about this
The word "this" refers to James and John asking to sit at Jesus's right and left hands.
Mark 10:42
Jesus called them
"Jesus called his disciples"
those who are considered rulers of the Gentiles
"those whom the Gentiles think of as their rulers"
dominate
have control or power over
exercise authority
"flaunt their authority." This means that they show or use their authority in an overbearing way.
Mark 10:43
But it is not this way among you
"But do not be like them"
become great
"be highly respected"
Mark 10:44
to be first
"to be the most important"
Mark 10:45
For the Son of Man did not come to be served but to serve
"For the Son of Man did not come to be served by people, but to serve people"
for many
"for many people"
Mark 10:46
the son of Timaeus, Bartimaeus, a blind beggar
"a blind beggar named Bartimaeus, the son of Timaeus."

Chapter 11

Mark 11:1
Bethphage
This is the name of a village.
Mark 11:2
opposite us
"ahead of us"
a colt
This refers to a young donkey that is large enough to carry a man.
Mark 11:3
Why are you doing this
"Why are you untying and taking the colt"
will immediately send it back here
"will immediately send it back when he no longer needs it"
Mark 11:6
let them go their way
"let them take the donkey with them"
Mark 11:7
They brought the colt to Jesus
The word "They" refers to the two disciples.
cloaks

Bartimaeus is the name of a man. Timaeus is his father's name.
Mark 10:47
When he heard that it was Jesus
"When he heard people saying that it was Jesus"
Son of David
"You who are the Messiah descended from King David"
Mark 10:48
Many rebuked
"Many people rebuked"
all the more
"even more"
Mark 10:49
commanded him to be called.
"commanded others to call him." or "commanded them, 'Call him to come over here.'"
They called
The word "They" refers to the crowd.
Be brave
"Have courage" or "Do not be afraid"
He is calling for you
"Jesus is calling for you"
Mark 10:50
sprang up
"jumped up"
Mark 10:51
answered him
"answered the blind man"
to receive my sight
"to be able to see"
Mark 10:52
Your faith has healed you
"I am healing you because you have believed in me"
he followed him
"he followed Jesus"

"coats" or "robes"
Mark 11:8
Many people spread their garments on the road
"Many people spread their garments on the road to honor him"
Mark 11:9
Hosanna
"Praise God"
Blessed is the one
"Blessed are you, the one"
in the name of the Lord
"with the authority of the Lord"
Blessed is
"May God bless"
Mark 11:10
Blessed is the coming kingdom of our father David
"Blessed be the coming of your kingdom" or "May God bless you as you rule your coming kingdom"
of our father David
"of the greatest descendant of our father David" or "that David's greatest descendant will rule"

Hosanna in the highest
Possible meanings are 1) "Praise God who is in heaven" or
2) "Let those who are in heaven shout 'Hosanna'."
the highest
"the highest heaven" or "heaven"
Mark 11:11
the time being late
"because it was late in the day"
he went out to Bethany with the twelve
"he and his twelve disciples left Jerusalem and went to
Bethany"
Mark 11:12
he was hungry
"Jesus was hungry"
Mark 11:13
he found nothing but leaves
"he found only leaves and no figs on the tree"
the season
"the time of year"
Mark 11:14
He said to it
"He said to the tree"
his disciples heard it
The word "it" refers to what Jesus said.
Mark 11:15
They came
"Jesus and his disciples came"
the sellers and the buyers
"the people who were buying and selling"
Mark 11:17
Is it not written, 'My house will be called ... the nations'?
"It is written in the scriptures that God said, 'I want my
house to be called a house where people from all nations
may pray.'"
But you have made it a den of robbers
"But you are like robbers who have made my house into a
cave where robbers hide"
Mark 11:18
to destroy him
"to kill him"
Mark 11:20
walked by
"were walking along the road"
they saw the fig tree withered away to its roots
"they saw that the fig tree had withered away down to its
roots and died"
Mark 11:21
Peter remembered
"Peter remembered what Jesus had said to the fig tree"
Mark 11:23
Truly I say to you
"I tell you the truth."
if he does not doubt in his heart but believes
"if he truly believes in his heart" or "if he does not doubt

but believes"
God will do
"God will make happen"
Mark 11:24
Therefore I say to you
"So I tell you"
it will be yours
"God will give it to you"
Mark 11:25
When you stand and pray
"When you pray"
whatever you have against anyone
"whatever grudge you have against anyone."
Mark 11:27
They came to
"Jesus and his disciples came to"
Mark 11:28
They said to him
The word "They" refers to the chief priests, the scribes, and
the elders.
By what authority do you do these things, and who gave you the
authority to do them?
"Who gave you authority to do these things?" 2) They are
two separate questions, the first asking about the nature of
the authority and the second about who gave it to him.
you do these things
"things like those you did here yesterday"
Mark 11:30
The baptism of John
"The baptism that John performed"
was it from heaven or from men
"was it authorized by heaven or by men"
from heaven
"from God"
from men
"from people"
Mark 11:31
From heaven
"From God"
not believe him
The word "him" refers to John the Baptist.
Mark 11:32
But if we say, 'From men,'
"But if we say, 'The baptism of John was from men,'" or "But
if we say, 'From men,' that would not be good." or "But we
do not want to say that it was from men."
From men
"It came from a person"
They were afraid of the people
"They did not want to say that John's baptism was from
men because they were afraid of the people"
Mark 11:33
We do not know
"We do not know where the baptism of John came from"

Chapter 12

Mark 12:1
Then Jesus began to teach them
The word "them" here refers to the chief priests, the scribes,

and the elders to whom Jesus had been talking in the
previous chapter.
put a hedge around it

He put a barrier around the vineyard. It could have been a row of shrubs, a fence, or a stone wall.
dug a pit for a winepress
"carved a pit into rock for the winepress" or "he made a vat to collect the juice from the winepress"
leased the vineyard to vine growers
The owner still owned the vineyard, but he allowed the vine growers to take care of it. When the grapes became ripe, they were to give some of them to the owner and keep the rest.
Mark 12:2
At the right time
"When the time came to harvest the grapes"
Mark 12:3
But they took him
"But the vine growers took the servant"
empty-handed
"without any grapes"
Mark 12:4
he sent to them
"the owner of the vineyard sent to the vine growers"
they wounded him in the head
"they beat that one on the head, and they hurt him"
Mark 12:5
yet another ... many others
"yet another servant ... many other servants"
They treated many others in the same way
"They also mistreated many other servants whom he sent"
Mark 12:6
a beloved son
"his beloved son"
Mark 12:7
the heir
"the owner's heir"
the inheritance
"this vineyard"
Mark 12:8
They seized him
"The vine growers seized the son"
Mark 12:9
Therefore, what will the owner of the vineyard do?
"So I will tell you what the owner of the vineyard will do."
destroy
kill
will give the vineyard to others
"he will give the vineyard to vine growers to care for it"
Mark 12:10
Have you not read this scripture?
"Surely you have read this scripture." or "You should remember this scripture."
has been made the cornerstone
"the Lord made into the cornerstone"
Mark 12:11
This was from the Lord
"The Lord has done this"
it is marvelous in our eyes
"we have seen it and think that it is marvelous" or "we think that it is wonderful"
Mark 12:12

sought a way
"wanted to find a way"
they were afraid of the crowd
"but they feared what the crowd would do if they arrested him"
against them
"to accuse them"
Mark 12:13
Then they sent
"Then the Jewish leaders sent"
the Herodians
This was the name of an informal political party that supported Herod Antipas.
to trap him
"to trick him"
Mark 12:14
what people think is not a concern to you
"you are not concerned about what people think of you" or "you do not try to win people's favor"
you do not show partiality to anyone
"you do not judge people by how they look" or "you judge people by what is in their hearts"
Mark 12:15
Jesus knew their hypocrisy
"Jesus knew that they did not really want to know what God wanted them to do"
Why do you test me?
"I know you are trying to make me say something wrong so you can accuse me."
denarius
This coin was worth a day's wages.
Mark 12:16
likeness and inscription
"picture and name"
They said, "Caesar's"
"They said, 'They are Caesar's likeness and inscription'"
Mark 12:17
Give to Caesar the things that are Caesar's
"Give to the Roman government the things that belong to the Roman government"
and to God
"and give to God"
They marveled at him
"They marveled at him and at what he had said"
Mark 12:18
who say there is no resurrection
"who say there is no resurrection from the dead"
Mark 12:19
wrote for us
"wrote for us Jews."
the man should take the brother's wife
"the man should marry his brother's wife"
raise up children for his brother
"have a son who will be considered to be the dead brother's son"
Mark 12:20
There were seven brothers
"Suppose there were seven brothers"
the first

the first brother
the first took a wife
"the first brother married a woman."
Mark 12:21
the second took her
"the second married her."
the third in the same way
"the third brother married her as his other brothers had
done, and he also died leaving no children"
Mark 12:22
The seven
"The seven brothers"
The seven left no children
"Eventually all seven brothers married that woman one by
one, but none of them had any children with her, and one
by one they died"
Mark 12:23
In the resurrection, when they rise again, whose wife will she be?
"Now tell us whose wife she will be in the resurrection,
when they all rise again."
Mark 12:24
you do not know the scriptures
This means that they do not understand what is written in
the Old Testament scriptures.
the power of God
"how powerful God is"
Mark 12:25
For when they rise
Here the word "they" refers to the brothers and the woman
from the example.
rise
Waking and getting up from sleep is a metaphor for
becoming alive after having been dead.
nor are given in marriage
"and no one gives them in marriage"
heaven
This refers to the place where God lives.
Mark 12:26
the book of Moses
"the book that Moses wrote"
the account about the bush
"the passage about the burning bush" or "the words about
the fiery bush"
the bush
This refers to a shrub, a woody plant that is smaller than a
tree.
how God spoke to him
"about when God spoke to Moses"
I am the God of Abraham ... Isaac ... Jacob
This means that Abraham, Isaac, and Jacob worship God.
These men have died physically, but they are still alive
spiritually and still worship God.
Mark 12:27
not the God of the dead, but of the living
"not the God of dead people, but the God of living people
who are alive physically and spiritually"
You are quite mistaken
"When you say that dead people do not rise again, you are
completely mistaken"

Mark 12:28
He asked him
"The scribe asked Jesus"
Mark 12:29
The most important is
"The most important commandment is"
Mark 12:31
love your neighbor as yourself
"love your neighbor as much as you love yourself"
than these
Here the word "these" refers to the two commandments
that Jesus had just told the people.
Mark 12:32
Good, Teacher
"Good answer, Teacher" or "Well said, Teacher"
God is one
"there is only one God"
that there is no other
"that there is no other God"
Mark 12:33
with all the heart ... all the understanding ... all the strength
These three phrases are used together to mean
"completely" or "earnestly."
to love one's neighbor as oneself
"to love your neighbor as much as you love yourself"
is even more than
"is even more important than" or "is even more pleasing to
God than"
Mark 12:34
You are not far from the kingdom of God
"You are close to submitting to God as king"
no one dared
"everyone was afraid"
Mark 12:35
While Jesus was teaching in the temple courts, he said
"Later, while Jesus was teaching in the temple area, he said
to the people"
How is it that the scribes say the Christ is the son of David?
"Consider why the scribes say the Christ is the son of
David."
the son of David
"a descendant of David"
Mark 12:36
David himself
"It was David who"
in the Holy Spirit
"inspired by the Holy Spirit"
said, "The Lord said to my Lord
"said about the Christ, 'The Lord God said to my Lord'"
Sit at my right hand
"Sit in the place of honor beside me"
until I put your enemies under your feet
"until I completely defeat your enemies"
Mark 12:37
calls him 'Lord,'
Here the word "him" refers to the Christ.
so how can the Christ be David's son?
"so consider how the Christ can be a descendant of David"
Mark 12:38

be greeted in the marketplaces
"to have people greet them respectfully in the marketplaces"
Mark 12:39
the most important seats ... the places of honor
"to sit in the most important seats ... to have people seat them in the places of honor"
Mark 12:40
They also devour widows' houses
"They also cheat widows in order to steal their houses from them"
widows' houses
"everything from helpless people"
These men will receive greater condemnation
"God will certainly punish them with greater condemnation" or "God will certainly punish them severely"
will receive greater condemnation
"will receive greater condemnation than other people"
Mark 12:41
an offering box

Chapter 13

Mark 13:1
the wonderful stones and wonderful buildings
"the wonderful buildings and the wonderful stones that they are made of"
Mark 13:2
Do you see these great buildings? Not one stone
"Look at these great buildings! Not one stone" or "You see these great buildings now, but not one stone"
Not one stone will be left on another which will not be torn down
"Not one stone will remain on top of another, for enemy soldiers will come and destroy these buildings"
Mark 13:3
As he sat on the Mount of Olives opposite the temple, Peter
"After arriving at the Mount of Olives, which is opposite the temple, Jesus sat down. Then Peter"
privately
when they were alone
Mark 13:4
these things happen ... are about to happen
"these things happen to the buildings of the temple ... are about to happen to the temple buildings"
Mark 13:5
to them
"to his disciples"
leads you astray
"deceives you"
Mark 13:6
lead many astray
"deceive many people"
in my name
"claiming my authority" or 2) Alternate translation:
"claiming that God sent them."
I am he
"I am the Christ"
Mark 13:7
hear of wars and rumors of wars

This box, which everyone could use, held temple offerings.
Mark 12:42
two mites
"two small copper coins." These were the least valuable coins available.
worth about a penny
Translate "penny" with the name of the smallest coin in your language if you have one that is worth very little.
Mark 12:43
He called
"Jesus called"
all of them who contributed to
"all the other people who put money into"
Mark 12:44
abundance
much wealth, many valuable things
her poverty
"lack" or "the little she had"
to live on
"to survive on"

Possible meanings are 1) "hear the sounds of wars close by and news of wars far away" or 2) "hear of wars that have started and reports about wars that are about to start"
but the end is not yet
"but it is not yet the end of the world" or "but the end of the world will not happen until later" or "but the end of the world will be later"
Mark 13:8
kingdom against kingdom
"kingdom will rise against kingdom" or "the people of one kingdom will fight against the people of another kingdom"
These are the beginnings of birth pains
"These events will be like the first pains a woman suffers when she is about to bear a child"
Mark 13:9
Be on your guard
"Be ready for what people will do to you"
will give you over to councils
"take you and put you under the control of councils"
you will be beaten
"people will beat you"
You will stand before
"You will be put on trial before" or "You will be brought to trial and judged by"
for my sake
"because of me" or "on account of me"
as a testimony to them
"and testify to them about me" or "and you will tell them about me"
Mark 13:10
But the gospel must first be proclaimed to all the nations
"But the gospel must first be proclaimed to all the nations before the end will come"
Mark 13:11
hand you over
"give you over to the authorities"

but the Holy Spirit
 "but the Holy Spirit, who will speak through you"
 Mark 13:12
 Brother will deliver up brother to death
 "One brother will put another brother under the control of people who will kill him" or "Brothers will put their brothers under the control of people who will kill them."
 Brother ... brother
 This refers to both brothers and sisters.
 a father his child
 "fathers will deliver up their children to death" or "fathers will betray their children, handing them over to be killed"
 Children will rise up against their parents
 "Children will oppose their parents"
 cause them to be put to death
 "cause the authorities to sentence the parents to die" or "the authorities will kill the parents"
 Mark 13:13
 You will be hated by everyone
 "Everyone will hate you"
 because of my name
 "because of me" or "because you believe in me"
 whoever endures to the end, that person will be saved
 "whoever stays faithful to God to the end, God will save that person" or "God will save whoever stays faithful to God to the end"
 to the end
 Possible meanings are 1) "to the end of his life" or 2) "to the end of that time of trouble"
 Mark 13:14
 the abomination of desolation
 "the shameful thing that defiles the things of God"
 standing where it should not be standing
 "standing in the temple, where it should not be standing"
 let the reader understand
 "may everyone who reads this understand what it means"
 Mark 13:16
 not return
 "not return to his house"
 Mark 13:17
 those who are nursing infants
 women who give babies breast milk
 Mark 13:18
 the winter
 "the cold season" or "the cold, rainy season."
 Mark 13:19
 such as has not been from the beginning
 There has never been a tribulation as terrible as this one will be.
 no, nor ever will be again
 "and greater than there will ever be again" or "and after that tribulation, there will never again be a tribulation like it"
 Mark 13:20
 Unless the Lord had shortened the days
 "If the Lord had not decided that he would shorten those days"
 had shortened the days
 "had reduced the days of suffering" or "had shortened the

time of suffering"
 no flesh would be saved
 "no one would be saved" or "everyone would die"
 for the sake of the elect
 "in order to help the the elect, those whom he chose"
 Mark 13:22
 false Christs
 "people who claim they are Christ"
 so as to deceive, if possible, even the elect
 "in order to deceive people, and even deceive the elect, if that is possible"
 Mark 13:23
 Be on guard
 "Be watchful" or "Be alert"
 I have told you all these things ahead of time
 "I have told you all these things ahead of time to warn you"
 Mark 13:24
 the sun will be darkened
 "the sun will become dark"
 the moon will not give its light
 "the moon will not shine" or "the moon will be dark"
 Mark 13:25
 the stars will fall from the sky
 "the stars will fall from their places in the sky"
 the powers that are in the heavens will be shaken
 "the powers in the heavens will shake" or "God will shake the powers that are in the sky"
 the powers that are in the heavens
 These words could refer to 1) the sun, moon, and stars or 2) powerful spiritual beings
 Mark 13:27
 he will gather
 "they will gather" or "his angels will gather"
 the four winds
 "the north, south, east, and west" or "all parts of the earth"
 from the ends of the earth to the ends of the sky
 "from every place on earth"
 Mark 13:28
 the branch becomes tender and puts out its leaves
 "its branches become tender and their leaves begin to sprout"
 tender
 "green and soft"
 summer
 the warm part of the year or the growing season
 Mark 13:29
 these things
 "these things I have just described"
 he is near
 "the Son of Man is near"
 close to the gates
 "and is almost here"
 Mark 13:30
 will not pass away
 "will not die" or "will not end"
 until all of these things
 The phrase "these things" refers to the days of tribulation.
 Mark 13:31
 Heaven and earth

"The sky, the earth, and everything in them"
will pass away
"will cease to exist."
my words will never pass away
"my words will never lose their power"
Mark 13:32
that day or that hour
"that day or that hour that the Son of Man will return" or
"the day or the hour that I will return"
no one knows, not even the angels in heaven, nor the Son, but the
Father
"no one knows—neither the angels in heaven nor the Son
know—but the Father" or "neither the angels in heaven nor
the Son know; no one knows but the Father"
the angels in heaven
Here "heaven" refers to the place where God lives.
but the Father

Chapter 14

Mark 14:1
stealthily
without people noticing
Mark 14:2
For they were saying
The word "they" refers to the chief priests and the scribes.
Not during the festival
"We must not do it during the festival"
Mark 14:3
he was reclining at the table
In Jesus's culture, when people gathered to eat, they
reclined on their sides, propping themselves up on pillows
beside a low table.
alabaster jar
"beautiful white stone jar"
of very expensive perfume, which was pure nard
"that contained expensive, fragrant perfume called nard."
on his head
"on Jesus's head"
Mark 14:4
What is the reason for the waste of this perfume?
"It is terrible that she wasted that perfume!"
Mark 14:5
This perfume could have been sold
"We could have sold this perfume" or "She could have sold
this perfume"
three hundred denarii
A denarius is a roman silver coin and it is worth one day's
wage.
given to the poor
"the money given to poor people"
Mark 14:9
wherever the gospel is preached
"wherever my followers preach the gospel"
Mark 14:10
so that he might give him over to them
"in order to arrange with them that he would give Jesus
over to them"
give him over
"bring him to them so they could capture him" or "put him

"but only the Father knows"
Mark 13:33
what time it is
"when all these events will happen"
Mark 13:34
each one with his work
"telling each one what work he should do"
Mark 13:35
it could be in the evening
"he could return in the evening"
rooster crows
The rooster is a bird that "crows" very early in the morning
by making a loud call.
Mark 13:36
find you sleeping
"find you not ready for his return"

in their power" or "betray him"
Mark 14:11
When the chief priests heard it
"When the chief priests heard what he was willing to do for
them"
give him over to them
"put them in their power" or "betray him to them"
Mark 14:12
when they sacrificed the Passover lamb
"when it was customary to sacrifice the Passover lamb"
eat the Passover
"eat the Passover meal"
Mark 14:13
bearing a pitcher of water
"carrying a large jar full of water"
Mark 14:14
The Teacher says, "Where is my guest room ... with my disciples?"
"Our Teacher would like to know where the guest room is
where he may eat the Passover with his disciples."
guest room
a room for visitors
Mark 14:15
Make the preparations for us there
"Prepare the meal for us there"
Mark 14:16
The disciples left
"The two disciples left"
as he had said
"as Jesus had said"
Mark 14:17
he came with the twelve
"he came with the twelve to the house"
Mark 14:19
one by one
This means that "one at a time" each disciple asked him.
Surely not I?
"Surely I am not the one who will betray you!"
Mark 14:20
dipping bread with me in the bowl
In Jesus's culture, people would often eat bread, dipping it

in a shared bowl of sauce or of oil mixed with herbs.

Mark 14:21

For the Son of Man will go as it is written about him

"For the Son of Man will die in the way that is written in the scriptures"

through whom the Son of Man is betrayed

"who betrays the Son of Man"

Mark 14:22

broke it

"broke it into pieces"

Take this. This is my body

"Take this bread. It is my body." Though most understand this to mean that the bread is a symbol of Jesus's body and that it is not actual flesh, it is best to translate this statement literally.

Mark 14:23

He took a cup

"He took the cup of wine"

Mark 14:24

This is my blood of the covenant, the blood that is poured out for many

"This is my blood that confirms the covenant, the blood that is poured out so that many may receive the forgiveness of sins"

This is my blood

"This wine is my blood." Though most understand this to mean that the wine is a symbol of Jesus's blood and that it is not actual blood, it is best to translate this statement literally.

Mark 14:25

fruit of the vine

"wine." This is a descriptive way to refer to wine.

new

Possible meanings are 1) "again" or 2) "in a new way"

Mark 14:26

hymn

A hymn is a type of song. It was traditional for them to sing an Old Testament psalm.

Mark 14:27

will fall away

"will leave me"

I will strike

"kill." Here "I" refers to God.

Mark 14:28

I am raised up

"God raises me from the dead" or "God makes me alive again"

I will go ahead of you

"I will go before you"

Mark 14:29

all fall away

"everyone else falls away" or "everyone else leaves you"

Mark 14:30

rooster crows

The rooster is a male bird that calls out loudly very early in the morning. When he makes that sound he "crows."

twice

two times

you will deny me

"you will say that you do not know me"

Mark 14:31

said emphatically

"said insistently" or "said strongly"

If I must die

"Even if I must die"

Mark 14:33

distressed and deeply troubled

"overwhelmed with sorrow and extremely troubled"

Mark 14:34

My soul is

"I am"

even to the point of death

Jesus feels so much distress and sorrow that he feels like he is about to die, though he knows he will not die until after the sun rises.

Mark 14:35

if it were possible

"if God would allow it"

the hour might pass

"that he would not have to go through this time of suffering"

Mark 14:36

Abba

a term used by Jewish children to address their father.

Since it is followed by "Father," it is best to transliterate this word.

Father

This is an important title for God.

Remove this cup from me

Jesus speaks of the suffering that he must endure as if it were a cup.

But not my will, but yours

"But do not do what I want, do what you want"

Mark 14:37

found them sleeping

The word "them" refers to Peter, James, and John.

Simon, are you asleep? Could you not watch for one hour?

"Simon, you are asleep when I told you to stay awake. You could not even stay awake for one hour."

Mark 14:38

that you do not enter into temptation

"that you are not tempted"

The spirit indeed is willing, but the flesh is weak

"You are willing in your spirit, but you are too weak to do what you want to do" or "You want to do what I say, but you are weak"

The spirit ... the flesh

These refer to two different aspects of Peter. "The spirit" is his inmost desires. "The flesh" is his human ability and strength.

Mark 14:40

for their eyes were heavy

"for they were so sleepy they were having a hard time keeping their eyes open"

Mark 14:41

He came the third time

"Then he went and prayed again. He returned the third time"

Are you still sleeping and taking your rest?

"You are still sleeping and resting!"
The hour has come
The time of Jesus's suffering and betrayal is about to begin.
The Son of Man is being betrayed
"I, the Son of Man, am being betrayed"
Mark 14:44
his betrayer
This refers to Judas.
The one I kiss is the man
"The man I kiss is the one you want"
Mark 14:45
he kissed him
"Judas kissed him"
Mark 14:46
laid hands on him and seized him
"grabbed Jesus and seized him" or "seized him"
Mark 14:48
Jesus said to them
"Jesus said to the crowd"
Do you come out as against a robber, with swords and clubs, to arrest me?
"It is ridiculous that you come here to seize me with swords and clubs, as if I were a robber!"
Mark 14:50
All those with Jesus
This refers to the disciples.
Mark 14:51
linen
cloth made from the fibers of a flax plant
When the men seized him
"When the men seized that man"
Mark 14:52
he left the linen garment
Because the man was trying to run away, the others would have grabbed at his clothing, trying to stop him.
Mark 14:53
There were gathered with him all the chief priests, the elders, and the scribes
"All of the chief priests, the elders, and the scribes had gathered there together"
Mark 14:54
as far as the courtyard of the high priest
"and he went as far as the courtyard of the high priest"
He sat among the officers
"He sat in the courtyard among the officers"
the officers
These were probably the servants of the "the chief priests, the elders, and the scribes"
Mark 14:55
they might put him to death
"they might have Jesus executed" or "they might have someone execute Jesus"
But they did not find any
"But they did not find any testimony with which to convict him"
Mark 14:56
brought false testimony against him
"accused him by speaking false testimony against him"
their testimony did not agree

"they contradicted each other"
Mark 14:57
brought false testimony against him
"accused him by speaking false testimony against him"
Mark 14:58
We heard him say
"We heard Jesus say." The word "we" refers to the people who brought false testimony against Jesus and does not include the people to whom they are speaking.
made with hands ... made without hands
"made by men ... without man's help" or "built by men ... without man's help"
in three days
"within three days." This means that the temple would be built within a three-day period.
will build another
"will build another temple"
Mark 14:60
stood up among them
"stood up among the chief priests, scribes, and elders"
Have you no answer? What is it these men testify against you?
"Are you not going to reply? What do you say in response to the testimony these men are speaking against you?"
Mark 14:61
the Son of the Blessed One
"the Son of God"
Mark 14:62
I am
This likely has a double meaning: 1) to respond to the high priest's question and 2) to call himself "I Am," which is what God called himself in the Old Testament.
he sits at the right hand of power
"he sits in the place of honor beside the all-powerful God"
comes with the clouds of heaven
"when he comes down through the clouds in the sky"
Mark 14:63
tore his garments
"tore his garments in outrage"
Do we still need witnesses?
"We certainly do not need any more people who will testify against this man!"
Mark 14:64
You have heard the blasphemy
"You have heard the blasphemy he has spoken"
They all
all the people in the room
Mark 14:65
to cover his face
"to cover his face with a blindfold"
Prophecy
"Prophecy who hit you"
officers
men who guarded the governor's house
Mark 14:66
below in the courtyard
"outside in the courtyard"
one of the servant girls of the high priest
"one of the servant girls who worked for the high priest"
Mark 14:68

denied

This means to claim that something is not true. In this case, Peter was saying that what the servant girl said about him was not true.

neither know nor understand what you are talking about

"I really do not understand what you are talking about"

Mark 14:69

one of them

"one of Jesus's disciples" or "one of those who have been

with that man they arrested"

Mark 14:71

to put himself under curses

"to say for God to curse him"

Mark 14:72

he broke down

"he was overwhelmed with grief" or "he lost control of his emotions"

Chapter 15

Mark 15:1

they bound Jesus and led him away

"they commanded for Jesus to be bound and then he was led away" or "they commanded the guards to bind Jesus and then they led him away"

They handed him over to Pilate

They had Jesus led to Pilate and transferred control of Jesus over to him.

Mark 15:2

You say so

"Yes, as you said, I am" or "Yes. It is as you said"

Mark 15:3

were accusing him of many things

"were saying that Jesus had done many bad things"

Mark 15:4

Do you give no answer

"Do you have an answer"

Mark 15:5

that amazed him

It surprised Pilate that Jesus did not reply and defend himself.

Mark 15:8

to do for them as he had done in the past

"to release a prisoner to them as he had done in the past"

Mark 15:10

it was because of envy that the chief priests

"the chief priests were envious of Jesus. This is why they" or "the chief priests were envious of Jesus's popularity among the people. This is why they"

Mark 15:11

stirred up the crowd

"roused the crowd" or "urged the crowd"

released instead

"released instead of Jesus"

Mark 15:12

What then should I do with the King of the Jews

"If I release Barabbas, what then should I do with the King of the Jews"

Mark 15:14

Pilate said to them

"Pilate said to the crowd"

Mark 15:15

to satisfy the crowd

"make the crowd happy by doing what they wanted him to do"

He scourged Jesus

Pilate did not actually scourge Jesus but rather his soldiers did.

scourged

"flogged." To "scourge" is to beat with an especially painful whip.

then handed him over to be crucified

"told his soldiers to take him away and crucify him"

Mark 15:16

the courtyard (which is the government headquarters)

"the courtyard of the soldiers' barracks" or "the courtyard of the governor's residence"

the whole company of soldiers

"the whole unit of soldiers" "the whole cohort of soldiers"

Mark 15:17

They put a purple robe on Jesus

Purple was a color worn by royalty. The soldiers did not believe that Jesus was king. They clothed him this way to mock him because others said that he was the King of the Jews.

a crown of thorns

"a crown made of thorny branches"

Mark 15:18

began to salute him

The reader should understand that they were mocking Jesus by pretending to salute him.

Hail, King of the Jews

The greeting "Hail" with a raised hand was only used to greet the Roman emperor. The soldiers did not believe that Jesus was the king of the Jews. Rather they said this to mock him.

Mark 15:19

a reed

"a stick" or "a staff"

went to their knees

"kneeled" or "knelt" or "got on their knees"

Mark 15:21

Simon ... Alexander ... Rufus

These are names of men.

Cyrene

This is the name of a place.

from the country

"from outside the city"

he was the father of Alexander and Rufus

This is background information about the man whom the soldiers forced to carry Jesus's cross.

they forced him to carry his cross

According to Roman law, a soldier could force a man he came upon along the road to carry a load. In this case, they forced Simon to carry Jesus's cross.

Mark 15:22

Place of a Skull

"Skull Place" or "Place of the Skull." This the name of a place. It does not mean that there are lots of skulls there.

Skull

A skull is the head bones, or a head without any flesh on it.

Mark 15:23

wine mixed with myrrh

"wine mixed with a medicine called myrrh" or "wine mixed with a pain-relieving medicine called myrrh"

Mark 15:25

the third hour

"nine o'clock in the morning"

Mark 15:26

On a sign

"They attached to the cross above Jesus's head a sign on which"

the charge against him

"the crime they were accusing him of doing"

Mark 15:27

one on the right of him and one on his left

"one on a cross on the right side of him and one on a cross on the left side of him"

Mark 15:29

shaking their heads

This action showed that the people disapproved of Jesus.

Aha!

This is a exclamation of mockery. Use the appropriate exclamation in your language.

You who would destroy the temple and rebuild it in three days

"You who said you would destroy the temple and rebuild it in three days"

Mark 15:31

were mocking him with each other

"were saying mocking things about Jesus among themselves"

Mark 15:32

Let the Christ, the King of Israel, come down

"He calls himself the Christ and the King of Israel. So let him come down" or "If he is really the Christ and the King of Israel, he should come down"

believe

"believe in him"

insulted

mocked, slandered

Mark 15:33

the sixth hour

This refers to noon or 12 p.m.

darkness came over the whole land

"the whole land became dark"

Mark 15:34

At the ninth hour

This refers to three o'clock in the afternoon. Alternate translation: "At three o'clock in the afternoon" or "In the middle of the afternoon"

Eloi, Eloi, lama sabachthani

These are Aramaic words that should be copied as is into your language with similar sounds.

is interpreted

"means"

Mark 15:35

Some of those standing by heard his words and said

"When some of those standing there heard his words, they misunderstood and said"

Mark 15:36

sour wine

"vinegar"

reed staff

"stick." This was a staff made from a reed.

gave it to him

"held it up to Jesus"

Mark 15:38

The curtain of the temple was split in two

"God split the curtain of the temple in two"

Mark 15:39

the centurion

This is the centurion who supervised the soldiers who crucified Jesus.

who stood and faced Jesus

"who stood in front of Jesus"

that he had died in this way

"how Jesus had died" or "the way Jesus had died"

Mark 15:40

looked on from a distance

"watched from far away"

(the mother of James ... and of Josés)

"who was the mother of James ... and of Josés." This can be written without the parentheses.

Salome

Salome is the name of a woman.

Mark 15:42

Connecting Statement:

Joseph of Arimathea asks Pilate for the body of Jesus, which he wraps in linen and puts in a tomb.

evening had come

"it had become evening" or "it was evening"

Mark 15:43

Joseph of Arimathea came there. He was a respected

"Joseph of Arimathea was a respected"

went in to Pilate

"went to Pilate" or "went in to where Pilate was"

asked for the body of Jesus

"asked for permission to get the body of Jesus in order to bury it"

Mark 15:44

Pilate was amazed that Jesus was already dead; he called the centurion

"Pilate was amazed when he heard that Jesus was already dead, so he called the centurion"

Mark 15:45

he gave the body to Joseph

"he permitted Joseph to take Jesus's body"

Mark 15:46

linen

Linen is cloth made from the fibers of a flax plant.

He took him down ... Then he rolled a stone

"He and others took him down ... Then they rolled a stone"

a tomb that had been cut out of a rock

"a tomb that someone had previously cut out of solid rock"

a stone against

"a huge flat stone in front of"

Mark 15:47

the place where Jesus was buried

"the place where Joseph and the others buried Jesus's body"

Chapter 16

Mark 16:1

When the Sabbath day was over

That is, after the Sabbath, the seventh day of the week, had ended and the first day of the week had begun.

Mark 16:4

the stone had been rolled away

"someone had rolled away the stone"

Mark 16:6

He is risen!

"He arose!" or "God raised him from the dead!" or "He raised himself from the dead!"

Mark 16:9

on the first day of the week

"on Sunday"

Mark 16:11

They heard

"They heard Mary Magdalene say"

he had been seen by her

"Mary Magdalene had seen him" or "she had seen him"

Mark 16:12

he appeared in a different form to two of them

The "two of them" saw Jesus, but he looked different from how he had looked previously.

two of them

"two of his disciples"

Mark 16:13

they did not believe them

The rest of the disciples did not believe what the two who had been walking in the country said.

Mark 16:14

the eleven

These are the eleven apostles who remain after Judas has left them.

they were reclining at the table

"they were eating a meal"

reclining

In Jesus's culture, when people gathered to eat, they lay down on their sides, propping themselves up on pillows

beside a low table.

hardness of heart

"refusal to believe"

Mark 16:15

Go into all the world

"Go everywhere there are people"

the entire creation

"absolutely everybody"

Mark 16:16

He who believes and is baptized will be saved

"God will save all people who believe and allow you to baptize them"

he who does not believe will be condemned

"God will condemn all people who do not believe"

Mark 16:17

These signs will go with those who believe

"People watching those who believe will see these things happen and know that I am with the believers"

In my name they

Possible meanings are 1) Jesus is giving a general list: "In my name they will do things like these: They" or 2) Jesus is giving an exact list: "These are the things they will do in my name: They."

In my name

"By the authority of my name" or "By the power of my name"

Mark 16:19

he was taken up into heaven and sat

"God took him up into heaven, and he sat"

sat down at the right hand of God

"sat in the place of honor beside God"

Mark 16:20

confirmed the word

"showed that his message, which they were speaking, was true"

by the signs that went with them

"by enabling them wherever they went to do miracles that showed that they truly were his disciples"

Chapter 1

Luke 1:1

of the things that have been accomplished among us

"about those events that have happened among us"

Luke 1:2

were eyewitnesses and servants of the word

"saw what had happened and served God by telling people his message"

Luke 1:3

I have accurately investigated

"I have carefully researched"

most excellent Theophilus

This phrase should use the style that your culture uses to address people of high status. Some people may prefer to put this greeting at the beginning of verse 1 and say, "To the most honorable Theophilus" or "Dear most noble

Theophilus."

Luke 1:5

In the days of Herod, king of Judea

"When King Herod ruled over Judea"

from the division of Abijah

"from the group of priests who were descendants of Abijah." All of the priests were descendants of Aaron.

Luke 1:6

before God

"in God's sight" or "in God's judgment"

all the commandments and statutes of the Lord

"all that the Lord had commanded and required"

Luke 1:7

they were both advanced in their days

"they had both lived many days" or "they had both lived

many years" or "they were both very old"

Luke 1:8

Now it came about that Zechariah

This phrase shows that Luke is starting to tell what happened to Zechariah. Alternate translation: "Now it happened that Zechariah" or "One day Zechariah"

Zechariah was in God's presence, carrying out the priestly duties "Zechariah was in God's temple, doing the work of a priest" in the order of his division

"when it was his group's turn" or "when the time came for his group to serve"

Luke 1:9

the customary way

"the traditional method" or "the usual way"

he had been chosen by lot

A lot was a marked stone that was thrown or rolled on the ground in order to decide something. God guided the lot to show them which priest he wanted them to choose.

Luke 1:11

Now

This word marks the beginning of the action in the story. appeared to him

"suddenly came to him" or "was suddenly there with Zechariah"

Luke 1:12

When Zechariah saw him

"When Zechariah saw the angel"

and fear fell on him

and felt afraid

Luke 1:13

your prayer has been heard

"God has heard your prayer"

will bear you a son

"will have a son for you" or "will give birth to your son"

Luke 1:14

at his birth

"because of his birth"

Luke 1:15

he will be great in the sight of the Lord

"he will be a very important person for the Lord" or "God will consider him to be very important"

he will be filled with the Holy Spirit

"he will be full of the Holy Spirit" or "the Holy Spirit will empower him" or "the Holy Spirit will guide him"

from his mother's womb

"even while he is in his mother's womb" or "even before he is born"

Luke 1:16

Many of the descendants of Israel will be turned to the Lord their God

"He will turn many of the descendants of Israel to the Lord their God" or "He will cause many of the people of Israel to repent and worship the Lord their God"

Luke 1:17

He will go before the face of the Lord

"He will go before the Lord" or "He will go ahead of the Lord"

in the spirit and power of Elijah

"with the same spirit and power that Elijah had." The word "spirit" either refers to God's Holy Spirit or to Elijah's

attitude or way of thinking. Make sure that the word you use does not mean ghost or evil spirit.

to turn the hearts of the fathers to the children

"to persuade fathers to care about their children again" or "to cause fathers to restore their relationships with their children"

and the disobedient to the wisdom of the righteous

"and to persuade disobedient people to accept the wisdom of righteous people"

to make ready for the Lord a people prepared for him

"to make the people ready for the Lord" or "to prepare the people for the Lord"

Luke 1:18

How can I know this?

"How can I know for sure that what you said will happen?" or "What can you do to prove to me that this will happen?"

Luke 1:19

I am Gabriel, who stands in the presence of God

"I am Gabriel. I stand in God's presence." This statement shows that Gabriel was important and had authority from God.

I was sent to speak to you

"God sent me to speak to you"

Luke 1:20

Behold

"Pay attention"

you did not believe my words

"you did not believe what I said"

Luke 1:21

Now

This marks a shift in the story from what happened inside the temple to what happened outside. Alternate translation: "While that was happening" or "Meanwhile"

Luke 1:23

It came about that when

This phrase moves the story ahead to when Zechariah's time of service at the temple ended. Alternate translation: "When"

he went to his house

Zechariah did not live in Jerusalem, where the temple was located. He traveled to his home town.

Luke 1:24

kept herself hidden

"did not leave her house"

Luke 1:25

This is what the Lord has done for me

This refers to the fact that the Lord allowed her to become pregnant.

he looked at me with favor

"he showed me favor" or "he regarded me kindly" or "he was kind to me"

my shame

"the shame I felt." She felt ashamed because she was not able to have children.

Luke 1:26

In the sixth month

"in the sixth month of Elizabeth's pregnancy"

the angel Gabriel was sent from God

"God told the angel Gabriel to go"

Luke 1:27

a virgin engaged to ... Joseph

Mary's parents had agreed that Mary would marry Joseph. Joseph and Mary had not had sexual relations, but Joseph would have thought and spoken of her as his wife.

Luke 1:28

He came to her

"The angel came to Mary"

Greetings

This was a common greeting. It means: "Rejoice" or "Be glad."

you who are highly favored!

"you who have received great grace!" or "you who have received special kindness!"

Luke 1:29

she was very confused by his words, and she wondered what kind of greeting this could be

Mary understood the meaning of the individual words, but she did not understand why the angel said this amazing greeting to her.

Luke 1:30

you have found favor with God

"God has decided to give you his grace" or "God is showing you his kindness"

Luke 1:31

you will conceive in your womb

"you will become pregnant"

Luke 1:32

and will be called

"and his title will be"

the Son of the Most High

This refers to the Son of God. It is best to translate "Son" with the same word that your language uses to refer to a human son.

the Most High

"The Most High" is a title for God. It means that God is greater or more powerful than everyone else. Alternate translation: "the Greatest One"

give him the throne of his ancestor David

The throne represents the king's authority to rule. Alternate translation: "give him authority to rule as king as his ancestor David did"

Luke 1:33

the house of Jacob

"Jacob's descendants"

there will be no end to his kingdom

"his kingdom will never end"

Luke 1:34

How will this happen

Mary did not understand how it could happen, but she did not doubt that it would happen.

I have not known any man

Mary used this polite expression to say that she had not engaged in sexual activity. Alternate translation: "I am a virgin"

Luke 1:35

The Holy Spirit will overshadow you

"The Holy Spirit will cover you like a shadow." God's Spirit would supernaturally cause Mary to become pregnant even

while she still remained a virgin. Make sure this does not imply any physical or sexual union—this was a miracle.

So the holy one to be born will be called the Son of God

"So the baby that will be born will be holy, and people will call him the Son of God" or "So the holy one who will be born will have the title Son of God"

Luke 1:36

your relative Elizabeth has also conceived a son in her old age

"your relative Elizabeth has also become pregnant with a son, even though she is very old" or "Your relative Elizabeth, even though she is old, has also become pregnant and will bear a son." Make sure it does not sound as though both Mary and Elizabeth were old.

the sixth month for her

"the sixth month of her pregnancy"

Luke 1:37

nothing will be impossible for God

"everything is possible for God" or "God can do anything"

Luke 1:38

I am the female servant of the Lord

"I am the Lord's servant." This shows her humility and obedience to the Lord. She was not boasting about being the Lord's servant.

Let it be for me according to your message

"Let this happen to me, according to your message" or "May what you have said happen to me"

Luke 1:39

Mary arose

"Mary got ready" or "Mary started out"

the hill country

"the hilly area" or "the mountainous part of Israel"

Luke 1:41

the baby in her womb jumped

"the baby in Elizabeth's womb moved suddenly"

Luke 1:42

cried out with a loud shout and said

The phrases "cried out" and "loud shout" mean the same thing and are used to show how excited Elizabeth was. You may want to combine them into one phrase. Alternate translation: "exclaimed loudly"

Blessed are you among women

"You are blessed more than any other woman"

the fruit of your womb

"the baby in your womb" or "the baby you will bear"

Luke 1:43

Why has it happened to me that the mother of my Lord should come to me?

Elizabeth was surprised and very happy. Alternate translation: "How wonderful it is that the mother of my Lord has come to me!"

the mother of my Lord

It can be made clear that Elizabeth was calling Mary "the mother of my Lord" by adding the word "you." Alternate translation: "you, the mother of my Lord"

Luke 1:44

when the sound of your greeting came to my ears

"when I heard the sound of your greeting"

jumped for joy

"moved suddenly with joy" or "rolled over because he was

so happy"

Luke 1:45

Blessed is she who believed ... that were told her from the Lord
Elizabeth is talking about Mary to Mary. Alternate translation: "Blessed are you who believed ... that were told you from the Lord"

Blessed is she who believed

"She is blessed because she believed" or "The Lord has blessed her because she believed"

there would be a fulfillment of the things that were told her from the Lord

"the things that were told her from the Lord would actually happen" or "the Lord's message to her would come true"

Luke 1:46

My soul praises

The word "soul" refers to the spiritual part of a person.

Alternate translation: "My inner being praises" or "I praise"

Luke 1:47

my spirit has rejoiced

Both "soul" and "spirit" refer to the spiritual part of a person. Alternate translation: "my heart has rejoiced" or "I rejoice"

God my Savior

"God, the One who saves me" or "God, who saves me"

Luke 1:48

has looked at

"has looked at with concern" or "has cared about"

the low condition of his female servant

"the humble condition of his servant" or "his lowly servant" or "his unimportant servant"

from now on

"now and in the future"

all generations

"people in all generations"

Luke 1:49

the Mighty One has done great things

"God, the Powerful One, has done great things"

his name is holy

Here "name" refers to the entire person of God. Alternate translation: "he is holy"

Luke 1:50

from generation to generation

"through all generations" or "to people in every time period"

Luke 1:51

He has displayed strength with his arm

"He has shown that he is very powerful" or "He has shown his power by what he has done"

those who were proud about the thoughts of their hearts

"those who were proud in their thoughts" or "those who thought proudly in their hearts"

Luke 1:52

He has thrown down princes from their thrones

"He has taken away the authority of princes" or "He has made rulers stop ruling"

he has raised up those of low condition

"he has made lowly people important" or "has given honor to humble people"

Luke 1:53

He has filled the hungry with good things

"He has given good food to hungry people" or "He has given poor people good things"

Luke 1:54

Israel his servant

If readers confuse this with the man named Israel, it could be translated as "his servant, the nation of Israel" or "Israel, his servants."

so as to remember to show mercy

Here "remember" represents doing what he promised.

Alternate translation: "by remembering to show mercy" or

"by continuing to show mercy"

Luke 1:55

as he said to our fathers

"just as he promised our ancestors he would do" or

"because he promised our ancestors he would be merciful"

his descendants

"Abraham's descendants"

Luke 1:57

to deliver her baby

"to give birth to her baby"

Luke 1:58

had shown his great mercy to her

"had been very kind to her"

Luke 1:59

on the eighth day

"on the eighth day of the baby's life"

they came to circumcise the child

This was often a ceremony where one person circumcised the baby and friends were there to celebrate with the family. Alternate translation: "they came for the baby's circumcision ceremony"

after the name of his father

"his father's name" or "like his father"

Luke 1:61

who his called by this name

"who has that name"

Luke 1:62

They made signs to his father as to how he wanted him to be named

"They motioned to the baby's father to ask what name he wanted to give to the baby"

Luke 1:63

a writing tablet

"something on which to write"

astonished

greatly surprised or amazed

Luke 1:64

his mouth was opened and his tongue was freed

"God opened his mouth and freed his tongue" or "he was able to speak again"

Luke 1:65

Fear came on all who lived around them

"All who lived around them became afraid" or "All who lived around them were in awe of God"

All these matters were spread throughout all the hill country of Judea

"All these matters were spoken about throughout all the hill country of Judea" or "People talked about all these events throughout the hill country of Judea "

Luke 1:66

stored them in their hearts
 "thought carefully about these matters" or "thought a lot about these events"
 What then will this child become?
 Possible meanings are "What kind of great person will this baby grow up to be?" or "What a great man this child will become!"
 the hand of the Lord was with him
 The phrase "the hand of the Lord" refers to the Lord's power. Alternate translation: "the Lord's power was with him" or "the Lord was working in him powerfully"
 Luke 1:67
 His father Zechariah was filled with the Holy Spirit
 See how you translated "filled with the Holy Spirit" in 1:15 and 1:41.
 prophesied, saying
 "prophesied by saying" or "prophesied, and this is what he said"
 Luke 1:68
 the God of Israel
 "the God who reigns over Israel" or "the God whom the people of Israel worship"
 Luke 1:69
 He has raised up a horn of salvation for us in the house of his servant David
 An animal's horn is a symbol of the animal's power to defend itself. The Bible often calls a powerful person a horn. Here, to raise up someone means to bring him into existence or to enable him to act. Alternate translation: "He has brought to us someone in the house of his servant David who has power to save us"
 in the house of his servant David
 David's "house" here represents his family, specifically, his descendants. Alternate translation: "in the family of his servant David" or "who is a descendant of his servant David"
 Luke 1:70
 as he spoke by the mouth of his holy prophets from long ago
 God speaking by the prophets' mouths represents God causing his prophets to say what he wanted them to say. Alternate translation: "as he caused his holy prophets who lived long ago to say"
 Luke 1:71
 salvation from our enemies
 "who will save us from our enemies" or "He will save us from our enemies"
 from the hand of all who hate us
 "from the power of all who hate us" or "from the control of all who hate us"
 Luke 1:72
 to show mercy to our fathers
 "to be merciful to our ancestors"
 to remember his holy covenant
 "to fulfill his holy covenant" or "to do what he said in his holy covenant he would do"
 Luke 1:74
 He swore to grant to us that we ... would serve him without fear

"He swore to make it possible for us ... to serve him without being afraid of our enemies"
 to grant to us that we, having been delivered out of the hand of our enemies, would serve him without fear
 "to rescue us from the control of our enemies and to make it possible for us to serve him without fear"
 Luke 1:75
 in holiness and righteousness
 Possible meanings are "doing what is holy and righteous" or "being holy and righteous."
 before him
 "in his presence" or "in his sight"
 Luke 1:76
 you, child, will be called a prophet
 "as for you, child, people will know that you are a prophet."
 Zechariah was speaking to his son, John.
 of the Most High
 "who serves the Most High" or "who speaks for God Most High"
 will go before the face of the Lord
 See how you translated a similar phrase in 1:17.
 Luke 1:77
 to give knowledge of salvation to his people by the forgiveness of their sins
 "to teach God's people about salvation through the forgiveness of their sins" or "to teach God's people how God saves people by forgiving their sins"
 Luke 1:78
 because of the tender mercy of our God
 "because our God is compassionate and merciful"
 the sunrise from on high
 "the Savior, who is like the sunrise, will come from heaven"
 Luke 1:79
 to shine on those
 "to give spiritual light to those"
 those who sit in darkness and in the shadow of death
 Darkness can represent sin, separation from God, and the lack of spiritual truth. The shadow of death represents the threat of death. Alternate translation: "those who are in spiritual darkness and are in danger of dying"
 to guide our feet into the path of peace
 "to guide us into the path of peace" or "to teach us how to live at peace with God"
 Luke 1:80
 Now
 This word is used here to mark a change in the main story. Luke quickly moves from the birth of John to the beginning of John's ministry as an adult.
 became strong in spirit
 "became spiritually mature" or "strengthened his relationship with God"
 was in the wilderness
 "lived in the wilderness." Luke does not say at what age John began to live in the wilderness.
 until the day of his public appearance to Israel
 "when he began to preach in public to Israel"

Luke 2:1

Now ... it came about that

These words mark the beginning of a new part of the story.

Caesar Augustus

"King Augustus" or "Emperor Augustus." He was the first emperor of the Roman Empire.

sent out a decree ordering

"sent messengers with a decree ordering"

that a census be taken of all the people living in the world

"that they count all the people in the world and write down their names"

the world

Here the word "world" represents the part of the world that Caesar August ruled. Alternate translation: "the Empire" or "the Roman world"

Luke 2:2

Quirinius

This is the name of a man.

Luke 2:3

his own city

This refers to the cities where people's ancestors lived.

Alternate translation: "the city in which his ancestors lived" or "the city of his ancestors"

to be registered for the census

"to have his name written in the register" or "to be included in the official count"

Luke 2:4

to the city of David, which is called Bethlehem

"to Bethlehem, the city of King David" or "to Bethlehem, the town where King David had lived"

because he was of the house and family line of David

"because Joseph was a descendant of David"

Luke 2:5

who was engaged to him

"his fiancée" or "who was promised to him." An engaged couple was considered legally married, but they would not have been physically intimate.

Luke 2:6

while they were there

"while Mary and Joseph were in Bethlehem"

the time came for her to deliver her baby

"it was time for her to give birth to her baby"

Luke 2:7

wrapped him in long strips of cloth

In some cultures mothers comfort their babies by wrapping them tightly in cloth or a blanket. Alternate translation: "wrapped cloths firmly around him" or "wrapped him tightly in a blanket"

laid him in a manger

A manger is a box or frame where people put hay or other food for animals to eat. Mary may have used dry hay as a cushion for the baby.

there was no room for them in the inn

"there was no space for them to stay in the guest room.

Luke 2:9

An angel of the Lord appeared to them

"An angel from the Lord came to them" or "An angel who served the Lord suddenly stood near the shepherds"

Luke 2:10

that will bring great joy to all the people

"that will make all the people very happy"

Luke 2:11

the city of David

This refers to Bethlehem.

Luke 2:12

This is the sign that will be given to you

"God will give you this sign"

the sign

This was either a sign that would help the shepherds recognize the baby, or it was a sign to prove that what the angel said was true.

Luke 2:13

a great multitude from heaven

"a large group of angels from heaven"

Luke 2:14

Glory to God in the highest

Possible meanings are 1) "Give honor to God in the highest place" or 2) "Give the highest honor to God."

may there be peace on earth among people with whom he is pleased

"may those people on earth with whom God is pleased have peace"

Luke 2:15

Let us now go

"We should go now"

Luke 2:17

they made known what had been said to them about this child

the shepherds told people what the angels had said to them about the baby

Luke 2:18

what was spoken to them by the shepherds

"what the shepherds told them"

Luke 2:19

treasuring them in her heart

Mary considered the things she heard about her son to be precious like a treasure. Alternate translation: "keeping them like treasure in her heart" or "carefully remembering them"

Luke 2:20

The shepherds returned

"The shepherds went back to the sheep"

glorifying and praising God

"talking about God's greatness and praising him"

Luke 2:21

When it was the end of the eighth day, when he was circumcised

"When the eight days ended and they circumcised the baby" or "Eight days after the baby was born, they circumcised him, and"

he was named Jesus, the name he had been given by the angel

"they named him Jesus, the name the angel had called him"

Luke 2:22

When the required number of days ... had passed

"When the number of days that God required ... had ended"

for their purification

"for them to become ceremonially clean"

they brought him up to the temple

"Mary and Joseph brought the baby up to the temple"

to present him to the Lord

"to bring him to the Lord"

Luke 2:23

As it is written in the law of the Lord

"They did this because Moses wrote in the law of the Lord" or "They did this because the law of the Lord says"

Every male who opens the womb

"The first male that a mother gives birth to" or "Every firstborn male"

Luke 2:25

Behold

The word "behold" alerts us to a new person in the story.

was righteous and devout

"did what was right and feared God" or "obeyed God's laws and feared God"

the consolation of Israel

"the one who would comfort the people of Israel"

the Holy Spirit was upon him

"the Holy Spirit was with him." God was with Simeon in a special way and gave him wisdom and direction.

Luke 2:26

It had been revealed to him by the Holy Spirit

"The Holy Spirit had shown him" or "The Holy Spirit had told him"

he would not see death before he had seen the Lord's Christ

"Simeon would not die before he had seen the Lord's

Christ" or "he would see the Lord's Messiah before he died"

Luke 2:27

Led by the Spirit

"As the Holy Spirit directed him"

into the temple

"into the temple courtyard." Only priests were allowed to enter the temple building.

Luke 2:28

he took him into his arms

"Simeon took the infant Jesus into his arms" or "Simeon held Jesus in his arms"

Luke 2:29

Now let your servant depart in peace

"I am your servant; let me die in peace" or "Let me, your servant, die in peace"

according to your word

"as you promised"

Luke 2:30

my eyes have seen

"I have personally seen" or "I, myself, have seen"

your salvation

"the savior whom you sent" or "the one whom you sent to save people"

Luke 2:31

which you

Depending on how you translate the previous phrase, this may need to be changed to "whom you."

Luke 2:32

A light for revelation to the Gentiles

"This child will be like a light that reveals God to the the Gentiles"

and glory to your people Israel

"and will bring glory to your people Israel" or "and he will be the reason that glory will come to your people Israel"

Luke 2:33

what was said about him

"the things that Simeon said about the child"

Luke 2:34

said to Mary his mother

"said to the child's mother, Mary." Make sure it does not sound like Mary is the mother of Simeon.

Behold

"Look" or "Listen." By saying this, Simeon tells Mary that what he is about to say next is extremely important.

this child is appointed for the downfall and rising up of many people in Israel

"this child will cause many people in Israel to fall or rise"

Luke 2:35

a sword will pierce your own soul

"your sadness will be painful as though a sword pierced your soul"

so that the thoughts of many hearts may be revealed

"so that he may reveal the thoughts of many people" or "so that he may reveal what many people secretly think"

Luke 2:36

Phanuel

This is a man's name.

She was advanced in her days

"she had lived many days" or "she had lived many years" or

"she was very old." See how you translated similar words in

Luke 2:7.

after her virginity

"after she married him"

Luke 2:37

a widow for eighty-four years

Possible meanings are 1) she was a widow and was now 84 years old, or 2) she became a widow and lived another 84 years.

She never left the temple

"She was always at the temple" or "She never stopped going to the temple"

with fastings and prayers

"by abstaining from food on many occasions and by offering prayers"

Luke 2:38

she came near to them

"she approached Mary and Joseph"

for the redemption of Jerusalem

"for God to redeem Jerusalem" or "for the one who would rescue Jerusalem" or "for the one who would set Jerusalem free"

Luke 2:39

When they had finished everything they were required to do according to the law of the Lord

"When Joseph and Mary had finished doing everything the law of the Lord required them to do"

their own town of Nazareth

"the town of Nazareth, where they lived"

Luke 2:40

he was full of wisdom

"he was becoming wiser" or "he was learning what was wise"

the grace of God was upon him

"God blessed him" or "God was with him in a special way"

Luke 2:42

they again went up

"they again went to Jerusalem." Jerusalem was in a region of high hills.

at the customary time

"at the normal time" or "as they did every year"

Luke 2:43

After they had stayed the full number of days for the feast

"After celebrating the feast for the required number of days" or "When the days for the feast ended"

Luke 2:44

They assumed

"They thought"

they traveled a day's journey

"they traveled one day" or "they went as far as people walk in one day"

Luke 2:46

in the temple

"in the temple courtyard" or "at the temple"

in the middle of the teachers

"among the teachers" or "together with the teachers" or

"surrounded by those who taught people about God"

Luke 2:47

at his understanding

"at how much he understood" or "that he understood so much"

and his answers

"and at how well he answered them" or "and that he answered their questions so well"

Luke 2:48

When they saw him

"When Mary and Joseph found Jesus"

why have you treated us this way?

They rebuked Jesus because he had not gone with them and this had caused the to worry about him. Alternate translation: "you should not have treated us like this!" or "you should not have done this to us!"

Look

"Listen" or "Pay attention"

Luke 2:49

Why were you searching for me?

Jesus uses two questions to mildly rebuke his parents.

Alternate translation: "You did not need to look for me."

Did you not know ... business?

This question can be translated as a statement. Alternate

translation: "You should have known ... business."

I had to be about my Father's business

Possible meanings are "I had to do the work my Father gave me" or "I had to be in my Father's house."

Luke 2:51

he went back home with them

"Jesus went back home with Mary and Joseph"

was obedient to them

"obeyed them" or "was always obeying them"

treasured all these things in her heart

See how you translated a similar phrase in 2:19.

Luke 2:52

to grow in wisdom and stature

"to become wiser and stronger." This refers to mental and physical growth.

and increased in favor with God and people

"and God and people were more and more pleased with him"

Chapter 3

Luke 3:1

Tiberius ... Pontius Pilate ... Herod ... Philip ... Lysanias

These are the names of men.

Judea ... Galilee ... Iturea ... Trachonitis ... Abilene

These are names of regions or territories.

tetrarch

"ruler"

Luke 3:2

during the high priesthood of Annas and Caiaphas

"while Annas and Caiaphas were high priests"

the word of God came to John

"God spoke his message to John"

Luke 3:3

preaching a baptism of repentance

"and he preached that people should be baptized to show that they were repenting"

for the forgiveness of sins

"so that their sins would be forgiven" or "so that God would forgive their sins"

Luke 3:4

As it is written in the book of the words of Isaiah the prophet,

"This happened as Isaiah the prophet had written in the book that contains his words:" or "John fulfilled the message that the prophet Isaiah had written in his book:"

A voice of one crying out in the wilderness

"The voice of one crying out in the wilderness is heard" or

"They hear the sound of someone crying out in the wilderness"

Make ready the way of the Lord

"Get the road ready for the Lord." Doing this represents preparing to hear the Lord's message when he comes.

Alternate translation: "Prepare for the Lord to come" or "Be ready for the Lord when he comes"

Luke 3:5

Every valley will be filled ... every mountain and hill will be made low

When people prepare the road for an important person

who is coming, they make the road level. This is part of the image started in the previous verse. Alternate translation:

"They will fill in every valley ... they will level every mountain and hill" or "They will fill in every low place in the road ... they will remove every high place in the road"

Luke 3:6

will see the salvation of God

"will see how God saves people" or "will learn how God saves people from sin"

Luke 3:7

to be baptized by him

"for John to baptize them"

You offspring of vipers

Vipers are poisonous snakes that are dangerous and

represent evil. Here "offspring of" means "being like."
 Alternate translation: "You evil poisonous snakes" or "You are evil, like poisonous snakes"
 Who warned you ... coming?
 John was rebuking the people because they wanted him to baptize them, but they did not want to stop sinning.
 Alternate translation: "You cannot flee from God's wrath like this!" or "You cannot escape from God's wrath just by being baptized!"
 from the wrath that is coming
 "from the punishment that God is sending" or "from God's wrath on which he is about to act"
 Luke 3:8
 produce fruits that are worthy of repentance
 Just as a plant is expected to produce fruit that is appropriate for that kind of plant, a person who says that he has repented is expected to live righteously. Alternate translation: "produce the fruit of righteousness that shows that you have repented"
 to say within yourselves
 "saying to yourselves" or "thinking"
 We have Abraham for our father
 "Abraham is our ancestor" or "We are Abraham's descendants." If it is unclear why they would say this, you may add the implied information: "so God will not punish us."
 to raise up children for Abraham
 "to create children for Abraham"
 Luke 3:9
 the ax is set against the root of the trees
 This is an image of the punishment that is about to begin. Alternate translation: "God is like a man who has placed his ax against the root of the trees"
 every tree ... is chopped down and thrown into the fire
 "he chops down every tree ... and throws it into the fire"
 Luke 3:10
 kept asking him, saying
 "kept asking him and said" or "kept asking John"
 Luke 3:11
 answered and said to them
 "answered them, saying" or "answered them" or "said"
 should do the same
 "should share it with a person who does not have food"
 Luke 3:13
 than you have been ordered to collect
 "than the government has told you to take"
 Luke 3:14
 What about us? What must we do?
 "What must we soldiers do?"
 do not accuse anyone falsely
 "do not say that an innocent person has done something illegal"
 Be content with your wages
 "Be satisfied with your pay"
 Luke 3:15
 everyone was wondering in their hearts concerning John, whether he might be the Christ
 "they were all wondering in their hearts if John might be the Christ"

Luke 3:16
 I baptize you with water
 "I baptize you using water" or "I baptize you by means of water"
 not worthy even to untie the strap of his sandals
 "not important enough even to loosen the straps of his sandals." This was a duty of a slave. John was saying that the one who would come is so great that John was not even worthy enough to be his slave.
 He will baptize you with the Holy Spirit and with fire
 "He will baptize you using the Holy Spirit and fire" or "He will baptize you in the Holy Spirit and fire"
 Luke 3:17
 His winnowing fork is in his hand
 John speaks of the Christ coming to judge people as being like a farmer who is ready to separate wheat seeds from chaff. Alternate translation: "He is like a farmer whose winnowing fork is in his hand"
 winnowing fork
 This is a tool for tossing wheat grains into the air to separate the wheat seed from the chaff. The heavier seed falls back down and the unwanted chaff is blown away by the wind.
 threshing floor
 The threshing floor was the place where people beat the wheat stalks so that the grains would fall off of them. Then they would winnow the grain.
 to gather the wheat
 "to gather the wheat seeds." This is the part of the wheat that is stored and used for food.
 will burn up the chaff
 The chaff is not useful for anything, so people burn it up.
 Luke 3:18
 With many other exhortations
 "With many other strong urgings"
 Luke 3:19
 When Herod the tetrarch had been reproved
 "When John reproved Herod the tetrarch"
 for marrying his brother's wife Herodias
 "because Herod married Herodias, his own brother's wife."
 This was evil because Herod's brother was still alive.
 Luke 3:20
 he locked John up in prison
 Herod probably locked John up by ordering his soldiers to lock him up. Alternate translation: "Herod had his soldiers lock John up in prison" or "he told his soldiers to put John in prison"
 Luke 3:21
 General Information:
 The events in verses 21 and 22 happened before John was arrested.
 Now it came about
 This phrase marks the beginning of a new event in the story.
 when all the people were baptized
 "while John baptized all the people." The phrase "all the people" refers to the people who were there with John.
 Jesus also was baptized
 "John baptized Jesus also"

the heavens opened
"the sky opened" or "the sky became open." This is more than a simple clearing of clouds. It might mean that a hole appeared in the sky.
Luke 3:22
the Holy Spirit in bodily form came down on him like a dove
"in physical form the Holy Spirit came down like a dove onto Jesus"
a voice came from heaven
"a voice from heaven said" or "God spoke to Jesus from heaven, saying"
my beloved Son
God was calling Jesus his own Son. It is best to translate "Son" with the same word that your language uses to refer to a human son.
Luke 3:23
General Information:
Luke lists the ancestors of Jesus through the line of Joseph.

Chapter 4

Luke 4:1
and was led by the Spirit
"and the Spirit led him"
Luke 4:2
he was tempted by the devil
"the devil tempted Jesus" or "the devil tried to persuade him to disobey God"
He ate nothing
"Jesus ate nothing"
Luke 4:3
If you are the Son of God
The devil challenges Jesus to prove that he is the Son of God.
Luke 4:4
Jesus answered him, "It is written ... alone."
Jesus's answer shows that he would not turn the stone into bread. Alternate translation: "Jesus replied, 'I will not do that because it is written ... alone.'"
It is written
"The scriptures say"
Man does not live on bread alone
The word "bread" refers to food in general. Food is not enough to keep people alive; people need God. Jesus quotes this scripture to tell why he would not turn the stone into bread. Alternate translation: "People cannot live by only eating bread" or "It is not just food that makes a person live"
Luke 4:5
Then the devil led Jesus up ... world
"Then the devil led Jesus up to a very high place ... world."
We do not know where the devil led Jesus and how he showed him all the kingdoms of the world.
in an instant of time
"in a moment of time" or "instantly"
Luke 4:7
it will be yours
"it will belong to you"
Luke 4:8
Jesus answered and said to him

thirty years of age
"30 years old"
He was the son (as it was assumed) of Joseph
"It was thought that he was the son of Joseph" or "People assumed that he was the son of Joseph" or "People thought that Joseph was his father"
the son of Heli
"who was the Son of Heli" or "Joseph was the son of Heli" or "Joseph's father was Heli"
Luke 3:27
the son of Salathiel
The name Salathiel may be a different spelling of the name Shealtiel, which is in some versions.
Luke 3:38
Adam, the son of God
This list goes all the way back to the first man, Adam. God created Adam, and Luke indicates that God was Adam's father.

"Jesus replied" or "Jesus said"
It is written
Again Jesus quoted scripture to tell why he would not do what the devil told him to do.
Luke 4:9
the very highest point
This was the corner of the temple roof. If someone fell from there, they would be seriously injured or die.
throw yourself down
"jump down to the ground"
Luke 4:10
For it is written
The devil is about to quote from the Psalms. He implies that if Jesus is really the Son of God, he will not be hurt if he jumps. Alternate translation: "For the scriptures say" or "You will not be hurt, because it is written"
He will give orders
"He" refers to God.
Luke 4:12
It is said
Jesus tells the devil why he will not do what the devil told him to do. Alternate translation: or "The scripture says" or "No, because it is said"
Do not put the Lord your God to the test
"Do not test the Lord your God"
Luke 4:13
had finished tempting Jesus
"had finished trying to persuade Jesus to sin"
he went away ... until another time
"the devil went away ... until another occasion"
Luke 4:14
in the power of the Spirit
"and the Spirit was giving him power"
news about him spread
"people spread the news about Jesus" or "people told other people about Jesus"
throughout the entire surrounding region
This refers to the areas or places around Galilee.
Luke 4:15

he was praised by all
"everyone said great things about him" or "all the people spoke about him in a good way"
Luke 4:16
where he had been raised
"where his parents had raised him" or "where he grew up" or "where he lived when he was a child"
as was his custom
"as he normally did." It was his usual practice to go to the synagogue on the Sabbath day.
Luke 4:17
The scroll of the prophet Isaiah was handed to him
"Someone gave him the scroll of the prophet Isaiah"
scroll of the prophet Isaiah
Isaiah had written his prophecy many years before, and someone else had copied it onto a scroll.
the place where it was written
"the place in the scroll with these words"
Luke 4:18
The Spirit of the Lord is upon me
"The Holy Spirit is with me in a special way"
he anointed me
In the Old Testament, someone would pour ceremonial oil on a person when God chose that person to do a special task.
Alternate translation: "he poured oil on me" or "he chose me"
the poor
"poor people"
to proclaim freedom to the captives
"to tell people who are being held captive that they can go free" or "to set free the prisoners of war"
recovery of sight to the blind
"to give sight to the blind" or "to make the blind able to see again"
to set free those who are oppressed
"to set free those whom others treat harshly"
Luke 4:19
to proclaim the year of the Lord's favor
"to tell everyone that the Lord is ready to bless his people" or "to announce that this is the year that the Lord will show his kindness"
Luke 4:20
rolled up the scroll
People closed scrolls by rolling them like tubes to protect the writing inside.
the attendant
This refers to a synagogue worker who brought out and put away with proper care and reverence the scrolls containing the scriptures.
sat down
It was customary for teachers to be seated while teaching.
were fixed on him
"were focused on him" or "were looking intently at him"
Luke 4:21
this scripture has been fulfilled in your hearing
"I am fulfilling what this scripture says right now while you are listening to me"
Luke 4:22
they were amazed at the gracious words which were coming out of his

mouth
"They were surprised about the gracious things that he was saying."
Is this not the son of Joseph?
People thought that Joseph was Jesus's father. Joseph was not a religious leader, so they were surprised that his son would preach what he did. Alternate translation: "This is just Joseph's son!" or "His father is only Joseph!"
Luke 4:23
Doctor, heal yourself
If someone claims to be a doctor, some people might believe it only if he can heal himself. Jesus was saying that the people in Nazareth would not believe that he is a prophet. Instead they would challenge him to prove it by showing them some miracles.
Luke 4:24
Truly I say to you
"It is certainly true" or "I am telling you the truth." Jesus uses this phrase to emphasize the importance, truth, and accuracy of the statement that follows.
no prophet is received in his own hometown
"people in a prophet's hometown do not accept him" or "people do not believe a prophet who comes from their own town."
Luke 4:25
during the time of Elijah
"when Elijah was prophesying in Israel"
when the sky was shut up
"when no rain fell down from the sky" or "when there was no rain at all"
a great famine came upon all the land
"there was a serious lack of food in all the land"
Luke 4:26
to Zarephath in Sidon, to a widow living there
The people of Sidon were Gentiles. Alternate translation: "to a Gentile widow living in the town of Zarephath in Sidon"
Luke 4:27
none of them were cleansed except Naaman the Syrian
"the only one of them who was cleansed was Naaman the Syrian" or "the only one of them whom God cleansed was Naaman from the country of Syria"
were cleansed
People who had leprosy were considered to be unclean. When they were healed from leprosy, they were clean.
Alternate translation: "were healed"
Naaman the Syrian
"the Gentile Naaman from Syria." Naaman was a man.
Luke 4:28
All the people in the synagogue were filled with rage when they heard these things
The people were very angry when Jesus spoke about God helping Gentiles instead of Jews.
Luke 4:31
Then he went down to Capernaum, a city in Galilee
"Then Jesus went down to Capernaum, another city in Galilee." Capernaum and Nazareth are both in Galilee. Capernaum is lower in elevation than Nazareth.
Luke 4:32

astonished
greatly surprised, greatly amazed
Luke 4:33
who had the spirit of an unclean demon
"who was possessed by an unclean demon" or "who was controlled by an evil spirit"
he cried out with a loud voice
"he shouted loudly"
Luke 4:34
What do we have to do with you
The demon was challenging Jesus. Alternate translation: "What do we have in common with you" or "What right do you have to bother us"
What do we have to do with you, Jesus of Nazareth?
This challenge could be expressed as a statement. Alternate translation: "We have nothing to do with you, Jesus of Nazareth!" or "You have no right to bother us, Jesus of Nazareth!"
Luke 4:35
Jesus rebuked the demon, saying
"Jesus scolded the demon, saying" or "Jesus sternly said to the demon"
Luke 4:36
What kind of words are these?
The people were expressing how amazed they were that Jesus had the authority to command demons to leave a person. This can be written as a statement. Alternate translation: "These words are amazing!" or "His words are amazing!"
He commands the unclean spirits with authority and power
"He has authority and power to command the unclean spirits"
Luke 4:38
was suffering with a high fever

Chapter 5

Luke 5:1
Now it happened
This phrase is used here to mark the beginning of a new part of the story.
listening to the word of God
"listening to Jesus teaching them the word of God"
Luke 5:2
washing their nets
They were cleaning their fishing nets in order to use them again to catch fish.
Luke 5:3
asked him to put it out in the water a short distance from the land
"asked Simon to move the boat a short distance from the land"
he sat down and taught the people out of the boat
"Jesus sat down and taught the people from the boat" or "he taught the people while he sat in the boat." The people were on the shore.
Luke 5:4
let down your nets for a catch
"put your nets down into the water to catch fish"
Luke 5:5
at your word

"was very sick with a high fever"
pleaded with him on her behalf
"asked Jesus to help her" or "begged Jesus to help her"
Luke 4:39
So he stood over her
"So he went to her and leaned over her"
rebuked the fever, and it left her
"spoke sternly to the fever, and it left her" or "commanded the fever to leave her, and it did" or "commanded her skin to become cool, and did"
started serving them
"started to prepare food for them"
Luke 4:40
laid his hands on everyone of them
"placed his hands on everyone of them" or "touched each of them"
Luke 4:41
crying out and saying
"screaming" or "shouting." These were probably cries of fear or anger.
Luke 4:42
When daybreak came
"At sunrise" or "At dawn"
a solitary place
"a deserted place" or "a place where there were no people"
Luke 4:43
to many other cities
"to the people in many other cities"
this is the reason I was sent here
"this is what God sent me here to do"
Luke 4:44
throughout Judea
Since Jesus was in Galilee, the term "Judea" here probably refers to the entire region where the Jews lived at that time.

"because you have told me to do this"
Luke 5:7
motioned
They were too far from shore to call, so they made gestures, probably by waving their arms.
so that they began to sink
"and the boats began to sink down into the water"
Luke 5:8
fell down at Jesus' knees
Possible meanings are 1) "knelt down before Jesus" or 2) "bowed down at Jesus' feet" or 3) "lay down on the ground at Jesus' feet." Peter did not fall accidentally. He did this as a sign of humility and respect for Jesus.
a sinful man
The word here for "man" means "adult male" and not the more general "human being."
Luke 5:9
at the catch of fish which they had taken
"at how many fish they had caught" or "at the large number of fish they had caught"
Luke 5:10
partners with Simon
"Simon's partners in the fishing business"

you will catch men
"you will fish for people" or "you will gather people for me"
or "you will bring people to be my disciples." The men were
fishermen. Jesus spoke of gathering people to follow him as
if they would be fishing.
Luke 5:12
It came about
This phrase marks a new event in the story.
a man full of leprosy
"a man who was covered with leprosy." Leprosy was a skin
disease.
he fell on his face
"he knelt and touched the ground with his face" or "he
bowed down to the ground"
you can make me clean
The man was ceremonially unclean because of his skin
disease. He wanted to be healed. Alternate translation:
"please make me clean, because you are able" or "you can
heal me so I will be clean"
Luke 5:13
Be clean
By giving the command, Jesus healed and cleansed them
man. "Be healed"
the leprosy left him
"he no longer had leprosy"
Luke 5:14
He instructed him to tell no one but told him, "Go on your way
"Jesus said, 'Do not tell anyone, but go on your way'
offer a sacrifice for your cleansing
The law required a person to make a specific sacrifice after
they were healed. This allowed the person to be
ceremonially clean and able to again participate in
religious rituals.
for a testimony
"as proof of your healing"
Luke 5:15
the report about him spread even farther
"the news about Jesus went out even farther" or "people
kept telling the news about Jesus in other places"
Luke 5:16
the deserted places
"lonely places" or "places where there were no other
people"
Luke 5:18
mat
sleeping pad or bed or stretcher
was paralyzed
"could not move himself"
Luke 5:19
they went up to the housetop
Houses had flat roofs, and some houses had a ladder or
staircase outside to make it easy to go up there. Alternate
translation: "they went up to the flat roof of the house"
Luke 5:20
Seeing their faith, Jesus said
"When Jesus saw that they believed that he could heal the
man, he said to the man"
Man
This is a general word that people used when speaking to a

man whose name they did not know. It was not rude, but it
also did not show special respect. Some languages might
use a word like "friend" or "sir."
your sins are forgiven you
"you are forgiven" or "I forgive your sins"
Luke 5:21
question this
"discuss this" or "reason about this"
Who is this who speaks blasphemies?
This shows how shocked and angry they were at what Jesus
said. Alternate translation: "This man is blaspheming God!"
or "He blasphemes God by saying that!"
Who can forgive sins but God alone?
This can be expressed as a statement. Alternate translation:
"No one can forgive sins but God alone!" or "God is the only
one who can forgive sins!"
Luke 5:22
Why are you questioning this in your hearts?
This can be written as a statement. Alternate translation:
"You should not argue about this in your hearts." or "You
should not doubt that I have the authority to forgive sins."
in your hearts
Here, "hearts" refers to people's minds or inner beings.
Luke 5:23
Which is easier: to say, 'Your sins are forgiven you' or to say, 'Get up and
walk'?
Jesus uses this question to make the scribes think about
what might prove whether or not he could really forgive
sins. Alternate translation: "You may think that it is easier
to say 'Your sins are forgiven' than it is to say 'Get up and
walk.'"
Luke 5:24
you may know
Jesus was speaking to the scribes and Pharisees.
the Son of Man has authority
Jesus was referring to himself. Alternate translation: "I, the
Son of Man, have authority"
I tell you
Jesus was saying this to the paralyzed man.
Luke 5:25
he got up
"the man stood up"
Luke 5:26
They were filled with fear
"They were very afraid" or "They were filled with awe"
extraordinary things
"amazing things" or "strange things"
Luke 5:27
Follow me
To "follow" someone is to become that person's disciple.
Alternate translation: "Be my disciple" or "Come, follow me
as your teacher"
Luke 5:29
were reclining at the table
It was customary to lie on a couch while eating at a feast
and to prop oneself up with the left arm on some pillows.
Alternate translation: "were eating at the table"
Luke 5:30
to his disciples

"to Jesus's disciples"

Why do you eat ... sinners?

The Pharisees and scribes express their disapproval that Jesus's disciples are eating with sinners. Alternate translation: "You should not eat ... sinners!"

sinners

people who did not obey the law of Moses but committed what others thought were very bad sins

Luke 5:31

People who are well ... sick

Jesus uses this proverb to begin to tell them that he calls sinners to repentance the way a physician calls sick people to be healed.

only those who are sick

"only those who are sick need a physician"

a physician

"a doctor"

Luke 5:32

I did not come to call the righteous, but sinners to repentance

"I did not come to call righteous people to repent. I came to call sinners to repent"

Luke 5:33

They said to him

"The religious leaders said to Jesus"

Luke 5:34

Can anyone make the wedding attendants of the bridegroom fast while the bridegroom is still with them?

Jesus uses this question to cause the people to think about something they already know. Fasting is a sign of sadness. People do not do this when the bridegroom is with them.

Alternate translation: "No one tells the wedding attendants of the bridegroom to fast while he is still with them."

wedding attendants

"guests" or "friends." These are friends who celebrate with

a man who is getting married.

Luke 5:35

the days will come when

"soon" or "some day"

the bridegroom will be taken away from them

"people will take the bridegroom away from them" or "the bridegroom will have to go away from them"

Luke 5:36

No one tears ... and uses it to mend... If he does that ... he will tear

"People never rip ... and use it to repair ... If they do that ... they will tear"

will not fit with

"will not match" or "will not be the same as"

Luke 5:37

new wine

"grape juice." This refers to wine that has not yet fermented.

wineskins

These were bags made out of animal skins. Alternate translation: "wine bags" or "bags made of skin"

the new wine will burst the skins

When the new wine would ferment and expand, it would break the old skins because they could no longer stretch out.

the wine will be spilled

"the wine will spill out of the bags"

Luke 5:38

fresh wineskins

"new wineskins" or "new wine bags"

Luke 5:39

wants the new

"wants the new wine"

The old is better

"The old wine is better"

Chapter 6

Luke 6:1

Now it happened

This phrase is used here to mark the beginning of a new part of the story.

grainfields

These are large sections of land where people had scattered wheat seed to grow wheat.

heads of grain

These are the topmost parts of the grain plant, which is a kind of large grass. The heads hold the mature, edible seeds of the plant.

rubbing them between their hands

"rubbing the husks off with their hands." They were rubbing off the outer husks so they could eat the seeds.

Luke 6:2

Why are you doing something that is not lawful to do on the Sabbath day?

The Pharisees considered even rubbing a handful of grain to be unlawful work. Alternate translation: "Why are you working on the Sabbath when it is against the law?"

Luke 6:3

Have you not even read what David did ... him?

Jesus is rebuking the Pharisees for not learning from the

scriptures. This can be written as a statement. Alternate translation: "You should learn from what you have read about what David did ... him!" or "Certainly you have read what David did ... him!"

Luke 6:4

the bread of the presence

This is the sacred bread that priests placed before God in the tabernacle. It represented God's presence. Alternate translation: "the bread of God's presence" or "the sacred bread"

Luke 6:5

The Son of Man is

Jesus was referring to himself. Alternate translation: "I, the Son of Man, am"

Luke 6:6

hand was withered

The man's hand was damaged in such a way that he could not stretch it. It may have been almost closed into a fist, making it look small and wrinkled.

Luke 6:7

were watching him closely

"were watching Jesus carefully"

so that they might find

"because they wanted to find"

Luke 6:9

to them

"to the scribes and Pharisees"

I ask you, is it lawful on the Sabbath to do good or to do harm, to save a life or to destroy it?

Jesus asks this question so that the Pharisees would have to admit that he is right to heal on the Sabbath.

to do good or to do harm

"to help someone or to harm someone"

Luke 6:10

Stretch out your hand

"Hold out your hand" or "Extend your hand"

was restored

was healed

Luke 6:12

in those days

"around that time" or "not long after" or "one day around then"

he went out

"Jesus went out"

Luke 6:13

When it was day

"When it was morning" or "The next day"

whom he also named apostles

"whom he also made apostles" or "and he appointed them to be apostles"

Luke 6:14

his brother Andrew

"Simon's brother Andrew"

Luke 6:15

the Zealot

Possible meanings are 1) this title shows he was part of the group of people who wanted to free the Jewish people from Roman rule. Alternate translation: "the patriot" or "the nationalist" or 2) this shows that he was zealous for God to be honored. Alternate translation: "the passionate one"

Luke 6:16

became a traitor

"later betrayed his friend" or "later turned Jesus over to enemies"

Luke 6:18

to be healed

"for Jesus to heal them"

People who were troubled with unclean spirits were also healed

"Jesus also healed people who were troubled with unclean spirits" or "Jesus also healed people whom unclean spirits were bothering"

Luke 6:19

power to heal was coming out from him

"he had power to heal people" or "he was using his power to heal people"

Luke 6:20

Blessed are you who are poor

"You who are poor receive God's favor" or "You who are poor benefit"

for yours is the kingdom of God

"the kingdom of God belongs to you" or "you are a citizen in God's kingdom" or "God is your king" or "God is your ruler"

Luke 6:21

you will laugh

"you will laugh with joy" or "you will be joyful"

Luke 6:22

because of the Son of Man

"because you associate with the Son of Man" or "because they reject me, the Son of Man"

Luke 6:23

in that day

"when they do those things" or "when that happens"

leap for joy

"jump with joy" or "be very happy"

Luke 6:24

woe to you

"how terrible it is for you" or "trouble will come to you."

This indicates that God's anger is directed at them, or that something bad will happen to them.

your comfort

"what comforts you" or "what satisfies you" or "what makes you happy"

Luke 6:25

who are full now

"whose stomachs are full now"

Luke 6:26

when all men speak well of you

"when everyone says good things about you"

that is how their ancestors treated the false prophets

"their ancestors also spoke well of the false prophets"

Luke 6:27

love ... do good

Each of these commands is to be followed continually, not just a single time.

Luke 6:28

Bless ... pray

Each of these commands is to be followed continually, not just a single time.

Luke 6:29

To him who strikes you on the cheek

"If anyone hits you on one side of your face"

offer him also the other

"turn your face so that he can strike the other cheek too"

do not withhold

"do not prevent him from taking"

Luke 6:30

Give to everyone who asks you

"If anyone asks you for something, give it to him"

do not ask him to give

"do not require him to give" or "do not demand that he give"

Luke 6:31

As you want people to do to you, you should do the same to them

"You should do to people the same as what you want them to do to you" or "Treat people the way you want them to treat you"

Luke 6:32

what reward is there for you?

"what reward will you receive?" This can be expressed as a statement. Alternate translation: "you will not receive any reward for that."

Luke 6:34

people from whom you hope to be repaid

"people who you expect will repay you" or "people who you believe will repay you"

Luke 6:35

expecting nothing in return

"not expecting the person to return what you have given him" or "not expecting the person to give you anything"

your reward will be great

"you will receive a great reward" or "you will receive good payment" or "you will get good gifts because of it"

you will be sons of the Most High

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

Luke 6:36

your Father

This refers to God. It is best to translate "Father" with the same word your language uses to refer to a human father.

Luke 6:37

Do not judge ... Do not condemn

"Do not judge people ... Do not condemn people"

and you

"and as a result you"

you will not be judged

Jesus does not say who will not judge. Possible meanings are 1) "God will not judge you" or 2) "no one will judge you" you will be forgiven

Jesus does not say who will forgive. Possible meanings are 1) "God will forgive you" or 2) "people will forgive you"

Luke 6:38

it will be given to you

Jesus does not say who will give. Alternate translation: "and you will receive"

A good amount

"A generous amount" or "A large amount"

pressed down, shaken together and spilling over

These phrases emphasize that a great amount will be given.

It will be like when someone puts a lot of grain into a container and he presses it down and shakes it so that it will fit. But even then there is so much grain that it spills over the top of the container.

it will be measured back to you

Jesus does not say who will measure things back to person. Alternate translation "they will measure things back to you"

Luke 6:39

Can a blind person guide another blind person?

This can be written as a statement. Alternate translation:

"We know that a blind person cannot guide another blind person."

If he did

"If a blind person guides another blind person"

Luke 6:40

everyone when he is fully trained

"every disciple who has been trained well" or "every student whose teacher has fully taught him"

Luke 6:41

Why do you look ... brother's eye, but you do not notice the log that is in

your own eye?

Jesus challenges the people to pay attention to their own sins before they pay attention to another person's sins. Alternate translation: "Do not look ... brother's eye while you ignore the log that is in your own eye."

tiny piece of straw

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

brother

Here "brother" refers to a fellow Jew or a fellow believer in Jesus.

log

"beam" or "plank"

Luke 6:42

How can you say ... your own eye?

This can be translated as a statement or a command.

Alternate translation: "You should not say ... your own eye."

Luke 6:43

good tree

"healthy tree"

rotten fruit

"bad fruit" or "decaying fruit"

Luke 6:44

each tree is known

"people know the type of tree" or "people recognize a tree"

thornbush

a plant or shrub that has thorns

briar bush

a vine or shrub that has thorns

Luke 6:45

The good man

"A good person." The word "good" here means righteous or moral. The word "man" here refers to a person, male or female.

the good treasure of his heart

This represents a person's good thoughts and attitudes.

Alternate translation: "the good things he keeps inside himself"

produces what is good

This represents the good person saying and doing good things. Alternate translation: "brings out what is good"

out of the abundance of the heart his mouth speaks

"whatever fills his heart will come out when he speaks" or

"what he thinks in his heart affects what he says with his mouth"

Luke 6:46

"Why do you call me, 'Lord, Lord,' and yet you do not obey the things that I say?"

This can be translated as a statement or a command."

Alternate translation: "You call me Lord, Lord,' yet you do not obey the things that I say." or "Do not call me 'Lord, Lord,' and neglect to obey what I say."

Luke 6:47

Every person who comes to me and hears my words and obeys them, I will tell you what he is like

"I will tell you what every person is like who comes to me and hears my words and obeys them"

Luke 6:48

dug down deep in the ground and built the house's foundation on solid

rock

Some cultures may not be familiar with this process of building a stable house. Alternate translation: "who worked hard and built a stable house"

the torrent of water flowed against that house

"the fast-moving water crashed against the house" or "the river beat on the house"

could not shake it

Possible meanings are 1) "could not cause the house to shake" or 2) "could not destroy the house."

because it had been well built

"because the man had built it well"

Luke 6:49

who built a house on top of the ground without a foundation

If people would not understand this, it can be expressed in a more general way. Alternate translation: "who did not build his house properly" or "who did not make his house strong"

the ruin of that house was complete

"that house was completely destroyed"

Chapter 7

Luke 7:1

in the hearing of the people

"to the people who were listening to him" or "to the people who were there" or "for the people to hear"

Luke 7:2

who was highly regarded by him

"whom the centurion valued" or "whom he respected"

Luke 7:4

asked him earnestly

"pleaded with him" or "begged him"

He is worthy

"The centurion is worthy"

Luke 7:5

our nation

"our people." This refers to the Jewish people.

Luke 7:6

continued on his way

"went along"

do not trouble yourself

The centurion was speaking politely to Jesus. Alternate translation: "do not trouble yourself by coming to my house" or "I do not wish to bother you"

to come under my roof

"to come into my house"

Luke 7:7

just say a word

The servant understood that Jesus could heal the servant just by speaking. Alternate translation: "just give the order" or "just give the command"

Luke 7:8

I also am a man who is under authority

"I also have someone over me that I must obey"

under me

"under my authority"

Luke 7:9

I say to you

Jesus said this to emphasize the surprising thing that he was about to tell them.

not even in Israel have I found such faith.

Jesus expected Jewish people to have this kind of faith, but they did not. He did not expect Gentiles to have this kind of faith, yet this man did. Alternate translation: "I have not found any Israelite who trusts me as much as this Gentile does!"

Luke 7:10

those who had been sent

"the people whom the Roman officer had sent to Jesus"

Luke 7:12

a man who had died was being carried out

"people were carrying out of the city a man who had died"

carried out, the only son of his mother (who was a widow), and a rather large crowd

"carried out. He was his mother's only son, and she was a widow. A rather large crowd"

Luke 7:13

was deeply moved with compassion for her

"felt very sorry for her"

Luke 7:14

he went up

"he went forward" or "he approached the dead man"

the wooden frame on which they carried the body

This was a stretcher or bed that they used to move the body to the burial place.

arise

get up"

Luke 7:15

The dead man

It may be necessary to make it clear that the man was not still dead. Alternate translation: "The man who had been dead"

Luke 7:16

fear overcame all of them

"fear filled all of them" or "they all became very afraid"

A great prophet has been raised among us

"A great prophet has appeared among us" or "A great prophet has come up among us"

God has looked upon his people

"God has cared for his people"

Luke 7:17

This news about Jesus spread

"People spread this news about Jesus" or "People told others this report about Jesus"

Luke 7:18

told him

"told John"

Luke 7:20

the men said, "John the Baptist has sent us to you to say, 'Are you ... or should we look for another?'"

This sentence can be reworded so that it only has one direct quote. Alternate translation: "the men said that John the Baptist had sent them to him to ask, 'Are you the one who is coming, or should we look for another?'" or "the men said, 'John the Baptist has sent us to you to ask if you are the one who is coming, or if we should look for another.'"

Luke 7:21

In that hour

"At that time"

and from evil spirits

"and he healed people from evil spirits" or "and he set people free from evil spirits"

Luke 7:22

said to them

"said to John's messengers" or "said to the men that John sent"

the poor are being told the good news

"poor people are hearing the good news"

Luke 7:23

The person who does not stop believing in me because of my actions is blessed

"God blesses the person who does not stop believing in me because of my actions"

The person who does not ... is blessed

"Whoever does not ... is blessed" or "People who do not ... are blessed."

Luke 7:24

Connecting Statement:

Jesus begins to speak to the crowd about John the Baptist. He asks questions to lead them to think about what John is really like.

What did you go out into the desert to see? A reed shaken by the wind?

"Did you go out to the desert to see a reed shaken by the wind? Of course not!" or "Surely you did not go out to the desert see a reed being shaken by the wind!"

A reed shaken by the wind

"Someone who is like a reed shaken by the wind"

Luke 7:25

But what did you go out to see? A man dressed in soft clothes?

"Did you go out to see a man dressed in soft clothes? Of course not!" or "You certainly did not go out to see a man dressed in soft clothes!"

dressed in soft clothes

This refers to expensive clothing. Normal clothing was rough. Alternate translation: "wearing luxurious clothing" kings' palaces

A palace is a large, expensive house that a king lives in.

Luke 7:26

But what did you go out to see? A prophet? Yes, I say to you

"Did you go out to see a prophet? Yes, I say to you," or "But you actually went out to see a prophet"

and more than a prophet

"and not just an ordinary prophet" or "and he is more important than a prophet"

Luke 7:27

This is he of whom it is written

"John is the one the prophet wrote about long ago"

before your face

"in front of you" or "to go ahead of you"

your ... your ... you

The words "your" and "you" are singular because God was speaking to the Messiah in the quotation.

Luke 7:28

I say to you

Jesus is speaking to the crowd, so "you" refers to the crowd.

among those born of women

"among those to whom a woman has given birth." This refers to all people. Alternate translation: "of all the people who have ever lived"

none is greater than John

"John is the greatest"

the one who is least in the kingdom of God is greater than he is

"whoever is least important in the kingdom of God is greater than John"

Luke 7:29

because they had been baptized with the baptism of John

"because they had let John baptize them" or "because John had baptized them"

Luke 7:30

rejected God's purpose for themselves

"rejected what God wanted them to do" or "chose to disobey what God told them"

they had not been baptized by John

"they did not let John baptize them" or "they rejected John's baptism"

Luke 7:31

Connecting Statement:

Jesus continues speaking to the people about John the Baptist.

To what, then, can I compare the people of this generation? What are they like?

Jesus uses these questions to introduce a comparison. They can be expressed as a statement. Alternate translation:

"This is what I compare this generation to. This is what they are like."

the people of this generation

"the people who are alive now"

Luke 7:32

and you did not dance

"but you did not dance to the music"

and you did not cry

"but you did not cry with us"

Luke 7:33

eating no bread

If your language does not have a word for bread, you could translate it with a more general expression. Alternate translation: "not eating ordinary food"

you say, 'He has a demon.'

"you say that he has a demon"

Luke 7:34

The Son of Man came

"I, the Son of Man, came"

you say, 'Look, he is a gluttonous man and a drunkard, a friend of tax collectors and sinners!'

"you accuse him of eating and drinking too much and of being a friend of tax collectors and sinners." or "you say that I am a gluttonous man and a drunkard, a friend of tax collectors sinners."

he is a gluttonous man

"he is a greedy eater" or "he continually eats too much food"

Luke 7:35

wisdom is justified by all her children

This appears to be a proverb that Jesus applied to this

situation, probably to teach that wise people would understand that the people should not have rejected Jesus and John.

Luke 7:36

reclined at the table to eat

"sat down at the table to eat." It was the custom at a relaxed meal for men to eat while lying down comfortably around the table.

Luke 7:37

who was a sinner

"who lived a sinful lifestyle" or "who had a reputation for living a sinful life."

an alabaster jar of perfumed oil

"a jar made of soft stone with perfume in it"

Luke 7:38

anointed them with perfumed oil

"poured perfume on them"

Luke 7:39

he thought to himself, saying

"he said to himself"

If this man were a prophet, then he would know who and what type of woman is touching him, that she is a sinner

The Pharisee thought that Jesus was not a prophet because he allowed the sinful woman to touch him.

Luke 7:40

Simon

This was the name of the Pharisee who invited Jesus into his home. This was not Simon Peter.

Luke 7:41

A certain moneylender had two debtors

"Two men owed money to a certain moneylender"

five hundred denarii

"five hundred silver coins" or "five hundred days' wages"

and the other fifty

"and the other debtor owed fifty denarii"

Luke 7:42

he forgave them both

"he forgave their debts" or "he canceled their debts"

Luke 7:43

I suppose

Simon was cautious about his answer. Alternate translation: "Probably"

You have judged correctly

"You are right"

Luke 7:44

Jesus turned to the woman

Jesus directed Simon's attention to the woman by turning to her.

You gave me no water for my feet

"You did not give me water for my feet." It was a basic responsibility of a host to provide water and a towel for guests to wash and dry their feet after walking on dusty roads.

she has wet my feet with her tears and wiped them with her hair

The woman used her tears and hair in place of the missing water and towel.

Luke 7:45

You did not give me a kiss

"You did not greet me with a kiss." A good host in that culture would greet his guests with a kiss on the cheek. Simon did not do this.

did not stop kissing my feet

The woman kissed the feet of Jesus rather than his cheek as a sign of extreme repentance and humility.

Luke 7:46

You did not anoint my head with oil

"You did not put oil on my head" or "You did not welcome me by anointing my head with oil." The custom was for the host to welcome an honored guest by putting oil on his head.

she has anointed my feet

The woman greatly honored Jesus by doing this. She demonstrated humility by anointing his feet instead of his head.

Luke 7:47

her sins, which were many, have been forgiven

"God has forgiven her many sins"

for she loved much

Her love was the evidence that her sins were forgiven.

Some languages require that the object of "love" be stated.

Alternate translation: "for she greatly loves the one who forgave her"

the one who is forgiven little, loves little

"anyone who is forgiven for only a few things loves little"

Luke 7:48

Your sins are forgiven

"You are forgiven" or "I forgive your sins"

Luke 7:49

Those reclining together

"The people who were reclining together around the table" or "The people who were at the table"

Who is this that even forgives sins?

The religious leaders knew that only God could forgive sins, but they did not believe that Jesus was God. This question was probably an accusation. Alternate translation: "Who is this man who claims to forgive sins?" or "This man says that he forgives sins. Who does he think he is?"

Luke 7:50

Your faith has saved you

"Because of your faith, you are saved" or "Because you believe, God has saved you"

Go in peace

This is a way of saying good-bye while giving a blessing at the same time. Alternate translation: "May you have peace as you go"

Chapter 8

Luke 8:1

It happened

This phrase is used here to mark a new part of the story.

The twelve

"His twelve disciples" or "His twelve apostles"

Luke 8:2

who had been healed of evil spirits and diseases

"whom Jesus had set free from evil spirits and healed of

diseases"

Mary who was called Magdalene, from whom seven demons had been driven out

"Mary, whom people called Magdalene, and from whom Jesus had driven out seven demons"

Luke 8:3

Joanna ... Susanna

They were two of the "certain women" mentioned in verse 2.

Joanna, the wife of Chuza, Herod's manager

"Joanna, the wife of Herod's manager, Chuza." Joanna was Chuza's wife, and Chuza was Herod's manager.

provided for their needs

"provided what they needed" or "supported Jesus and his twelve disciples"

Luke 8:4

were coming to him

"were coming to Jesus"

Luke 8:5

A farmer went out to sow his seed

"A farmer went out to scatter some seed in a field" or "A farmer went out to scatter some seeds in a field"

some fell

"some of the seed fell" or "some of the seeds fell"

it was trampled underfoot

"people walked on it" or "people walked on them"

the birds of the sky devoured it

"the birds ate all of the seed" or "birds flew down and ate all of the seeds"

Luke 8:6

it withered away

"each plant became dry and shriveled up" or "the plants became dry and shriveled up"

it had no moisture

"it did not have enough water" or "they were too dry"

Luke 8:7

choked it

The thorn plants took all the nutrients, water, and sunlight, so the farmer's plants could not grow well.

Luke 8:8

produced a crop

"grew a harvest" or "grew more seeds"

a hundred times greater

"a hundred times greater than the seed that he sowed"

Whoever has ears to hear, let him hear

Jesus is saying that what he has just said is important, and people may need to take some effort to understand it.

Alternate translation: "Let the one who has ears to hear listen" or "If anyone can hear, let him listen and understand" or "If you have ears to hear, then listen"

Luke 8:10

The knowledge ... of the kingdom of God has been given to you

"God has given to you the knowledge ... of the kingdom of God" or "You have received the knowledge ... of the kingdom of God"

the secrets of the kingdom of God

These are truths that have been hidden, but Jesus is now revealing them.

for others

"for other people." This refers to the people who rejected the teaching of Jesus and did not follow him.

seeing they may not see

"though they see, they will not perceive" or "though they see things, they will not understand them" or "though they see things happen, they will not understand what they mean"

hearing they may not understand

"though they hear, they will not understand" or "though they hear instruction, they will not understand the truth."

This is a quote from the prophet Isaiah.

Luke 8:11

The seed is the word of God

"The seed is the message from God"

Luke 8:12

The ones along the road

"The seeds that fell along the path"

are those who have heard

"represent people who have heard" or "show what happens to people who have heard"

the devil comes and takes away the word from their hearts

"the devil comes and takes away the message of God from their thoughts"

Luke 8:14

The seeds that fell among the thorns are people

"The seeds that fell among the thorns represent people"

they are choked by the cares and riches and pleasures of this life

"the cares and riches and pleasures of this life choke them"

the cares

"the things that people worry about"

pleasures of this life

"things in this life that people enjoy"

and their fruit does not mature

"and they do not bear ripe fruit" or "and, like a plant that does not produce mature fruit, they do not produce good works"

Luke 8:15

the seed that fell on the good soil, these are the ones

"the seed that fell on the good soil represents the people"

bear fruit with patient endurance

"produce fruit by enduring patiently" or "produce fruit by continued effort" or "like healthy plants that produce good fruit, they produce good works by persevering"

Luke 8:16

Connecting Statement:

Jesus continues with another parable.

Luke 8:17

nothing is hidden that will not be made known

"everything that is hidden will be made known"

nor is anything secret that will not be known and come into the light

"and everything that is secret will be made known and will come into the light"

Luke 8:18

to the one who has, more will be given to him

"whoever has understanding will be given more understanding" or "God will enable those who believe the truth to understand even more"

the one who does not have, even what he thinks he has will be taken away from him

"whoever does not have understanding will lose even the understanding he thinks he has" or "God will cause those who do not believe the truth not to understand even the little that they think they have understood"

Luke 8:20

He was told

"People told him" or "Someone told him"

Luke 8:21

My mother and my brothers are those who hear the word of God and do it

The people who were coming to listen to Jesus were as important to him as his own family was. Alternate translation: "Those who hear the word of God and obey it are like a mother and brothers to me"

Luke 8:22

They set sail

"They started sailing" or "They started their trip"

Luke 8:23

he fell asleep

"Jesus began to sleep"

their boat was filling with water

The strong winds caused high waves, and the water went into the boat.

Luke 8:24

the raging of the water

"the violent waves"

they ceased

"the wind and the waves stopped" or "they became still"

Luke 8:25

Where is your faith?

Jesus rebukes them mildly because they do not trust him to take care of them. This can be worded as a statement.

Alternate translation: "You should have faith!" or "You should trust me!"

Who then is this, that he commands even the winds and the water, and they obey him?

This question expresses shock and confusion over how Jesus is able to control the storm. Alternate translation: "What kind of man is this? He commands even the winds and the water, and they obey him!"

Luke 8:26

the region of the Gerasenes

The Gerasenes were people from the city called Gerasa.

Luke 8:27

a certain man from the city who had demons

"a certain man from the city, and this man had demons" who had demons

"who was controlled by demons" or "whom demons controlled"

tombs

These are places where people put dead bodies. They may have been caves or small buildings that the man could use for shelter.

Luke 8:28

he cried out

"he screamed" or "he shrieked"

fell down before him

"he knelt before Jesus" or "lay down before Jesus." He did not fall accidentally.

he said with a loud voice

"he said loudly" or "he shouted out"

What have you to do with me

"Why are you bothering me"

Son of the Most High God

It is best to translate "Son" with the same word that your language uses to refer to a human son.

Luke 8:29

many times it had seized him

"many times it had taken control of the man" or "many times it had gone into him." This tells about what the demon had done many times before Jesus met the man.

though he was bound ... and kept under guard

"though the people had bound him ... and guarded him"

he would be driven by the demon into the wilderness

"the demon would make him go into the wilderness"

Luke 8:30

Legion

A legion is a large number of soldiers or people. Alternate translation: "Battalion" or "Brigade" or "Army"

Luke 8:31

They kept begging him

"The demons kept begging Jesus"

Luke 8:32

was there feeding on the hillside

"was nearby eating grass on the hill"

Luke 8:33

rushed

ran very fast

Luke 8:35

found the man from whom the demons had gone out

"saw the man whom the demons had left"

in his right mind

"sane" or "behaving normally"

Luke 8:36

those who had seen it

"those who had seen what had happened"

the man who had been possessed by demons had been healed

"Jesus had healed the man whom demons had possessed"

or "Jesus had healed the man whom demons had

controlled"

Luke 8:37

the region of the Gerasenes

"that area of the Gerasenes" or "the area where the Gerasene people lived." See how you translated this in 8:26

they were overwhelmed with great fear

"they were very afraid"

and returned

"and returned across the lake" or "to go back to the other side of the lake"

Luke 8:39

give a full account of what God has done for you

"tell them everything about what God has done for you"

Luke 8:41

fell down at Jesus' feet

Possible meanings are 1) "bowed down at Jesus' feet" or 2)

"lay down on the ground at Jesus' feet." Jairus did not fall accidentally. He did this as a sign of humility and respect for Jesus.

Luke 8:42
was dying
"was about to die"
As Jesus was on his way
"As Jesus went with him"
the crowds of people pressed together around him
"the people were crowding tightly around Jesus"
Luke 8:43
had been bleeding
"had a flow of blood." She was probably bleeding from her womb even when it was not the normal time for it. Some cultures may have a polite way of referring to this condition.
and could not be healed by anyone
"but no one could heal her"
Luke 8:44
touched the edge of his coat
"touched the fringe of his robe." Jewish men wore tassels on the edges of their robes. This is probably what she touched.
Luke 8:46
Someone did touch me
It may be helpful to distinguish this intentional touch from the accidental touches of the crowd. Alternate translation: "Someone deliberately touched me"
I know that power has gone out from me
Jesus did not lose power or become weak, but his power healed the woman. Alternate translation: "I know that healing power went out from me" or "I know that my power healed someone"
Luke 8:47
that she could not escape notice
"that she could not prevent people from noticing her" or "that she could not keep it a secret that she was the one who had touched Jesus"
she came trembling
"she came trembling with fear"
fell down before him
Possible meanings are 1) "bowed down in front of Jesus" or

2) "lay down on the ground at Jesus's feet." She did not fall accidentally. This was a sign of humility and respect for Jesus.
Luke 8:48
Daughter
This was a kind way of speaking to a woman. Your language may have another way of showing this kindness.
your faith has made you well
"because of your faith, you have become well" or "because you believe, you are healed"
Go in peace
This is a way of saying "Goodbye" and giving a blessing at the same time. Alternate translation: "As you go, do not worry anymore" or "May God give you peace as you go"
Luke 8:49
the synagogue leader
This refers to Jairus (Luke 8:41).
Luke 8:50
she will be healed
"she will be well" or "she will live again"
Luke 8:51
When he came to the house
"When they came to the house." Jesus went there with Jairus. Some of Jesus's disciples also went with them.
he allowed no one to enter with him
"Jesus did not allow anyone to go inside with him"
Luke 8:53
began to mock him, knowing that she was dead
"laughed at him because they knew that the girl was dead"
Luke 8:54
he took her by the hand
"Jesus took hold of the girl's hand"
Luke 8:55
Her spirit returned
"Her spirit returned to her body" or "Her life returned" or "She became alive again"
Luke 8:56
to tell no one
"not to tell anyone"

Chapter 9

Luke 9:1
He called
"Jesus called"
power and authority
Jesus gave them both the ability and the right to heal people.
to drive out all demons
"over all demons" or "to make all demons go away"
Luke 9:2
sent them out
"sent them to various places" or "told them to go"
to preach the kingdom of God
"to preach about the kingdom of God" or "to teach people about how God was going to show himself as king"
Luke 9:3
He said to them
"Jesus said to the twelve" or "Before they left, Jesus said to them"

Take nothing
"Do not take anything with you" or "Do not bring anything with you"
staff
a large stick that people use for balance when climbing or walking on uneven ground, as well as for defense against people who might attack them
wallet
a bag a traveler uses for carrying what he needs on a journey
bread
This is here used as a general reference to "food."
Luke 9:4
until you leave
"until you leave that town" or "until you leave that place"
Luke 9:5
Wherever they do not receive you, when you leave
"Here is what you should do in any town where the people

do not receive you: When you leave"

shake off the dust from your feet as a testimony against them

Doing this would show that the preachers rejected the people of that town. They did not want even the dust of that town to remain on them.

Luke 9:6

they departed

"they left the place where Jesus was"

healing everywhere

"healing people wherever they went"

Luke 9:7

Now Herod

The word "Now" marks a pause in the main story. In verses 7-9, Luke tells about Herod.

Herod the tetrarch

This refers to Herod Antipas, who was the ruler of one-fourth of Israel.

he was perplexed

"he was confused" or "he could not understand"

it was said by some

"some people said"

Luke 9:8

still others that one of the prophets of long ago had risen

"still others said that one of the prophets of long ago had risen"

Luke 9:9

I beheaded John. Who is this

"It cannot be John because I had his head cut off. So who is this man"

And so he tried to see him

"And so he tried to see Jesus"

Luke 9:10

When the apostles returned

"When the apostles came back to where Jesus was"

they told him

"they told Jesus"

Luke 9:12

the day was about to come to an end

"the day was about to end" or "it was near the end of the day"

an isolated place

"a remote place" or "a place where no one lives"

Luke 9:13

five loaves of bread

A loaf of bread is a lump of dough that is shaped and baked.

two fish—unless we go and buy food for all these people

"two fish. In order to feed all these people, we would have to go and buy food"

Luke 9:14

Have them sit down

"Tell them to sit down"

Luke 9:16

Taking the five loaves

"Jesus took the five loaves of bread"

he blessed them

"he blessed the bread and fish"

to set before the crowd

"to pass out to the crowd" or "to give to the crowd"

Luke 9:17

and were satisfied

"and had enough" or "and were content"

Luke 9:18

It came about

This phrase is used here to mark the beginning of a new event.

praying by himself

"praying alone." The disciples were with Jesus, but he was praying privately.

Luke 9:19

John the Baptist

"They say you are John the Baptist"

that one of the prophets from long ago has risen

"that you are one of the prophets from long ago and have risen from the dead"

Luke 9:20

Then he said to them

"Then Jesus said to his disciples"

Luke 9:21

he warned and instructed them to tell this to no one

"he strongly warned them not to tell anyone"

Luke 9:22

The Son of Man must suffer ... and he will be killed

Jesus is referring to himself. Alternate translation: "I, the Son of Man must suffer ... and I will be killed"

and be rejected by the elders and chief priests and scribes

"and the elders, chief priests, and scribes will reject him"

he will be killed

"they will kill him"

on the third day

"on the third day of his death" or "on the third day after his death"

be raised

"God will make him alive again" or "he will live again"

Luke 9:23

to come after me

"to be my disciple" or "to be one of my disciples"

must deny himself

"must not give in to his own desires" or "must forsake his own desires"

and take up his cross daily and follow me

"and carry his cross and follow me every day" or "and obey me every day even to the point of suffering and dying"

Luke 9:25

What profit is there for a person to gain the whole world and yet lose or forfeit himself?

This question can be translated as a statement. Alternate translation: "It will not benefit someone at all to gain the whole world and yet lose or forfeit himself."

to gain the whole world

"to get everything in the world"

lose or forfeit himself

"ruin himself or give up his life"

Luke 9:26

my words

"what I say" or "what I teach"

of him will the Son of Man be ashamed

"the Son of Man will also be ashamed of him"

the Son of Man ... when he comes in his own glory

Jesus was speaking about himself. Alternate translation: "I, the Son of Man ... when I come in my own glory"

the Father

This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.

Luke 9:27

But truly I say to you

Jesus uses this phrase to emphasize the importance of what he will say next.

there are some standing here who will not taste death before they see Jesus was speaking to the people he was talking about.

Alternate translation: "some of you who are standing here will not experience death before you see"

will not taste death before they see the kingdom of God

"will see the kingdom of God before they die" or "will see the kingdom of God before you die"

Luke 9:30

Behold

The word "Behold" here alerts us to pay attention to the surprising information that follows. Alternate translation: "Suddenly"

Luke 9:31

who appeared in glory

"and they appeared in glorious splendor" or "and they were shining brightly"

his departure

"his leaving" or "how Jesus would leave this world"

Luke 9:32

were heavy with sleep

"were very sleepy"

they saw his glory

"they saw brilliant light coming from Jesus" or "they saw very bright light coming out of Jesus"

Luke 9:33

As they were going away

"As Moses and Elijah were going away"

shelters

simple, temporary places in which to sit or sleep

Luke 9:34

As he was saying this

"While Peter was saying these things"

they were afraid

They were not afraid of clouds. This was some kind of unusual fear came over them with this cloud. Alternate translation: "they were terrified"

they entered into the cloud

This can be expressed in terms of what the cloud did.

Alternate translation: "the cloud surrounded them"

Luke 9:35

A voice came out of the cloud, saying

The voice belonged to God. Alternate translation: "God spoke to them from the cloud, saying"

my Son

Jesus is the Son of God. It is best to translate "Son" with the same word that your language uses to refer to a human son.

the one who is chosen

"the one whom I have chosen" or "I have chosen him"

Luke 9:36

Jesus was found alone

"they saw that Jesus was alone." Moses and Elijah were not with Jesus.

Luke 9:38

Behold, a man from the crowd cried out

The word "behold" alerts us to the new person. Alternate translation: "Now there was a man in the crowd who cried out"

Luke 9:39

he foams at the mouth

"foam comes out of his mouth." When a person has a seizure, he can have trouble breathing or swallowing. This causes white foam to form around his mouth.

Luke 9:41

You unbelieving and perverse generation

"You unbelieving and corrupt people." Jesus says this to the crowd that has gathered.

how long must I be with you and put up with you?

Jesus expresses his sadness that the people do not believe.

This can be translated as a statement. Alternate translation:

"I have been with you so long, yet you do not believe. I wonder how long I must put up with you."

Bring your son here

Jesus is speaking to the father who addressed him.

Luke 9:43

everything he was doing

"everything Jesus was doing"

Luke 9:44

Let these words go deeply into your ears

"Listen carefully and remember"

The Son of Man will be betrayed into the hands of men

Jesus is the Son of Man. Here "hands" refers to power or control. Alternate translation: "Someone will betray the Son of Man and put him under the control of men" or "Someone will betray me, the Son of Man, and put me into the hands of my enemies"

Luke 9:45

It was hidden from them

"It was a mystery to them"

Luke 9:46

among them

"among the disciples"

Luke 9:47

knowing the reasoning in their hearts

"knowing the reasoning in their minds" or "knowing what they were thinking"

Luke 9:48

in my name

"because of me"

the one who sent me

"God, who sent me"

Luke 9:49

John answered

"In reply, John said" or "John replied to Jesus"

forcing out demons in your name

"forcing out demons by using your name" or "using your name to make demons go away"

Luke 9:50

whoever is not against you is for you
"if someone is not working against you, he is working with you"
Luke 9:51
When the days drew near for him to be taken up
"When the time was coming for Jesus to go up to heaven"
he set his face
"he firmly decided" or "he made up his mind"
Luke 9:52
to prepare everything for him
"to make arrangements for his arrival"
Luke 9:53
did not welcome him
"did not want him to stay"
Luke 9:54
saw this
"saw that the Samaritans did not receive Jesus"
Luke 9:55
he turned and rebuked them
"Jesus turned and rebuked James and John"
Luke 9:57
someone
This was not one of the disciples.
Luke 9:58
Foxes
These are land animals similar to small dogs. They sleep in a den or a burrow in the ground.
birds in the sky
"birds that fly in the air"

Chapter 10

Luke 10:1
Now
This word is used here to mark a new event in the story.
seventy
Some versions say "seventy-two." You may want to include a footnote that says that.
sent them out two by two
"sent them out in groups of two" or "sent them out with two people in each group"
Luke 10:2
The harvest is plentiful, but the laborers are few
"There is a big crop, but not enough workers to bring it in."
Jesus means there are many people ready to enter God's kingdom, but there are not enough disciples to go and teach the people.
Luke 10:3
Go on your way
"Go to the cities" or "Go to the people"
I send you out as lambs in the midst of wolves
Wolves attack and kill young sheep. In the same way, some people will want to harm the disciples. Alternate translation: "I send you out, and some people will try to harm you like wolves that attack young sheep"
Luke 10:4
greet no one on the road
"do not greet anyone on the road." Jesus was telling them to go quickly to the towns and do this work. He was not telling them to be rude.

the Son of Man has ... his head
Jesus is speaking about himself. Alternate translation: "I, the Son of Man, have ... my head"
nowhere to lay his head
"nowhere to rest his head" or "nowhere to sleep"
Luke 9:59
first let me go and bury my father
"before I do that, let me go and bury my father." It is not clear whether the man's father has already died or if the man wants to stay until his father dies. The main point is that he wants to do something else first before he follows Jesus.
Luke 9:60
Leave the dead to bury their own dead
Here "the dead" refers to people who are spiritually dead and do not respond to God. Alternate translation: "let spiritually dead people bury their own people who have died." The main point is that a disciple must not let anything delay him from following Jesus.
Luke 9:62
No one ... looks back, is fit for the kingdom of God
"Anyone who ... looks back is not fit for the kingdom of God."
No one who puts his hand to the plow and looks back
"No one who starts to plow his field and looks back" is fit for the kingdom of God
"is useful for the kingdom of God" or "is suitable for the kingdom of God"

Luke 10:5
May peace be on this house
Here "house" refers to those who live in the house.
Alternate translation: "May the people in this household receive peace"
Luke 10:6
a son of peace
"a peaceful person"
your peace will rest upon him
"he will have the peace you bless him with"
if not
"if there is no person of peace there" or "if the owner of the house is not a peaceful person"
it will return to you
"you will have that peace"
Luke 10:7
Remain in that same house
Jesus was saying that they should sleep at the same house every night they were there. Alternate translation: "Continue to sleep at that house"
for the laborer is worthy of his wages
The men Jesus was sending to the towns would be teaching and healing people, so the people in those towns should provide them with a place to stay and food.
Do not move around from house to house
"Do not sleep at a different house each night"
Luke 10:8
and they receive you

"if they welcome you"

eat what is set before you

"eat whatever food they give you"

Luke 10:9

the sick

"the sick people"

The kingdom of God has come close to you

Possible meanings are "God will soon rule everywhere as king" or "The proof that God is reigning is all around you."

Luke 10:10

and they do not receive you

"and the people reject you"

Luke 10:11

Even the dust from your town that clings to our feet we wipe off against you

This is a symbolic action to show that they reject the people of the city. Alternate translation: "Just as you rejected us, we reject you. We even reject the dust from your town that clings to our feet"

Luke 10:12

on that day

"on judgment day" or "on the day when God judges all people"

it will be more tolerable for Sodom than for that town

"it will be easier for the people of Sodom than it will be for the people of that town" or "God will judge the people of that town more severely than he will judge the people of Sodom"

Luke 10:13

Woe to you, Chorazin! Woe to you, Bethsaida!

"How terrible it will be for you, Chorazin! How terrible it will be for you, Bethsaida!" or "Trouble will come to you, people of Chorazin and Bethsaida!" Chorazin and Bethsaida were towns.

If the mighty works which were done in you had been done in Tyre and Sidon

"If someone had performed the miracles for the people of Tyre and Sidon that I performed for you"

sitting in sackcloth and ashes

"wearing sackcloth and sitting in ashes." This was a way for people to show that they were very sorry for their sins.

Luke 10:14

at the judgment

"when God judges everyone"

Luke 10:15

You, Capernaum

"You people of Capernaum." Capernaum was a town.

do you think you will be exalted to heaven?

Jesus uses a question to rebuke the people of Capernaum for their pride. Alternate translation: "Do not think that you will be lifted up to heaven!" or "Do not think that God will honor you in heaven!"

you will be brought down to Hades

"you will go down to Hades" or "God will send you to Hades"

Luke 10:16

General Information

In verse 16 the word "you" refers to the seventy people that Jesus was sending to the towns to heal people and preach.

The one who listens to you listens to me

"When someone listens to you, it is as if they were listening to me"

the one who rejects you rejects me

"when someone rejects you, it is as if they were rejecting me"

the one who rejects me rejects the one who sent me

"when someone rejects me, it is as if they were rejecting God, who sent me"

Luke 10:17

seventy

Some versions say "seventy-two." You may want to include a footnote that says that.

in your name

Here "name" refers to Jesus's power and authority.

Alternate translation: "because of your name" or "when we spoke with your power and authority"

Luke 10:18

I was watching Satan fall from heaven as lightning

Jesus recognized that God was defeating Satan when the 70 disciples were preaching.

Luke 10:19

authority to tread on serpents and scorpions

"authority to trample on snakes and crush scorpions."

Scorpions are small animals with two claws and a poisonous stinger on their tail. Serpents and scorpions in this verse might represent evil spirits.

over all the power of the enemy

"I have given you authority to crush the power of the

enemy" or "I have given you authority to defeat the enemy."

The enemy is Satan.

Luke 10:20

your names are engraved in heaven

"God has written your names in heaven" or "your names are on the list of the citizens of heaven"

Luke 10:21

Father

This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.

Lord of heaven and earth

"Lord over everyone and everything in heaven and earth"

the wise and understanding

"wise and understanding people" or "people who think they are wise and understanding"

those who are untaught, like little children

"little children" or "those who are like little children"

for so it was well pleasing in your sight

"for it pleased you to do this"

Luke 10:22

All things have been entrusted to me from my Father

"My Father has handed everything over to me"

Father ... the Son

These are important titles that describe the relationship between God and Jesus. When Jesus says, "the Son," he is referring to himself. It is best to translate these words with the same words that your language uses to refer to a human father and a human son.

no one knows who the Son is except the Father

"the only one who knows who the Son is, is the Father"
no one knows who the Father is except the Son and those ... him
The only one who knows who the Father is, is the Son and those ... him"
those to whom the Son chooses to reveal him
"whoever the Son chooses to show the Father to"
Luke 10:23
Blessed are those who see the things that you see
"How good it is for those who see the things that you see me doing"
Luke 10:24
the things that you hear
"the things that you have heard me say"
Luke 10:25
Behold, an expert in the law
The word "Behold" alerts us to a new event and a new person in the story.
so that he might test him
"to challenge Jesus"
Luke 10:26
What is written in the law? How do you read it?
Jesus uses these questions to test the teacher's knowledge.
Alternate translation: "Tell me what Moses wrote in the law and what you think it means."
How do you read it?
"What have you read in it?" or "What do you understand it to say?"
Luke 10:27
You will love ... your neighbor as yourself
"You must love ... your neighbor as yourself"
and your neighbor as yourself
"and you must love your neighbor as much as you love yourself"
Luke 10:29
But he, desiring to justify himself, said
"But the expert in the law wanted to find a way to justify himself, so he said" or "But wanting to appear righteous, the expert in the law said"
Who is my neighbor?
The man wanted to know whom he was required to love.
Alternate translation: "Which people are my neighbors that I should love them?"
Luke 10:30
He fell among robbers, who
"He was surrounded by robbers, who" or "Some robbers attacked him. They"
stripped him of his belongings
"took everything he had" or "stole all his things"
half dead
"almost dead"
Luke 10:31
and when he saw him
"and when the priest saw the injured man" or "but when he saw him." A priest is a very religious person, so Jesus's listeners would expect the priest to help the man.
he passed by on the other side
The priest did not help the man. Alternate translation: "he did not help the man but walked past him on the other side of the road"

Luke 10:32
a Levite ... the other side
The Levites served God in the temple. Jesus's listeners would have expected the Levite to help the man.
Luke 10:33
a certain Samaritan
The Jews hated the Samaritans and would have assumed that the Samaritan would not help the injured Jewish man.
When he saw him
"When the Samaritan saw the injured man"
he was moved with compassion
"he felt sorry for him"
Luke 10:34
bound up his wounds, pouring oil and wine on them
He would have put the oil and wine on the wounds first to help them heal. Alternate translation: "he put wine and oil on the wounds and wrapped them with cloth"
his own animal
"his own pack animal." This was an animal that he used to carry heavy loads. It may have been a donkey.
Luke 10:35
two denarii
"two silver coins" or "two day's wages." "Denarii" is the plural of "denarius."
the host
"the innkeeper" or "the person who took care of the inn"
whatever extra you spend, when I return, I will repay you
"when I return, I will repay you whatever extra amount you spend"
Luke 10:36
Which of these three do you think was a neighbor ... robbers?
"What do you think? Which of these three men was a neighbor ... robbers?"
was a neighbor
"showed himself to be a true neighbor"
to him who fell among the robbers
"to the man whom the robbers attacked"
Luke 10:37
He said
"The expert in the law said"
Go and do the same
"In the same way, go and show mercy to anyone else who needs help"
Luke 10:38
as they were traveling along
"as Jesus and his disciples were traveling along"
Luke 10:39
sat at the Lord's feet
This was the normal and respectful position for a learner at that time. Alternate translation: "sat on the floor near Jesus"
heard his word
"listened to him teach"
Luke 10:40
overly busy
"very busy" or "too busy"
do you not care ... alone?
Martha is complaining that the Lord is allowing Mary to sit listening to him when there is so much work to do.
Alternate translation: "it seems like you do not care ..."

alone."
Luke 10:42

Chapter 11

Luke 11:1

It happened

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

Luke 11:2

Father

This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.

may your name be honored as holy

"cause everyone to honor your name as holy." The phrase "your name" might refer to God himself. Alternate translation: "may all people honor you as holy"

May your kingdom come

"May you come and rule over everyone"

Luke 11:3

Give us

"Please give us"

our daily bread

Bread was an inexpensive food that people ate every day. It is used here to refer to food in general. Alternate translation: "the food we need each day"

Luke 11:4

Forgive us ... Do not lead us

"Please forgive us ... Please do not lead us"

Forgive us our sins

"Forgive us for sinning against you" or "Forgive our sins"

as we forgive

"since we also forgive"

who is in debt to us

"who has sinned against us" or "who has done wrong things to us"

Do not lead us into temptation

This can be stated in positive form. Alternate translation:

"Lead us away from temptation"

Luke 11:5

lend to me three loaves of bread

"let me borrow three loaves of bread" or "give me three loaves of bread and I will pay you later." The host does not have any food ready to give to his guest.

three loaves of bread

Bread is a food that people in Israel commonly ate. If people in your community do not know what bread is, you may translate it with a more general expression for food. Alternate translation: "some food"

Luke 11:6

since a friend ... to set before him?"

Jesus finishes asking the question that begins with the words "Which of you will have a friend" in verse 5. The whole question can be translated as a command. Alternate translation: "Imagine you have a friend and you go to him at midnight and say to him, 'Friend, lend me three loaves of bread, since a friend ... to set before him.'"

just came in from the road

which will not be taken away from her
"and no one will take it away from her"

It is implied that the visitor had come a long way. Alternate translation: "was traveling and just came to my house"

anything to set before him

"any food ready to give him"

Luke 11:8

because of your shameless persistence

"because you persist shamelessly" or "because you boldly continue to ask him"

Luke 11:9

ask ... seek, and you will find; knock

Jesus gives these commands to encourage his disciples to pray continually. Alternate translation: "keep asking God for what you need ... keep seeking what you need, and you will find it; keep knocking on the door"

it will be given to you

"God will give it to you" or "you will receive it"

knock

To knock on a door is to hit it a few times to let a person inside the house know you are standing outside. It can also be translated using the way people in your culture show that they have arrived, such as "call out" or "cough" or "clap."

it will be opened to you

"God will open the door for you"

Luke 11:11

Which father among you ... will give him a snake instead of a fish?

Jesus uses a question to teach his disciples. It could also be translated as a statement. Alternate translation: "None of you fathers ... will give him a snake instead of a fish."

Luke 11:12

Or ... egg, will you give a scorpion to him?

This question could also be translated as a statement. Alternate translation: "And you would never give him a scorpion ... egg."

scorpion

A scorpion is similar to a spider, but it has a tail with a poisonous sting. If scorpions are not known where you are, you could translate this as "poisonous spider" or "spider that stings"

Luke 11:13

if you who are evil know

"since you who are evil know" or "even though you are sinful, you know"

how much more will your Father from heaven give ... him?

This can also be translated as a statement. Alternate translation: "you can be sure that your Father in heaven will give ... him."

Luke 11:14

Now

Here this word marks the beginning of a new event.

Jesus was driving out a demon

"Jesus was driving a demon out of a man" or "Jesus was making a demon leave a person"

a demon that was mute

"a demon that caused a man to be unable to speak"

When the demon had gone out
 "When the demon had gone out of the man" or "When the demon left the man"

Luke 11:15
 By Beelzebul, the ruler of demons, he is driving out demons
 "He is driving out demons by the power of Beelzebul, the ruler of demons"

Beelzebul
 This is another name for Satan.

Luke 11:16
 Others tested him
 "Other people tested Jesus." They wanted Jesus to prove that his authority was from God.
 and sought from him a sign from heaven
 "and demanded that he give them a sign from heaven." This was how they wanted Jesus to prove that his authority was from God.

Luke 11:17
 Every kingdom divided against itself is made desolate
 The word "kingdom" here refers to the people in it.
 Alternate translation: "If people of a kingdom fight among themselves, they will destroy their kingdom"

a house divided against itself falls
 The word "house" here refers to a family. Alternate translation: "if family members fight each other, they will ruin their family"

Luke 11:18
 If Satan is divided against himself
 "Satan" here refers to the demons who follow Satan as well as to Satan himself. Alternate translation: "If Satan and members of his kingdom are fighting among themselves"

how will his kingdom stand?
 This question can be translated as a statement. Alternate translation: "his kingdom will not last." or "his kingdom will fall apart."

For you say I cast out demons by Beelzebul
 "For you say that it is by the power of Beelzebul that I make demons leave people"

Luke 11:19
 by whom do your followers drive them out?
 "by whose power do your followers force demons to leave people?"

they will be your judges
 "your followers will judge you"

Luke 11:20
 by the finger of God
 "by God's power"

then the kingdom of God has come to you
 "this shows that God's kingdom has come to you"

Luke 11:21
 his possessions are safe
 "no one can steal his things"

Luke 11:22
 but when a stronger man overcomes him
 "but when a stronger man attacks and defeats him"

takes away the armor
 "removes the weapons and protection"

plunders the man's possessions
 "steals the man's possessions"

Luke 11:23
 The one who is not with me is against me, and the one who does not gather with me scatters
 "Anyone who is not with me is against me, and anyone who does not gather with me scatters" or "Those who are not with me are against me, and those who do not gather with me scatter"

The one who is not with me is against me
 "The one who does not support me opposes me"

the one who does not gather with me scatters
 "the one who does not help me gather what belongs to me scatters it"

Luke 11:24
 waterless places
 "places that do not have water" or "deserts"

Finding none
 "If the spirit does not find any rest there"

my house from which I came
 This refers to the person in which the unclean spirit used to live. Alternate translation: "the person in whom I used to live"

Luke 11:25
 it finds the house had been swept clean and put in order
 "it sees that the person is like a house that is clean and organized"

Luke 11:26
 worse than the first
 "worse than his condition was before the spirit left him"

Luke 11:27
 raised her voice above the crowd
 "spoke loudly above the noise of the crowd"

Blessed is the womb that bore you and the breasts that nursed you
 "How good it is for the woman who bore you and nursed you at her breasts" or "How happy must be the woman who gave birth to you and nursed you"

Luke 11:28
 Rather, blessed are they who hear the word of God and keep it
 "It is even better for those hear the message God has spoken and obey it"

Luke 11:29
 This generation is an evil generation. It seeks ... to it
 "The people living at this time are evil people. They seek ... to them" or "You people living at this time are evil people. You seek ... to you"

It seeks a sign
 "It wants me to do a miracle to prove that I have come from God"

no sign will be given to it except the sign of Jonah
 "The only sign that will be given to this generation is the sign of Jonah"

no sign will be given to it
 "God will not give it a sign"

the sign of Jonah
 "what happened to Jonah" or "the miracle that God did for Jonah"

Luke 11:30
 For just as Jonah became a sign ... so too the Son of Man will be a sign
 "For just as what happened to Jonah was a sign ... so too what happens to the Son of Man will be a sign"

the Son of Man will be a sign
 "I, the Son of Man, will be a sign"
 Luke 11:31
 The Queen of the South
 This refers to the Queen of Sheba. Sheba was a kingdom south of Israel.
 she came from the ends of the earth
 "she came a very great distance" or "she came from a place very far away"
 someone greater than Solomon is here
 Jesus is speaking about himself. Alternate translation: "I, who am greater than Solomon, am here"
 Luke 11:32
 for they repented at the preaching of Jonah
 "for they repented when Jonah preached to them"
 Luke 11:33
 no one ... puts it in a hidden place or under a basket
 "no one ... hides it or puts in under a basket" or "people ... do not put it in a hidden place or under a basket"
 but on a lampstand
 "but a person puts it on a lampstand" or "but they put it on a table"
 Luke 11:34
 Your eye is the lamp of the body
 "Your eye is like the lamp of your body" or "your eye is like a lamp for you"
 When your eye is good
 "When your vision is good" or "when you see well"
 the whole body is filled with light
 "the light will fill your whole body" or "you will be able to see everything clearly"
 your body is full of darkness
 "you will not be able to see anything"
 Luke 11:35
 watch out that the light in you is not darkness
 "look carefully to make sure that what you think is light is not actually darkness"
 Luke 11:36
 not having any member in darkness
 "with none of its parts in darkness"
 Luke 11:37
 When he had finished speaking
 "When Jesus had finished speaking"
 reclined
 It was the custom at a relaxed meal for men to eat while lying down comfortably around the table. Alternate translation: "sat down at the table" or "sat down to eat"
 Luke 11:38
 did not first wash
 "did not first wash his hands" or "did not first wash his hands in order to be ritually clean"
 Luke 11:40
 You senseless men
 "You fools"
 Did not the one who made the outside also make the inside?
 Jesus rebukes the Pharisees for not understanding that what is in their hearts matters to God. Alternate translation: "The one who made the outside also made the inside!"

Luke 11:41
 as alms
 "as gifts to the poor"
 all things will be clean for you
 "you will be completely clean" or "you will be clean both inside and outside"
 Luke 11:42
 you tithe mint and rue and every other garden herb
 "you give God one tenth of your mint and rue and other herbs from your garden." Jesus was giving an example of how extreme the Pharisees were in giving a tenth of their income.
 every other garden herb
 Possible meanings are 1) "every other vegetable" 2) "every other garden herb" or 3) "every other garden plant."
 you neglect justice and the love of God
 "you do not pay attention to doing what is just and to loving God"
 without failing to do the other things also
 "and to always do the other good things as well"
 Luke 11:43
 the front seats
 "the best seats"
 respectful greetings
 "you like people to greet you with special honor"
 Luke 11:44
 unmarked graves
 "graves without makers." Graves were ceremonially unclean because of the dead bodies in them. An unmarked grave did not have a mark to warn people that it was a grave and that there was a dead body there.
 that people walk over without knowing it
 If someone walked over a grave, he would become ceremonially unclean because the grave was unclean. Alternate translation: "that people walk over without knowing that it is a grave" or "that people walk over without knowing that is is unclean"
 Luke 11:46
 you put people under burdens that are hard to carry
 "you put burdens on people that are too heavy for them to carry." Jesus speaks about the teachers giving people many rules as if they giving people heavy things to carry. Alternate translation: "you burden people by giving them too many rules to follow"
 you do not touch the burdens with one of your own fingers
 "you do not do anything to help people carry those burdens"
 Luke 11:48
 you consent to the works of your ancestors
 "you agree with what your ancestors did"
 Luke 11:49
 God's wisdom said
 "God in his wisdom said" or "God wisely said"
 I will send to them prophets and apostles
 "I will send prophets and apostles to my people"
 they will persecute and kill some of them
 "my people will persecute and kill some of the prophets and apostles"
 Luke 11:50

this generation will be charged
"God will hold this generation responsible"
for all the blood of the prophets shed
This refers to the blood that was spilled when people killed
God's prophets. Alternate translation: "for all the murders
of the prophets"
since the foundation of the world
"since the creation of the world" or "since God created the
world"
Luke 11:51
Zechariah
This was probably the priest in the Old Testament who
rebuked the people of Israel for idolatry. This was not the
Father of John the Baptist.
who was killed
"whom people killed"
Luke 11:52
you have taken away the key of knowledge
"you have taken away the key that opens the door to
knowledge" or "you have made it impossible to get

knowledge" or "you have made it impossible to know God"
you do not enter in yourselves
"you yourselves do not go in to get knowledge" or "you
yourselves do not get knowledge" or "you yourselves do not
know God"
and you hinder those who are entering
"you keep others from going in" or "you make it hard for
others to enter" or "you make it hard for others to know
God"
Luke 11:53
After Jesus left there
"After Jesus left the Pharisee's house"
Luke 11:54
lying in wait to catch him in something he might say
"waiting to trap him in something he might say." The
scribes and Pharisees hoped Jesus would say something
wrong so that they could accuse him of breaking God's law.
Alternate translation: "hoping that he would say something
wrong so they could accuse him."

Chapter 12

Luke 12:1
In the meantime
"Meanwhile" or "At that time"
they trampled on each other
"they were stepping on each other" or "they were stepping
on one another's feet"
he began to say to his disciples first of all
"Jesus first started speaking to his disciples and said to
them"
Beware of the yeast of the Pharisees, which is hypocrisy
Just as yeast spreads through a whole lump of bread dough,
the hypocrisy of the Pharisees was spreading through the
whole community. Alternate translation: "Guard yourself
against the hypocrisy of the Pharisees, which spreads like
yeast"
Luke 12:2
there is nothing concealed that will not be revealed
"everything that is concealed will be shown" or "people will
find out about everything that others do secretly"
nothing hidden that will not be known
"every thing that is hidden will be known" or "people will
know about everything that others try to hide"
Luke 12:3
whatever you have said in the darkness will be heard in the light
"whatever you have said privately at night, people will hear
it in the daylight"
what you have spoken in the ear
"whatever you have whispered to someone"
in the inner rooms
"in a closed room" or "in a closet." This refers to private
speech.
will be proclaimed
"will be shouted loudly" or "people will proclaim"
upon the housetops
Houses in Israel had flat roofs, so people could go up and
stand on top of them. If readers would be distracted trying
to imagine how people would get up on the house tops, this

could also be translated with a more general expression,
such as "from a high place so that everyone will be able to
hear."
Luke 12:4
they have no more that they can do
"they cannot cause any more harm"
Luke 12:5
Fear the one who, after ... has authority
The phrase "the one" refers to God. Alternate translation:
"Fear God who, after ... has authority" or "Fear God, because
after ... he has authority"
after he has killed
"after he kills you"
has authority to throw you into hell
This is a general statement about God's authority to judge
people. It does not mean that he will do this to the disciples.
Alternate translation: "has authority to throw people into
hell"
Luke 12:6
Are not five sparrows sold for two small coins?
"You know that five sparrows are sold for only two small
coins."
sparrows
very small, seed-eating birds
not one of them is forgotten in the sight of God
"God never forgets any of them" or "God indeed remembers
every sparrow"
Luke 12:7
even the hairs of your head are all numbered
"God knows even how many hairs are on your head"
You are more valuable than many sparrows
"You are worth more to God than many sparrows"
Luke 12:8
everyone who confesses me before men
"if anyone confesses me before men" or "whoever tells
others that he is my disciple" or "anyone who acknowledges
before others that he is loyal to me"

the Son of Man

Jesus is referring to himself. Alternate translation: "I, the Son of Man"

the Son of Man will also confess before the angels of God

"the Son of man will acknowledge before the angels of God that he is loyal to him"

Luke 12:9

he who denies me before men will be denied before the angels of God
"if anyone denies me before men, I will deny him before the angels of God" or "I will deny before the angels of God that I know him who denies me before men"

denies me

"claims that he does not know me" or "claims that he is not my disciple"

Luke 12:10

Everyone who speaks a word against the Son of Man

"If anyone speaks a word against the Son of man" or

"Everyone who says something bad about the Son of Man"

it will be forgiven him

"he will be forgiven" or "God will forgive him for that"

blasphemes against the Holy Spirit

"speaks evil against the Holy Spirit"

but to him who blasphemes against the Holy Spirit, it will not be forgiven

"but God will not forgive him who blasphemes against the Holy Spirit"

Luke 12:11

When they bring you before the synagogues, the rulers, and the authorities

"When people bring you before synagogues, rulers, and authorities to accuse you "

Luke 12:12

in that hour

"at that time" or "then"

Luke 12:13

to divide the inheritance with me

"to share the property with me that our father left for us"

Luke 12:14

who appointed me a judge or a mediator over you?

Jesus uses a question to rebuke the man. Alternate translation: "do not expect me to be your judge and mediator."

you

This word refers to the man and his brother.

Luke 12:15

Watch that you keep yourselves from all greedy desires

"Be careful to guard yourself from every form of greed" or

"Be careful not to selfishly want more things"

the abundance of his possessions

"how many things he owns" or "how much wealth he has"

Luke 12:16

yielded abundantly

"grew a very good harvest"

Luke 12:17

What will I do, because I do not have a place to store my crops?

This question reflects what the man was thinking to himself. Alternate translation: "I do not know what to do, because I do not have any place big enough to store all my crops!"

Luke 12:18

barns

buildings where farmers store the crops they have harvested

all of my grain and other goods

"all of my grain and the other good things that I own"

Luke 12:19

I will say to my soul, "Soul, you have ... years. Rest easy ... be merry."

"I will say to myself, 'I have ... years. So I will rest easy ... and be merry.'"

many goods

"many good things" or "many possessions"

Luke 12:20

tonight your soul is required of you

The "soul" refers to the life of a person. Alternate translation: "you will die tonight" or "I will take your life from you tonight"

the things you have prepared, whose will they be?

"who will own what you have stored up?" or "who will have what you prepared?" God uses a question to rebuke the man. Alternate translation: "the things that you have prepared will belong to someone else!"

Luke 12:21

stores up treasure for himself

"saves up valuable things for himself"

is not rich toward God

"does not use his riches for God"

Luke 12:22

about your body, what you will wear

"about your body and what you will wear" or "about having enough clothes to put on your body"

Luke 12:23

life is more than food

"life is more important than the food you eat"

the body is more than clothes

"your body is more important than the clothes you wear"

Luke 12:24

storeroom ... barn

These are places where food is stored.

How much more valuable you are than the birds!

"You are much more valuable than the birds!"

Luke 12:25

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

"None of you can make your life any longer by being anxious!"

a cubit

the length from a man's elbow to the end of his fingers

Luke 12:26

If then you are not able to do such a very little thing, why do you worry about the rest?

"Since you cannot do even this small thing, you should not worry about the other things."

Luke 12:27

Think about the lilies—how they grow

"Think about how the lilies grow"

lilies

Lilies are beautiful flowers that grow wild in the fields.

neither do they spin

The process of making thread or yarn is called "spinning."

Alternate translation: "neither do they make thread" or "and they do not make yarn"

Solomon in all his glory

"Solomon, who had great wealth" or "Solomon, who wore beautiful clothes"

Luke 12:28

If God so clothes the grass in the field"

"If God clothes the grass in the field like that" or "If God gives the grass in the field such beautiful clothing" or "If God makes the grass in the field beautiful like this"

and tomorrow is thrown into the oven

"and someone throws it into a fire tomorrow"

how much more will he clothe you

"he will certainly clothe you even better"

Luke 12:29

Do not seek what you will eat and what you will drink

"Do not focus on what you will eat and drink" or "Do not greatly desire more to eat and drink"

Luke 12:30

all the nations of the world

Here "nations" refers to unbelievers. Alternate translation:

"the people of all the other nations" or "all the unbelievers in the world"

your Father

This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.

Luke 12:31

seek his kingdom

"focus on God's kingdom" or "greatly desire God's kingdom"

these things will be added to you

"these things also will be given to you" or "God will also give you these things"

Luke 12:32

little flock

As a shepherd cares for his sheep, Jesus cares for his disciples. Alternate translation: "dear sheep" or "dear group"

Luke 12:33

Sell your possessions and give alms

"Sell your possessions and give what you earn to the poor"

Make for yourselves purses which will not wear out

This is the result of giving to the poor. Alternate translation:

"In this way you will make for yourselves money bags that will not get holes in them

that does not run out

"that does not diminish" or "that does not become less"

where no thief comes near

"where thieves do not come near"

no moth destroys

"moths do not destroy. "A "moth" is a small insect that eats holes in fabric. You may need to use a different insect, such as an ant or termite.

Luke 12:34

where your treasure is, there your heart will be also

"your heart will be with your treasure" or "your heart will be focused on your treasure"

your heart

Here "heart" refers to a person's thoughts.

Luke 12:35

Keep your loins girded

People in Jesus's culture wore long robes. They would tuck the bottom of the robes into their belts to keep them out of the way while they worked. Alternate translation: "Always be ready to serve" or "Be dressed and ready to serve"

and your lamps lit

"and keep your lamps burning." They were to be ready to work even at night.

Luke 12:36

be like people waiting expectantly for their master

Jesus commands the disciples to be ready for him to return the same way servants should be ready for their master to return.

Luke 12:37

Blessed are those servants

"How good it is for those servants"

whom the master will find watching when he comes

"whose master finds them waiting for him when he returns"

he will gird himself to serve

"he will tuck in his robe to serve." If people are not familiar with this practice, it can also be translated in a more general way. Alternate translation: "he will dress himself to serve them"

Luke 12:38

in the second watch of the night

The second watch was between 9:00 p.m. and midnight.

Alternate translation: "late at night" or "just before midnight"

or if even in the third watch

The third watch was from midnight to 3:00 a.m. Alternate translation: "or if he comes very late at night"

Luke 12:39

had known the hour

"had known when"

he would not have let his house be broken into

"he would not have let the thief break into his house" or "he would have stopped the thief from breaking into his house"

Luke 12:40

because the Son of Man is coming at an hour that you do not expect

The similarity between a thief (Luke 12:39) and the Son of Man is that people do not know when either one will come, so they need to be ready. Jesus is not saying that he himself is a thief.

the Son of Man is coming

Jesus is talking about himself. Alternate translation: "I, the Son of Man, am coming"

Luke 12:42

Who then is the faithful and wise manager ... right time?

Jesus uses a question to answer Peter's question indirectly.

Alternate translation: "I said it for everyone who is like the faithful and wise manager ... right time."

whom his lord will set over his other servants

"whom his lord puts in charge of his other servants"

Luke 12:44

Truly I say to you

This expression means they should pay special attention to what he is about to say.

will set him over all his property
 "will put him in charge of all his property"
 Luke 12:45
 says in his heart
 "thinks to himself"
 My lord delays his return
 "My master will not return soon"
 Luke 12:46
 in a day when he does not expect and in an hour that he does not know
 "on a day when the servant does not expect him and at a time the servant does not know about"
 Luke 12:47
 That servant, having known his lord's will and not having prepared or done according to his will, will be beaten with many blows
 "Because that servant knew his master's will and did not prepare or do according to it, the master will beat him severely"
 his lord's will
 "what his master wanted him to do"
 Luke 12:48
 he will be beaten with a few blows
 "he will be beaten less severely"
 But everyone who has been given much, from them much will be required
 "The master will require much from everyone he has given much to" or "The master will require much from everyone who has received much"
 from the one who has been trusted with much, even more will be asked
 "the master will ask even more of the one who has been entrusted with much"
 the one who has been entrusted with much
 "the one to whom the master has given much property to take care of" or "the one to whom the master has given much responsibility"
 Luke 12:49
 I came to cast fire upon the earth
 "I came to throw fire on the earth" or "I came to set the earth on fire." Possible meanings are 1) Jesus has come to judge people or 2) Jesus has come to purify believers or 3) Jesus has come to cause division among people.
 how I wish that it were already kindled
 "I wish very much that it was already lit" or "how I wish that the fire had already begun"
 Luke 12:50
 I have a baptism to be baptized with
 Here "baptism" refers to what Jesus must suffer. Just as water covers a person during baptism, suffering will overwhelm Jesus. Alternate translation: "I must go through

a baptism of terrible suffering" or "I must be overwhelmed by suffering as a person being baptized is covered by water"
 how I am distressed until it is completed
 "I am terribly distressed and will be distressed until I complete this baptism"
 Luke 12:51
 Do you think that I came to bring peace on the earth? No, I tell you, but rather division
 "You may think that I came to bring peace on the earth, but I tell you I did not come for that. Instead, I came to bring division"
 division
 "hostility" or "discord"
 Luke 12:52
 there will be five in one house divided
 "five people in one house will be divided"
 against ... against
 "will oppose ... will oppose"
 Luke 12:54
 A shower is coming
 "Rain is coming" or "It is going to rain"
 Luke 12:56
 the earth and the heavens
 "the earth and the sky"
 how is it that you do not know how to interpret the present time?
 Jesus uses a question to rebuke the crowd. Alternate translation: "you should know how to interpret the present time."
 Luke 12:57
 Why do you not judge what is right for yourselves?
 Jesus uses a question to rebuke the crowd. Alternate translation: "You yourselves should discern what is right."
 Luke 12:58
 For when you go
 "For if you go"
 make an effort to be reconciled with him
 "try to be reconciled with your adversary"
 the magistrate ... the judge
 These words refer to the same person.
 does not deliver you to the officer
 "does not hand you over to the officer" or "does not put the officer in charge of you"
 Luke 12:59
 the very last bit of money
 "the entire amount of money that your adversary demands"

Chapter 13

Luke 13:1
 some people told him
 "some people told Jesus"
 whose blood Pilate mixed with their own sacrifices
 Here "blood" refers to the death of the Galileans. Pilate ordered his soldiers to kill some Galileans while those Galileans were offering their sacrifices to God. Alternate translation: "whom Pilate killed while they were offering sacrifices" or "whom Pilate's soldiers killed as they

were sacrificing animals"

Luke 13:2

Do you think that these Galileans were more sinful ... way?
 "Were these Galileans more sinful ... way?" or "Does this prove that these Galileans were more sinful ... way?" Jesus uses this question to challenge the understanding of the people. He answers the question in verse 3.

Luke 13:3

No, I tell you

Jesus answers the question he asked in 13:2. Here "I tell you" emphasizes "no." Alternate translation: "They certainly were not more sinful"

all of you will perish in the same way

"all of you also will die." The phrase "in the same way" means they will experience the same result; it does not mean that they will die by the same method.

Luke 13:4

Or those

This is Jesus's second example of people who suffered.

Alternate translation: "Or consider those" or "Think about those"

Siloam

This is the name of an area in Jerusalem.

do you think they were worse sinners ... Jerusalem?

Jesus uses this question to challenge the understanding of the people. He answers the question in 13:4. Alternate translation: "were they more sinful ... Jerusalem?"

other men

"other people"

Luke 13:6

General Information:

Jesus begins to tell the crowd a parable to explain his last statement, "But if you do not repent, all of you will also perish."

vineyard

This may have been a vineyard where grapes were grown or simply a garden or orchard.

Luke 13:7

Why let it waste the ground?

"It is just wasting the ground." or "Do not let it waste the ground."

Luke 13:8

put manure on it

"put animal dung in the soil." Doing this makes the soil good for plants and trees.

Luke 13:10

Now

The author uses this word to mark the beginning of a new event.

during the Sabbath

"on a Sabbath day"

Luke 13:11

a spirit of weakness

"an evil spirit that made her weak"

Luke 13:12

Woman, you are freed from your weakness

By saying this, Jesus healed her. Alternate translation:

"Woman, I now free you from your weakness" or "Woman, be healed from your illness"

Luke 13:13

He placed his hands on her

"He touched her"

she was made straight again

"she was able to stand up straight again"

Luke 13:14

was indignant

"was very angry"

he healed then

"let him heal you during those six days" or "ask for healing then"

Luke 13:15

Hypocrites!

"You hypocrites!" Jesus rebukes the religious leaders.

Does not each of you untie his ox or his donkey from the stall and lead it to drink on the Sabbath?

"Every one of you unties his ox or his donkey from the stall and leads it to drink water on the Sabbath day."

Luke 13:16

this daughter of Abraham

"this descendant of Abraham"

whom Satan bound

"whom Satan kept crippled by her illness" or "whom Satan bound with this disease"

eighteen long years

The word "long" here emphasizes that eighteen years was a very long time for the woman to suffer.

should her bonds not be untied on the Sabbath day?

Jesus speaks about the woman's disease as if it were ropes that bound her. Alternate translation: "it is right to untie the bonds of her illness on the Sabbath day."

Luke 13:18

What is the kingdom of God like, and what can I compare it to?

Jesus uses two questions to introduce what he is about to teach. Alternate translation: "I will tell you what the kingdom of God is like and what I can compare it to."

Luke 13:19

a mustard seed

A mustard seed is a very small seed that grows into a large plant. Alternate translation: "a small seed"

threw into his garden

"planted in his garden." People planted some kinds of seeds by throwing them so that they scattered in the garden.

a big tree

"a very large shrub"

birds of heaven

"birds of the sky" or "birds that fly in the sky" or "birds"

Luke 13:21

like yeast

Only a little bit of yeast is needed to make a lot of dough rise.

three measures of flour

This is a large amount of flour, since each measure was about 13 liters. You may need to use a term that your culture uses to measure flour. Alternate translation: "a large amount of flour"

until all the flour was leavened

When flour dough is leavened, it expands. Alternate translation: "until the whole lump of dough grew big"

Luke 13:23

are only a few people to be saved?

"will God save only a few people?"

Luke 13:24

Struggle to enter through the narrow door

"Work hard to go through the narrow doorway." Jesus is speaking about God's kingdom as if it were a house with a small doorway. Both are hard to enter.

Luke 13:25

Once the owner
"After the owner" or "When the owner"
and pound the door
"and knock on the door" or "and hit the door." This is an attempt to get the owner's attention.
Luke 13:27
Get away from me
"Go away from me"
Luke 13:28
There will be crying and the grinding of teeth
"You will cry and grind your teeth." These are symbolic acts that show great regret and sadness.
but you are thrown out
"but you yourselves will have been thrown outside" or "but God will have forced you outside"
Luke 13:29
and be seated at a table in the kingdom of God
"and they will sit down at the feast in the kingdom of God"
Luke 13:30
will be first ... will be last
Being first represents being important or honored.
Alternate translation: "will be the most important ... will be the least important"
Luke 13:31
Go and leave here because Herod wants to kill you
Translate this as a warning to Jesus. They were advising him to go somewhere else and be safe.
Luke 13:32
that fox
Jesus was calling Herod a fox. A fox is a small wild dog.

Chapter 14

Luke 14:1
he went into the house
"Jesus went into the house"
to eat bread
"to eat" or "for a meal." Bread was an important part of a meal and is used in this sentence to refer to a meal.
they were watching him closely
"they were watching him carefully." They wanted to see if they could accuse him of doing anything wrong.
Luke 14:2
was suffering from edema
Edema is swelling caused by water building up in parts of the body. Alternate translation: "was suffering because parts of his body were swollen with water"
Luke 14:3
Is it lawful to heal on the Sabbath, or not
"Does the law permit us to heal on the Sabbath, or does it forbid it"
Luke 14:5
Which of you who has a son or an ox ... will not immediately pull him out?
Jesus wanted them to admit that it was good to help others on the Sabbath. Alternate translation: "Surely if your son or ox fell into a well on the Sabbath day, you would immediately pull him out, right?"
Luke 14:6
They were not able to give an answer to these things

Possible meanings are 1) Herod was not much of a threat at all or 2) Herod was deceptive.
Luke 13:33
In any case
"Nevertheless" or "However" or "Whatever happens"
it is not acceptable for a prophet to be destroyed outside of Jerusalem
The ancestors of the Jewish people had killed many of God's prophets in Jerusalem, and Jesus knew that the Jews would kill him there also. Alternate translation: "it is only in Jerusalem that it is acceptable for prophets to be killed."
Luke 13:34
who kills the prophets and stones those sent to you
"you people who kill the prophets and stone those whom God has sent to you"
How often I desired
"I have so often desired"
to gather your children
"to gather your people" or "to gather the people of Jerusalem"
the way a hen gathers her brood under her wings
This describes how a hen protects her young from harm by covering them with her wings.
Luke 13:35
your house is abandoned
This is a prophecy about what would soon happen to Jerusalem. Alternate translation: "your house will be abandoned"
the name of the Lord
Here "name" refers to the Lord's power and authority.

They knew that Jesus was right, but they did not want to admit it. Alternate translation: "They had nothing to say about these things"
Luke 14:7
those who were invited
"those whom the leader of the Pharisees had invited to the meal"
the seats of honor
"the seats for honored people" or "the seats for important people"
Luke 14:8
When you are invited by someone
"When someone invites you"
because someone may have been invited who is more honored than you
"because the host may have invited someone who is more important than you are"
Luke 14:9
both of you
This refers to the two people who want the same seat of honor.
in shame
"you will feel ashamed and"
the lowest place
"the least important place" or "the place for the least important person"
Luke 14:10

go up higher
 "move to a better seat"
 Then you will be honored
 "Then the one who invited you will honor you"
 Luke 14:11
 who exalts himself
 "who tries to look important" or "who chooses an important position for himself"
 will be humbled
 "will be shown to be unimportant" or "will receive an unimportant position"
 who humbles himself
 "who chooses to look unimportant" or "who chooses an unimportant position for himself"
 will be exalted
 "will be shown to be important" or "will receive an important position"
 Luke 14:12
 as they may also invite you in return
 "because they might invite you to their dinner or banquet"
 you will be repaid
 "in this way they will repay you"
 Luke 14:14
 you will be blessed
 "God will bless you"
 you will be repaid
 "God will repay you"
 in the resurrection of the just
 "when God brings the righteous people back to life"
 Luke 14:15
 he said to him
 he said to Jesus
 Blessed is he
 "Blessed is anyone" or "How good it will be for everyone"
 he who will eat bread
 The word "bread" refers to food in general. Alternate translation: "he who will eat at the meal"
 Luke 14:16
 General Information
 Jesus tells a parable.
 invited many
 "invited many people" or "invited many guests"
 Luke 14:17
 At the dinner hour
 "At the time for the dinner" or "When the dinner was about to begin"
 those who were invited
 "those he had invited"
 Luke 14:18
 to make excuses
 "to say why they could not come to the dinner"
 Please excuse me
 "Please forgive me" or "Please accept my apology"
 Luke 14:19
 five pairs of oxen
 People used pairs of oxen to pull farming tools. Alternate translation: "ten oxen to work in my fields"
 I am going to try them out
 "I am going to try using them"

Luke 14:20
 I have married a wife
 Use an expression that is natural in your language. Some languages may say "I just got married" or "I have taken a wife."
 Luke 14:22
 what you commanded has been done
 "I have done what you commanded"
 Luke 14:23
 the highways and hedges
 "the roads and paths outside of the city"
 compel them to come in
 "make anyone you find to come in"
 that my house may be filled
 "so that my house may be full of people"
 Luke 14:24
 who were invited
 "whom I invited"
 will taste my dinner
 "will enjoy the dinner I have prepared"
 Luke 14:25
 Now large crowds were going with him
 Now large crowds were going with Jesus
 Luke 14:26
 If anyone comes to me and does not hate his own father ... he cannot be my disciple
 Here, "hate" is an exaggeration for the lesser love people are to show to people other than Jesus. Alternate translation: "If anyone comes to me and does not love me more than he loves his father ... he cannot be my disciple" or "Only if a person loves me more than he loves his own father ... can he be my disciple"
 Luke 14:27
 Whoever does not carry his own cross and come after me cannot be my disciple
 "Only he who carries his own cross and comes after me can be my disciple" or "If anyone wants to be my disciple, he must carry his own cross and follow me"
 Luke 14:28
 General Information:
 Jesus continues to explain to the crowd that it is important to count the cost of being a disciple.
 For which of you who desires to build a tower does not first sit down and count the cost to calculate if he has what he needs to complete it?
 "If a person wanted to build a tower, he would first sit down and determine if he had enough money to complete it."
 tower
 This may have been a watchtower. Alternate translation: "a tall building" or "a high lookout platform"
 Luke 14:29
 Otherwise
 "If he does not first count the cost"
 when he has laid a foundation
 "when he has built a base" or "when he has completed the first part of the building"
 Luke 14:31
 what king ... will not sit down first and take advice ... men?
 Jesus uses another question to teach the crowd about

counting the cost. Alternate translation: "you know that a king ... would sit down first and take counsel ... men."

take advice

Possible meanings are 1) "think carefully " or 2) "listen to his advisors."

Luke 14:32

If not

"If he realizes that he will not be able to defeat the other king"

for conditions of peace

"for terms to end the war" or "what the other king wants him to do in order to end the war"

Luke 14:33

any one of you who does not give up all his possessions cannot be my disciple

"only those of you who give up all your possessions can be my disciples"

give up all his possessions

"leave behind all that he has"

Luke 14:34

Chapter 15

Luke 15:1

Now

This marks the beginning of a new event.

all the tax collectors

"many tax collectors"

Luke 15:2

and even eats with them

The word "even" shows that they thought it was bad enough that Jesus allowed sinners to come to him, but it was worse that he would eat with them.

Luke 15:3

General Information:

Jesus begins to tell several parables. These parables are situations that anyone could experience. They are not about particular people.

Luke 15:4

Which one of you, if he has a hundred sheep and then loses one of them, will not leave ... until he finds it?

"If one of you had a hundred sheep and then lost one of them, he would leave ... until he finds it."

Luke 15:5

lays it across his shoulders

"carries it on his shoulders"

Luke 15:7

even so

"in the same way"

there will be joy in heaven

"everyone in heaven will rejoice"

Luke 15:8

Or what woman ... would not light a lamp ... and seek diligently until she has found it?

Jesus uses a question to remind the people that if they lost a silver coin, they would look for it diligently. Alternate translation: "Any woman ... would certainly light a lamp ... and seek diligently until she has found it."

Luke 15:10

Even so

how can it be made salty again?

Jesus uses a question to teach the crowd. Alternate translation: "it cannot be made salty again." or "no one can make it salty again."

Luke 14:35

manure pile

People use manure to fertilize gardens and fields. Salt without taste is so useless it is not even worth mixing with manure. Alternate translation: "compost heap" or "fertilizer"

It is thrown away

"People throw it away"

He who has ears to hear, let him hear

Jesus is saying that what he has just said is important, and people may need to take some effort to understand it. See how you translated this in Luke 8:8. Alternate translation: "Let the one who has ears to hear listen" or "If anyone can hear, let him listen and understand" or "If you have ears to hear, then listen"

"In the same way" or "Just as people would rejoice with the woman"

over one sinner who repents

"when one sinner repents"

Luke 15:11

Connecting Statement:

Jesus tells another parable.

Luke 15:12

give me

The son wanted his father to give it to him immediately. the portion of the wealth that falls to me "the part of your wealth that you plan for me to receive when you die"

So he divided his property between them

"So the father divided his property between his two sons"

Luke 15:13

by living recklessly

"by living without thinking about the consequences of his actions" or "by living wildly"

Luke 15:14

a severe famine spread through that country

"a drought occurred there and the entire country did not have enough food"

to be in need

"to lack what he needed" or "to not have enough"

Luke 15:15

hired himself out to one of the citizens

"began to work for one of the citizens"

Luke 15:16

He was longing to eat

"He wished very much that he could eat"

the carob pods

These are the husks of beans that grow on the carob tree. Alternate translation: "the carob bean pods" or "the bean husks"

Luke 15:17

the young son came to himself

This phrase means he began to think clearly. Alternate translation: "he came to his senses"

How many of my father's hired servants have more than enough bread
This is part of an exclamation, and not a question. Alternate translation: "All my father's hired servants have more than enough bread to eat"

bread

The word "bread" refers to food in general. Alternate translation: "food"

perishing

"dying"

Luke 15:18

I will get up

This means that he will begin to act. It does not mean that he was sitting or lying down when he said these words.

I have sinned against heaven

Jewish people sometimes avoided saying the word "God" and used the word "heaven" instead. Alternate translation: "I have sinned against God"

Luke 15:19

I am no longer worthy to be called your son

"You called me son in the past, but now I am not worthy for you to call me son"

make me as one of your hired servants

"hire me and I will become one of your servants." This is a request, not a command.

Luke 15:20

While he was still far away

"While he was still far away from his father's house"

was moved with compassion

"had pity on him" or "loved him deeply from his heart"

embraced him and kissed him

The father did this to show his son that he loved him and was glad that the son was coming home. If people think that it is strange or wrong for a man to hug and kiss his son, you can substitute a way that men in your culture show affection to their sons. Alternate translation: "welcomed him affectionately"

Luke 15:21

I am no longer worthy to be called your son

"I am not worthy for you to call me your son"

Luke 15:22

the best robe

"the best coat" or "the best garment"

put a ring on his hand

A ring was a sign of authority that men wore on one of their fingers.

sandals

Wealthy people of that time wore sandals.

Luke 15:23

the fattened calf

People would give one of their young cows special food so that it would grow well. Then when they wanted to have a feast, they would eat that young cow. Alternate translation: "the best calf" or "the young animal we have been making fat"

kill it

"kill it and cook it"

Luke 15:24

my son was dead, and now he is alive

"it is as if my son were dead and became alive again" or "I felt like my son had died, but he is now alive"

He was lost, and now he is found

"It is as if I had lost my son and now I have found him" or

"It is as if he had lost his way, but now he has returned"

Luke 15:25

Now

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

was out in the field

"was out in the field working"

Luke 15:26

what these things might be

"what was happening"

Luke 15:27

he has received him in good health

"your father has received your brother, and your brother is healthy" or "your brother is well and has returned to your father"

Luke 15:29

I slaved for you

"I worked as hard as a slave for you"

a young goat

A young goat was smaller and less expensive than a fattened calf. Alternate translation: "even a young goat"

Luke 15:30

your son

"that son of yours." The older son refers to his brother this way in order to show how angry he is.

has devoured your living

"has wasted all your wealth" or "has thrown away all your money"

Luke 15:31

Child

"My dear child" or "My dear son." The father was addressing his son tenderly.

Luke 15:32

this brother of yours

The father was probably reminding the older son of his responsibility to love his brother.

this brother of yours was dead, and is now alive; he was lost, and has now been found.

See how you translated similar words in Luke 15:24.

Chapter 16

Luke 16:1

Connecting Statement:

Jesus begins telling another parable.

it was reported to him

"people reported to the rich man"

was wasting his possessions

"was wasting the rich man's wealth"

Luke 16:2

What is this that I hear about you?

The rich man uses a question to scold the manager.

Alternate translation: "I have heard what you are doing."

Give an account of your management

"Give me a report of how you have managed my possessions"

Luke 16:3

What should I do ... job?

The manager asks himself this question as a way of thinking about his options. Alternate translation: "I need to think about what I should do ... job."

Luke 16:4

when I am removed from my management job

"when I lose my management job" or "when my master takes away my management job"

Luke 16:5

his master's debtors

"the people who were in debt to his master" or "the people who owed things to his master"

Luke 16:6

He said ... He said to him

"The debtor said ... The manager said to the debtor"

A hundred baths of olive oil ... write fifty

A bath is about 22 liters. Alternate translation: "I owe 2,200 liters of olive oil ... write 1,100 liters"

Take your bill

A "bill" is a piece of paper that tells how much someone owes.

Luke 16:7

the manager said to another ... He said ... He said to him

"the manager said to another debtor ... The debtor said ... The manager said to the debtor"

A hundred cors of wheat ... write eighty

A cor is about 220 liters. Alternate translation: "I owe 22,000 liters of wheat ... write 17,600 liters" or "I owe one hundred large baskets of wheat ... write eighty large baskets of wheat"

Luke 16:8

commended

"praised" or "spoke well of" or "approved of"

he had acted shrewdly

"he had acted cleverly" or "he had done a sensible thing"

the sons of this world

"the people of this world" or "worldly people." This refers to those who, like the unrighteous manager, do not know or care about God.

the sons of light

Here "light" represents everything godly. Alternate translation: "the people of God" or "godly people"

Luke 16:9

make friends for yourselves by means of unrighteous wealth

"make people your friends by helping them with worldly wealth"

the eternal dwellings

This refers to heaven, where God lives.

Luke 16:10

He who is faithful ... is also faithful ... he who is unrighteous ... is also unrighteous

"People who are faithful ... are also faithful ... people who are unrighteous ... are also unrighteous."

faithful in very little ... unrighteous in very little

"faithful even with small things ... unrighteous even in small things"

Luke 16:11

who will trust you with true wealth?

Jesus uses a question to teach the people. Alternate translation: "no one will trust you with true wealth." or "no one will give you true wealth to manage."

true wealth

This refers to wealth that is more genuine, real, or lasting than money and possessions.

Luke 16:12

who will give you money of your own?

Jesus uses this question to teach the people. Alternate translation: "no one will give you wealth for yourself."

Luke 16:13

No servant can serve two masters

"A servant cannot serve two masters"

Luke 16:14

Now

This word marks the author's shift from reporting what Jesus said to reporting something about the Pharisees.

who were lovers of money

"who loved having money" or "who were very greedy for money"

they ridiculed him

"the Pharisees ridiculed Jesus"

Luke 16:15

You justify yourselves in the sight of men

"You make yourselves look good to other people"

God knows your hearts

Here "hearts" represents the desires of people. Alternate translation: "God understands your true desires" or "God knows your motives"

That which is exalted among men is detestable in the sight of God

"Those things that men think are very important are things that God hates"

Luke 16:16

The law and the prophets

This refers to all of God's word that had been written up to that time.

were in effect

"had authority" or "were what people needed to obey"

John came

"John the Baptist came"

the gospel of the kingdom of God is preached

"we teach people about the good news of the kingdom of God"

everyone tries to force their way into it

"many people are doing everything they can to enter it"

Luke 16:17

one stroke of a letter of the law

A "stroke of a letter" is the smallest part of a letter. Here it represents something in the law that may seem to be insignificant. Alternate translation: "even the smallest detail of the law"

to become invalid

"to disappear" or "to cease to exist"

Luke 16:18

commits adultery

"is guilty of adultery"

Luke 16:19

Now

This word marks a shift in Jesus's speech. He begins to tell a story that will help people understand what he was teaching them.

who was clothed in purple and fine linen

"who wore clothing made with fine linen and purple dye" or "who wore very expensive clothes." Purple dye and fine linen cloth were very expensive.

Luke 16:20

A certain beggar named Lazarus was laid at his gate

"People had laid a certain beggar named Lazarus at his gate"

at his gate

"at the gate to the rich man's house"

covered with sores

"and the beggar had sores all over his body"

Luke 16:21

longing to eat what fell

"wishing he could eat the scraps of food that fell"

Even the dogs came

The word "Even" here shows that what follows is worse than what has already been told about Lazarus. Alternate translation: "In addition to that, the dogs came" or "Worse yet, the dogs came"

dogs

The Jews considered dogs to be unclean animals. Lazarus was too sick and weak to stop the dogs from licking his wounds.

Luke 16:22

It came about that

This phrase is used here to mark an event in the story.

and was carried away by the angels

"and the angels carried him away"

to Abraham's side

"to be with Abraham" or "to sit next to Abraham"

and was buried

"and people buried him"

Luke 16:23

in Hades, being in torment

"he went to Hades, where, suffering in terrible pain"

he lifted up his eyes

"he looked up"

Luke 16:24

Father Abraham

Abraham was the ancestor of all the Jews, including the rich man.

I am in anguish in this flame

"I am in terrible pain in this flame" or "I am suffering terribly in this fire"

Luke 16:25

Child

The rich man was one of Abraham's descendants.

good things

"fine things" or "pleasant things"

and Lazarus in like manner evil things

"and Lazarus received evil things" or "and Lazarus received things that caused him to suffer"

he is comforted here

"he is comfortable here" or "he is happy here"

Luke 16:26

Besides all this

"In addition"

a great chasm has been put in place

"God has placed a huge ravine between you and us" or

"there is a great chasm"

a great chasm

"a steep, deep and wide valley" or "a big separation" or "a huge ravine"

Luke 16:28

in order that he may warn them

"so that Lazarus may warn them"

this place of torment

"this place where we suffer torment" or "this place where we suffer terrible pain"

Luke 16:29

Moses and the prophets

This refers to their writings. Alternate translation: "what Moses and the prophets wrote"

let them listen to them

"your brothers should pay attention to Moses and the prophets"

Luke 16:30

if someone would go to them from the dead

The rich man would like this to happen. Alternate translation: "if a person who has died would go to them" or "if someone who has died would go and warn them"

from the dead

The expression "the dead" describes all dead people together in the underworld. Alternate translation: "from among all those who have died"

"from among all those who have died"

Luke 16:31

neither will they be persuaded if someone rises from the dead

"they will not believe even if someone comes back from the dead"

Chapter 17

Luke 17:1

It is certain there will be stumbling blocks

"There will certainly be things that tempt people to sin" or

"Things that tempt people to sin will certainly happen"

to that person through whom they come

"to anyone who causes the temptations to come" or "to any person who causes people to be tempted"

Luke 17:2

if a millstone were hung around his neck and he were thrown into the sea

"if they were to hang a millstone around his neck and throw him into the sea" or "if someone were to put a heavy stone around his neck and push him into the sea"

a millstone

This is a very large, heavy circular stone that people use for grinding wheat grain into flour. Alternate translation: "a heavy stone"

these little ones

"these people whose faith is small"

to stumble

"to sin"

Luke 17:3

your brother

The word "brother" is here used in the sense of someone with the same belief. Alternate translation: "a fellow believer"

rebuke him

"tell him strongly that what he did was wrong" or "correct him"

Luke 17:5

Increase our faith

"Please give us more faith"

Luke 17:6

If you had faith like a mustard seed

A mustard seed is a very small seed. Jesus implies that they do not have even a small amount of faith. Alternate translation: "If you had faith that was as big as even a tiny mustard seed"

mulberry tree

If this type of tree is not familiar, it may be helpful to substitute another type of tree. Alternate translation: "fig tree" or "tree"

Be uprooted, and be planted in the sea

"Uproot yourself and plant yourself in the sea" or "Take your roots out of the ground, and put your roots down into the ocean"

Luke 17:7

But which of you, who ... sheep, will say ... sit down to eat?

Jesus asks his disciples a question to help them think about the role of a servant. This could be translated as a statement. Alternate translation: "But none of you who ... sheep would say ... sit down to eat."

a servant plowing or keeping sheep

"a servant who plows your field or takes care of your sheep"

Luke 17:8

Will he not say to him ... eat and drink?

Jesus uses a second question explain how someone would actually treat a servant. This can be a statement. Alternate translation: "He would certainly say to him ... eat and drink."

put a belt around your clothes and serve me

"tie your clothes at your waist and serve me" or "dress up properly and take care of me." People would tie their clothes closely around their waist so that their clothes would not get in their way while they worked.

Then afterward

"Then after you serve me"

Luke 17:9

he did the things that were commanded

"the servant did the things that the master commanded him to do"

does he?

"right?" or "is this not true?"

Luke 17:10

you also

Jesus was speaking to his disciples, so the word "you" refers to them.

that you are commanded

"that God has commanded you"

Luke 17:11

It came about that

This phrase is used here to mark the beginning of a new event.

Luke 17:12

there he was met by ten men who were lepers

"ten men who were lepers met him" or "ten men who had leprosy met him"

They stood far away from him

This was a respectful gesture, because lepers were not allowed to approach other people.

Luke 17:13

they lifted up their voices

"they called with loud voices" or "they called aloud"

Luke 17:14

they were cleansed

When people were healed, they were no longer ceremonially unclean. Alternate translation: "they were cleansed of their leprosy" or "they were healed of their leprosy and so became clean"

Luke 17:15

saw that he was healed

"realized that he was healed" or "realized that Jesus had healed him"

he turned back

"he went back to Jesus"

with a loud voice glorifying God

"and glorified God loudly"

Luke 17:16

He fell on his face at Jesus' feet

"he knelt down and put his face close to Jesus' feet." He did this to honor Jesus.

Now he was a Samaritan

The word "now" marks Luke's change from telling about what happened to telling about that man.

Luke 17:17

Were not the ten cleansed?

Jesus used questions here to show the people how disappointed he was that only one of the men came back to glorify God. Alternate translation: "Ten men were healed." or "God healed ten men."

Where are the nine?

"Why did not the other nine come back?" This can be a statement. Alternate translation: "The other nine men should have come back, too."

Luke 17:18

Were there no others who returned to give glory to God, except this foreigner?

This can be translated as a statement. Alternate translation: "No one returned to give glory to God except this foreigner!"

Luke 17:19

Your faith has made you well

"Because of your faith you have become well" or "Because you believe, you are well again"

Luke 17:20

Being asked by the Pharisees

This is the beginning of a new event. Alternate translation:

"When the Pharisees asked Jesus" or "One day the Pharisees asked Jesus"

The kingdom of God does not come with careful observing

"The kingdom of God does not come in a way that people can see"

Luke 17:21

the kingdom of God is within you

The idea of the noun "kingdom" can be expressed with the verb "rules" or "reigns." Possible meanings are 1) "God rules within you" or 2) "God reigns among you."

Luke 17:22

The days are coming when

"A time is coming when" or "Soon"

you will desire to see

"you will want to see" or "you will wish to experience"

one of the days of the Son of Man

"one of the days when the Son of Man will rule as king"

the Son of Man

Jesus is speaking about himself. Alternate translation: "I, the Son of Man"

but you will not see it

"you will not experience it"

Luke 17:23

Look, there! Look, here!

"Look, he is over there! Look, he is over here!"

Luke 17:24

as the lightning shines brightly ... so will the Son of Man be

When lightning flashes, people can see it clearly. Alternate translation: "as people can see lightning clearly when it flashes ... so they will clearly see the Son of Man"

in his day

"when he comes to reign"

Luke 17:25

and be rejected by this generation

"and the people of this generation must reject him"

Luke 17:26

As it happened ... even so will it also happen

"As it was ... even so it will be" or "As it was ... it will be like that"

in the days of Noah

"when Noah lived"

in the days of the Son of Man

"when the Son of Man comes"

Luke 17:27

They ate, they drank, they married, and they were given in marriage

People were doing ordinary things. They did not care that God was going to judge them.

they married, and they were given in marriage

"they married, and they gave their daughters to be married" or "and they got married"

the ark

"the ship" or "the barge"

Luke 17:28

they were eating and drinking

"people were eating and drinking"

Luke 17:29

it rained fire and sulfur from heaven

"fire and burning sulfur fell from the sky like rain"

Luke 17:30

After the same manner it will be

"It will be the same" or "It will be like that"

in the day that the Son of Man is revealed

"when the Son of Man appears" or "when the Son of man comes"

Luke 17:31

let him who is on the housetop not go down

"whoever is on the housetop must not go down" or "if

anyone is on his housetop, he must not go down."

on the housetop

Their housetops were flat, so people could walk or sit on them.

his goods

"his possessions" or "his things"

let him who is in the field not return

"whoever is in the field must not go back to his house."

They must not go back to their house to get anything. They must flee quickly.

Luke 17:32

Remember Lot's wife

"Remember what happened to Lot's wife." This is a warning. She looked back toward Sodom and God punished her along with the people of Sodom. Alternate translation:

"Do not do what Lot's wife did"

Luke 17:33

Whoever seeks to gain his life will lose it

"People who try save their lives will lose them" or

"Whoever tries to save his old way of life will lose his life"

but whoever loses his life will save it

"but people who lose their lives will save them" or "but

whoever abandons his old way of life will save his life"

Luke 17:34

in that night

The sentence tells what will happen if the Son of Man comes during the night.

One will be taken, and the other will be left

"God will take one person and leave the other" or "Angels

will take one person and leave the other." The emphasis is

not on two particular people but on the fact that some

people will be taken away and others will be left.

Luke 17:37

Where, Lord?

"Lord, where will this happen?"

Where there is a body, there will the vultures also be gathered together

Apparently this is a proverb that means "It will be obvious"

or "You will know it when it happens." Alternate

translation: "It will be as obvious as it is when vultures

gather around a dead body" or "As the gathering of vultures

shows that there is a dead body, there will be signs about

these things"

vultures

Vultures are large birds that eat the bodies of dead animals

that they find. You could describe these birds this way or

use the word for local birds that do this.

Luke 18:1

Then he spoke a parable to them

"Then Jesus told them a parable"

Luke 18:2

did not respect people

"did not care about other people"

Luke 18:3

a widow

A widow is a woman whose husband has died and who has not remarried. She would not have had anyone to protect her from those who wanted to harm her.

she came often to him

The word "him" refers to the judge.

Help me get justice against my opponent

"Give me a just ruling against my opponent"

my opponent

"my enemy" or "the person who is trying to harm me." It is not clear whether the widow is suing the opponent or the opponent is suing the widow.

Luke 18:4

man

The word here refers to people in general.

Luke 18:5

causes me trouble

"bothers me"

so that she does not wear me out

"so that she will not exhaust me"

Luke 18:6

Listen to what the unjust judge says

"Think about what the unjust judge said"

Luke 18:7

Now

This word is used to show Jesus' change from talking about the the judge in the story to talking about God.

will not God also bring ... night?

Jesus uses a question to teach the disciples. Alternate translation: "God will also certainly bring ... night!"

his chosen ones

"the people he has chosen"

Will he delay long over them?

Jesus uses a question to teach the disciples. Alternate translation: "He will certainly not delay long over them!"

Luke 18:8

Even so, when the Son of Man comes, will he indeed find faith on the earth?

Jesus asks this question either to indicate that some people will not have faith in God or to encourage people to have faith in God. Alternate translation: "But when the Son of Man comes, will he see that people on earth believe God?"

Luke 18:9

who trusted in themselves that they were righteous

"who thought they were righteous"

despised other people

"looked down on other people"

Luke 18:10

into the temple

"into the temple courtyard"

Luke 18:11

The Pharisee stood and prayed these things about himself

Possible meanings are "The Pharisee stood and prayed about himself in this way" or "The Pharisee stood by himself and prayed."

Luke 18:12

all that I get

"everything I earn"

Luke 18:13

standing at a distance

This was a sign of humility. He did not feel worthy to stand closer.

would not even lift up his eyes to heaven

"would not even look up toward heaven"

hit his breast

This is a physical expression of great sorrow. It shows this man's repentance and humility. Alternate translation: "hit his breast to show his sorrow"

God, have mercy on me, a sinner

"God, please be merciful to me. I am a sinner" or "God, please have mercy on me even though I have committed many sins"

Luke 18:14

this man went back down to his house justified

"the tax collector went back down to his house with God's approval" or "God forgave this man"

rather than the other

"rather than the other man" or "and not the other man" or

"but God did not forgive the Pharisee"

will be humbled ... will be exalted

"God will humble him ... God will exalt him"

Luke 18:15

The people were also bringing to him their infants

"The people were also bringing their babies to Jesus"

they rebuked them

"the disciples scolded the parents"

Luke 18:16

belongs to such ones

"belongs to people who are like these little children"

Luke 18:17

whoever will not receive the kingdom of God like a child will definitely not enter it

"whoever wants to enter God's kingdom must receive it as a child receives it"

Luke 18:18

A certain ruler asked him

"A certain ruler asked Jesus"

to inherit eternal life

"to receive life that does not end"

Luke 18:19

No one is good, except God alone

"The only one who is good is God"

Luke 18:21

All these things

"All of these commandments"

Luke 18:22

One thing you still lack

"You still need to do one more thing" or "There is one thing that you have not yet done"

distribute it to the poor

"give away the money to the poor people"

Luke 18:24

How difficult it is ... kingdom of God!

This is an exclamation, and not a question. Alternate translation: "It is so very hard ... kingdom of God!"

Luke 18:25

a needle's eye

A needle's eye is the hole in a sewing needle through which the thread is passed.

Luke 18:26

Those hearing it said

"The people who were listening to Jesus said"

Then who can be saved?

They were very surprised at what Jesus said. Alternate translation: "Does that mean that no one can be saved?" or "Does that mean that God will not save anyone?"

Luke 18:27

The things which are impossible with people are possible with God

"The things that people cannot do, God can do" or "God is able to do what people are not able to do"

Luke 18:29

Truly, I say to you

Jesus uses this expression to stress the importance of what he is about to say.

Luke 18:30

who will not receive

This could be stated in positively. First the words "there is not one who" in the previous verse (verse 29) would be changed to "everyone who" and then these words would be changed to "will receive."

in this time

"in this present world"

and in the age to come, eternal life

"and in the age to come, he will receive eternal life" or "and in the future world, he will receive eternal life"

Luke 18:31

the twelve

"his twelve disciples"

that have been written by the prophets

"that the prophets have written"

will be accomplished

"will happen" or "will occur"

Luke 18:32

For he will be given over to the Gentiles

"For the leaders in Jerusalem will give him over to the Gentiles"

and will be mocked, and shamefully treated, and spit upon

"and they will mock him, treat him shamefully, and spit on him"

Luke 18:33

on the third day

"on the third day after that"

Luke 18:34

They understood none of these things

"His disciples did not understand any of these things"

this word was hidden from them

"the meaning of this speech was mysterious to them"

the things that were said

"the things that Jesus said"

Luke 18:35

It came about that

This phrase is used here to mark the beginning of a new part of the story.

Luke 18:36

and hearing a crowd going by

"When the blind man heard a crowd going by"

Luke 18:37

Jesus of Nazareth

People called him "Jesus of Nazareth" because he was from the town of Nazareth.

Luke 18:38

cried out

"called out" or "shouted"

Son of David

Jesus was a descendant of David, Israel's most important king.

have mercy on me

"show me pity" or "show me compassion"

Luke 18:39

cried out all the more

This could mean that he cried out louder or that he cried out more persistently.

Luke 18:40

commanded that the man be brought to him

"commanded the people to bring the blind man to him"

Luke 18:41

to receive my sight

"to be able to see"

Luke 18:42

Receive your sight

Jesus is healing the man by commanding him to be healed.

Alternate translation: "You will now receive your sight" or

"Begin to see"

Your faith has healed you

"You are healed because you have faith" or "I have healed you because you have believed in me"

Luke 18:43

glorifying God

"giving glory to God" or "praising God"

Chapter 19

Luke 19:1

Jesus entered and was passing through Jericho.

"Jesus entered Jericho and was passing through the city"

Luke 19:3

He was trying to see

"Zacchaeus was trying to see"

because he was small in height

"because he was short"

Luke 19:4

a sycamore tree

"a sycamore fig tree" or "a fig tree" or "a fruit tree"

Luke 19:5

the place

"the tree" or "where Zacchaeus was"

Luke 19:6

So he hurried

"So Zacchaeus hurried"

Luke 19:7

He has gone in to visit a man who is a sinner

"Jesus has gone into the house of a sinner to visit him"

Luke 19:8

the Lord

This refers to Jesus.

I will restore four times the amount

"I will return to them four times as much as I took from them"

Luke 19:9

salvation has come to this house

"God is saving this household" or "God is saving people in this home"

he too

"this man too" or "Zacchaeus also"

is a son of Abraham

Possible meanings are "is a descendant of Abraham" and "has faith as Abraham did."

Luke 19:10

the Son of Man came

Jesus is speaking about himself. Alternate translation: "I, the Son of Man, came"

the people who are lost

"the people who have wandered away from God" or "those who by sinning have wandered away from God"

Luke 19:11

that the kingdom of God was about to appear immediately

The Jews believed that the Messiah would establish God's kingdom as soon as he came to Jerusalem. Alternate translation: "that Jesus would immediately begin to rule over God's kingdom"

Luke 19:12

A certain nobleman

"A certain man who was a member of the ruling class" or "A certain man from an important family"

to receive for himself a kingdom

A great king would make the nobleman a lesser king and give him the authority to rule over a country.

Luke 19:13

He called

"The nobleman called" or "Before he left, he called"

gave them ten minas

"gave each of them one mina"

ten minas

A mina was 600 grams, probably of silver. Each mina was equal to 100 days' wages. Alternate translation: "ten valuable coins" or "a large amount of money"

Conduct business

"Trade with this money" or "Use this money in order to earn more money"

Luke 19:14

his citizens

"the people of his country"

a delegation

"a group of people to represent them" or "several messengers"

Luke 19:15

having received the kingdom

"after he had become king"

to be called to him

"to come to him"

what profit they had made

"how much money they had earned"

Luke 19:16

The first came before him

"The first servant came before the nobleman"

your mina has made ten minas more

"I used your mina and made a profit of ten more minas"

Luke 19:17

Well done

"You have done well." Your language may have a phrase that an employer would use to show approval, such as "Good job."

Luke 19:19

You take charge over five cities

"You will have authority over five cities"

Luke 19:20

Another came

"Another servant came"

which I kept safely in a cloth

"which I wrapped in a cloth and stored away"

Luke 19:21

a demanding person

"a stern man" or "a man who expects a lot from his servants"

You take up what you did not put in

This was probably a proverb that describes someone who benefits from other people's hard work. Alternate translation: "You take out what you did not put in" or "You take out what other people put in"

you reap what you did not sow

"you gather the fruit of what other people sowed"

Luke 19:22

By your own words

"Based on what you have said"

You knew that I am a demanding person

The nobleman was repeating what the servant had said about him. Alternate translation: "You say that I am a demanding person"

Luke 19:23

why did you not put my money ... interest?

The nobleman uses a question to rebuke the wicked servant. Alternate translation: "you should have put my money ... interest."

put my money in the bank

"lent my money to a bank." Cultures that do not have banks might translate it as "let someone borrow my money."

bank

A bank is a business that safely holds money for people. A bank lends that money to others for a profit. It also pays an extra amount, called interest, to the people who keep their money in the bank.

I would have collected it with interest

"I could have collected that amount plus the interest it would have earned" or "I would have gained a profit from it"

Luke 19:24

them that stood by
"the people who were standing near them"
Luke 19:25
he has ten minas
"he already has ten minas"
Luke 19:26
I say to you
It can be stated clearly that the nobleman is speaking.
Alternate translation: "And the nobleman replied, 'I say to you' or 'But the nobleman said, 'I tell you this'
everyone who has will be given more
"everyone who uses well what he has will be given more"
or "I will give more to everyone who uses well what he has"
from him that has not
"from the person who does not use well what he has"
even that which he has will be taken away
"I will take away from him even what he has"
Luke 19:27
these enemies of mine
Since the enemies were not right there, some languages
would say "those enemies of mine."
Luke 19:28
When he had said these things
"When Jesus had said these things"
Luke 19:29
It came about that
This phrase is used here to mark the beginning of a new
event.
Bethphage
Bethphage is a village on the Mount of Olives, which is
across the Kidron Valley from Jerusalem.
the mountain that is called Olives
"the hill that is called the Mount of Olives" or "the hill that
is called 'Olive Tree Mountain'"
Luke 19:30
a colt
"a young donkey" or "a young riding animal"
that has never been ridden
"that no one has ever ridden"
Luke 19:31
If anyone asks you, 'Why are you untying it?' say
"If any one asks you why you are untying it, say"
Luke 19:32
Those who were sent
"The disciples that Jesus sent"
Luke 19:33
the owners
"the owners of the colt"
Luke 19:35
threw their cloaks upon the colt
"put their robes on the young donkey." Cloaks are outer
robes.
set Jesus on it
"helped Jesus get up on the colt to ride it"
Luke 19:36
they spread their cloaks
"people spread their cloaks." This is a sign of giving honor
to someone.
Luke 19:37

As he was now approaching the place where the Mount of Olives
descends
"As Jesus was going near the place where the road goes
down from the Mount of Olives"
all the mighty works which they had seen
"all the great things they had seen Jesus do"
Luke 19:38
in the name of the Lord
Here "name" refers to power and authority, and "Lord"
refers to God.
Peace in heaven
"May there be peace in heaven"
glory in the highest
"may there be glory in the highest" or "Let everyone give
glory to God in the highest heaven"
Luke 19:39
in the multitude
"in the large crowd"
rebuke your disciples
"tell your disciples to stop doing these things"
Luke 19:40
if these were silent
"I will not rebuke them, for if these people were to be quiet"
the stones would cry out
"the stones would call out praises"
Luke 19:41
the city
This refers to Jerusalem.
he wept over it
"he cried about the people of Jerusalem"
Luke 19:42
If only you had known ... bring you peace
Jesus expresses his sadness that the people of Jerusalem
had missed the opportunity to be at peace with God.
now they are hidden from your eyes
"now you cannot see them"
Luke 19:43
For the days will come upon you when your enemies will build
This indicates that they will experience difficult times. "For
soon these things will happen to you: Your enemies will
build" or "For soon you will endure troublesome times.
Your enemies will build"
a barricade around you
This refers to a wall to keep the people from getting out of
the city.
Luke 19:44
They will strike you down to the ground, and your children with you
Jesus speaks of the people who live in the city as if they are
the city's children. Alternate translation: "They will
completely destroy you, and they will kill all who live in
you" or "They will completely destroy your city, and they
will kill all of you"
They will not leave one stone upon another
"They will not leave any of the stones in place." The
enemies will completely destroy the city, which is built of
stones.
the time of your visitation
"the time when God visited you" or "the time during which
God was with you"

visitation

This is a visit by an overseer to make sure that things are going well with those over whom he is in charge. It is not a casual social visit.

Luke 19:45

Jesus entered the temple

You may need to make explicit that he first entered Jerusalem, where the temple was located. Alternate translation: "Jesus entered Jerusalem and then went into the temple courtyard"

entered the temple

Only priests were allowed to enter the temple building. Here the word "temple" refers to the courtyard at the temple. Alternate translation: "went into the temple courtyard"

began to cast out

"began to throw out" or "began to force out"

Luke 19:46

It is written

"The scriptures say" or "A prophet wrote these words in the scriptures"

My house

The word "My" refers to God and "house" refers to the temple.

a house of prayer

"a place where people pray to me"

a den of robbers

"a place where thieves hide"

Luke 19:47

in the temple

"in the temple courtyard" or "at the temple"

Chapter 20

Luke 20:1

It came about

This phrase is used here to mark the beginning of a new part of the story.

in the temple

"in the temple courtyard" or "at the temple"

Luke 20:4

Was it from heaven or from men

Jesus asks this question so the Jewish leaders will have to tell what they think to all who are listening. Alternate translation: "Do you think John's authority to baptize people came from heaven or from men" or "Was it God who told John to baptize people, or did people tell him to do it" from heaven

Jewish people often used the word "heaven" to refer to God.

Luke 20:5

They reasoned

"They discussed" or "They considered their answer"

with themselves

"among themselves" or "with each other"

If we say, 'From heaven,' he will say

"If we say that John's authority is from heaven, Jesus will say"

Luke 20:6

if we say, 'From men,'

"if we say that John's authority is from men,"

will stone us

"will kill us by throwing stones at us"

Luke 20:7

they answered that they did not know where it came from.

"they said, 'We do not know where it came from.'"

where it came from

"where John's baptism came from" or "where John's authority to baptize came from" or "who authorized John to baptize people"

Luke 20:8

Neither will I tell you

"And I will not tell you." Jesus knew they were not willing to tell him the answer, so he responded in the same manner. Alternate translation: "Just as you will not tell me, I will not tell you"

Luke 20:9

rented it out to vine growers

"allowed some vine growers to use it in exchange for payment" or "allowed some vine growers to use it and pay him later." Payment might be in the form of money or a portion of the harvest.

vine growers

These are people who tend grape vines and grow grapes.

Alternate translation: "grape farmers"

Luke 20:10

At the appointed time

"When the time came" or "At harvest time"

of the fruit of the vineyard

"some of the grapes" or "some of what they produced in the vineyard"

sent him away empty-handed

"sent him away without paying him" or "sent him away without anything"

Luke 20:11

beat him

"beat that servant"

treated him shamefully

"humiliated him"

Luke 20:12

yet a third

"even a third servant"

wounded him

"injured that servant"

threw him out

"threw him out of the vineyard"

Luke 20:13

What will I do?

The vineyard owner thought carefully about what he was going to do. Alternate translation: "This is what I will do:"

Luke 20:14

when the vine growers saw him

"when the farmers saw the owner's son"

Let us kill him

They were not asking permission. The said this to encourage each other to kill the son.

Luke 20:15

What then will the lord of the vineyard do to them?

Jesus uses a question to get his listeners to pay attention to what the owner of the vineyard will do. Alternate translation: "So now, listen to what the lord of the vineyard will do to them."

Luke 20:16

When they heard it

"When the people heard what Jesus said"

May it never be

"May it never happen"

Luke 20:17

But Jesus looked at them

"But Jesus stared at them" or "But he looked straight at them." He did this to hold them accountable to understand what he was saying.

What is the meaning of that which is written: 'The stone ... cornerstone'? Jesus uses a question to teach the crowd. Alternate translation: "You should be able to understand that which is written: 'The stone ... cornerstone.'"

that which is written

"this scripture." Jesus quoted a scripture that prophesied about the Messiah.

The stone that the builders rejected

"The stone that the builders said was not good enough to use for building." In those days people used stones to build the walls of houses and other buildings.

the cornerstone

"the chief stone of the building" or "the most important stone of the building"

Luke 20:18

will be broken to pieces

"will break up into pieces"

and the one on whom it falls will be crushed

"and that stone will crush whomever it falls on"

Luke 20:19

sought to lay hands on him

"looked for a way to arrest Jesus"

they were afraid of the people

This is the reason that they did not arrest Jesus right away. The people respected Jesus, and the religious leaders were afraid of what the people might do if they arrested him.

Luke 20:20

that they might find fault with his speech

"so that the spies might accuse Jesus of saying something bad"

so as to deliver him up to the rule and to the authority of the governor
"so that they could hand him over to the governor to judge him"

Luke 20:21

They asked him

"The spies asked Jesus"

Teacher, we know ... way of God

The spies were trying to deceive Jesus. They did not believe these things about Jesus.

are not partial to anyone

Possible meanings are "you tell the truth even if important people do not like it" or "you do not favor one person over another"

Luke 20:22

Is it lawful ... or not?

They hoped that Jesus would say either "yes" or "no." If he said "yes," then the Jewish people would be angry with him for telling them to pay taxes to a foreign government. If he said "no," then the religious leaders could tell the Romans that Jesus was teaching the people to break the Roman laws.

Is it lawful

They were asking about God's law, not about Caesar's law. Alternate translation: "Does our law permit us"

to Caesar

Caesar was the ruler of the Roman government. Alternate translation: "to the Roman Emperor"

Luke 20:23

But Jesus understood their craftiness

"But Jesus understood how tricky they were" or "But Jesus saw that they were trying to trap him"

Luke 20:24

a denarius

This is a Roman silver coin worth a day's wages.

Whose image and name is on it?

Jesus uses a question to respond to those who were trying to trick him. Alternate translation: "Tell me, whose picture and name do you see on it?"

Luke 20:25

and to God the things that are God's

"and give to God the things that belong to God"

Luke 20:26

They were not able to find fault with what he had said

"The spies could not find anything wrong with what Jesus said"

but marveling at his answer, they were silent

"but they were amazed at his answer and did not say anything"

Luke 20:27

When some of the Sadducees came to him, the ones who say that there is no resurrection

The Sadducees did not believe that people will rise from the dead. Alternate translation: "When some of the Sadducees, people who say that there is no resurrection, came to him"

Luke 20:28

if a man's brother dies, having a wife, and being childless

"if a man's brother dies when he has a wife but does not have children" or "if a man's brother has a wife and no children and that brother dies"

the man should take the brother's wife

"the man should marry his dead brother's widow"

and raise up children for his brother

"and have children for his brother" or "and produce children for his brother"

Luke 20:29

There were seven brothers

This may have happened, but it is probably a story that the Sadducees made up to test Jesus.

the first

"the first brother"

died childless

"died without having any children" or "died, but did not have any children"

Luke 20:30

the second as well

The Sadducees kept the story short by not repeating many of the details. Alternate translation: "the second brother took her as his wife, and the same thing happened" or "the second brother married that woman, and he also died without having any children"

Luke 20:31

and in the same way the seven also left no children and died
"and in the same way the rest of the seven brothers married her and died without having any children"

Luke 20:33

In the resurrection

"When people are raised from the dead" or "When dead people become alive again"

Luke 20:34

The sons of this age

"The people of this world" or "The people of this time." This is in contrast with those in heaven or the people who live after the resurrection.

marry and are given in marriage

In that culture, they spoke of men marrying women and women being given in marriage to their husband. Alternate translation: "marry" or "get married"

Luke 20:35

those who are regarded as worthy in that age

"the people in that time whom God will consider to be worthy"

to receive the resurrection from the dead

"to be raised from the dead" or "to rise from death" or "to become alive again"

Luke 20:36

Neither can they die anymore

This is after the resurrection. Alternate translation: "They will not be able to die anymore"

are sons of God, being sons of the resurrection

"are children of God because he has raised them from the dead"

Luke 20:37

But that the dead are raised, even Moses showed, in the place concerning the bush

The word "even" is here because the Sadducees did not expect Moses to have written that the dead are raised. Alternate translation: "But even Moses, in the scripture concerning the bush, showed that the dead are raised that the dead are raised"

"that God raises people from the dead" or "that God causes the dead to live again"

in the place concerning the bush, where he calls the Lord the God of Abraham

"in the scripture about the burning bush, where he wrote about the Lord being the God of Abraham"

the God of Abraham and the God of Isaac and the God of Jacob

"the God of Abraham, Isaac, and Jacob." They all worshiped the same God.

Luke 20:38

Now

This word marks a switch in Jesus's teaching. He was telling about Moses. Now he explains why what Moses said was

important.

he is not the God of the dead, but of the living

"the Lord is not the God of dead people; he is the God of living people". Since these living people died physically, they must still be alive spiritually.

because all live to him

"because in God's sight they all are still alive" or "because they live in God's presence"

Luke 20:39

Some of the scribes answered

"Some of the scribes said to Jesus." There were scribes present when the Sadducees were questioning Jesus.

Luke 20:40

they did not dare ask him any more questions

"they were afraid to ask him any more questions" or "they did not risk asking him any more questions." Perhaps they realized that they did not know as much as Jesus did.

Luke 20:41

How do they say ... son?

"Why do people say ... son?" Jesus uses a question to make the scribes think about who the Messiah is. Alternate translation: "Let's think about them saying ... son." or "I will talk about them saying ... son."

David's son

"King David's descendant." The word "son" is used here to refer to a descendant. In this case it refers to the one who would reign over God's kingdom.

Luke 20:42

The Lord said to my Lord

This is a quotation from the book of Psalms which says "Yahweh said to my Lord." But the Jews stopped saying "Yahweh" and often said "Lord" instead. Alternate translation: "The Lord God said to my Lord"

my Lord

David was referring to the Christ as "my Lord."

Sit at my right hand

Sitting at the right hand of God is symbolic of receiving great honor and authority from God. Alternate translation: "Sit in the place of honor beside me"

Luke 20:43

until I make your enemies your footstool

God speaks of the Messiah's enemies as if they were furniture on which the Messiah would rest his feet. God would conquer the enemies. Alternate translation: "until I make your enemies like a footstool for you"

Luke 20:44

David therefore calls the Christ 'Lord,'

David recognized that the Christ was greater than David.

so how is he David's son?

"so how can the Christ be David's son?" or "This shows that the Christ is not merely a son of David"

Luke 20:46

Beware of

"Be on guard against"

who desire to walk in long robes

Long robes would show that they were important.

Alternate translation: "who like to walk around wearing their important robes"

Luke 20:47

They also devour widows' houses
"They also eat up widows' houses." Jesus speaks of the scribes as if they were hungry animals. Alternate translation: "They also take widows' houses from them" for a show they make long prayers

Chapter 21

Luke 21:1

gifts

"gifts of money"

the treasury

The "treasury" means the boxes in the temple courtyard where people put money as a gift to God. Alternate translation: "the temple treasury" or "the collection box at the temple"

Luke 21:2

two mites

"two small coins" or "two tiny copper coins" or "two pennies." These were the least valuable of the coins people used then.

Luke 21:3

Truly I say to you

This means that what Jesus was about to say was very important.

I say to you

Jesus was talking to his disciples.

this poor widow put in more than all of them

God considers her gift, a small amount of money, more significant than the large amounts of money the men gave. Alternate translation: "the small gift of this widow is more valuable than the larger gifts of the rich men"

Luke 21:4

gave gifts out of their abundance

"have a lot of money but only gave a small portion of it" out of her poverty

"who has very little money"

Luke 21:5

offerings

"things people had given to God"

Luke 21:6

these things that you see

This refers to the beautiful temple and its decorations.

the days will come when

"there will be a time when" or "someday"

not one stone will be left on another which will not be torn down

"every stone will be removed from its place and torn down" or "not one stone will be left on another. Enemies will tear down every stone." The temple was made of stones, but enemies would come and destroy it.

Luke 21:7

they asked him

"the disciples asked Jesus" or "Jesus's disciples asked him"

these things

This refers to what Jesus has just said about enemies destroying the temple.

Luke 21:8

that you are not deceived

"that you do not believe lies" or "that no one deceives you"

many will come in my name

"they make long prayers so that people will see them"

Men like this will receive greater condemnation

"They will receive a more severe judgment" or "God will certainly punish them more severely"

"many will come claiming to be me" or "many will come claiming to have my authority"

I am he

"I am the Christ" or "I am the Messiah"

Do not go after them

"Do not believe them" or "Do not become their disciples"

Luke 21:9

wars and riots

Here "wars" probably refers to fighting between countries, and "riots" probably refers to people fighting against their own leaders or against others in their country. Alternate translation: "wars and rebellions" or "wars and revolutions"

do not be terrified

"do not let these things terrify you" or "do not be afraid"

the end will not happen immediately

"the end will not happen immediately after those things happen" or "the end will not happen immediately after the wars and riots"

the end

Possible meanings are "the end of the age" or "the end of the world"

Luke 21:10

Nation will rise against nation

"The people of one nation will attack the people of another nation" or "The people of some nations will attack the people of other nations"

Nation

This refers to ethnic groups of people rather than to countries.

and kingdom against kingdom

"and the people of one kingdom will attack the people of another kingdom" or "and the people of some kingdoms will attack the people of other kingdoms"

Luke 21:11

and in various places famines and plagues

"and there will be famines and plagues in many places" or "and there will be times of hunger and diseases in different places"

terrifying events

"events that terrify people" or "events that cause people to be very afraid"

Luke 21:12

they will lay their hands on you

"people will arrest you"

delivering you over to the synagogues

"giving you over to the leaders of the synagogues"

because of my name

"because of me" or "because you follow me"

Luke 21:13

for your testimony

"for you to tell them your testimony about me" or "for you

to witness about me"

Luke 21:14

resolve in your hearts

"make up your mind" or "decide firmly"

not to prepare your defense ahead of time

"not to figure out ahead of time what you will say in order to defend yourself against their accusations"

Luke 21:15

I will give you words and wisdom

"I will give you wise words" or "I will tell you what wise things to say"

contradict

show to be false

Luke 21:16

you will be given over also by parents, brothers, relatives, and friends

"even your parents, brothers, relatives, and friends will give you over to the authorities"

they will put some of you to death

"they will kill some of you." Possible meanings are "the authorities will kill some of you" or "those who deliver you up will kill some of you." The first meaning is more likely.

Luke 21:17

You will be hated by everyone

"Everyone will hate you"

because of my name

"my name" here refers to Jesus. Alternate translation:

"because of me" or "because you follow me"

Luke 21:18

But not a hair from your head will perish

Jesus speaks of one of the smallest parts of a person. He is emphasizing that the whole person will not perish. Jesus had already said that some of them would be put to death, so some understand this to mean that they would not be harmed spiritually. Alternate translation: "But even every hair on your head will be safe" or "But these things cannot really harm you"

Luke 21:19

In your endurance

"By holding firm." This can be stated in the opposite way.

Alternate translation: "If you do not quit"

you will gain your lives

"you will save yourselves"

Luke 21:20

Jerusalem surrounded by armies

"armies surrounding Jerusalem"

that its desolation is near

"that Jerusalem will soon be destroyed" or "that they will soon destroy it"

Luke 21:21

flee

run away from danger

in the country

This refers to the rural areas outside Jerusalem. Alternate translation: "outside the city"

Luke 21:22

these are days of vengeance

"these are days of punishment" or "this will be the time when God will punish this city"

all the things that are written will be fulfilled

"all the things that the prophets wrote in the scriptures will happen"

Luke 21:23

to those who are nursing

"to mothers who are nursing their babies"

there will be great distress upon the land

Possible meanings are "the people of the land will be suffer terribly" or "there will be terrible disasters in the land."

and wrath to this people

"and there will be wrath to the people at that time" or "and this people will experience God's anger" or "and God will be very angry and will punish this people"

Luke 21:24

They will fall by the edge of the sword

"They will be killed by the edge of the sword" or "Enemy soldiers will kill them"

they will be led captive into all the nations

"their enemies will capture them and take them to many other countries"

Jerusalem will be trampled by the Gentiles

Jesus speaks about what will happen to Jerusalem as if the people of other nations will walk on it and crush it down with their feet. Possible meanings are the Gentile nations will conquer Jerusalem and occupy it or the Gentile nations will destroy the city of Jerusalem.

until the times of the Gentiles are fulfilled

"until the period of the Gentiles ends"

Luke 21:25

The nations will be in distress

"The people of the nations will be deeply troubled"

anxious because of the roar of the sea and waves

"and the loud noise of the sea and its rough movements will frighten them." This seems to refer to unusual storms or disasters involving the seas.

Luke 21:26

the things which are coming upon the world

"the things that will happen in the world" or "the things that will happen to the world"

the powers of the heavens will be shaken

Possible meanings are "God will shake the sun, moon, and stars so they will not move in their normal ways" or "God will trouble the powerful spirits in the heavens." The first is recommended.

Luke 21:27

the Son of Man coming

Jesus is referring to himself. Alternate translation: "me, the Son Man, coming"

with power and great glory

Here "power" probably refers to his authority to judge the world. Here "glory" may refer to a bright light. God sometimes shows his greatness with a very bright light.

Alternate translation: "powerfully and gloriously" or "and he will be powerful and very glorious"

Luke 21:28

stand up

Sometimes when people are afraid, they crouch down in order to avoid being seen or hurt. When they are no longer afraid, they get up. Alternate translation: "stand up with confidence"

lift up your heads
"look up"
because your redemption is coming near
"because your salvation is coming near" or "because God will soon redeem you" or "because God will soon rescue you"
Luke 21:30
When they sprout buds
"When new leaves start to grow"
summer is already near
"summer is about to start" or "the dry, hot season is about to start" or "the first figs will become ripe soon"
Luke 21:31
So also, when you see these things happening
The words "these things" refer to the events that Jesus spoke about in 21:25-26.
the kingdom of God is near
"God will soon establish his kingdom" or "God will soon rule as king"
Luke 21:32
this generation
Possible meanings are the generation that will see the first of the signs Jesus speaks of or the generation Jesus is speaking to. The first is more likely.
will not pass away until
"will still be alive when"
Luke 21:33
Heaven and earth will pass away
"Heaven and earth will cease to exist." The word "heaven" here refers to the sky and the universe beyond it.
my words will never pass away
"my words will never cease to exist" or "my words will never fail." Jesus uses "words" here to refer to everything he says.
will never pass away
"will remain forever"
Luke 21:34
so that your hearts are not burdened
The "heart" here refers to the mind and thoughts of the person. Alternate translation: "so that you are not burdened"
are not burdened with excessive drinking and drunkenness
"are not distracted by excessive drinking and drunkenness" or "are not busy with drinking too much wine and

becoming drunk"
the worries of life
"the things you worry about as you live every day"
that day does not close on you suddenly
"that day does not happen when you are not expecting it" or "that day does not surprise you"
that day
"the day when the Son of Man comes"
Luke 21:35
like a trap
"as when a trap closes suddenly on an animal"
it will come upon everyone
"it will affect everyone" or "the events of that day will affect everyone"
on the face of the whole earth
"on the surface of the whole earth" or "on the entire earth"
Luke 21:36
be alert
"be watchful" or "be aware of what is happening"
strong enough to escape all these things
Possible meanings are "strong enough to endure these things" or "able to avoid these things."
these things that will take place
"these things that will happen." Jesus has just told them about terrible things that will happen, such as persecution, war, and captivity.
to stand before the Son of Man
"to stand with confidence before the Son of Man." This probably refers to when the Son of Man judges everyone. A person who is not ready will be afraid of the Son of Man and will not stand with confidence.
Luke 21:37
during the days he was teaching
"during the daytime Jesus would teach" or "he would teach each day"
in the temple
"at the temple" or "in the temple courtyard"
at night he went out
"at night he would go out of the city"
Luke 21:38
came early in the morning
"would come early each morning"
to hear him in the temple
"to hear him teach in the temple courtyard"

Chapter 22

Luke 22:1

Now

This word is used here to introduce a new event.

the Festival of Unleavened Bread

"the festival when they ate unleavened bread" or "the festival when they ate bread that did not have yeast"

was approaching

"was about to begin"

Luke 22:2

were seeking how

"were looking for an opportunity" or "were thinking of ways in which"

they could put Jesus to death

The priests and scribes did not have the authority to kill Jesus, but they hoped to get others to kill him. Alternate translation: "they could get the government to kill Jesus"

Luke 22:3

Satan entered into Judas, the one called Iscariot

What happened might have been similar to demon possession, but Judas was apparently able to control his own actions. Alternate translation: "Satan took control of Judas, the one called Iscariot"

Luke 22:4

captains

"officers of the temple guards"

how he would betray Jesus to them

"how he would help them arrest Jesus"

Luke 22:6

He consented

"Judas agreed"

Luke 22:7

the day of unleavened bread

"the day of bread without yeast." This was the day the Jews would take all bread made with yeast out of their homes.

Then they would celebrate the Festival of Unleavened Bread for seven days.

the Passover lamb had to be sacrificed

Each family or group of people would kill a lamb and eat it together. Alternate translation: "people had to kill a lamb for their Passover meal"

Luke 22:8

prepare

This is a general word meaning "make ready." Jesus was not necessarily telling Peter and John to do all the cooking, so that we may eat it

Jesus was including Peter and John when he said "we."

Peter and John would be part of the group of the disciples that would eat the meal.

Luke 22:9

to make preparations

"to make preparations for the meal" or "to prepare the meal"

Luke 22:10

Look

"Listen" or "Pay attention"

a man bearing a pitcher of water will meet you

"you will see a man carrying a pitcher of water." He would probably be carrying the jar on his shoulder.

Follow him into the house

"Follow him, and go into the house"

Luke 22:11

The Teacher says to you, "Where is the guest room, where I ... with my disciples?"

The quote beginning with "Where is the guest room" is a direct quote of what Jesus, the teacher, wants to say to the master of his house. Alternate translation: "The Teacher asks where the guest room is in which he ... with his disciples" or "The Teacher says to show us the guest room where he ... with us and the rest of his disciples."

The Teacher

This refers to Jesus.

eat the Passover

"eat the Passover meal"

Luke 22:12

Connecting Statement:

Jesus continues giving instructions to Peter and John.

He will show you

"The owner of the house will show you"

upper room

"room upstairs"

Luke 22:13

So they went

"So Peter and John went"

Luke 22:14

When the hour came

"When it was time to eat the meal"

he sat down

"Jesus sat down"

Luke 22:16

until it is fulfilled

Possible meanings are "until God completes the purpose of the Passover Festival" or "until what the Passover represents happens"

Luke 22:17

when he had given thanks

"when he had given thanks to God"

share it among yourselves

"share the wine in this cup among yourselves" or "each of you drink some of the wine from this cup"

Luke 22:18

I will not drink of the fruit of the vine

"I will not drink wine." Grapes grow on grapevines. People make wine from fermented grape juice.

until the kingdom of God comes

"until God establishes his kingdom" or "until God rules in his kingdom"

Luke 22:19

he broke it

"he ripped it" or "he tore it." The bread did not have yeast in it, so it was flat.

This is my body

Possible meanings are "This bread is my body" and "This bread represents my body."

my body, which is given for you

"my body, which I give for you"

Luke 22:20

This cup

"The wine in this cup" or "This cup of wine"

the new covenant in my blood, which is poured out for you

Here "blood, which is poured out" represents death. Jesus's death establishes the new covenant that God makes with his people. Alternate translation: "the new covenant that God will put into effect because I shed my blood for you"

Luke 22:21

The hand of the one who betrays me

"The person who betrays me" or "The man who is ready to betray me"

Luke 22:22

For the Son of Man indeed goes

"For, indeed, the Son of Man will die"

the Son of Man indeed goes

Jesus is speaking about himself in the third person.

Alternate translation: "I, the Son of Man, indeed go" as it has been determined

"as God has determined" or "as God has planned"

But woe to that man through whom he is betrayed

"But woe to the man who betrays the Son of Man" or "But how terrible it will be for that man who betrays the Son of Man"

Luke 22:24

Then there arose also a quarrel among them

"Then the apostles began to argue among themselves"

was considered to be greatest

"was the most important" or "the people thought was most

important"

Luke 22:25

are lords over them

"rule forcefully over the Gentiles"

are called

The ordinary people probably did not think that those rulers did good to them. Alternate translation: "like to be called" or "call themselves"

Luke 22:26

it must not be like this with you

"you must not act like that"

and the one who leads like the one who serves

"and let the one who leads become like the one who serves"

the one who serves

"a servant"

Luke 22:27

For who is greater ... serves?

"For who is more important ... serves?" Jesus uses this question to encourage his disciples to think. Alternate translation: "I want you to think about who is greater ... serves."

the one who sits at the table

"the one who is dining" or "the one who eats at the table"

Is it not the one who sits at the table?

"Of course the one who sits at the table is more important than the servant!"

Yet I am among you as one who serves

"But I am with you like a servant"

Luke 22:28

who have continued with me in my trials

"who have stayed with me as I have struggled"

Luke 22:29

I set you over a kingdom, even as my Father has set me over a kingdom

"Just as my Father has given a kingdom to me, I give a kingdom to you" or "Just as my Father has given me authority to rule as king, I give you authority to rule as kings"

my Father

This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.

Luke 22:30

you will sit on thrones

Kings sit on thrones. Sitting on a throne is a symbol of ruling. Alternate translation: "you will work as kings" or "you will rule as kings"

Luke 22:31

Simon, Simon

Jesus said his name twice to show that what he was about to say to him was very important.

to have you, that he might sift you

The word "you" refers to all of the apostles.

that he might sift you as wheat

This means that Satan wanted to test the disciples to find something wrong. Alternate translation: "that he might test you like someone who passes grain through a sieve"

Luke 22:32

But I have prayed for you that your faith

The word "you" and "your" in this verse refer specifically to

Simon.

that your faith may not fail

"that you will continue to have faith" or "that you will continue to trust me"

After you have turned back again

"After you start believing in me again" or "After you start serving me again"

strengthen your brothers

"encourage your brothers to be strong in their faith" or "help your brothers believe in me"

your brothers

"your fellow believers" or "the other disciples"

Luke 22:34

the rooster will not crow this day before you deny three times that you know me

"you will deny three times that you know me before the rooster crows this day"

rooster

a bird that calls out loudly before the sun comes up

this day

The Jewish day begins at sunset. Jesus was speaking after the sun had set. The rooster would crow just before morning. The morning was part of "this day." Alternate translation: "tonight" or "in the morning"

Luke 22:35

Jesus said to them, "When I sent you ... did you lack anything?" They answered, "Nothing."

The word "you" refers to the apostles. Jesus uses a question so that they would remember how God provided what they needed in the past.

a purse

A purse is a bag for holding money. Here the word is used to refer to money.

a bag of provisions

"a travelers' bag" or "a bag of food"

Nothing

"We did not lack anything" or "We had everything we needed"

Luke 22:36

and likewise a bag of provisions

"and let him also take a bag of provisions" or "and also a bag of provisions"

The one who does not have a sword should sell his cloak

"If anyone does not have a sword, he should sell his cloak"

cloak

"coat" or "outer garment"

Luke 22:37

what is written about me

"what a prophet wrote about me in the scriptures"

must be fulfilled

"must happen" or "God will cause to happen"

He was counted with the lawless ones

Here Jesus is quoting the scriptures. "People counted him as a member of the group of lawless men"

the lawless ones

"those who break the law" or "the criminals"

For what is predicted about me is being fulfilled

"For what the prophet predicted about me is about to happen"

Luke 22:38

It is enough

Possible meanings are "We have enough swords" or "Do not talk anymore about swords"

Luke 22:39

General Information:

Jesus goes to the Mount of Olives to pray.

Luke 22:40

that you do not enter into temptation

"that you are not tempted" or "that nothing tempts you and causes you to sin"

Luke 22:41

about a stone's throw

"about the distance that someone can throw a stone" or "a short distance"

Luke 22:42

Father

This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.

remove this cup from me

Jesus refers to what he will soon experience as if it were a cup of bitter liquid that he would have to drink. Alternate translation: "allow me to not drink from this cup" or "allow me to not experience what is about to happen"

Nevertheless not my will, but yours be done

"But do what is according to your will rather than what is according to my will"

Luke 22:44

Being in agony, he prayed more earnestly

"He was suffering greatly, and so he prayed more intensely"

his sweat became like great drops of blood falling down upon the ground

"his sweat was falling to the ground like large drops of blood"

Luke 22:45

When he rose up from his prayer, he

"When Jesus got up after praying, he" or "After praying, Jesus got up and he"

found them sleeping because of their sorrow

"saw that they were sleeping because they were tired from their sadness"

Luke 22:47

behold, a crowd appeared

The word "behold" alerts us to an important event.

leading them

"leading them to Jesus"

to kiss him

"to greet him with a kiss" or "to greet him by kissing him."

When men greeted other men who were family or friends, they would kiss them on one cheek or both cheeks. If your readers would find it embarrassing to say that a man would kiss another man, you could translate it in a more general way: "to give him a friendly greeting."

Luke 22:48

are you betraying the Son of Man with a kiss?

Jesus uses a question to rebuke Judas for betraying him with a kiss. Normally a kiss is a sign of love. Alternate translation: "it is a kiss you are using to betray the Son of

Man!"

the Son of Man with a kiss

Jesus uses this term to refer to himself. Alternate translation: "me, the Son of Man, with a kiss"

Luke 22:49

those who were around Jesus

This refers to Jesus's disciples.

what was happening

This refers to the priests and soldiers coming to arrest Jesus.

should we strike with the sword

"should we fight against them with swords"

Luke 22:50

one of them struck the servant of the high priest

"one of the disciples struck the servant of the high priest with a sword"

Luke 22:51

That is enough

"Do not do any more of that"

touched his ear

"touched the servant where his ear had been cut off"

Luke 22:52

Do you come out as against a robber, with swords and clubs?

"Do you come out with swords and clubs because you think I am a robber?" or "You know that I am not a robber, yet you come out to me bringing swords and clubs."

Luke 22:53

in the temple

"in the temple courts" or "at the temple"

you did not lay your hands on me

"you did not arrest me"

this is your hour

"this is your time to do what you want"

and the authority of darkness

"Darkness" represents evil. Alternate translation: "and darkness has authority" or "and darkness reigns"

Luke 22:54

led him away

"led Jesus away from the garden"

Luke 22:55

they had kindled a fire

"some people had made a fire." The fire was to keep the people warm during the cool night. Alternate translation: "some people started a fire to keep warm"

the middle of the courtyard

This was the courtyard at the high priest's house. It had walls around it, but no roof.

in the midst of them

"together with them"

Luke 22:56

This man also was with him

The woman was telling the people about Peter being with Jesus. She probably did not know Peter's name.

Luke 22:57

But Peter denied it

"But Peter said that it was not true"

Woman, I do not know him

Peter did not know the woman's name. He was not

insulting her by calling her "woman." If people would think

he was insulting her, you could use a culturally acceptable way for a man to address a woman he does not know, or you could leave out the word.

Luke 22:58

You are also one of them

"You are also one of those who were with Jesus"

Man, I am not

Peter did not know the man's name. He was not insulting him by calling him "Man." If people would think he was insulting him, you could use a culturally acceptable way for a man to address a man he does not know, or you could leave out the word.

Luke 22:59

insisted and said

"said insistently" or "said loudly"

Truly this man

Here "this man" refers to Peter. The speaker probably did not know Peter's name.

he is a Galilean

The man could probably tell Peter was from Galilee from the way he spoke.

Luke 22:60

I do not know what you are saying

"I do not know what you are talking about." This expression means that Peter completely disagrees with the man.

Alternate translation: "what you said is not true at all"

Luke 22:61

Turning, the Lord looked at Peter

"The Lord turned and looked at Peter"

the word of the Lord

"what the Lord had said"

deny me three times

"deny three times that you know me"

Luke 22:62

Peter went outside

"Peter went out of the courtyard"

Luke 22:64

They put a cover over him

"They covered his eyes so that he could not see"

Prophecy! Who is the one who hit you?

The guards believed that a prophet would know who hit him even if he could not see. But they did not believe that Jesus was a real prophet. Alternate translation: "Prove that you are a prophet. Tell us who hit you!" or "Hey prophet, who hit you?"

Luke 22:66

As soon as it was day

"At dawn"

They led him into the Council

"The elders had Jesus brought before the Council" or "They led Jesus into the Council meeting"

Luke 22:68

if I ask you, you will not answer

This was a way for Jesus to rebuke them without giving them a reason to convict him. These words, along with "If I tell you, you will not believe" (verse 67), show that Jesus did not believe that the council really wanted to know the truth.

Luke 22:69

will be seated at the right hand of the power of God

Sitting at the right hand of God is symbolic of having great honor and authority from God. Alternate translation: "will be seated in the place of honor beside the power of God"

the power of God

"the all-powerful God." Here "power" refers to God's supreme authority.

Luke 22:70

Then you are the Son of God?

"So when you said that, did you mean that you are the Son of God?"

Son of God

It is best to translate "Son" with the same word that your language uses to refer to a human son.

You say that I am

"Yes, it is just like you say"

Luke 22:71

Why do we still need a witness?

"We have no further need for witnesses!"

have heard from his own mouth

"have heard him say it"

Chapter 23

Luke 23:1

The whole company of them

"All of the Jewish leaders" or "All the members of the Council"

rose up

This means that they began to act decisively.

before Pilate

"to Pilate" or "to be judged by Pilate"

Luke 23:2

misleading our nation

"causing our people to do things that are not right" or

"causing trouble by telling lies to our people"

forbidding to give tribute to Caesar

"telling them not to pay taxes to the emperor"

Luke 23:3

You say so

Possible meanings are 1) Jesus indicates that he is the King

of the Jews. Alternate translation: "It is as you said" or 2)

Jesus refuses to answer. Alternate translation: "You yourself have said so"

Luke 23:4

multitudes

large groups of people

I find no guilt in this man

"I do not find this man guilty of anything"

Luke 23:5

stirs up the people

"causes trouble among the people"

all Judea, beginning from Galilee even to this place

"all Judea. He began causing trouble in Galilee and now is causing trouble here"

Luke 23:6

heard this

"heard that Jesus began his teaching in Galilee"

he asked whether the man was a Galilean
 "he asked if Jesus was from Galilee"
 Luke 23:7
 he was under Herod's authority
 "Jesus was under the authority of Herod, the ruler of Galilee"
 Luke 23:8
 to see some sign done by him
 "to see Jesus do some kind of sign"
 sign
 a miracle that would show that Jesus was more than a mere man
 Luke 23:9
 Herod questioned Jesus in many words
 "Herod asked Jesus a lot of questions"
 answered him nothing
 "did not reply" or "did not give Herod an answer"
 Luke 23:10
 vigorously accusing him
 They were showing great anger and using strong words and accusing him of many things.
 Luke 23:11
 dressed him in splendid clothes
 "put beautiful clothes on him." They did this to mock Jesus and make fun of him.
 Luke 23:14
 like a man who
 "saying that he"
 is misleading the people
 "is urging the people to act badly" or "is trying to get the people to rebel"
 I, having questioned him before you,
 "I have questioned him in your presence and I" or "I have questioned him with you here as witnesses, and I"
 find no guilt in this man
 "do not think that he is guilty"
 Luke 23:15
 No, nor does Herod
 "Nor does Herod find guilt in this man" or "Herod also does not think that this man is guilty"
 nor does Herod, for he sent him back to us
 "nor does Herod. We know this because Herod sent him back to us." The word "us" refers to Pilate, the priests, and the scribes, but not those who were listening to Pilate.
 nothing worthy of death has been done by him
 "he has not done anything to deserve a death sentence"
 Luke 23:16
 I will therefore punish him and release him
 "So I will punish him and then set him free"
 Luke 23:18
 they cried out all together
 "the people in the crowd shouted"
 Away with this man, and release to us Barabbas"
 "Take this man away! Set Barabbas free for us"
 Luke 23:19
 who had been put into prison
 "who was in prison" or "whom the Romans had put in prison"
 for a certain rebellion in the city and for murder

"because he and others in the city had rebelled against the government and committed murder" or "because he was involved in a rebellion in the city and murder"
 Luke 23:20
 addressed them again
 "spoke to them again" or "spoke again to the religious rulers and the crowd"
 desiring to release Jesus
 "because he wanted to set Jesus free"
 Luke 23:22
 Why, what evil has this man done?
 "But what crime has this man committed?"
 Luke 23:23
 they were insistent with loud voices
 "the crowd insisted and shouted"
 for him to be crucified
 "that Pilate have his soldiers crucify Jesus"
 Their voices convinced Pilate
 "Their shouting convinced Pilate" or "They kept shouting until they convinced Pilate"
 Luke 23:24
 to grant their demand
 "to do what the crowd demanded"
 Luke 23:25
 he delivered up Jesus to their will
 "he surrendered Jesus to what they wanted" or "he handed Jesus over so that what they wanted would happen to him"
 Luke 23:26
 As they led him away
 "While the soldiers led Jesus away from where Pilate was" they seized
 The Roman soldiers had the authority to make people carry their loads. Do not translate this in a way that indicates that Simon was arrested for doing anything wrong.
 one Simon of Cyrene, coming from the country
 "a man named Simon, from the city of Cyrene, who was coming into Jerusalem from the countryside"
 they laid the cross on him to carry, following Jesus
 "they put the cross on his shoulders for him to carry and follow behind Jesus"
 Luke 23:27
 A great crowd
 "A large crowd"
 mourned for him
 "mourned for Jesus"
 were following him
 This simply means they were walking along behind Jesus. It does not mean that they were all his disciples.
 Luke 23:28
 Daughters of Jerusalem
 The "daughters" of a city are the women of the city.
 Alternate translation: "You women of Jerusalem"
 Luke 23:29
 the days are coming in which they will say
 "there will soon be a time when people will say"
 the barren
 "the barren women" or "the women who could not have children"
 the wombs that did not bear ... the breasts that did not nurse

These clauses more fully describe "the barren." Alternate translation: "the women who have never given birth to children or nursed babies"

Luke 23:30

Then they will begin to say

"In those days people will begin to say"

and to the hills

"and they will say to the hills"

Luke 23:31

For if they do these things while the tree is green, what will happen when it is dry?

Dry trees burn more quickly than green trees. Jesus uses this question to help the crowd understand that others would suffer even worse than he was suffering. Alternate translation: "Since they do these things while the tree is green, you can be sure that it will be worse when the tree is dry."

Luke 23:32

Other men, two criminals, were led away with him to be put to death

"The soldiers led away with Jesus two criminals to execute them also." Luke called the other two men criminals, but he did not call Jesus a criminal because Jesus was innocent.

Luke 23:34

Father

This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.

for they do not know what they are doing

"because they do not understand what they are doing." The Roman soldiers did not understand that they were crucifying the Son of God.

they cast lots

The soldiers participated in a type of gambling. Alternate translation: "they tossed stones" or "they threw dice"

cast lots, dividing up his garments

"cast lots to decide who among them would take home each piece of Jesus's clothing"

Luke 23:35

Let him save himself

"He should be able to save himself." They said this to mock Jesus. They did not believe he could save himself.

the chosen one

"the one that God has chosen"

Luke 23:36

offering him vinegar

"offering Jesus vinegar to drink." Vinegar is a cheap drink that common people drink. The soldiers were mocking Jesus by giving a cheap drink to someone who claims to be a king.

Luke 23:38

a sign over him

"a notice above him on which was written." This was a notice attached to the top of the cross.

Luke 23:39

Are you not the Christ? Save yourself

The criminal uses a question to mock Jesus. Alternate translation: "You claim to be the Christ. So save yourself" or "If you really are the Christ, save yourself"

Luke 23:40

the other rebuked him

"the other criminal rebuked him"

Do you not fear God, since you are under the same sentence of condemnation?

The criminal uses a question to scold the other criminal.

Alternate translation: "You should fear God, because you are under the same sentence of condemnation."

you are under the same sentence of condemnation

"the government has condemned you to be punished in the same way"

Luke 23:41

We indeed ... for we ... we deserve

These usages of "we" refer only to the two criminals. They do not refer to Jesus or the other people.

We indeed are here justly

"Truly we deserve this punishment"

Luke 23:42

remember me

"think about me and treat me well"

when you come into your kingdom

To "come into" one's kingdom means to begin to rule.

Alternate translation: "when you begin to rule as king"

Luke 23:43

Truly I say to you, today

"Truly" adds emphasis to what Jesus is saying. Alternate translation: "I want you to know that today"

paradise

This is the place that righteous people go to when they die.

Alternate translation: "the place where the righteous people live" or "the place where people live well"

Luke 23:44

about the sixth hour ... until the ninth hour

"about noon ... until 3 p.m." This reflects the custom at the time of counting hours beginning with daybreak at 6 a.m.

darkness came over the whole land

"the entire land became dark"

Luke 23:45

as the sun turned dark

This does not refer to sundown. Rather, the light of the sun became dark during the middle of the day.

the curtain of the temple was split in two

"the curtain that was hanging inside the temple tore into two pieces." This was the thick curtain that separated the most holy place from the rest of the temple.

Luke 23:46

Crying with a loud voice, Jesus said

"When that happened, Jesus shouted loudly, saying"

into your hands I commit my spirit

"The phrase "into your hands" refers to God's care.

Alternate translation: "I entrust my spirit to your care"

Having said this

"After Jesus said this"

Luke 23:47

the centurion

This was a Roman officer who was in charge of the other Roman soldiers. He supervised the crucifixion.

what was done

"what happened"

Luke 23:48

all the multitudes
"all the crowd"
to witness this sight
"to see this event" or "to observe what was happening"
they returned beating their breasts
Beating one's breast is a symbol of sorrow and regret.
Alternate translation: "they returned to their homes,
beating their chests in sorrow"
Luke 23:50
Behold, there was a man named Joseph
The word "behold" alerts us to a new person in the story.
Alternate translation: "Now there was a man whose name
was Joseph"
the Council
"the Jewish Council"
Luke 23:51
he was looking for the kingdom of God
he was waiting for the kingdom of God
Luke 23:52
This man, approaching Pilate, asked for the body of Jesus
"This man went to Pilate and asked for the body of Jesus"
Luke 23:53
He took it down
"Joseph took Jesus's body down from the cross"
wrapped it in fine linen

Chapter 24

Luke 24:1

General Information:

The women return to the tomb with spices to put on Jesus's body. The tomb was like a room that was dug out of a rock hill. There was a large stone blocking the entrance to the tomb.

Luke 24:2

They found the stone rolled away

"They saw that the stone had been rolled away" or "They saw that someone had rolled away the stone"

the stone

This was a large, cut, round stone big enough to completely block the doorway to the tomb.

Luke 24:4

General Information:

Two angels who look like men come and speak to the women.

Luke 24:5

bowed down their faces to the earth

"bowed low to the ground"

Why do you seek the living among the dead?

The men use a question to mildly rebuke the women for looking in a tomb for a living person. Alternate translation: "You are looking for a living person among dead people!" or "You should not look for a living person in a place for dead people!"

Luke 24:6

but has been raised

"but has been made alive again" or "because he has become alive again"

Luke 24:7

the Son of Man must be delivered up into the hands of sinful men and

"wrapped the body in a fine linen cloth." This was the normal burial custom at that time.

a tomb that was cut in stone

"a tomb which someone had cut out of a rock cliff"

where no one had ever been laid

This can be translated as a new sentence. Alternate

translation: "No one had ever put a body in that tomb before"

Luke 23:54

the Day of the Preparation

"the day for getting ready for the Sabbath"

Luke 23:55

who had come with Jesus out of Galilee

"who had come with Jesus from the region of Galilee"

followed and saw the tomb and how his body was laid

"followed Joseph and saw the tomb and how he laid Jesus's body inside it"

Luke 23:56

prepared spices and ointments

"prepared spices and ointments for Jesus's body"

they rested according to the commandment

"they did no work as the Jewish law required." They did not put the spice on his body yet because they were not allowed to work on the Sabbath.

be crucified

"it was necessary that they hand the Son of Man over to sinful men who would crucify him"

third day

The Jews counted any portion of a day as a day. Therefore, the day Jesus was raised was "the third day" because it followed the day of his burial and the Sabbath day.

Luke 24:8

remembered his words

"remembered what Jesus had said"

Luke 24:9

the eleven and all the rest

"the eleven apostles and all the rest of the disciples who were with them." This is the first time Luke refers to the apostles as "the eleven." There had been twelve apostles before, but Judas left them and betrayed Jesus.

Luke 24:10

Now

This word is used here to mark a stop in the main story. In this verse and the next, Luke tells about what happened when the women spoke to the apostles.

Luke 24:11

But this message seemed like idle talk to the apostles

"But the apostles thought that what the women said was foolish talk"

Luke 24:12

Yet Peter rose up

"Rose up" means "began to act." Whether Peter was sitting or standing when he decided to act is not important.

Alternate translation: "Yet Peter started out"

stooping

Peter had to bend over in order to see inside the tomb

because the entrance was very low. Alternate translation: "bending himself at the waist"

the linen cloths by themselves

"only the linen cloths." This refers to the cloths that had been wrapped around Jesus's body when he was buried. Jesus was not there.

Luke 24:13

Behold

The author uses this word to mark the beginning of a new event.

two of them

"two of the disciples"

that very day

"that same day." This refers to the day when the women found the tomb to be empty.

sixty stadia

"eleven kilometers." A "stadium" was 185 meters.

Luke 24:15

It happened that

This phrase is used here to mark where the action starts. It starts with Jesus approaching them.

Jesus himself

The word "himself" emphasizes the fact that the one they were talking about appeared to them.

Luke 24:16

their eyes were prevented from recognizing him

"their eyes were kept from recognizing him" or "God prevented them from recognizing Jesus"

Luke 24:18

Cleopas

This is the name of a man.

Are you the only person ... days?

Cleopas uses this question to show his surprise that this man appears not to know about the things that have happened in Jerusalem. Alternate translation: "You must be the only person ... days."

Luke 24:19

What things

"What things have happened" or "What things have taken place"

a prophet, mighty in deed and word before God and all the people

"a prophet to whom God gave power to do and teach great things before all the people"

Luke 24:20

delivered him up to be condemned to death and crucified him

"gave him over in order for the governor to sentence Jesus to death and they crucified him"

Luke 24:21

who was going to redeem Israel

"who would free the the people of Israel from our enemies"

Yes, and what is more,

This introduces another reason why they no longer believed Jesus would free Israel. Alternate translation: "And in addition to that,"

Luke 24:22

But also

This introduces another reason why the men did not understand what was happening concerning Jesus.

of our company

"in our group"

having been at the tomb

The women were the ones who were at the tomb.

Luke 24:24

But they did not see him

"But they did not see Jesus"

Luke 24:25

slow of heart to believe

Here "heart" represents the mind. Alternate translation: "your minds are slow to believe" or "you are slow to believe"

Luke 24:26

Was it not necessary ... glory?

Jesus uses a question to remind the disciples about what the prophets said. Alternate translation: "Surely you know that it was necessary ... glory."

to enter into his glory

This refers to Jesus beginning to rule and to receive honor and glory.

Luke 24:27

beginning from Moses

Moses wrote the first books of the Bible. Alternate translation: "beginning with the writings of Moses"

Jesus interpreted to them

"Jesus explained to them"

Luke 24:28

Jesus acted as though he were going further

The two men understood from his actions that he was going on to another destination. There is no indication that Jesus wanted to deceive them.

Luke 24:29

they compelled him

"they persuade him to stay with them"

Luke 24:30

It happened

This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

the bread

This refers to bread. It does not refer to food in general.

blessed it

"gave thanks for it" or "thanked God for it"

Luke 24:31

Then their eyes were opened

"Then they understood" or "Then they realized"

they knew him

"they recognized him." These disciples had known him before his death.

he vanished out of their sight

"he disappeared from their sight"

Luke 24:32

Was not our heart burning ... scriptures?

They use a question to emphasize how amazed they were about their encounter with Jesus. Alternate translation: "Our hearts were burning ... scriptures."

while he opened to us the scriptures

"while he explained the scriptures to us"

Luke 24:33

rose up

"got up" or "stood up"

the eleven

This refers to Jesus's apostles. Judas was no longer included with them.

Luke 24:34

saying

"and those people told the two men"

Luke 24:35

So they told

"So the two men told them"

the things that happened on the way

"what had happened while they were walking on the road"

how Jesus was recognized by them in the breaking of the bread

"how they recognized Jesus when he broke the bread"

Luke 24:36

Jesus himself

The word "himself" focuses on Jesus. The people in the room did not expect Jesus to appear.

in the midst of them

"among them"

Peace be to you

"May you have peace" or "May God give you peace!" The word "you" refers to the group of people.

Luke 24:37

terrified and filled with fear

"startled and afraid." These two phrases mean about the same thing, and are used together to emphasize their fear. a spirit

Here it refers to the spirit of a dead person.

Luke 24:38

Why are you troubled?

Jesus uses a question to comfort them. Alternate translation: "Do not be frightened."

Why do questions arise in your heart?

Jesus uses a question to mildly rebuke them. Jesus was telling them not to doubt that he was alive. Alternate translation: "Do not let doubts come up in your minds!" or "Stop doubting!"

Luke 24:39

Touch me and see. For a spirit does not have flesh and bones, as you see me having

Jesus asks them to touch him so they can know that he is not a ghost. Alternate translation: "Touch me and know. For I have flesh and bones, but ghosts do not have them" flesh and bones

This is a way of referring to the physical body.

Luke 24:40

his hands and his feet

Jesus's hands and feet had wounds from when he was nailed to the cross. These gave proof that he was Jesus. Alternate translation: "the wounds in his hands and his feet"

Luke 24:41

They still could not believe it because of joy

"They were so full of joy that they still could not believe it was really true"

Luke 24:43

ate it before them

"ate it in front of them." Doing this gave proof that he has a

physical body and is not just a ghost.

Luke 24:44

all that was written ... Psalms must be fulfilled

"God would fulfill all that was written ... Psalms" or "God would cause all that was written ... Psalms to happen"

all that was written in the law of Moses and the Prophets and the Psalms

The words "law of Moses," "the Prophets," and "the Psalms" are parts of the Hebrew Bible. Alternate translation: "all that Moses wrote in the law, all that the prophets wrote, and all that the writers of the Psalms wrote about me"

Luke 24:45

Then he opened their minds, that they might understand the scriptures

"Then he enabled them to understand the scriptures"

Luke 24:46

Thus it is written

"This is what people long ago wrote"

Luke 24:47

Repentance and forgiveness of sins should be preached in his name to all the nations

"People must preach in Christ's name to people in all the nations that they need to repent and that they need God to forgive their sins"

in his name

His "name" here refers to his authority. Alternate translation: "by the Christ's authority"

beginning from Jerusalem

"starting in Jerusalem"

Luke 24:48

You are witnesses

"You are to tell others that what you saw of these things."

The disciples had observed Jesus's life, death, and resurrection and could describe to other people what he did.

Luke 24:49

I am sending you what my Father promised

"I will give you what my Father promised to give you." God had promised to give the Holy Spirit.

my Father

This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.

until you are clothed with power from on high

"until you receive power from above" or "until you receive power from heaven"

Luke 24:50

Jesus led them out

"Jesus led the disciples outside the city"

He lifted up his hands

This was the action that priests performed when they blessed the people.

Luke 24:51

was carried up into heaven

"was taken up into heaven" or "went up into heaven"

Luke 24:53

in the temple

"at the temple" or "in the temple courtyard"

blessing God

"praising God"

Chapter 1

John 1:1

In the beginning

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

the Word

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

John 1:3

All things were made through him

"God made all things through him"

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

"God did not make anything without him" or "with him there was every thing made that has been made" or "God made with him every thing that God has made"

John 1:4

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

"He is the one who caused everything to live. And he revealed to people what is true about God"

In him

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

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

John 1:5

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

"The truth is like a light shining into a dark place, and no one in the dark place could put out the light"

John 1:7

testify about the light

"show how Jesus is like the true light of God"

John 1:9

The true light

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

John 1:10

the world did not know him

"the people did not know who he really was"

John 1:11

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

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

John 1:12

believed in his name

"believed in him"

he gave the right

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

children of God

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

John 1:14

The Word

This refers to Jesus. Translate as "the Word" if possible. See how you translated this in John 1:1.

became flesh

"became human" or "became a human being"

the one and only who came from the Father

"the unique Son of the Father" or "the only Son of the Father"

Father

This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.

John 1:15

He who comes after me

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

is greater than I am

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

for he was before me

Jesus is greater and more important than John because he is God the Son, who has always been alive.

John 1:16

grace after grace

"blessing after blessing"

John 1:18

the only God

"the only Son, who is himself God"

the only God

"the only begotten God" or "the only begotten Son, who is himself God" or "the only Son who proceeds from God and is himself God"

Father

This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.

John 1:19

the Jews sent

"the Jewish leaders sent"

John 1:20

He confessed—he did not deny, but confessed

This means that John was telling the truth and was strongly stating that he was not the Christ. Your language may have a different way of doing this.

John 1:21

What are you then?

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

"What then is going on?" or "What then are you doing?"

John 1:22

they said to him

"the priests and Levites said to John"

John 1:23

He said

"John said"

I am a voice, crying in the wilderness

"I am the one calling out in the wilderness"

Make the way of the Lord straight

"Prepare yourselves for the Lord's arrival the same way that people prepare the road for an important person to use"

John 1:27

who comes after me

John is speaking about Jesus. The phrase "comes after me"

means that John's ministry has already started and Jesus's ministry will start later.

me, the strap of whose sandal I am not worthy to untie
"me, whom I am not worthy to serve in even the most unpleasant way" or "me. I am not even worthy to untie the strap of his sandal"

John 1:29

Lamb of God

Jesus is called the "Lamb of God" because he was sacrificed to pay for people's sins.

world

The word "world" refers to all the people in the world.

John 1:32

like a dove

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

heaven

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

John 1:33

The one on whom

"The one upon whom"

he is the one who will baptize with the Holy Spirit

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

John 1:34

the Son of God

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

Son of God

This refers to Jesus, the Son of God. It is best to translate "Son" with the same word that your language uses to refer to a human son.

John 1:35

Again, the next day

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

John 1:39

tenth hour

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

John 1:42

son of John

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

John 1:46

Nathaniel said to him

"Nathaniel said to Philip"

Can any good thing come out of Nazareth?

"No good thing can come out of Nazareth!"

John 1:47

in whom is no deceit

"a completely truthful man"

John 1:49

Son of God

This refers to Jesus, the Son of God. It is best to translate "Son" with the same word that your language uses to refer to a human son.

John 1:50

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

"You believe only because I said, 'I ... tree!'"

John 1:51

Truly, truly

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

Chapter 2

John 2:1

Three days later

Most interpreters read this as on the third day after Jesus called Philip and Nathaniel to follow him.

John 2:2

Jesus and his disciples were invited to the wedding

"Someone invited Jesus and his disciples to the wedding"

John 2:4

Woman

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

why do you come to me?

"this has nothing to do with me." or "you should not tell me what to do."

My time has not yet come

"It is not yet the right time for me to perform a mighty act"

John 2:6

two to three metretres

"75 to 115 liters"

John 2:7

to the brim

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

John 2:8

the head waiter

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

John 2:10

drunk

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

John 2:11

Cana

This is a place name.

revealed his glory

"showed his power"

John 2:12

went down

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

his brothers

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

John 2:13

went up to Jerusalem

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

John 2:14

were sitting there

The next verse makes it clear that these people are in the

temple courtyard. That area was intended for worship and not for commerce.

sellers of oxen and sheep and pigeons

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

money changers

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

John 2:15

So

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

John 2:16

Stop making the house of my Father a marketplace

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

the house of my Father

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

my Father

This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.

John 2:17

your house

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

consume

Chapter 3

John 3:1

Now

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

John 3:3

Truly, truly

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

born again

"born from above" or "born of God"

he cannot see the kingdom of God

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

John 3:4

How can a man be born when he is old?

"A man certainly cannot be born again when he is old!"

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

"Certainly, he cannot enter a second time into his mother's womb!

womb

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

John 3:5

born of water and the Spirit

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

he cannot enter into the kingdom of God

"he cannot belong to the kingdom of God"

Jesus's love for the temple is like a fire that burns within him.

John 2:18

sign

This refers to an event that proves something is true.

these things

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

John 2:19

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

"If you destroy this temple, I will rebuild it in three days"

John 2:20

you will raise it up in three days?

"you will rebuild it in three days?" or "you cannot possibly rebuild it in three days!"

John 2:23

Now when he was in Jerusalem

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

believed in his name

"believed in him" or "trusted in him"

the signs that he did

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

John 2:25

about man, for he knew what was in man

"about people, for he knew what was in people"

John 3:8

The wind blows wherever it wishes

"The Holy Spirit is like a wind that blows wherever it wants"

John 3:9

How can these things be?

"This cannot be!" or "This is not able to happen!"

John 3:10

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

"You are a teacher of Israel, so I am surprised you do not understand these things!" or "You are a teacher of Israel, so you should understand these things!"

John 3:11

you do not accept

The word "you" is plural and refers either the Pharisees or to the Jewish leaders or to the Jews in general.

we speak

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

John 3:12

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

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

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

"you certainly will not believe if I tell you about spiritual things!"

John 3:13

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

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

John 3:14

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

Some people will "lift up" Jesus just as Moses "lifted up" the bronze serpent in the place where Moses and the Israelites walked around for forty years.

John 3:16

God so loved the world

Here "world" refers to everyone in the world.

loved

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

John 3:17

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

God's real reason for sending his Son into the world was to save it"

to condemn

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

John 3:18

Son of God

This refers to Jesus, the Son of God. It is best to translate "Son" with the same word that your language uses to refer to a human son.

John 3:19

The light has come into the world

"The one who is like a light has revealed God's truth to all people" or "I, who am like a light, have come into the world"

men loved the darkness

Here "darkness" means evil.

John 3:20

so that his deeds will not be exposed

"so that the light will not show the things he does" or "so that the light does not make clear his deeds"

John 3:21

plainly seen that his deeds

"people may clearly see his deeds" or "everyone may clearly see the things he does"

John 3:22

After this

This refers to after Jesus had spoken with Nicodemus.

John 3:23

Aenon

This word means "springs," as of water.

Salim

a village or town next to the Jordan River

were being baptized

"John was baptizing them" or "he was baptizing them"

John 3:25

Then there arose a dispute between some of John's disciples and a Jew
"Then John's disciples and a Jew began to fight with each other using words"

John 3:26

you have testified, look, he is baptizing,

"you have testified, 'Look! He is baptizing,'" or "you have testified. 'Look at that! He is baptizing,'"

John 3:27

A man cannot receive anything unless

"Nobody has any power unless"

it has been given to him from heaven

"God has given it to him"

John 3:28

You yourselves

"You all" or "All of you"

I have been sent before him

"God sent me to arrive before him"

John 3:29

The bride belongs to the bridegroom

Jesus is like the "bridegroom" and John is like the friend of the "bridegroom."

This, then, is my joy made complete

"So then I rejoice greatly" or "So I rejoice much"

my joy

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

John 3:30

He must increase

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

John 3:31

He who comes from above is above all

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

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

"He who is born in this world is like everyone else who lives in the world and he speaks about what happens in this world"

John 3:32

He testifies about what he has seen and heard

"The one from heaven tells about what he has seen and heard in heaven"

no one accepts his testimony

"very few people believe him"

John 3:33

He who has received his testimony

"Anyone who believes what Jesus says"

has confirmed

"proves" or "agrees"

John 3:34

For the one whom God has sent speaks

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

For he does not give the Spirit by measure

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

John 3:35

Father ... Son

These are important titles that describe the relationship between God and Jesus. It is best to translate "Father" and "Son" with the same words that your language uses to refer to a human father and a human son.

given ... into his hand

This means to be put in his power or control.

John 3:36

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

the wrath of God stays on him
"God will continue to punish him"

Chapter 4

John 4:1

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

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

John 4:2

Jesus himself was not baptizing

It was not Jesus who was baptizing, but his disciples.

John 4:3

he left Judea and went back again to Galilee

When Jesus knew that the Pharisees learned what he was doing, he left Judea and went back again to Galilee"

John 4:8

For his disciples had gone

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

John 4:9

Then the Samaritan woman said to him

The word "him" refers to Jesus.

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

"I cannot believe that you, being a Jew, are asking me, a Samaritan woman, for a drink!"

have no dealings with

"do not associate with"

John 4:10

living water

"Living water" to refer to the Holy Spirit, who works in a person to transform and bring new life.

John 4:12

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

You are not greater than our father Jacob ... livestock!"

our father Jacob

"our ancestor Jacob"

drank from it

"drank water that came from it"

John 4:13

will be thirsty again

"will need to drink water again"

John 4:14

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

"the water that I will give him will become like a spring of water in him"

eternal life

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

John 4:15

Sir

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

draw water

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

John 4:17

You have said correctly

Jesus is acknowledging that what she had said was strictly true but was hiding a fact about her that she expected Jesus to disapprove of. He was saying neither that it was a good thing that she had no husband nor that her answer showed that she was morally good.

John 4:18

What you have said is true

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

John 4:19

I see that you are a prophet

"I can understand that you are a prophet"

John 4:20

Our fathers

"Our forefathers" or "Our ancestors"

John 4:21

Believe me

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

you will worship the Father

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

Father

This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.

John 4:22

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

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

salvation is from the Jews

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

John 4:23

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

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

the Father

This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.

in spirit and truth

"with the Spirit's help in thinking correctly of what is true about God"

John 4:25

I know that the Messiah ... Christ

Both of these words mean "God's promised king."

he will explain everything to us

"he will tell us everything we need to know"

John 4:27

Now they were wondering why he was speaking with a woman

It was very unusual for a Jew to speak with a woman he did not know, especially if that woman was a Samaritan.
 no one said, "What ... looking for?" or "Why ... her?"
 Possible meanings are 1) "no one asked Jesus, 'What ... looking for?' or 'Why ... her?'" or 2) "no one asked the woman, 'What ... looking for?' or asked Jesus, 'Why ... her?'"
 John 4:29
 Come, see a man who told me everything that I have ever done
 "Come see a man who knows very much about me, even though I have never met him before"
 This could not be the Christ, could it?
 The woman is not sure that Jesus is the Christ, so she asks a question that expects "no" for an answer, but she also asks a question instead of making a statement because she wants the people to decide for themselves.
 John 4:31
 In the meantime
 "While the woman was going into town"
 John 4:32
 I have food to eat that you do not know about
 Here Jesus is not talking about literal "food," but is preparing his disciples for a spiritual lesson in John 4:34.
 John 4:33
 No one has brought him anything to eat, have they?
 "Surely no one brought him any food while we were in town!"
 John 4:34
 My food is to do the will of him who sent me and to complete his work
 "Just as food satisfies a hungry person, obeying God's will is what satisfies me"
 John 4:35
 Do you not say
 "Is this not one of your popular sayings"
 look up and see the fields, for they are already ripe for harvest
 "look up and see the the people! They are ready to believe my message, like crops in the fields that are ready for people to harvest them"
 John 4:36
 and gathers fruit for everlasting life
 "and the people who believe the message and receive eternal life are like the fruit that a harvester gathers"
 John 4:37
 One sows, and another reaps
 "One person plants the seeds, and another person reaps the crops"
 John 4:38
 you have entered into their labor

Chapter 5

John 5:1
 there was a Jewish festival
 "the Jews were celebrating a festival"
 went up to Jerusalem
 Jerusalem is located on the top of a hill. Roads to Jerusalem went up and down smaller hills. If your language has a different word for going up a hill than for walking on level ground, you may use it here.
 John 5:2
 pool

"you are now joining in their work"
 John 4:39
 believed in him
 To "believe in" someone means to "trust in" that person.
 Here this also means that they believed he was the Son of God.
 He told me everything that I have done
 "He told me many things about my life"
 John 4:41
 his word
 "his message"
 John 4:42
 world
 "all the believers in the world"
 John 4:44
 a prophet has no honor in his own country
 "people do not show respect or honor to a prophet of their own country" or "a prophet is not respected by the people in his own community"
 John 4:45
 at the festival
 Here the festival is the Passover.
 John 4:46
 Now
 This word is used here to mark a stop in the main story.
 Here the author starts a new part of the story. If you have a way of doing this in your language, you may consider using it.
 royal official
 someone who is in the service of the king
 John 4:48
 Unless you see signs and wonders, you will not believe
 "You will believe only if you see a signs and wonders"
 John 4:50
 believed the word
 "believed the message"
 John 4:51
 While
 This word is used to mark two events that are happening at the same time. As the official was going home, his servants were coming to meet him on the road.
 John 4:54
 sign
 Miracles can also be called "signs" because they are used as indicators or evidence that God is the all-powerful one who has complete authority over the universe.

This was a hole in the ground that people filled with water.
 Sometimes they lined the pools with tiles or other stonework.
 Bethesda
 a place name
 roofed porches
 roofed structures with at least one wall missing and attached to buildings
 John 5:6
 he realized

"he understood" or "he found out"
 he said to him
 "Jesus said to the paralyzed man"
 John 5:7
 Sir, I do not have
 Here the word "sir" is a polite form of address.
 when the water is stirred up
 "when the angel moves the water"
 another steps down before me
 "someone else always goes down the steps into the water
 before me"
 John 5:8
 Get up
 "Stand up"
 take up your bed, and walk
 "pick up your sleeping mat, and walk"
 John 5:9
 the man was healed
 "the man became healthy again"
 John 5:10
 So the Jews said to him
 The Jews (especially the leaders of the Jews) became angry
 when they saw the man carrying his mat on the Sabbath
 because it is God's day of rest.
 John 5:11
 He who made me healthy
 "The man who made me well"
 John 5:12
 They asked him
 "The Jewish leaders asked the man who was healed"
 John 5:14
 Jesus found him
 "Jesus found the man he had healed"
 John 5:16
 the Jews
 "the Jewish leaders"
 John 5:17
 is working
 This refers to doing labor, including anything that is done
 to serve other people.
 My Father
 This refers to God the Father. It is best to translate "Father"
 with the same word that your language uses to refer to a
 human father.
 John 5:18
 making himself equal to God
 "saying that he was like God" or "saying that he had as
 much authority as God"
 John 5:19
 Truly, truly
 Translate this the way your language emphasizes that what
 follows is important and true. See how you translated this
 in John 1:51.
 whatever the Father is doing, the Son does in the same way
 Jesus, as the Son of God, followed and obeyed his Father's
 leadership on earth, because Jesus knew the Father loved
 him.
 Son ... Father
 These are important titles that describe the relationship

between God and Jesus. It is best to translate "Father" and
 "Son" with the same words that your language uses to refer
 to a human father and a human son.
 John 5:20
 you will be amazed
 "you will be surprised" or "you will be shocked"
 loves
 The kind of love that comes from God is focused on having
 good things happen to others even when those good things
 do not happen to the one who loves. God himself is love
 and is the source of true love.
 John 5:21
 Father ... Son
 These are important titles that describe the relationship
 between God and Jesus.
 life
 This refers to "spiritual life."
 John 5:22
 For the Father judges no one, but he has given all judgment to the Son
 The word "for" marks a comparison. The Son of God carries
 out judgment for God the Father.
 John 5:23
 honor the Son just as ... the Father. The one who does not honor the Son
 does not honor the Father
 God the Son must be honored and worshiped just like God
 the Father. If we fail to honor God the Son, then we also fail
 to honor God the Father.
 John 5:24
 he who hears my word
 "anyone who hears my message"
 will not be condemned
 "he will not receive condemnation" or "God will not
 condemn him"
 John 5:25
 the dead will hear the voice of the Son of God, and those who hear will
 live
 The voice of Jesus, the Son of God, will raise dead people
 from the grave.
 Son of God
 This refers to Jesus, the Son of God. It is best to translate
 "Son" with the same word that your language uses to refer
 to a human son.
 John 5:26
 For just as the Father has life in himself, so he has also given to the Son
 so that he has life in himself
 The word "For" marks a comparison. The Son of God has
 the power to give life, just as the Father does.
 Father ... Son
 These are important titles that describe the relationship
 between God and Jesus. It is best to translate "Father" and
 "Son" with the same words that your language uses to refer
 to a human father and a human son.
 life
 This means spiritual life.
 John 5:27
 Father ... Son of Man
 These are important titles that describe the relationship
 between God and Jesus. It is best to translate "Father" and
 "Son" with the same words that your language uses to refer

to a human father and a human son.
the Father has given the Son authority to carry out judgment
The Son of God has the authority of God the Father to judge.
John 5:28
Do not be amazed at this
"This" refers to the fact that Jesus, as the Son of Man, has the power to give eternal life and to carry out judgment.
hear his voice
"hear my voice"
John 5:29
to the resurrection of life
"will rise to live" or "will rise and live"
to the resurrection of judgment
"will rise to be judged" or "will rise and be judged"
John 5:30
the will of him who sent me
The word "him" refers to God the Father.
John 5:32
There is another who testifies about me
"There is someone else who tells people about me"
the testimony that he gives about me is true
"what he tells people about me is true"
John 5:34
the testimony that I receive is not from man
"I do not need people's testimony"
that you might be saved
"so God can save you"
John 5:35
John was a lamp that was burning and shining, and you were willing to rejoice in his light for a while
"John taught you about God and this was like a lamp shining its light. And for a while what John said made you happy"
John 5:36
the works that the Father has given me to accomplish ... that the Father has sent me
God the Father has sent God the Son, Jesus, to earth. Jesus completes what the Father gives him to do.
the very works that I do, testify about me that the Father has sent me
"what I do, shows the people that God has sent me"
John 5:37
The Father who sent me has himself testified
This emphasizes that it is the Father, not someone less

Chapter 6

John 6:1
After these things
The phrase "these things" refers to the events in John 5:1-46 and introduces the event that follows.
Jesus went away
"Jesus traveled by boat with his disciples"
John 6:2
signs
This refers to the miracles that are used as evidence that God is the all-powerful one who has complete authority over everything.
John 6:4
Now the Passover, the Jewish festival, was near
John briefly stops telling about the events in the story in

important, who has testified.
John 5:38
You do not have his word remaining in you
"You do not live according to his word" or "You do not obey his word"
John 5:39
in them you have eternal life
"you will find eternal life if you read them" or "the scriptures will tell you how you can have eternal life"
John 5:40
you are not willing to come to me
"you refuse to believe my message"
John 5:41
receive glory
"accept praise"
John 5:42
you do not have the love of God in yourselves
This can mean 1) "you really do not love God" or 2) "you have really not received God's love."
John 5:43
in my Father's name
"with my Father's authority"
receive
welcome as a friend
If another should come in his own name
"If another should come in his own authority"
John 5:44
How can you believe, you who accept glory ... God?
"There is no way you can believe because you accept glory ... God!"
believe
This means to trust in Jesus.
accept glory ... seeking the glory
"accept praise ... seeking the praise"
John 5:45
in whom you have hoped
"whom you expect to help you" or "whom you trust to defend you before the Father you"
John 5:47
If you do not believe his writings, how are you going to believe my words?
"You do not believe his writings, so you will never believe what I say"

order to give background information about when the events happened.

John 6:6
But Jesus said this to test Philip, for he himself knew what he was going to do
John briefly stops telling about the events in the story in order to explain why Jesus asked Philip where to buy bread.
for he himself knew
Jesus knew what he would do.
John 6:7
Two hundred denarii worth of bread
"The amount of bread that costs two hundred days' wages"
John 6:9

what are these among so many?

"these few loaves and fishes are not enough to feed so many people!"

John 6:10

So the men sat down, about five thousand in number

While the crowd probably included women and children in John 6:4-5, here John is counting only the men.

John 6:11

giving thanks

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

he gave it

"Jesus and his disciples gave it"

John 6:13

they gathered

"the disciples gathered"

John 6:14

this sign

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

the prophet

the special prophet who Moses said would come into the world

John 6:19

they had rowed

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

about twenty-five or thirty stadia

"about five or six kilometers"

John 6:21

they were willing to receive him into the boat

"they gladly received him into the boat"

John 6:22

the sea

"the Sea of Galilee"

there was no other boat there except the one

"there was only that one boat there"

John 6:23

boats that came from Tiberias

The next day, after Jesus fed the people, some boats with people from Tiberius came to see Jesus.

John 6:26

Truly, truly

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

John 6:27

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

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

Son of Man ... God the Father

These are important titles that describe the relationship between God and Jesus. It is best to translate "Father" and "Son" with the same words that your language uses to refer to a human father and a human son.

John 6:31

Our fathers

"Our forefathers" or "Our ancestors"

heaven

This refers to the place where God lives.

John 6:32

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

"the Father gives to you the Son as the true bread from heaven"

John 6:33

gives life to the world

"gives spiritual life to the world"

the world

Here, the "world" refers to all of the people in the world who trust in Jesus.

John 6:35

I am the bread of life

"Just as food keeps you alive physically, I can give you spiritual life"

believes in

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

John 6:37

Everyone whom the Father gives me will come to me

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

Father

This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.

he who comes to me I will certainly not throw out

"I will keep everyone who comes to me"

John 6:38

him who sent me

"my Father, who sent me"

John 6:39

I would lose not one of all those

"I should keep all of them"

will raise them up

"will cause them to live again"

John 6:41

grumbled

talked unhappily

I am the bread

"I am the one who is like true bread"

John 6:42

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

"This is just Jesus, the son of Joseph, whose father and mother we know!"

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

"He is lying when he says that he came from heaven!"

John 6:44

raise him up

"cause him to live again"

draws

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

Father

This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.

John 6:45

It is written in the prophets

"The prophets wrote"

Everyone who has heard and learned from the Father comes to me
Those who truly learn from God the Father believe in Jesus,
who is God the Son.

John 6:46

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

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

Father

This refers to God the Father. It is best to translate "Father"
with the same word that your language uses to refer to a
human father.

John 6:47

he who believes has eternal life

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

John 6:48

I am the bread of life

"Just like food that keeps you alive physically, I can give you
spiritual life that lasts forever"

John 6:49

Your fathers

"Your forefathers" or "Your ancestors"

died

This refers to physical death.

John 6:50

This is the bread

"I am like the true bread"

not die

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

John 6:51

living bread

This means "the bread that causes people to live"

for the life of the world

"that will give life to all the people in the world"

John 6:52

How can this man give us his flesh to eat?

"There is no way that this man can give us his flesh to eat!"

John 6:53

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

Here, the phrases "eat the flesh" and "drink his blood"
shows how trusting in Jesus, the Son of Man, is like
receiving spiritual food and drink. However, the Jews did
not understand this.

you will not have life in yourselves

"you will not receive eternal life"

John 6:54

raise him up

"cause him to live again"

at the last day

"on the day when God judges everyone"

John 6:55

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

The phrases "true food" and "true drink" means Jesus gives
life to those who trust in him. However, the Jews did not
understand this.

John 6:56

remains in me, and I in him

"has a close relationship with me"

John 6:57

so he who eats me

The phrase "eats me" means to trust Jesus. However, the
Jews did not understand this.

living Father

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

"the Father who is alive."

Father

This refers to God the Father. It is best to translate "Father"
with the same word that your language uses to refer to a
human father.

John 6:58

This is the bread that has come down from heaven

"I am the bread that has come down from heaven"

He who eats this bread will live forever

"He who eats me, the bread, will live forever"

He who eats this bread

Here "eats this bread" means to trust Jesus. However, the
Jews did not understand this.

the fathers

"the forefathers" or "the ancestors"

John 6:59

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

Here John gives background information about when this
event happened.

John 6:60

who can hear it?

"no one can understand it!" or "it is too hard to
understand!"

John 6:61

Does this offend you?

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

John 6:62

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

"Then you will not know what to think when you see me,
the Son of Man, going up into heaven!"

John 6:63

profits

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

The words that I have spoken to you

"What I have told you"

are spirit, and they are life

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

"are about spiritual things and life."

John 6:64

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

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

John 6:65

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

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

Father

This refers to God the Father. It is best to translate "Father"

with the same word that your language uses to refer to a human father.
come to me
"follow me and receive eternal life"
John 6:66
no longer walked with him
They no longer wanted to hear what he had to say.
his disciples
Here "his disciples" refers to the general group of people who followed Jesus.

Chapter 7

John 7:1
After these things
These words tell the reader that the writer will begin talking about a new event. "After he finished speaking with the disciples"
the Jews were seeking to kill him
"the Jewish leaders were making plans to kill him"
John 7:2
Now the Jewish Festival of Shelters was near
"Now the time for the festival of the Jews was near" or
"Now it was almost time for the Jewish festival of Shelters"
John 7:3
brothers
This refers to the actual younger brothers of Jesus, the sons of Mary and Joseph.
the works that you do
The word "works" refers to the miracles that Jesus had performed.
John 7:4
the world
"all people" or "everyone"
John 7:5
his brothers
"his younger brothers"
John 7:6
My time has not yet come
"It is not the right time for me to end my work"
your time is always ready
"any time is good for you"
John 7:7
The world cannot hate you
"The people in the world cannot hate you"
I testify about it that its works are evil
"I tell them that what they are doing is evil"
John 7:8
my time has not yet been fulfilled
"It is not the right time for me to go to Jerusalem"
John 7:10
he also went up
Jerusalem is at a higher elevation than Galilee where Jesus and his brothers were previously.
John 7:11
The Jews were looking for him
"The Jewish leaders were looking for Jesus"
John 7:12
he leads the crowds astray
"he deceives the people"

John 6:67
the twelve
"the twelve disciples"
John 6:68
Lord, to whom would we go?
"Lord, we could never follow anyone but you!"
John 6:70
Did not I choose you, the twelve, and one of you is a devil?
"I chose you all myself, yet one of you is a servant of Satan!"

John 7:13
the Jews
"the Jewish leaders"
John 7:15
How does this man know so much?
"It is amazing how much he knows about the scriptures!"
John 7:16
but is of him who sent me
"but comes from God, the one who sent me"
John 7:18
but whoever seeks the glory of him who sent him, that person is true, and there is no unrighteousness in him
"when a person only seeks to honor the one who sent him, that person is speaking the truth. He does not lie"
John 7:19
Did not Moses give you the law?
"It was Moses who gave you the law"
keeps the law
"obeys the law"
Why do you seek to kill me?
"You break the Law yourselves and yet you want to kill me!"
John 7:20
You have a demon
"This shows that you are crazy, or maybe a demon is controlling you!"
Who seeks to kill you?
"No one is trying to kill you!"
John 7:21
one work
"one miracle" or "one sign"
you all marvel
"you all are shocked"
John 7:22
on the Sabbath you circumcise a man
"you circumcise a male baby on the on the Jewish Day of Rest. That is working too"
John 7:23
If a man receives circumcision on the Sabbath so that the law of Moses is not broken
"If you circumcise a male baby on the Sabbath so that you do not break the law of Moses"
why are you angry with me because I made a man completely healthy on the Sabbath?
"you should not be angry with me because I made a man completely well on the Jewish Day of Rest"
John 7:24

Do not judge according to appearance, but judge righteously
 "Stop judging people according to what you see! Be more concerned with what is right according to God"
 John 7:25
 Is not this the one they seek to kill?
 "This is Jesus whom they are seeking to kill!"
 John 7:26
 they say nothing to him
 "they say nothing to oppose him"
 It cannot be that the rulers indeed know that this is the Christ, can it?
 "Maybe they have decided that he is truly the Messiah!"
 John 7:28
 cried out
 "spoke in a loud voice"
 in the temple
 "in the temple courtyard"
 You both know me and know where I come from
 "You all know me and you think you know where I come from"
 of myself
 "on my own authority."
 he who sent me is true
 "God is the one who sent me and he is true"
 John 7:30
 his hour had not yet come
 "it was not the right time to arrest him"
 John 7:31
 When the Christ comes, will he do more signs than what this one has done?
 "When the Christ comes, surely he will not be able to do more signs than this man has done!"
 signs
 This refers to the miracles that prove that Jesus is the Christ.
 John 7:33
 I am still with you for a short amount of time
 "I will remain with you for only a short period of time"
 then I go to him who sent me
 Here Jesus refers to God the Father, who sent him.
 John 7:34
 where I go, you will not be able to come
 "you will not be able to come to the place where I am"
 John 7:35
 The Jews therefore said among themselves
 "The Jewish leaders said among themselves"
 the dispersion
 This refers to the Jews that were spread all across the Greek world, outside of Palestine.
 John 7:36
 What is this word that he said
 "What is he talking about when he said"
 John 7:37
 great day
 It is "great" because it is the last, or most important, day of the festival.
 If anyone is thirsty
 "Anyone who desires the things of God like a thirsty man desires water"
 let him come to me and drink

"let him come to me and quench his spiritual thirst"
 John 7:38
 He who believes in me, just as the scripture says
 "As the scripture says about anyone who believes in me"
 rivers of living water will flow
 "spiritual life will flow like rivers of water"
 living water
 Possible meanings are 1) "water that gives life" or 2) "water that causes people to live."
 from his belly
 "from inside of him" or "from his heart"
 John 7:39
 But he
 Here "he" refers to Jesus.
 the Spirit had not yet been given
 "the Spirit had not yet come to live in the believers"
 because Jesus was not yet glorified
 Here the word "glorified" refers to the time when God would honor the Son after his death and resurrection.
 John 7:40
 This is indeed the prophet
 "This is indeed the prophet who is like Moses that we have been waiting for"
 John 7:41
 Does the Christ come from Galilee?
 "The Christ cannot come from Galilee!"
 John 7:42
 Have the scriptures not said that the Christ will come from the descendants of David and from Bethlehem, the village where David was?
 "The scriptures teach that Christ will come from the line of David and from Bethlehem, the village where David lived!"
 Have the scriptures not said ... was?
 "Did the prophets not write in the scriptures ... was?" or
 "The prophets wrote in the scriptures ... was."
 John 7:43
 So there arose a division in the crowds because of him
 The crowds could not agree about who or what Jesus was.
 John 7:44
 but no one laid hands on him
 "but no one grabbed him to arrest him"
 John 7:45
 the officers
 "the temple guards"
 John 7:46
 Never has anyone spoken like this
 "We have never heard anyone say such amazing things as this man!"
 John 7:47
 So the Pharisees answered them
 "Because they said that, the Pharisees answered the officers"
 Have you also been deceived?
 "You have been deceived too!"
 John 7:48
 Have any of the rulers believed in him, or any of the Pharisees?
 "None of the rulers or Pharisees have believed in him!"
 John 7:49
 the law

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

But this crowd that does not know the law, they are cursed

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

John 7:51

Does our law judge a man ... does?

"Do we judge a man ... does?" or "We do not judge a man ... does."

John 7:52

Chapter 8

John 8:2

all the people

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

John 8:3

General Information:

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

The scribes and the Pharisees brought

"Some scribes and Pharisees brought" or "Some men who taught the Jewish laws and some who were Pharisees brought"

a woman caught in the act of adultery

"a woman whom they had found committing adultery"

John 8:5

such people

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

what do you say about her?

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

John 8:6

to trap him

This means to use a trick question.

so that they might have something to accuse him about

"so that they could accuse him of saying something wrong"

or "so that they could accuse him of not obeying the law of Moses or the Roman law"

John 8:7

When they continued

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

The one among you who has no sin

"The one among you is has never sinned" or "If any one of you has never sinned"

let him

"let that person"

John 8:10

Woman, where are your accusers

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

John 8:12

I am the light of the world

"I am the one who gives light to the world"

the world

"the people of the world"

he who follows me

"everyone who does what I teach" or "everyone who obeys me"

Are you also from Galilee?

"You must also be one of those inferior persons from Galilee!"

Search and see

"Search carefully and read what is written in the Scriptures"

no prophet comes from Galilee

This probably refers to the belief that Jesus was born in Galilee.

will not walk in the darkness

"will not live as if he were in the darkness of sin"

light of life

"truth that brings eternal life"

John 8:13

You testify about yourself

"You are just saying these things about yourself"

your testimony is not true

"you cannot be your own witness" or "what you say about yourself may not be true"

John 8:14

Even if I testify about myself

"Even if I say these things about myself"

John 8:15

the flesh

"human standards and the laws of men"

I judge no one

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

John 8:16

if I judge

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

my judgment is true

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

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

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

I am with the Father who sent me

"the Father who sent me also judges with me" or "the

Father who sent me judges as I do"

the Father

This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.

John 8:17

Yes, and in your law

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

it is written

"Moses wrote"

the testimony of two men is true

"if two men say the same thing, then people know it is true"

John 8:18

I am he who testifies about myself

"I give evidence to you about myself"

the Father who sent me testifies about me
"my Father who sent me also brings evidence about me. So
you should believe that what we tell you is true"

the Father

This refers to God the Father. It is best to translate "Father"
with the same word that your language uses to refer to a
human father.

John 8:19

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

Jesus indicates that to know him is to also know the Father.
Both Father and Son are God. "Father" and "Son" are
important titles that describe the relationship between God
and Jesus. It is best to translate "Father" and "Son" with the
same words that your language uses to refer to a human
father and a human son.

John 8:20

his hour had not yet come

"it was not yet the right time for Jesus to die"

John 8:21

die in your sin

"die while you are still sinful" or "you will die while you are
sinning"

you cannot come

"you are not able to come"

John 8:22

The Jews said

"The Jewish leaders said" or "The Jewish authorities said"

John 8:23

You are from below

"You were born in this world"

I am from above

"I came from heaven"

You are of this world

"You belong to this world"

I am not of this world

"I do not belong to this world"

John 8:24

you will die in your sins

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

that I AM

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

John 8:26

these things I say to the world

"these things I say to all the people"

John 8:27

the Father

This refers to God the Father. It is best to translate "Father"
with the same word that your language uses to refer to a
human father.

John 8:28

When you have lifted up

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

lifted up the Son of Man

Jesus used the title "Son of Man" to refer to himself.

Alternate translation: "lifted me, the Son of Man, up"

I AM

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

As the Father taught me, I speak these things

"I am only saying what my Father taught me to say."

John 8:29

He who sent me

The word "He" refers to God.

John 8:30

many believed in him

"many people trusted him"

John 8:31

remain in my word

"obey what I have said"

my disciples

"my followers"

John 8:32

the truth will set you free

"if you obey what is true about God, God will set you free"

John 8:33

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

"We do not need to be set free!"

John 8:34

Truly, truly

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

is the slave of sin

"is like a slave to sin"

John 8:35

in the house forever

"as a permanent member of a family"

the son remains forever

"the son is a member of the family forever"

John 8:36

If I, the Son, set you free, you will be truly free

"if the Son sets you free, you will truly be able to refrain
from sin"

John 8:37

my word has no place in you

"you do not accept my teachings" or "you do not allow my
message to change your life"

John 8:38

I say what I have seen with my Father

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

you also do what you heard from your father

"you also continue doing what your father has told you to
do"

John 8:39

father

forefather

John 8:40

Abraham did not do this

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

John 8:41

You do the works of your father

"No! You are doing the things that your real father did"
We were not born in sexual immorality
"We do not know about you, but we are not illegitimate children" or "We were all born from proper marriages"
we have one Father: God
Here the Jewish leaders claim God as their spiritual Father.
This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.
John 8:42
love
The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves.
John 8:43
Why do you not understand my words?
"I will tell you why you do not understand what I say!"
It is because you cannot hear my words
"It is because you will not accept my teachings."
John 8:44
You are of your father, the devil
"You belong to your father, Satan"
the father of lies
"he is the one who created all lies in the beginning"
John 8:46
Which one of you convicts me of sin?
"None of you can show that I have ever sinned!"
If I speak the truth
"If I say things that are true"
why do you not believe me?
"you have no reason for not believing in me!"
John 8:47
the words of God
"the message of God" or "the truth that comes from God"
John 8:48
The Jews
"The Jewish leaders"
Do we not truly say that you are a Samaritan and have a demon?
"We are certainly right in saying that you are a Samaritan and that a demon lives in you!"
John 8:51
keeps my word
"obeys my teachings" or "does what I say"
see death
"die spiritually"

Chapter 9

John 9:1
as Jesus passed by
"as Jesus and his disciples passed by"
John 9:2
who sinned, this man or his parents, so that he was born blind?
"Teacher, we know that sin causes a person to be blind.
Whose sin caused this man to be born blind? Did this man himself sin, or was it his parents who sinned?"
John 9:5
in the world
"living among the people of this world"
the light of the world

John 8:52
Jews
"Jewish leaders"
If anyone keeps my word
"If anyone obeys my teaching"
taste death
"die"
John 8:53
You are not greater than our father Abraham who died, are you?
"You are certainly not greater than our father Abraham who indeed died!"
father
forefather
Who do you make yourself out to be?
"You should not think that you are so important!"
John 8:54
it is my Father who glorifies me—about whom you say that he is your God
"it is my Father who honors me, and you say that he is your God"
John 8:55
keep his word
"I obey what he says to do"
John 8:56
my day
"what I would do during my life"
he saw it and was glad
"he foresaw my coming through God's revelation and he rejoiced"
John 8:57
The Jews said to him
"The Jewish leaders said to him"
You are not yet fifty years old, and you have seen Abraham?
"You are less than fifty years old. You could not have seen Abraham!"
John 8:58
I AM
Possible meanings are 1) Jesus is identifying himself as Yahweh, who identified himself to Moses as "I AM," or 2) Jesus is saying, "before Abraham existed, I existed."
John 8:59
Then they picked up stones to throw at him
"Then they picked up stones to kill him because he claimed to be equal with God"

"the one who shows what is true, just as light allows people to see what is in the darkness"
John 9:6
made mud with the saliva
"and used his fingers to mix the dirt and saliva to make mud"
John 9:7
which is translated "Sent"
"which means 'Sent'"
John 9:8
Is not this the man that used to sit and beg?
"This man is the one who used to sit and beg!"

John 9:14

Sabbath day

"Jewish Day of Rest"

John 9:16

he does not keep the Sabbath

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

How can a man who is a sinner do such signs?

"A sinner can not do such signs!"

signs

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

John 9:18

Now the Jews still did not believe

"Now the Jewish leaders still did not believe"

John 9:22

they were afraid of the Jews

"they were afraid of what the Jewish leaders might do to them"

would confess him to be the Christ

"would say that Jesus is the Christ"

he would be thrown out of the synagogue

"he would not be allowed to go into the synagogue" or "he would no longer belong to the synagogue"

John 9:24

Give glory to God

"In the presence of God, tell the truth" or "Speak the truth before God"

this man

This refers to Jesus.

John 9:25

that man

This refers to the man who had been blind.

John 9:27

Why do you want to hear it again?

"I am surprised that you want to hear again what happened to me!"

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

"It sounds like you also want to become his disciples!"

John 9:28

You are his disciple

"You are following Jesus!"

but we are disciples of Moses

"but we are following Moses"

John 9:29

We know that God has spoken to Moses

"We are sure that God has spoken to Moses"

we do not know where this one is from

"we do not know where he comes from or where he gets his authority"

John 9:30

that you do not know where he is from

"that you do not know where he gets his authority"

John 9:31

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

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

John 9:32

Since the world began

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

it has never been heard that anyone opened

"no one has ever heard of anyone who healed a man who was blind from birth"

John 9:33

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

"Only a man from God could do something like that"

John 9:34

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

"You were born as a result of your parents' sins. You are not qualified to teach us!"

they threw him out

"they threw him out of the synagogue"

John 9:35

believe in the Son of Man

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

the Son of Man

Here the reader needs to understand that Jesus was

speaking as if "the Son of Man" were another person. The

man who had been born blind did not realize that Jesus was speaking of himself when he spoke of "the Son of Man."

You should translate so that the man does not learn that Jesus is the Son of Man until verse 37.

John 9:39

came into this world

"came to live among the people of this world"

so that those who do not see may see

"so that those who do not see spiritually may see spiritually"

so that those who see

"so that those who think that they see spiritually"

may become blind

"may never see spiritually"

John 9:40

and asked him, "Are we also blind?"

"and said to him, 'Are you saying that we are blind?'" or

"and said to him, 'You seem to be saying that we, too, are blind.'"

John 9:41

If you were blind, you would have no sin

"If you truly were spiritually blind, you would not be guilty of your sin"

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

"but since you think that you understand spiritual truth, you remain guilty of your sin"

Chapter 10

John 10:1

sheep pen

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

John 10:3

The gatekeeper opens for him

"The gatekeeper opens the gate for the shepherd"

The gatekeeper
 This is a hired man who watches the gate of the sheep pen at night while the shepherd is away.
 The sheep hear his voice
 "The sheep hear the shepherd's voice"
 John 10:4
 he goes ahead of them
 "he walks in front of them"
 for they know his voice
 "because they recognize his voice"
 John 10:6
 they did not understand
 Possible meanings: 1) "the disciples did not understand" or 2) "the crowd did not understand."
 this parable
 The "sheep" represent those who follow Jesus, and the "strangers" are the Jewish leaders, including the Pharisees, who try to deceive the people.
 John 10:7
 I am the gate of the sheep
 "I am like the gate that the sheep use to enter into the sheepfold"
 John 10:8
 Everyone who came before me
 "All of the teachers who came without my authority" a thief and a robber
 Jesus calls those teachers "a thief and a robber" because their teachings were false, and they were trying to lead God's people while not understanding the truth. As a result, they deceived the people.
 John 10:9
 I am the gate
 "I myself am like that gate"
 pasture
 The word "pasture" means a grassy area where sheep eat.
 John 10:10
 does not come except to steal and kill and destroy
 "comes only to steal, kill, and destroy the sheep" so that they will have life
 "so that they will really live, lacking nothing"
 John 10:11
 I am the good shepherd
 "I am like a good shepherd"
 lays down his life
 "dies"
 John 10:12
 The hired servant
 "The one who is like a hired servant" abandons the sheep
 Like a hired servant who abandons the sheep, Jesus says that the Jewish leaders and teachers do not care for God's people.
 John 10:13
 does not care for the sheep
 Jesus says that the Jewish leaders and teachers are like a hired servant who abandons the sheep, and they do not care for God's people.
 John 10:14
 I am the good shepherd

"I am like a good shepherd"
 John 10:15
 The Father knows me, and I know the Father
 God the Father and God the Son know each other unlike anyone else knows them. This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.
 I lay down my life for the sheep
 "I die for the sheep"
 John 10:16
 I have other sheep
 Here "other sheep" refers to followers of Jesus who are not Jews.
 one flock and one shepherd
 All of Jesus's followers, Jews and non-Jews, will be like one flock of sheep. He will be like a shepherd who cares for all of them.
 John 10:17
 This is why the Father loves me: I lay down my life
 God's eternal plan was for God the Son to give his life to pay for the sins of humanity. Jesus's death on the cross reveals the intense love of the Son for the Father and of the Father for the Son.
 Father
 This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.
 loves
 The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves. This kind of love cares for others, no matter what they do.
 I lay down my life so that I may take it again
 "I allow myself to die in order that I may bring myself back to life"
 John 10:18
 I lay it down of myself
 "I myself lay it down"
 I have received this command from my Father
 "This is what my Father has commanded me to do." The word "Father" is an important title for God.
 John 10:20
 Why do you listen to him?
 "Do not listen to him!"
 John 10:21
 Can a demon open the eyes of the blind?
 "Certainly a demon cannot cause a blind man to see!" or "Certainly a demon cannot give sight to blind people!"
 John 10:22
 It was winter
 Winter is the coldest time of the year. You may use your language's term for the coldest season if your reader understands that in Israel this was in December, not in June.
 Festival of the Dedication
 This is an eight-day winter holiday Jews use to remember a miracle where God made a small amount of oil remain lit in a lampstand for eight days. They lit the lampstand to dedicate the Jewish temple to God. To dedicate something is

to promise to use it for a special purpose.

John 10:23

Jesus was walking in the temple

"Jesus was walking in the temple courtyard"

porch

This is a structure attached to the entrance of a building; it has a roof and it may or may not have walls.

John 10:24

Then the Jews surrounded him

"Then the Jewish leaders surrounded him"

hold us doubting

"keep us wondering" or "keep us from knowing for sure"

John 10:25

in the name of my Father

"through my Father's power" or "with my Father's power"

these testify concerning me

"these offer proof concerning me"

John 10:26

not my sheep

"not my followers" or "not my disciples"

John 10:27

My sheep hear my voice

"Just as sheep obey the voice of their true shepherd, my followers heed my voice"

John 10:28

no one will snatch them out of my hand

"no one will steal them away from me" or "they will remain secure forever in my care"

John 10:29

My Father, who has given them to me

The word "Father" is an important title for God.

snatch them out of the hand of the Father

"steal them from my Father"

John 10:30

I and the Father are one

"I and the Father are completely united" or "I and the Father are exactly alike"

Father

This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.

John 10:31

Then the Jews took up stones again

"Then the Jewish leaders started picking up stones again"

John 10:32

Jesus answered them, "I have shown you many good works from the Father

Jesus performed the miracles by the power of God. The word "Father" is an important title for God.

For which of those works are you stoning me?

This question uses irony. Jesus knows the Jewish leaders do not want to stone him because he has done good works.

John 10:33

The Jews answered him

"The Jewish opponents replied" or "The Jewish leaders answered him"

making yourself God

"claiming to be God"

John 10:34

Is it not written in your law, 'I said, "You are gods"?'

"You should already know that it is written in your law, 'I said, "You are gods."'"

You are gods

Here Jesus quotes a scripture where God calls his followers "gods," perhaps because he has chosen them to represent him on earth.

John 10:35

the word of God came

"God spoke his message"

the scripture cannot be broken

Possible meanings are 1) "no one can change the scripture" or 2) "the scripture will always be true."

John 10:36

do you say to him whom the Father set apart and sent into the world,

'You are blaspheming,' because I said, 'I am the Son of God'?

"you should not say to the very one whom the Father set apart to send into the world, 'You are blaspheming,' when I say that I am the Son of God!"

You are blaspheming

"You are insulting God." Jesus's opponents understood that when said that he is the Son of God, he was implying that he is equal with God.

Father ... Son of God

These are important titles that describe the relationship between God and Jesus. It is best to translate "Father" and "Son" with the same words that your language uses to refer to a human father and a human son.

John 10:37

believe me

Here the word "believe" means to accept or trust what Jesus said is true.

John 10:38

believe in the works

Here "believe in" is to acknowledge that the works Jesus does are from the Father.

the Father is in me and that I am in the Father

"my Father and I are completely joined together as one"

John 10:39

went away out of their hand

"got away from them again"

John 10:40

beyond the Jordan

"to the east side of the Jordan River"

he stayed there

"Jesus stayed there for several days"

John 10:41

John indeed did no signs, but all the things that John has said about this man are true

"It is true that John did no signs, but he certainly did speak the truth about this man, who does signs."

signs

These are miracles that prove that something is true or that give someone credibility.

John 10:42

believed in

Here "believed in" means accepted or trusted what Jesus said was true.

Chapter 11

John 11:3

sent for Jesus

"asked Jesus to come"

love

Here "love" refers to brotherly love, a natural, human love between friends or relatives.

John 11:4

This sickness is not to death

"Death will not be the final result of this sickness"

death

This refers to physical death.

but instead it is for the glory of God so that the Son of God may be glorified by it

"but the purpose is that the people might see how great God is because of what his power will allow me to do"

Son of God

This is an important title for Jesus.

John 11:8

Rabbi, right now the Jews are trying to stone you, and you are going back there again?

"Teacher, you surely do not want to go back there! The Jewish leaders were trying to stone you the last time you were there!"

John 11:9

Are there not twelve hours of light in a day?

"You know that the day has twelve hours of light!"

If someone walks in the daytime, he will not stumble, because he sees by the light of this world

Jesus is implying that people who live according to truth will be able to successfully do the things that God wants them to do.

John 11:10

the light is not in him

Possible meanings are 1) "he cannot see" or "he does not have God's light."

John 11:11

Our friend Lazarus has fallen asleep

Jesus meant that Lazarus had died, but the disciples did not understand this. So it is important to keep the idea of sleeping in the translation.

but I am going so that I may wake him out of sleep

"but I am going there to wake him up"

John 11:12

if he has fallen asleep

The disciples misunderstand Jesus to mean that Lazarus is resting and will recover.

John 11:14

Then Jesus said to them plainly

"So Jesus told them in words that they could understand"

John 11:15

for your sakes

"for your benefit"

that I was not there so that you may believe

"that I was not there. Because of this you will learn to trust me more"

John 11:16

who was called Didymus

"whom they called Didymus," which means 'twin.'"

John 11:17

he found that Lazarus had already been in the tomb for four days

"he learned that people had put Lazarus in a tomb four days before"

John 11:18

fifteen stadia away

"about three kilometers away."

John 11:19

about their brother

"about their younger brother"

John 11:21

my brother would not have died

"my younger brother would still be alive"

John 11:23

Your brother will rise again

"Your younger brother will become alive again"

John 11:24

he will rise again

"he will become alive again"

John 11:25

I am the resurrection and the life

"I am the one who raises those who die and causes them to live again"

he who believes in me, even if he dies, will live

"even a person who dies will live forever, if he believes in me"

John 11:26

whoever lives and believes in me will never die

"those who live and trust in me will never be separated eternally from God" or "those who live and trust in me will be spiritually alive with God forever"

John 11:27

She said to him

"Martha said to Jesus"

Yes, Lord, I believe that you are the Christ, the Son of God ... coming into the world

Martha believes that Jesus is Lord, the Christ (the Messiah), the Son of God.

Son of God

This is an important title for Jesus.

John 11:28

she went away and called her sister Mary

"she went away and called her younger sister Mary"

Teacher

This is a title referring to Jesus.

is calling for you

"is asking that you come"

John 11:32

fell down at his feet

Mary lay down or knelt at the feet of Jesus to show respect.

my brother would not have died

"my younger brother would still be alive"

John 11:33

he was deeply moved in his spirit and was troubled

"he was greatly upset"

John 11:34

Where have you laid him

"Where have you buried him?"

John 11:35

Jesus wept

"Jesus began to cry" or "Jesus started crying"

John 11:36

loved

This refers to brotherly love or human love for a friend or family member.

John 11:37

Could not this man, who opened the eyes of a blind man, also have made this man not die?

"He could heal a man who was blind, so he should have been able to heal this man so he would not have died!" or "Since he did not keep this man from dying, maybe he did not really heal the man who was born blind, as they say he did!"

John 11:39

Martha, the sister of Lazarus

"Martha, the older sister of Lazarus"

by this time the body will be decaying

"by this time there will be a bad smell" or "the body is already stinking"

John 11:40

Did I not say to you that, if you believed, you would see the glory of God?

"I told you that if you trusted me, you would see what God can do!"

John 11:41

Jesus lifted up his eyes

"Jesus looked up toward heaven"

Father, I thank you that you listened to me

"Father, I thank you that you have heard me" or "Father, I thank you that you have heard my prayer"

John 11:42

that you have sent me

"that I am here because you have sent me to them"

John 11:43

After he had said this

"After Jesus had prayed"

he cried out with a loud voice

"he shouted"

John 11:44

his feet and hands were bound with cloths, and his face was bound about with a cloth

"Someone had wrapped strips of cloth around his hands and feet. They had also tied a cloth around his face"

Jesus said to them

The word "them" refers to the people who were there and saw the miracle.

John 11:47

Then the chief priests

"Then the leaders among the priests"

What will we do?

"What are we going to do about Jesus?"

John 11:48

all will believe in him

"everyone will trust in him and rebel against Rome"

the Romans will come

"the Roman army will come"

take away both our place and our nation

"destroy both our temple and our nation"

John 11:49

a certain man among them

This is a way to introduce a new character to the story. If you have a way to do this in your language, you can use it here.

You know nothing

"You do not understand what is happening" or "You speak as though you know nothing"

John 11:50

than that the whole nation perishes

"than that the Romans kill all the people of our nation"

John 11:51

die for the nation

The word "nation" refers to the people of the nation of Israel.

John 11:52

and not only for the nation

"and that he should die not only for the nation"

would be gathered together into one

"would be gathered into one people"

children of God

This refers to people who belong to God through faith in Jesus and are spiritually God's children.

John 11:54

walk openly among the Jews

"live where all the Jews could see him" or "walk openly among the Jewish leaders who opposed him"

the country

the rural area outside cities where fewer people live

There he stayed with the disciples

"There he stayed with his disciples for a short period of time"

John 11:56

They were looking for Jesus

The word "they" refers to the Jewish people who had traveled to Jerusalem.

What do you think? That he will not come to the festival?

"Do you think that he will come to the festival?" or "I do not know what to think. He might come to the festival, or he might not." 2) The speakers were sure that Jesus would not come. Alternate translation: "We can be sure that he will not come to the festival."

Chapter 12

John 12:1

Six days before the Passover

The author uses these words to mark the beginning of a new event.

had raised from the dead

"had made alive again"

John 12:3

a litra

You may convert this to a the measure system used in your area. The word "litra" was used for measures of about 300 milliliters of liquids or about 300 grams of solids. Because the perfume was a liquid, the word here probably refers to

the liquid measure as guessed by those who saw the size of the container.

perfume

This is a good-smelling liquid made by using the oils of pleasant smelling plants and flowers.

nard

This is a perfume made from a pink, bell-shaped flower in the mountains of Nepal, China, and India.

The house was filled with the fragrance of the perfume

"The scent of her perfume filled the house"

John 12:4

the one who would betray him

"the one who later enabled Jesus's enemies to seize him"

John 12:5

Why was this perfume not sold for three hundred denarii and given to the poor?

"This perfume could have been sold for three hundred denarii and the money could have been given to the poor!"
denarii

A denarius was the amount of silver that a common laborer could earn in one day of work.

John 12:6

he said this, not because he cared about the poor, but because he was a thief

"he said this because he was a thief. He did not care about the poor"

John 12:7

Allow her to keep what she has for the day of my burial

"Allow her to show how much she appreciates me! In this way she has prepared my body for burial"

John 12:8

You will always have the poor with you

"There will always be poor people among you, and you can help them whenever you want"

But you will not always have me

"But I will not always be here with you"

John 12:11

believed in Jesus

"were putting their trust in Jesus"

John 12:13

Hosanna

This means "May God save us now!"

Blessed

This expresses a desire for God to cause good things to happen to a person.

comes in the name of the Lord

"comes as the representative of the Lord" or "comes in the power of the Lord"

John 12:14

Jesus found a young donkey and sat on it

"he found a young donkey and sat on it, riding into the city"

as it was written

"as the prophets wrote in the Scripture"

John 12:15

daughter of Zion

"you people of Jerusalem"

John 12:16

His disciples did not understand these things

Here the words "these things" refer to the words that the

prophet had written about Jesus.

when Jesus was glorified

"when God glorified Jesus"

they had done these things to him

The words "these things" refer to what the people did when Jesus rode into Jerusalem on a donkey

John 12:18

this sign

A "sign" is an event or occurrence that proves something is true. In this case, the "sign" of raising Lazarus proves that Jesus is the Messiah.

John 12:19

Look, you can do nothing good

"It seems like we can do nothing to stop him"

see, the world has gone after him

"It looks like everyone is becoming his disciple"

John 12:20

Now certain Greeks

The phrase "now certain" marks the introduction of new characters to the story.

Greeks ... to worship at the festival

"Greeks ... to worship God at the Passover festival"

John 12:21

Bethsaida

This was a town in the province of Galilee.

John 12:22

they told Jesus

"they told Jesus what the Greeks had said"

John 12:23

The hour has come for the Son of Man to be glorified

"God will soon honor me when I die and rise again"

John 12:24

unless a grain of wheat falls into the earth and dies ... it will bear much fruit

Just as a seed is planted and grows again into a plant that will bear much fruit, so will many people trust in Jesus after he is killed, buried, and raised back to life.

John 12:25

He who loves his life will lose it

"Whoever values his own life more than the lives of others will not receive eternal life"

he who hates his life in this world will keep it for eternal life

"whoever considers the lives of others as more important than his own life will live with God forever"

John 12:26

where I am, there will my servant also be

"when I am in heaven, my servant will also be there with me"

the Father will honor him

Here "Father" is an important title for God.

John 12:27

what should I say? 'Father, save me from this hour'?

"I will not pray, 'Father, save me from this hour!'"

Father

This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.

this hour

Here "this hour" is a metonym that represents when Jesus

would suffer and die on the cross.

John 12:28

glorify your name

"make your glory known" or "reveal your glory"

a voice came from heaven

"God spoke from the heavens"

John 12:31

Now is the judgment of this world

"Now is the time for God to judge all of the people"

Now will the ruler of this world be thrown out

"Now is the time when I will destroy the power of Satan, who rules this world"

John 12:32

When I am lifted up from the earth

"When people raise me high on a cross"

will draw everyone to myself

Through his crucifixion, Jesus will provide a way for everyone to trust in him.

John 12:33

He said this to indicate what kind of death he would die

"He said this to let the people know how he would die"

John 12:34

The Son of Man must be lifted up

"The Son of Man must be lifted up on a cross"

Who is this Son of Man?

Possible meanings are 1) "What is the identity of this Son of Man? or 2) "What kind of Son of Man are you talking about?"

John 12:35

The light will still be with you for a short amount of time. Walk while you have the light, so that darkness does not overtake you. He who walks in the darkness does not know where he is going

"My words are like a light to you, to help you understand how to live as God wants you to. I will not be with you much longer. You need to follow my instructions while I am still with you. If you reject my words, it will be like walking in darkness and you cannot see where you are going"

John 12:36

While you have the light, believe in the light so that you may be sons of light

"While I am with you, believe what I teach so that God's truth will be in you"

John 12:38

so that the word of Isaiah the prophet would be fulfilled

"in order to fulfill the message of Isaiah the prophet"

Lord, who has believed our report, and to whom has the arm of the Lord been revealed?

"Lord, hardly anyone has believed our message, even though they have seen that you are powerfully able to save

them!"

the arm of the Lord

The arm of the Lord refers to the Lord's ability to rescue with power.

John 12:40

he has hardened their heart ... understand with their heart

"he has made them stubborn ... truly understand"

and turn

"and they would repent"

John 12:42

so that they would not be banned from the synagogue

"so people would not stop them from going to the synagogue"

John 12:43

They loved the glory that comes from people more than the glory that comes from God

"They wanted people to praise them more than they wanted God to praise them"

John 12:44

Jesus cried out and said

"Jesus shouted out to the crowd that had gathered"

John 12:45

the one who sees me sees him who sent me

"the one who sees me sees God, who sent me"

John 12:46

I have come as a light into the world

"I have come to give light to the people of the world"

may not remain in the darkness

"may not continue to be spiritually blind"

the world

Here "the world" represents all of the people in the world.

John 12:47

If anyone hears my words but does not keep them, I do not judge him; for I have not come to judge the world, but to save the world

"If anyone hears my teaching and rejects it, I do not condemn him. I have not come to condemn people. Instead, I have come to save those who trust in me"

John 12:48

on the last day

"at the time when God judges people's sins"

John 12:49

Father

his refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.

John 12:50

I know that his command is eternal life

"I know that the words that he commanded me to speak are the words that give life forever"

Chapter 13

John 13:1

loved

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves. This kind of love cares for others, no matter what they do.

John 13:2

the devil had already put it into the heart of Judas Iscariot son of Simon

to betray Jesus

"the devil had already caused Judas Iscariot, the son of Simon, to think about betraying Jesus"

John 13:3

Father

This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.

had given everything over into his hands
 "had given him complete power and authority over everything"
 he had come from God and was going back to God
 Jesus had always been with the Father, and would return there after his work on earth was finished.
 John 13:4
 got up from dinner and took off his outer clothing
 Because the region was very dusty, it was customary for the host of a dinner to provide a servant to wash the feet of the guests. Jesus took off his outer clothing so he would look like a servant.
 John 13:5
 began to wash the feet of the disciples
 Because the region was very dusty, it was customary for the host of a dinner to provide a servant to wash the feet of the guests. Jesus did the work of the servant by washing the disciples' feet.
 John 13:6
 Lord, are you going to wash my feet?
 "Lord, it is not right for you to wash the feet of me, a sinner!"
 John 13:8
 If I do not wash you
 "If I do not wash your feet"
 you have no share with me
 "you will not be my disciple" or "you will not belong to me"
 John 13:10
 He who is bathed has no need, except to wash his feet, but he is completely clean
 "He who is bathed has no need, except to wash his feet, because he is completely clean" or "He who is bathed has no need, except to wash his feet; he is completely clean"
 John 13:12
 Do you understand what I have done for you?
 "You need to understand what I have done for you!"
 John 13:13
 You call me 'teacher' and 'Lord,'
 "You show me great respect when you call me 'teacher' and 'Lord.'"
 John 13:15
 you should also do just as I did for you
 "you should also humbly serve each other"
 John 13:17
 you are blessed
 "God will bless you"
 John 13:18
 this is so that the scripture will be fulfilled
 "this is in order to fulfill the scripture"
 He who eats my bread lifted up his heel against me
 "The one who has pretended to be my friend has turned out to be an enemy"
 John 13:19
 I tell you this now before it happens
 "I am telling you now what is going to happen before it happens"
 I AM
 Possible meanings are 1) Jesus is identifying himself as Yahweh, who identified himself to Moses as "I AM," or 2)

Jesus is saying, "I am the one I claim to be."
 John 13:22
 The disciples looked at each other, wondering of whom he was speaking.
 "The disciples looked at each other and wondered: 'Who will betray Jesus?'"
 John 13:23
 One of his disciples, whom Jesus loved
 This refers to John.
 lying down at the table
 During the time of Christ, Jews would often dine together in the Greek style, in which they lay on their sides on low couches.
 Jesus' side
 Lying with one's head against the side of another diner in the Greek style was considered to be the place of greatest friendship with him.
 loved
 The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves.
 John 13:26
 Iscariot
 This indicates that Judas was from the village of Kerioth.
 John 13:27
 Then after the bread
 "Then after Judas took the bread"
 Satan entered into him
 "Satan took control of him" or "Satan started to command him"
 so Jesus said to him
 Here Jesus is speaking to Judas.
 What you are doing, do it quickly
 "Do quickly what you are planning to do"
 John 13:29
 that he should give something to the poor
 "'Go and give some money to the poor'"
 John 13:30
 he went out immediately. It was night
 "he went out immediately into the dark night"
 John 13:31
 Now the Son of Man is glorified, and God is glorified in him
 "Now people are about to see how the Son of Man will receive honor and how God will receive honor through what the Son of Man is doing"
 John 13:32
 God will also glorify the Son in himself, and he will glorify him at once
 "God himself will immediately give honor to the Son of Man"
 John 13:33
 Little children
 Jesus uses the term "Little children" to communicate that he loves the disciples as though they were his children.
 as I said to the Jews
 "as I said to the Jewish leaders"
 John 13:35
 everyone
 You may need to make explicit that this exaggeration refers only to those people who see how the disciples love each

other.
John 13:37
lay down my life
"give up my life" or "die"
John 13:38
Will you lay down your life for me?

Chapter 14

John 14:1
Do not let your heart be troubled
"Stop being so anxious and worried"
John 14:2
In my Father's house
This refers to heaven, where God lives.
many rooms
The word "room" can refer to a single room, or to a larger dwelling.
I am going to prepare a place for you
Jesus will prepare a place in heaven for every person who trusts in him. The "you" is plural and refers to all his disciples.
John 14:4
the way
Possible meanings of this metaphor are 1) "the way to God" or 2) "the one who takes people to God."
John 14:5
how can we know the way?
"how can we know how to get there?"
John 14:6
the truth
Possible meanings of this metaphor are 1) "the true person" or 2) "the one who speaks true words about God."
the life
"the one who can make people alive"
no one comes to the Father except through me
"everyone comes to the Father only through me" or "the only way anyone comes to the Father is through me"
Father
This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.
John 14:9
I have been with you for such a long time and you still do not know me, Philip?
"Philip, I have been with you disciples already for a very long time. You should know me by now!"
Whoever has seen me has seen the Father
To see Jesus, who is God the Son, is to see God the Father.
This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.
How can you say, 'Show us the Father'?
"So you really should not be saying, 'Show us the Father!'"
John 14:10
Do you not believe ... in me?
"You really should believe ... in me."
The words that I say to you I do not speak from my own authority
"What I am telling you is not from me" or "The words I tell you are not from me"

"You say that you will die for me, but the truth is that you will not!"
the rooster will not crow before you have denied me three times
"you will say that you do not know me three times before the rooster crows"

The words that I say to you
Here "you" is plural. Jesus is now speaking to all of his disciples.
John 14:11
I am in the Father, and the Father is in me
"I am one with the Father, and the Father is one with me" or "my Father and I are just as though we were one"
John 14:12
believes in me
This means to believe that Jesus is the Son of God.
John 14:13
Whatever you ask in my name
"Whatever you ask, using my authority"
so that the Father will be glorified in the Son
"so I can show everyone how great my Father is"
Father ... Son
These are important titles that describe the relationship between God and Jesus. It is best to translate "Father" and "Son" with the same words that your language uses to refer to a human father and a human son.
John 14:14
If you ask me anything in my name, I will do it
"If you ask me anything as one of my followers, I will do it" or "Whatever you ask of me, I will do it because you belong to me"
John 14:16
another Comforter
This refers to the Holy Spirit.
John 14:17
Spirit of truth
This refers to the Holy Spirit who teaches people what is true about God.
The world cannot receive him because it does not
"The unbelieving people in this world will never welcome him because they do not" or "Those who oppose God will not accept him because they do not"
John 14:18
leave you as orphans
"leave you with no one to care for you"
John 14:19
the world
"the unbelievers"
John 14:20
you will know that I am in my Father
"you will know that my Father and I are just like one person"
you are in me, and that I am in you
"you and I are just like one person"
John 14:21
he who loves me will be loved by my Father
"my Father will love anyone who loves me"

my Father
This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.
John 14:22
Judas (not Iscariot)
This refers to another disciple whose name was Judas, not to the disciple who was from the village of Kerieth who betrayed Jesus.
why is it that you will show yourself to us
"why will you reveal yourself only to us" or "why will you only let us see how wonderful you are"
not to the world
"not to those who do not belong to God"
John 14:23
If anyone loves me, he will keep my word
"The one who loves me will do what I have told him to do"
we will come to him and we will make our home with him
"we will come to live with him, and will have a personal relationship with him"
John 14:24
The word that you hear is not from me but from the Father who sent me
"The things I have told you are not things that I have

decided to say on my own"
The word
"The message"
that you hear
Here when Jesus says "you" he is speaking to all of his disciples.
John 14:27
world
The "world" refers to those people who do not love God.
Do not let your heart be troubled, and do not be afraid
"So stop being anxious, and do not be afraid"
John 14:28
I am going to the Father
"I am going back to the Father"
the Father is greater than I
"the Father has greater authority than I have here"
John 14:30
the ruler of this world is coming
"Satan, who rules this world, is coming to attack me"
John 14:31
in order that the world will know
"in order that the ones who do not belong to God may know"

Chapter 15

John 15:1
I am the true vine
"I am like a vine that produces good fruit"
my Father is the gardener
"my Father is like a gardener"
my Father
This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.
John 15:2
He takes away every branch in me that does not bear fruit
Here "every branch" represents people, and "bear fruit" represents living in a way that pleases God.
takes away
"cuts off and takes away"
prunes every branch
"trims every branch"
John 15:3
You are already clean because of the message that I have spoken to you
"It is as if you have already been pruned and are clean branches because you have obeyed what I have taught you"
you
The word "you" throughout this passage is plural and refers to the disciples of Jesus.
John 15:4
Remain in me, and I in you
"If you remain joined to me, I will remain joined to you" or
"Remain joined to me, and I will remain joined to you"
unless you remain in me
"unless you stay joined to me and depend upon me for everything"
John 15:5
I am the vine, you are the branches

"I am like a vine, and you are like branches that are attached to the vine"
He who remains in me and I in him
"He who stays joined to me and I stay joined to him"
he bears much fruit
"you will bear much fruit"
John 15:6
he is thrown away like a branch and dries up
"the vinedresser throws him away like a branch and it dries up"
they are burned up
"the fire burns them"
John 15:7
ask whatever you wish
"ask God whatever you wish"
John 15:8
My Father is glorified in this, that
"It causes people to honor my Father when"
My Father
This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.
in this, that you bear much fruit
"when you live in a way that pleases him"
prove that you are my disciples
"show you are my disciples" or "demonstrate you are my disciples"
John 15:9
As the Father has loved me, I have also loved you
Jesus shares the love that God the Father has for him with those who trust in him. Father refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.

Remain in my love
"Continue to accept my love"

John 15:10

If you keep my commandments, you will remain in my love, as I have kept the commandments of my Father and remain in his love
"When you do the things I have told you to do, you are living in my love, just as I obey my Father and live in his love"

John 15:11

I have spoken these things to you so that my joy will be in you
"I have told you these things so that you will have the same kind of joy that I have"

so that your joy will be made full

"so that you will be completely joyful" or "so that your joy may have nothing missing"

John 15:15

everything that I heard from my Father I have made known to you
"I have told you everything my Father told me"

John 15:16

You did not choose me

"You did not decide to become my disciples"

go and bear fruit, and that your fruit should remain

"live lives that please God so that the results of what you do last forever"

whatever you ask of the Father in my name, he will give it to you

"Because you belong to me, whatever you ask of the Father, he will give it to you"

John 15:18

the world

the people who do not belong to God and are opposed to him

John 15:19

love

This refers to human, brotherly love or love for a friend or family member.

John 15:20

Remember the word that I said to you

"Remember the message that I spoke to you"

John 15:21

Chapter 16

John 16:1

you will not fall away

"you will not stop trusting" or "you will not stop believing in me because of the difficulties you must face"

John 16:2

the hour is coming when everyone who kills you will think that he is offering a service to God

"it will someday happen that people who kill you will think they are doing something good for God."

John 16:3

They will do these things because they have not known the Father nor me

They will kill some believers because they do not know God the Father or Jesus.

Father

This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.

because of my name

"because you belong to me"

John 15:22

If I had not come and spoken to them, they would not have sin, but now they have no excuse for their sin

"Because I have come and told them God's message, they have no excuse when God judges them for their sins"

John 15:23

He who hates me also hates my Father

To hate God the Son is to hate God the Father.

John 15:24

If I had not done the works ... they would have no sin, but

"Because I have done the works ... they have sin, and" they would have no sin

"they would not be guilty of sin."

they have seen and hated both me and my Father

To hate God the Son is to hate God the Father.

John 15:25

to fulfill the word that is written in their law

"to fulfill the prophecy in their law"

law

This refers generally to the entire Old Testament, which contained all of God's instructions for his people.

John 15:26

will send ... from the Father ... the Spirit of truth ... he will testify about me

God the Father would soon send God the Spirit to show the world that Jesus is God the Son.

the Spirit of truth

"the Spirit who tells the truth about God and me"

John 15:27

You also must testify

You also must tell everyone what you know about me"

You also must

"You also will"

the beginning

"from the very first days when I began teaching the people and doing miracles"

John 16:4

when their hour comes

"when they cause you to suffer"

in the beginning

"when you first started following me"

John 16:6

sorrow has filled your heart

"you are now very sad"

John 16:7

if I do not go away, the Comforter will not come to you

"the Comforter will come to you only if I go away"

Comforter

This is a title for the Holy Spirit, who will be with the disciples after Jesus goes away.

John 16:8

the Comforter will prove the world to be wrong about sin

When the Holy Spirit came, he began to show people that they were sinners.

Comforter

This refers to the Holy Spirit. See how you translated this in John 14:16.

world

This refers to the people in the world.

John 16:9

about sin, because they do not believe in me

"they are guilty of sin because they do not trust in me"

John 16:10

about righteousness, because I am going to the Father, and you will no longer see me

"when I return to God, and they see me no more, they will know that I did the right things"

John 16:11

about judgment, because the ruler of this world has been judged

"God will hold them accountable and will punish them for their sins, just as he will punish Satan, the one who rules this world"

because the ruler of this world has

"because Satan, who rules this world, has"

John 16:12

you cannot bear them

"you cannot understand them" Or 2) being able to obey the words. Alternate translation: "you cannot obey them"

John 16:13

the Spirit of truth

This is the Holy Spirit, who will tell the people the truth about God.

he will guide you into all the truth

"he will teach you all the spiritual truth you need to know"

he will say whatever he hears

"he will say whatever God tells him to say"

John 16:14

he will take from what is mine and he will tell it to you

"he will reveal to you that what I have said and done are indeed true"

John 16:15

the Spirit will take from what is mine and he will tell it to you

"The Holy Spirit will tell everyone that my words and works are true"

John 16:17

A short amount of time you will no longer see me

The disciples did not understand that this refers to Jesus's death on the cross.

after another short amount of time you will see me

Possible meanings are 1) This could refer to Jesus's resurrection or 2) This could refer to Jesus's coming at the end of time.

John 16:19

Is this what you are asking each other, what I meant by saying, ... see me?"

"You are asking each other what I meant when I said, ... see me."

Chapter 17

John 17:1

he lifted up his eyes to the heavens

"he looked up to the sky"

Father ... glorify your Son so that the Son will glorify you

John 16:20

Truly, truly, I say to you

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

but the world will be glad

"but the people who oppose God will be glad"

but your sorrow will be turned into joy

"but your sadness will become joy" or "but afterwards instead of being sad you will be very happy"

John 16:22

your heart will be glad

"you will be very happy" or "you will be very joyful"

John 16:23

if you ask anything of the Father in my name, he will give it to you

"if you ask anything of the Father, he will give it to you because you belong to me"

in my name

"because you are my followers" or "on my authority"

John 16:24

your joy will be fulfilled

"you will become very joyful"

John 16:25

in figures of speech

"in language that is not clear"

the hour is coming

"it will soon happen"

tell you plainly about the Father

"tell you about the Father in a way that you will clearly understand"

John 16:26

you will ask in my name

"you will ask because you belong to me"

John 16:27

the Father himself loves you because you have loved me

When a person loves Jesus, the Son, they also love the Father, because the Father and the Son are one.

John 16:28

I came from the Father ... I am leaving the world and I am going to the Father

After his death and resurrection, Jesus would return to God the Father.

John 16:31

Do you believe now?

"So, now you finally place your trust in me!"

John 16:32

you will be scattered

"others will scatter you"

John 16:33

so that you will have peace in me

"so that you may have inner peace because of your relationship with me"

I have conquered the world

"I have conquered the troubles of this world"

Jesus asks God the Father to honor him so that he can give honor to God.

Father ... Son

These are important titles that describe the relationship

between God and Jesus. It is best to translate “Father” and “Son” with the same words that your language uses to refer to a human father and a human son.

the hour has come

"it is time for me to suffer and die"

John 17:2

all flesh

This refers to all people.

John 17:3

This is eternal life ... know you, the only true God, and ... Jesus Christ
Eternal life is to know the only true God, God the Father, and also God the Son.

John 17:4

the work that you have given me to do

Here "work" refers to Jesus's entire earthly ministry.

John 17:5

Father, glorify me along with yourself with the glory that I had with you before the world was made

"Father, give me honor by bringing me into your presence as as I was before we made the world"

John 17:6

I revealed your name

"I taught who you really are and what you are like"

from the world

Here "world" refers to the people of the world that oppose God. This means that God has separated the believers spiritually from the people who do not believe in him.

kept your word

"obeyed your teaching"

John 17:9

I do not pray for the world

"I am not praying for those who do not belong to you"

John 17:11

in the world

"among the people who do not belong to you"

Holy Father, keep them ... that they will be one ... as we are one

Jesus asks the Father to keep those who trust in him so they can have a close relationship with God.

Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

keep them in your name that you have given me

"keep them safe by your power and authority, which you have given me"

John 17:12

I kept them safe in your name

"I kept them safe with your protection"

not one of them was destroyed, except for the son of destruction

"the only one among them who was destroyed was the son of destruction"

the son of destruction

"the one whom you long ago decided you would destroy"

so that the scriptures would be fulfilled

"to fulfill the prophecy about him in the scriptures"

John 17:13

the world

These refers to the people who live in the world.

so that they will have my joy fulfilled in themselves

"so that you might give them great joy"

John 17:14

I have given them your word

"I have spoken your message to them"

the world ... because they are not of the world ... I am not of the world

"the people who oppose you ... because they do not belong to those who do not believe ... I do not belong to them"

John 17:15

keep them safe from the evil one

"protect them from Satan, the evil one"

John 17:17

Set them apart by the truth

"Make them your own people by teaching them the truth"

Your word is truth

"Your message is true" or "What you say is true"

John 17:18

into the world

"to the people of the world"

John 17:19

so that they themselves may also be set apart in truth

"so that they may also truly set themselves apart to you"

John 17:20

those who will believe in me through their word

"those who will believe in me because these teach about me"

John 17:21

they will all be one, just as you, Father, are in me, and I am in you. May they also be in us

Those who trust in Jesus become united with the Father and the Son when they believe.

the world

"the people who do not know God"

John 17:22

The glory that you gave me, I have given to them

"I have honored my followers just as you have honored me"

so that they will be one, just as we are one

"so that you can unite them just as you have united us"

John 17:23

that they may be brought to complete unity

"that they may be completely united"

that the world will know

"that all the people will know"

loved

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

John 17:24

where I am

"with me in heaven"

to see my glory

"to see my greatness"

before the foundation of the world

"before the world was created" or "before you created the world"

John 17:25

Righteous Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

the world did not know you
"those who do not belong to you do not know what you are like"
John 17:26

Chapter 18

John 18:1

After Jesus spoke these words

The author uses these words to mark the beginning of a new event.

the Kidron Brook

This was a low place in Jerusalem separating the Temple Mount from the Mount of Olives. It has a small stream in it only after heavy rains. Many modern English translations read, "the Kidron Valley"

where there was a garden

"where there was a grove of olive trees"

John 18:4

Then Jesus, who knew all the things that were happening to him

"Then Jesus, who knew everything that was about to happen to him"

John 18:5

Jesus of Nazareth

"Jesus, the man from Nazareth"

I am

"I am he"

who betrayed him

"who handed him over"

John 18:6

I am

"I am he"

fell to the ground

"fell down because of Jesus's power"

John 18:7

Jesus of Nazareth

"Jesus, the man from Nazareth"

John 18:8

I am

"I am he"

John 18:9

This was in order to fulfill the word that he said

"This happened in order to fulfill the words that he had said when he was praying to his Father"

John 18:10

Malchus

a male servant of the high priest

John 18:11

sheath

the cover for a knife or sword that keeps the knife or sword from cutting the owner

Should I not drink the cup that the Father has given me?

"I must surely drink the cup that the Father has given to me!"

the cup

Here "cup" refers to the suffering that Jesus must endure.

Father

This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.

I made your name known to them, and I will make it known

"I revealed to them what you are like, and I will continue to do that"

John 18:12

the Jews

"the Jewish leaders"

seized Jesus and tied him up

"captured Jesus and tied him up to prevent him from escaping"

John 18:15

Now that disciple was known to the high priest, and he entered with Jesus

"Now the high priest knew that disciple so he was able to enter with Jesus"

John 18:16

So the other disciple, who was known to the high priest

"So the other disciple, whom the high priest knew"

the doorkeeper

The doorkeeper was a woman.

and he brought Peter in

The word "he" refers to the other disciple.

John 18:17

Are you not also one of the disciples of this man?

"You are also one of the arrested man's disciples! Are you not?"

John 18:18

Now the servants and the officers were standing there, and they had made a charcoal fire, for it was cold, and they were warming themselves

"It was cold, so the high priest's servants and temple guards made a charcoal fire and were standing and warming themselves around it"

John 18:19

The high priest

This was Caiaphas

about his disciples and his teaching

"about his disciples and what he had been teaching the people"

John 18:20

I have spoken openly to the world

Here "the world" emphasizes that Jesus has spoken openly.

where all the Jews come together

Here "all the Jews" emphasizes that Jesus spoke where anyone who wanted to hear him could hear him.

John 18:21

Why did you ask me?

"You should not be asking me these questions!"

John 18:22

Is that how you answer the high priest?

"That is not how you should answer the high priest!"

John 18:23

testify about the wrong

"tell me what I said that was wrong"

if rightly, why do you hit me?

"if I said only what was right, you should not be hitting me!"

John 18:25

Are you not also one of his disciples?

"You are also one of the arrested man's disciples, are you not?"

John 18:26

Did I not see you in the garden with him?

"I saw you in the garden with him, did I not?"

John 18:27

Then Peter denied it again

"Peter denied him again"

immediately the rooster crowed

"immediately the rooster crowed, just as Jesus had said would happen"

John 18:28

Then they led Jesus from Caiaphas

"Then they led Jesus from Caiaphas' house"

they did not enter the government headquarters so that they would not be defiled

"they themselves remained outside Pilate's headquarters because Pilate was a Gentile. They did not want to become defiled"

John 18:30

If this man was not an evildoer, we would not have given him over to you

"This man is an evildoer, and we had to hand him over to you"

John 18:31

The Jews said to him

"The Jewish leaders said to him"

It is not lawful for us to put any man to death

"According to Roman law, we cannot put a person to death"

John 18:32

so that the word of Jesus would be fulfilled which he had spoken

"in order to fulfill what Jesus had said earlier"

to indicate by what kind of death he would die

"regarding how he would die"

John 18:35

Chapter 19

John 19:1

Then Pilate took Jesus and whipped him

"Then Pilate's soldiers took Jesus out of the room and whipped him"

John 19:3

Hail, King of the Jews

The greeting "Hail" with a raised hand was only used to greet Caesar. As the soldiers use the crown of thorns and the purple robe to mock Jesus, it is ironic that they do not recognize that he is indeed a king.

John 19:4

I find no guilt in him

"I see no reason to punish him"

John 19:7

The Jews answered him

"The Jewish leaders answered Pilate"

he has to die because he claimed to be the Son of God

Jesus was condemned to death by crucifixion because he claimed he was "the Son of God."

John 19:10

I am not a Jew, am I?

"Well I am certainly not a Jew, and I have no interest in these matters!"

Your own people

"Your fellow Jews"

John 18:36

My kingdom is not of this world

Possible meanings are 1) "My kingdom is not part of this world" or 2) "I do not need this world's permission to rule as their king" or "It is not from this world that I have authority to be king."

so that I would not be given over to the Jews

"and would prevent the Jewish leaders from arresting me" the Jews

This refers to the Jewish leaders who opposed Jesus.

John 18:37

Are you a king then?

"So, you are a king."

testify to the truth

"tell people the truth about God"

Everyone who belongs to the truth listens to my voice

"Everyone who belongs to the truth listens to the things I say" or "me"

John 18:38

What is truth?

"No one can know what is true!"

the Jews

Here "Jews" refers to the Jewish leaders who opposed Jesus.

John 18:40

Not this man, but Barabbas

"No! Do not release this man! Release Barabbas instead"

Now Barabbas was a revolutionary

Here John provides background information about Barabbas.

revolutionary

person who wants to take over the government

Are you not speaking to me?

"I cannot believe you are refusing to speak to me!" or "Answer me!"

Do you not know that I have authority to release you, and authority to crucify you?

"You should know that I have authority to release you or to order my soldiers to crucify you!"

John 19:11

You do not have any authority over me except for what has been given to you from above

"The authority you have over me is only what has been given to you by God"

he who gave me over

"he who handed me over"

John 19:12

At this answer

"When Pilate heard Jesus's answer"

Pilate tried to release him

"he tried hard to release Jesus" or "he tried again and again to release Jesus"

but the Jews cried out
 "but the Jewish leaders kept shouting"
 you are not a friend of Caesar
 "you are opposing Caesar" or "you are opposing the emperor"
 makes himself a king
 "claims that he is a king"
 John 19:13
 he brought Jesus out
 "Pilate ordered the soldiers to bring Jesus out"
 in the judgment seat
 This is the special chair that an important person like Pilate sat in when he was making an official judgment. If your language has a special way to describe this action, you can use it here.
 in a place called "The Pavement," but
 "in a place the people called The Pavement, but"
 Aramaic
 This was the language that the Jews in Judea spoke among themselves. Some translations say "Hebrew," following the form of the Greek word.
 John 19:14
 Pilate said to the Jews
 "Pilate said to the Jewish leaders"
 John 19:15
 Should I crucify your King?
 "Do you really want me to tell my soldiers to nail your king to a cross?"
 John 19:16
 Then Pilate gave Jesus over to them to be crucified
 "So Pilate gave the Jews power over Jesus so they could crucify Jesus"
 John 19:17
 to the place called "The Place of a Skull,"
 "to the place that the people called 'The Place of a Skull,'" which in the Aramaic language is called "Golgotha."
 "which in the Aramaic language they call 'Golgotha.'"
 John 19:18
 with him two other men
 "they also nailed two other criminals to their crosses"
 John 19:19
 Pilate also wrote a sign and put it on the cross
 "Pilate also commanded someone to write on a sign and to attach it to Jesus's cross"
 There it was written: JESUS OF NAZARETH, THE KING OF THE JEWS
 "The sign said, 'Jesus of Nazareth, King of the Jews'"
 John 19:20
 the place where Jesus was crucified
 "the place where the soldiers crucified Jesus"
 The sign was written in Aramaic, in Latin, and in Greek
 "The one who prepared the sign wrote the words in 3 languages: Aramaic, Latin, and Greek"
 Latin
 This was the language of the Roman government.
 John 19:21
 Then the chief priests of the Jews said to Pilate
 "The chief priests went back to Pilate and said"
 John 19:22
 What I have written I have written

"I have written what I wanted to write, and I will not change it"
 John 19:23
 also the tunic
 "they kept his tunic separate"
 John 19:24
 let us cast lots for it to decide whose it will be
 "let us gamble for the tunic and the winner will get to keep it"
 This happened so that the scripture would be fulfilled which said
 "This fulfilled the scripture that said" or "This happened to make the scripture come true which said"
 cast lots
 "gamble"
 John 19:26
 the disciple whom he loved
 This is John, the writer of this Gospel.
 Woman, see, your son
 "Woman, here is the man who will act like a son to you"
 John 19:27
 See, your mother
 "Think of this woman as if she were your own mother"
 From that hour
 "From that very moment"
 John 19:28
 knowing that everything was now accomplished
 "knowing that he had completed everything" or "he knew that he had done everything that God had sent him to do"
 John 19:29
 A container full of sour wine was placed there
 "Someone had placed there a full container of sour wine"
 they put
 Here "they" refers to the Roman guards.
 a sponge
 a small object that can soak up and hold much liquid
 on a hyssop staff
 "on a branch of a plant called hyssop"
 John 19:30
 He bowed his head and gave up his spirit
 "He bowed his head and gave God his spirit" or "He bowed his head and died"
 John 19:31
 the Jews
 "the Jewish leaders"
 day of preparation
 This is the time before the Passover when people prepared food for the Passover.
 to break their legs and to remove them
 "to break their legs so they would die and to have the soldiers remove them"
 John 19:32
 who had been crucified with Jesus
 "whom they had crucified near Jesus"
 John 19:35
 The one who saw this
 This sentence gives background information to the story. John is telling readers that he was there and that we can trust what he has written.
 has testified, and his testimony is true

"has told the truth about what he has seen"
so that you would also believe
"so that you will also put your trust in Jesus"
John 19:36
in order to fulfill scripture
"to fulfill the words that someone wrote in the scripture"
Not one of his bones will be broken
This is a quotation from Psalm 34. "No one will break any of his bones"
John 19:37
They will look at him whom they pierced
This is a quotation from Zechariah 12.
John 19:38
Joseph of Arimathea
"Joseph from the town of Arimathea"
for fear of the Jews
"for fear of the Jewish leaders"
if he could take away the body of Jesus
"for permission to take the body of Jesus down from the cross for burial"

Chapter 20

John 20:1
first day of the week
"Sunday"
she saw the stone rolled away
"she saw that someone had rolled away the stone"
John 20:2
disciple whom Jesus loved
This phrase appears to be the way that John refers to himself throughout his book. Here the word "love" refers to brotherly love or love for a friend or family member.
They took away
The author uses the word "they" here to show that Mary Magdalene did not know who took the Lord away. She was probably thinking of the Jews or Romans, but it would be best to translate using your language's way of leaving the actor or actors unknown.
the Lord ... laid him
"the Lord's dead body ... laid it"
John 20:3
the other disciple
John is referring to himself here as "the other disciple," rather than including his name.
John 20:5
linen cloths
These were the burial cloths that people had used to wrap the body of Jesus.
John 20:7
cloth that had been on his head
"cloth that someone had used to cover Jesus's face"
but was folded up in a place by itself
"but someone had folded it and put it aside, separate from the linen cloths"
John 20:8
he saw and believed
"he saw these things and now believed that Jesus had risen from the dead"
John 20:9

John 19:39
Nicodemus
Nicodemus was one of the Pharisees who believed in Jesus. See how you translated this name in John 3:1.
myrrh and aloes
These are plant substances that smell nice and that people used to prepare a body for burial.
about one hundred litras
Because myrrh and aloes were more like solids than liquids, the measurement here is probably of weight, about 30 kilograms, rather than of volume, about 30 liters.
John 19:41
Now in the place where he was crucified there was a garden
"Now in the place where they crucified Jesus, there was a garden"
in which no person had yet been buried
"in which people had buried no one"
John 19:42
Because it was the day of preparation for the Jews
"Because the Passover was about to begin that evening"

they still did not know the scripture
These words refer to the disciples. Possible meanings are 1) they did not know that that scripture exists or 2) they did not understand that that scripture said that Jesus would come alive again.
rise
become alive again
the dead
All those who have died. This expression describes all dead people together in the underworld.
John 20:10
went back home again
"went back to where they were staying in Jerusalem"
John 20:12
She saw two angels in white
"She saw two angels dressed in white clothing"
John 20:13
Because they took away my Lord, and I do not know where they have put him
"Because they took away the body of my Lord, and I do not know where they have put it"
John 20:15
if you have taken him away, tell me where you have put him, and I will take him away
"if you have taken his dead body away, tell me where you have put it, and I will take it away"
John 20:16
Rabboni
The word "Rabboni" means "teacher" in Aramaic.
Aramaic
This was the language that the Jews in Judea spoke among themselves. Some translations say "Hebrew," following the form of the Greek word.
John 20:17
brothers
Jesus used the word "brothers" to refer to his disciples.
I will go up to my Father and your Father, and my God and your God

"I am about to return to heaven to be with my Father and your Father, to the one who is my God and your God"

John 20:18

Mary Magdalene came and told the disciples

"Mary Magdalene went to where the disciples were and told them"

John 20:19

that day, the first day of the week

This refers to Sunday.

the doors being locked where the disciples were

"the disciples had locked the doors where they were"

for fear of the Jews

"because they were afraid that the Jewish leaders might arrest them"

Peace to you

This is a common greeting that means "May God give you peace".

John 20:23

they are forgiven

"God will forgive them"

whoever's sins you keep back

"If you do not forgive another's sins"

they are kept back

"God will not forgive them"

John 20:24

Didymus

This is a male name that means "twin."

John 20:25

disciples later said to him

The word "him" refers to Thomas.

Unless I see ... his side, I will not believe

"I will believe only if I see ... his side"

in his hands ... into his side

The word "his" refers to Jesus.

John 20:26

his disciples

The word "his" refers to Jesus.

while the doors were closed

"when they had locked the doors"

John 20:27

Do not be unbelieving, but believe

"This is what is most important for you to do: you must believe"

believe

"put your trust in me"

John 20:29

you have believed

"you have believed that I am alive"

Blessed are those

This means "God gives great happiness to those."

who have not seen

"who have not seen me alive"

John 20:30

signs

The word "signs" refers to miracles that show that God is the all-powerful one who has complete authority over the universe.

signs that have not been written in this book

"signs that the author did not write about in this book"

John 20:31

but these have been written

"but the author wrote about these signs"

Son of God

This is an important title for Jesus.

life in his name

"you may have life because of Jesus"

life

This refers to spiritual life.

Chapter 21

John 21:5

Young men

"My dear friends."

John 21:6

you will find some

"you will catch some fish in your net"

draw it in

"pull the net in"

John 21:7

loved

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves. This kind of love cares for others, no matter what they do.

he tied up his outer garment

"he secured his outer garment around him" or "he put on his tunic"

for he was undressed

"for he had taken off some of his clothes"

threw himself into the sea

"jumped into the sea and swam to shore"

John 21:8

two hundred cubits

"90 meters." A cubit was a little less than half a meter.

John 21:11

Simon Peter then went up

"So Simon Peter went back to the boat"

drew the net to land

"pulled the net to the shore"

full of large fish, 153

"full of large fish, one hundred and fifty-three."

John 21:12

breakfast

the morning meal

John 21:14

the third time

You can translate this ordinal term as "time number 3."

John 21:15

do you love me

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

you know that I love you

When Peter answers, he uses the word for "love" that refers to brotherly love or love for a friend or family member.

Feed my lambs

"Feed the people I care for"

John 21:16

Shepherd my sheep

"Care for the people I care for"

John 21:17

do you love me

This time when Jesus asks this question he uses the word for "love" that refers to brotherly love or love for a friend or family member.

Feed my sheep

"Care for the people I care for"

John 21:18

you used to gird yourself ... someone else will gird you

"you used to dress yourself ... someone else will dress you"

John 21:19

to indicate with what kind of death Peter would glorify God

"to indicate that Peter would die on a cross to honor God"

Follow me

"Keep on being my disciple"

John 21:20

the disciple whom Jesus loved

John refers to himself in this way throughout the book, rather than mentioning his name.

loved

This is the kind of love that comes from God and always desires the good of others, even when it does not benefit oneself. This kind of love cares for others, no matter what they do.

at the dinner

This is a reference to the Last Supper

John 21:21

Peter saw him

Here "him" refers to "the disciple whom Jesus loved."

Lord, what will this man do?

"Lord, what will happen to this man?"

John 21:22

Jesus said to him

"Jesus said to Peter"

If I want him to stay

Here "him" refers to the "disciple whom Jesus loved"

I come

This refers to Jesus's second coming, his return to earth from heaven.

what is that to you?

"that is not your concern." or "you should not be concerned about that."

John 21:23

among the brothers

Here "the brothers" refers to all the followers of Jesus.

John 21:24

the disciple

"the disciple John"

who testifies about these things

"who has seen all these things"

we know

"we who trust in Jesus know"

John 21:25

If each one were written down

"If someone wrote down all of them"

even the world itself could not contain the books

John exaggerates to emphasize that Jesus did many more miracles than what people could write about in many books.

the books that would be written

"the books that people could write about what he did"

Chapter 1

Acts 1:1

The former account I wrote

The "former account" is the Gospel of Luke.

Theophilus

Luke wrote this book to a man named Theophilus. Some translations follow their own culture's way of addressing a letter and write "Dear Theophilus" at the beginning of the sentence. Theophilus means "friend of God"

Acts 1:2

until the day that he was taken up

"until the day on which God took him up to heaven" or

"until the day that he ascended into heaven"

Acts 1:3

After his suffering

This refers to Jesus's suffering and death on the cross.

he presented himself alive to them

Jesus appeared to his apostles and to many other disciples.

Acts 1:4

the promise of the Father, about which he said

"the Holy Spirit, whom the Father promised to send, about whom Jesus said"

Acts 1:5

John indeed baptized with water ... baptized with the Holy Spirit

Jesus contrasts how John baptized people in water with

how God would baptize believers in the Holy Spirit.

you will be baptized

"God will baptize you"

Acts 1:6

is this the time you will restore the kingdom to Israel

"will you now make Israel a great kingdom again"

Acts 1:7

the times or the seasons

"the exact time"

Acts 1:8

you will receive power ... and you will be my witnesses

"God will empower you ... to be my witnesses"

to the ends of the earth

Possible meanings are 1) "all over the world" or 2) "to the places on earth that are farthest away"

Acts 1:9

as they were looking up

"as they were looking up at the sky"

he was raised up

"he rose up into the sky" or "God raised him up into the sky"

a cloud hid him from their eyes

"a cloud blocked their view so that they could no longer see him"

Acts 1:11

will return in the same manner

Jesus ascended into the sky, through the clouds, and the clouds hid him. He will return from the sky, through (or on) the clouds, and people will be able to see him.

Acts 1:12

Then they returned

"The apostles returned"

a Sabbath day's journey

"about one kilometer away"

Acts 1:13

the upper chamber

"the room on the upper level of the house"

Acts 1:14

They all were devoted ... to prayer

They all spent much time ... praying

with one purpose

The phrase "with one purpose" translates a word that speaks of people who agree with each other and who work together to accomplish a common purpose.

Acts 1:15

In those days

"During that time"

names

"people"

in the midst of the brothers

Here the word "brothers" refers to fellow believers and includes both men and women.

Acts 1:16

it was necessary that the scripture should be fulfilled

"the things that we read about in scripture had to take place"

by the mouth of David

"through the words of David"

Acts 1:18

Now this man

The words "this man" refers to Judas Iscariot.

the earnings he received for his wickedness

The words "his wickedness" refer to Judas Iscariot's betraying Jesus to the people who killed him.

there he fell headfirst, and his body burst open, and all his intestines poured out

This suggests that Judas fell from a high place, rather than just falling down. The fall was severe enough to cause his body to burst open. Other passages of scripture mention that he hanged himself.

Acts 1:19

Field of Blood

When the people living in Jerusalem heard of the way in which Judas died, they renamed the field.

Acts 1:20

Let his field be made desolate

Possible meanings are 1) that the word "field" refers to the field where Judas died or 2) that the word "field" refers to Judas's dwelling place and is a metaphor for his family line. be made desolate

"become empty"

Acts 1:21

It is necessary, therefore

Based on the scriptures that he quoted and on what Judas had done, Peter tells the group what they must do.

the Lord Jesus went in and out among us

"the Lord Jesus lived among us"

Acts 1:22

beginning from the baptism of John

Possible meanings: 1) "beginning from when John baptized Jesus" or 2) "beginning from when John baptized people"

to the day that he was taken up from us

"until the day when Jesus left us and rose up to heaven" or

"until the day that God took him up from us"

become a witness with us of his resurrection

"must begin to testify with us about his resurrection"

Acts 1:23

They put forward two men

"They proposed two men who fulfilled the requirements that Peter listed"

Joseph called Barsabbas, who was also called Justus

"Joseph, whom people also called Barsabbas and Justus"

Acts 1:24

They prayed and said

"The believers prayed together and one of the apostles said"

You, Lord, know the hearts of all people

"You, Lord, know the thoughts and motives of everyone"

Acts 1:25

to take the place in this ministry and apostleship

"to take Judas's place in this apostolic ministry" or "to take

Judas's place in serving as an apostle"

from which Judas turned away

"which Judas stopped fulfilling"

to go to his own place

"to go where he belongs"

Acts 1:26

They cast lots for them

The apostles cast lots to decide between Joseph and Matthias.

the lot fell to Matthias

The lot indicated that Matthias was the one to replace Judas.

he was numbered with the eleven apostles

"the believers considered him to be an apostle with the other eleven"

Chapter 2

Acts 2:2

a sound like the rush of a violent wind came from heaven

"a sound came from heaven" or 2) "heaven" refers to the sky. Alternate translation: "a sound came from the sky"

Acts 2:3

There appeared to them tongues like fire

Possible meanings are 1) tongues that looked like they were made of fire or 2) small flames of fire that looked like tongues.

that were distributed, and they sat upon each one of them

This means that the "tongues like fire" spread out so that there was one on each person.

Acts 2:4

They were all filled with the Holy Spirit and

"The Holy Spirit filled all of those who were there and they" speak in other tongues

They were speaking in languages that they did not already know.

as the Spirit gave them the ability

The Holy Spirit gave them the ability to speak; they were dependent on the Spirit to speak in different languages.

Acts 2:5

godly men

Here "godly men" refers to people who were devout in their worship of God and tried to obey all of the Jewish laws.

every nation under heaven

"many different nations"

Acts 2:6

When this sound was heard

"When they heard this sound"

the multitude

"the large crowd of people"

Acts 2:7

Really, are not all these who are speaking Galileans?

"All of these Galileans could not possibly know our languages!"

Acts 2:8

Why is it that we are hearing them, each in our own language in which we were born?

Possible meanings are 1) this is a rhetorical question that expresses how amazed they were or 2) this is a real question for which the people wanted an answer.

Acts 2:9

Parthians ... Medes ... Elamites

These are names of people groups.

Mesopotamia ... Judea ... Cappadocia ... Pontus ... Asia

These are names of large areas of land.

Acts 2:10

Phrygia ... Pamphylia ... Egypt ... Libya ... Cyrene

These are names of large areas of land.

Acts 2:11

Cretans ... Arabians

These are names of people groups.

proselytes

converts to the Jewish religion

Acts 2:12

amazed and perplexed

"surprised and confused"

Acts 2:13

They are full of new wine

"They are drunk"

new wine

This refers to wine that is in the process of fermentation.

Acts 2:14

stood with the eleven

All the apostles stood up in support of Peter's statement. declared to them

Made a formal, important speech to them.

let this be known to you

"know this" or "let me explain this to you"

pay attention to my words

"listen carefully to what I am saying"

Acts 2:15

it is only the third hour of the day

"It is only nine o'clock in the morning." Peter expected his audience to know that people do not get drunk that early in the day.

Acts 2:16

this is what was spoken through the prophet Joel

"this is what God told the prophet Joel to write" or "this is that which the prophet Joel spoke"

Acts 2:17

It will be

"This is what will happen" or "This is what I will do"

I will pour out my Spirit on all flesh

"I will give my Spirit abundantly to all people"

Acts 2:18

my servants and my female servants

These words emphasize that God will pour out his Spirit on all of his servants, both men and women.

I will pour out my Spirit

"I will give my Spirit abundantly to all people"

Acts 2:20

The sun will be turned to darkness

"The sun will become dark"

the moon to blood

"the moon will be turned to blood" or "the moon will appear to be red"

the great and remarkable day

"the very great day"

Acts 2:21

everyone who calls on the name of the Lord will be saved

"the Lord will save everyone who calls on him"

Acts 2:22

accredited to you by God with the mighty deeds and wonders and signs

This means that God proved that he had appointed Jesus for his mission, and proved who he was by his many miracles.

Acts 2:23

by God's predetermined plan and foreknowledge

"because God planned out and knew beforehand everything that would happen")

This man was handed over

Possible meanings: 1) "you handed Jesus over into the hands of his enemies" or 2) "Judas betrayed Jesus to you."

by the hand of lawless men

"through the actions of lawless men" or "by what lawless men did"

lawless men

Possible meanings are 1) the unbelieving Jews who accused Jesus of crimes or 2) the Roman soldiers who performed the execution of Jesus.

Acts 2:24

But God raised him up

"But God caused him to live again"

freeing him from the agonies of death

"ending the pains of death"

for him to be held by it

"for him to remain dead"

Acts 2:25

For David says about him, 'I saw
 "For David spoke these words as if he were the Christ: 'I saw"
 before my face
 "in my presence" or "with me"
 beside my right hand
 "right beside me" or "with me to help me"
 I should not be moved
 "people will not be able to cause me trouble" or "nothing will trouble me"
 Acts 2:26
 my heart was glad and my tongue rejoiced
 "I was glad and rejoiced"
 my flesh will live in hope
 "I will live in hope"
 will live in hope
 "will live with confidence in God" or "will confidently wait for God to rescue me"
 Acts 2:27
 neither will you allow your Holy One to see decay
 "neither will you allow me, your Holy One, to see decay"
 to see decay
 The word "decay" refers to the decomposition of his body after death. Alternate translation: "to decay"
 Acts 2:28
 full of gladness with your face
 "very glad when I see you" or "very glad when I am in your presence"
 Acts 2:29
 Brothers, it
 "My fellow Jews, it"
 he both died and was buried
 "he died and people buried him"
 Acts 2:30
 he would set one of the fruit of his loins on his throne
 "God would appoint one of David's descendants to be king in David's place"
 Acts 2:31
 he was neither abandoned to Hades, nor did his flesh see decay
 "Neither did God abandon him to Hades nor did his flesh see decay" or "God did not abandon him to Hades, and his flesh did not see decay"
 Acts 2:32
 This Jesus—God raised him up
 "It is this Jesus whom God raised up" or "God caused him to live again"
 Acts 2:33
 having been exalted to the right hand of God
 "because God has exalted Jesus up to his right hand"
 right hand of God
 "Christ is in the position of God"
 he has poured out what
 "he has caused to happen these things that"
 Acts 2:34
 Sit at my right hand
 "Sit in the place of honor beside me"
 Acts 2:35
 until I make your enemies the footstool for your feet
 "until I make you victorious over all of your enemies"

Acts 2:36
 all the house of Israel
 "every Israelite"
 Acts 2:37
 they were pierced in their hearts, and said
 "Peter's words deeply troubled their hearts, and they said"
 Acts 2:38
 be baptized
 "allow us to baptize you"
 in the name of Jesus Christ
 "by the authority of Jesus Christ"
 Acts 2:39
 all who are far off
 This means either 1) "all people who live far away" or 2) "all people who are far from God."
 Acts 2:40
 he testified and exhorted them
 "he strongly urged them"
 exhorted
 "pleaded with"
 Be saved from this perverse generation
 "Be saved from the punishment that these wicked people will suffer"
 Be saved
 "Save yourselves" or "Flee" or "Escape"
 Acts 2:41
 they received his word
 "they believed what Peter said"
 were baptized
 "people baptized them"
 there were added in that day about three thousand souls
 "about three thousand people joined the believers on that day"
 Acts 2:42
 the breaking of bread
 "eating the Lord's Supper together"
 Acts 2:43
 Fear came upon every soul
 "Each person felt a deep respect and awe for God"
 many wonders and signs were done through the apostles
 Possible meanings are 1) "the apostles performed many wonders and signs" or 2) "God performed many wonders and signs through the apostles"
 Acts 2:44
 All who believed were together
 Possible meanings are 1) "All of them believed the same thing" or 2) "All who believed were together in the same place."
 had all things in common
 "shared their belongings with one another"
 Acts 2:45
 property and possessions
 "land and things they owned"
 distributed them to all
 "distributed the proceeds to all"
 according to the needs anyone had
 They distributed the proceeds that they earned from selling their property and possessions to any believer who had a need.

Acts 2:46

they devoted themselves with one purpose in the temple
"they devoted themselves to the apostles' teaching with one purpose in the temple"
They also broke bread in homes
"They also ate meals together in their homes"

Chapter 3

Acts 3:1

Peter and John go into the temple
They did not go into the temple building where only the priests were allowed. Alternate translation: "to the temple courtyard" or "into the temple area"

Acts 3:2

a man who was lame from his mother's womb was being carried
"people were carrying a man who was unable to walk ever since he was born"

the temple gate called Beautiful

This was one of the gates in the high, strong wall that surrounded the temple. People sometimes gathered near the gate.

Acts 3:4

Peter, fastening his eyes upon him, with John, said
Both Peter and John looked at the man, but only Peter spoke.

fastening his eyes upon him

Possible meanings are 1) "looking directly at him" or 2) "looking intently at him"

Acts 3:5

The lame man looked at them
"The lame man paid close attention to them"

Acts 3:6

Silver and gold I do not have
"I do not own any silver or gold"
what I do have

It is understood that Peter has the ability to heal the man.

In the name of Jesus Christ

"With the authority of Jesus Christ"

Acts 3:7

Peter raised him up
"Peter caused him to stand"

Acts 3:8

he entered ... into the temple
"he entered ... the temple area" or "he entered ... into the temple courtyard"

Acts 3:10

noticed that it was the man
"realized that it was the man" or "recognized him as the man"

they were filled with wonder and amazement

"they were extremely amazed"

Acts 3:11

the porch that is called Solomon's
"Solomon's Porch." This was a covered walkway that consisted of rows of pillars that supported a roof, and which people named after king Solomon. It was in the temple courtyard.

greatly marveling

"extremely surprised"

Acts 2:47

praising God and having favor with all the people
"praising God. All the people approved of them"
those who were being saved
"those whom the Lord saved"

Acts 3:12

When Peter saw this

Here the word "this" refers to the amazement of the people.

You Israelite men

"Fellow Israelites." Peter was addressing the crowd.

why do you marvel?

"you should not be surprised."

Why do you fix your eyes on us, as if we made him walk by our own power or godliness?

"Do not look at us. We did not make him walk by our own power or godliness."

Acts 3:13

rejected before the face of Pilate

"rejected in Pilate's presence"

when he had decided to release him

"when Pilate had decided to release Jesus"

Acts 3:14

for a murderer to be given to you

"for Pilate to release a murderer to you"

Acts 3:15

the Founder of life

This refers to Jesus. Possible meanings are 1) "the one who gives people eternal life" or 2) "the ruler of life" or 3) "the one who leads people to life"

Acts 3:16

On the basis of faith in his name

"Because of faith in his name" or 2) this is how the man was made strong.

On the basis of faith in his name

"Because we believed in Jesus's name"

his name

"his name" refers to either Jesus or for Jesus's power.

made this man ... strong

"made this man ... well"

The faith that is through Jesus

"The faith that comes from Jesus" or 2) this is faith in Jesus.

Acts 3:17

you acted in ignorance

Possible meanings are 1) that the people did not know that Jesus was the Messiah or 2) that the people did not understand the significance of what they were doing.

Acts 3:18

God foretold by the mouth of all the prophets

"God foretold by telling all of the prophets what to speak"

God foretold

"God spoke about ahead of time" or "God told about before they happened"

Acts 3:19

and turn

"and start obeying the Lord"

so that your sins may be blotted out

"so that God will forgive you for sinning against him"
Acts 3:20
times of refreshing
Possible meanings are 1) "times when God will strengthen your spirits" or 2) "times when God will revive you" from the presence of the Lord
"from the Lord"
that he may send the Christ
"that he may again send the Christ." This refers to Christ's coming again.
who has been appointed for you
"whom he has appointed for you"
Acts 3:21
He is the One heaven must receive
"He is the One heaven must welcome."
heaven must receive until
This means that it is necessary for Jesus to remain in heaven because that is what God has planned.
until the time of the restoration of all things
Possible meanings are 1) "until the time when God will restore all things" or 2) "until the time when God will fulfill everything that he foretold."
about which God spoke from ancient times by the mouth of his holy prophets
"about which things God spoke long ago by telling his holy prophets to speak about them"
Acts 3:22
will raise up a prophet like me from among your brothers
"will cause one of your brothers to become a true prophet, and everyone will know about him"

Chapter 4

Acts 4:1
came upon them
"approached them" or "came to them"
Acts 4:2
They were deeply troubled
"They were very angry." The Sadducees, in particular, would have been angry about what Peter and John were saying because they did not believe in resurrection.
proclaiming in Jesus the resurrection from the dead
Peter and John were saying that God would raise people from the dead in the same way as he had raised Jesus from among the dead. Translate this in a way that allows "the resurrection" to refer to both Jesus's resurrection and the general resurrection of other people.
from the dead
From among all those who have died. This expression describes all dead people together in the underworld. To come back from among them speaks of becoming alive again.
Acts 4:3
They laid hands on them
"The priests, the captain of the temple, and the Sadducees arrested Peter and John"
Acts 4:4
the number of the men who believed
This refers only to men and does not include how many women or children believed.

your brothers
"your nation"
Acts 3:23
that prophet will be completely destroyed
"that prophet, God will completely destroy"
Acts 3:24
Yes, and all the prophets
"In fact, all the prophets."
from Samuel and those who came after him
"beginning with Samuel and continuing with the prophets who lived after he did"
these days
"these times" or "the things that are happening now"
Acts 3:25
You are the sons of the prophets and of the covenant
"You are the heirs of the prophets and heirs of the covenant"
In your seed
"Because of your offspring"
all the families of the earth will be blessed
"I will bless all the people groups in the world"
Acts 3:26
After God raised up his servant
"After God caused Jesus to become his servant and made him famous"
his servant
This refers to the Messiah, Jesus.
turning every one of you from your wickedness
"causing every one of you to stop doing wicked things" or
"causing every one of you to repent from your wickedness"

was about five thousand
"grew to about five thousand"
Acts 4:5
It came about ... that
This phrase is used here to mark where the action starts. If your language has a way for doing this, you could consider using it here.
their rulers, elders, and scribes
This is a reference to the Sanhedrin, the Jewish ruling court, which consisted of these three groups of people.
Acts 4:6
John, and Alexander
These two men were members of the high priest's family. This is not the same John as the apostle.
Acts 4:7
By what power
"Who gave you power"
in what name
"by whose authority"
Acts 4:8
Then Peter, filled with the Holy Spirit, said
"God filled Peter with the Holy Spirit, and Peter said"
Acts 4:9
we are on trial today
"you are questioning us today"
by what means this man was healed
"by what means we have made this man well"

Acts 4:10

let it be known to you all and to all the people of Israel
"May all of you and all of the people of Israel know this"
in the name of Jesus Christ of Nazareth
"by the power of Jesus Christ of Nazareth"
whom God raised from the dead
"whom God caused to live again"

Acts 4:11

Jesus Christ is the stone ... which has been made the cornerstone
Peter is quoting from the Psalms. This means that means
the religious leaders, like builders, rejected Jesus, but God
will made him the most important in his kingdom, as a
cornerstone in a building is important.

Acts 4:12

There is no salvation in any other person
"He is the only person who is able to save"
no other name under heaven given among men
"no other name under heaven that God has given among
men"
under heaven
"in the world"

by which we must be saved
"which can save us" or "who can save us"

Acts 4:13

the boldness of Peter and John
"how boldly Peter and John had spoken" or "how bold Peter
and John were"
ordinary, uneducated men
The words "ordinary" and "uneducated" share similar
meanings. They emphasize that Peter and John had
received no formal training in Jewish law.

Acts 4:14

the man who was healed
"the man whom Peter and John had healed"
nothing to say against this
"nothing to say against Peter and John's healing of the
man."

Acts 4:15

the apostles
This refers to Peter and John.

Acts 4:16

What should we do with these men?
"There is nothing that we can do with these men!"
For a remarkable sign has been done through them, and this is evident
to everyone who lives in Jerusalem
"For God has done a remarkable sign through them, and
many of the people who lives in Jerusalem has seen it" or
"For everyone who lives in Jerusalem knows that they have
done a remarkable sign"

sign

The miracle of healing was a sign that Peter and John were
obeying God, who did the healing.

Acts 4:17

in order that it spreads no further
"in order that news of this miracle spreads no further" or
"in order that no more people hear about this miracle"
not to speak anymore to anyone in this name
"not to speak anymore to anyone about this person, Jesus"
Acts 4:19

Whether it is proper in the sight of God

"Whether God thinks it is right"

Acts 4:21

They were unable to find any excuse to punish them
Although the Jewish leaders threatened Peter and John,
they could not find a reason to punish them without
causing the people to riot.

for what had been done

"for what Peter and John had done"

Acts 4:22

The man who had experienced this sign of healing
"The man whom Peter and John had miraculously healed"

Acts 4:23

came to their own people
"went to the other believers"

Acts 4:24

General Information:

Speaking together, the people quote a Psalm of David from
the Old Testament. Here the word "they" refers to the rest
of the believers, but not to Peter and John.

with one purpose

This phrase translates a word that speaks of people who
agree with each other and who work together to
accomplish a common purpose.

Acts 4:25

You spoke by the Holy Spirit through the mouth of your servant, our
father David

This means that the Holy Spirit caused David to speak or
write down what God said.

our father David

Here the word "father" refers to an ancestor.

Why did the Gentile nations rage, and the peoples imagine useless
things?

"The Gentile nations should not have raged, and the
peoples should not have imagined useless things against
God"

Acts 4:26

The kings of the earth set themselves together, and the rulers gathered
together against the Lord

These two lines mean basically the same thing. The two
lines emphasize the combined effort of the earth's rulers to
oppose God.

against the Lord, and against his Christ

Here the word "Lord" refers to God. In the Psalms, the word
"Christ" refers to the Messiah or God's anointed one.

Acts 4:27

in this city
"this city" refers to Jerusalem.

your holy servant Jesus

"Jesus, who serves you faithfully"

Acts 4:28

to do all that your hand and your plan had decided
"to do all that you in your power had decided and planned
they would do"

Acts 4:29

look upon their warnings
"notice how they threaten to punish us"

speak your word with all boldness

"speak your message boldly" or "be bold when we speak

your message"

Acts 4:30

Stretch out your hand to heal and to give

"Show your power by healing people and by giving"

through the name of your holy servant Jesus

"through the power of your holy servant Jesus"

Acts 4:31

they were all filled with the Holy Spirit

"the Holy Spirit had filled them all" or "God had filled them all with the Holy Spirit"

Acts 4:32

were of one heart and soul

"thought the same way and wanted the same things"

they had everything in common

"they shared their belongings with one another."

Acts 4:33

great grace was upon them all

Possible meanings are: 1) that God was greatly blessing the believers or 2) that the people in Jerusalem held the believers in very high esteem.

Chapter 5

Acts 5:2

his wife also knew it

"his wife also knew that he kept back part of the sale money"

laid it at the apostles' feet

"presented it to the apostles" or "gave it to the apostles"

Acts 5:3

why has Satan filled your heart to lie ... land?

"you should not have let Satan fill your heart to lie ... land."

Satan filled your heart

Possible meanings of the metaphor are 1) "Satan completely controlled you" or 2) "Satan convinced you"

to lie to the Holy Spirit and to keep back part of the price

This implies that Ananias had told the apostles that he was giving the entire amount that he had received from selling his land.

Acts 5:4

While it remained unsold, did it not remain your own ... authority?

"Before you sold it, it was your own ... authority."

after it was sold, was it not under your authority?

"after it was sold, you had control over the money that you received."

Why did you put it in your heart to do this?

"You should not have thought of doing this thing." or "It is Satan who has put this activity in your heart."

Acts 5:5

fell down and breathed his last

"died and fell to the ground"

Acts 5:7

his wife came in

"Ananias' wife came in" or "Sapphira came in"

what had happened

"that her husband had died"

Acts 5:8

for so much

"for this much money." This refers to the amount of money that Ananias had given to the apostles.

Acts 4:34

all who owned title to lands or houses

"Many people who owned title to lands or houses" or

"People who owned title to lands or houses"

the money from the things that were sold

"the money that they received from the things that they sold"

Acts 4:35

laid it at the apostles' feet

"presented it to the apostles" or "gave it to the apostles"

it was distributed to each one according to their need

"they distributed the money to each believer who needed it"

Acts 4:36

Son of Encouragement

"Encourager" or "one who encourages"

Acts 4:37

laid it at the apostles' feet

"presented it to the apostles" or "gave it to the apostles"

Acts 5:9

How is it that you have agreed together to test the Spirit of the Lord?

"You should not have agreed together to test the Spirit of the Lord!"

to test the Spirit of the Lord

Here the word "test" means to challenge or to prove. They were trying to see if they could get away with lying to God without receiving punishment.

Look, the feet of the men

"Pay attention! The men" or "Listen! The footsteps of the men"

Acts 5:10

fell down at his feet

This means that when she died, she fell on the floor in front of Peter. This expression should not be confused with falling down at a person's feet as a sign of humility.

breathed her last

Here "breathed his last" means "breathed her final breath" and is a polite way of saying "she died."

Acts 5:12

Many signs and wonders were taking place among the people through the hands of the apostles

"The apostles performed many signs and wonders among the people"

signs and wonders

"supernatural events and miraculous deeds."

through the hands of the apostles

"through the apostles"

Solomon's Porch

This was a covered walkway that consisted of rows of pillars that supported a roof, and which people named after king Solomon.

Acts 5:13

none of the rest

Possible meanings are 1) the apostles were in Solomon's Porch, but the rest of the believers were afraid to join them there, or 2) all the believers were in Solomon's Porch, and

the word "none" means that most of the people who were not believers were afraid to join them.
they were held in high esteem by the people
"the people held the believers in high esteem"
Acts 5:14
more believers were being added to the Lord
"more people were believing in the Lord"
Acts 5:15
his shadow might fall on some of them
It is implied that God would heal them if Peter's shadow touched them.
Acts 5:16
those afflicted with unclean spirits
"those whom unclean spirits had afflicted"
they were all healed
"God healed them all" or "the apostles healed them all"
Acts 5:17
the high priest rose up
"the high priest took action"
Acts 5:18
laid hands on
"said soldiers to arrest"
Acts 5:20
in the temple
"in the temple courtyard"
all the words of this life
Possible meanings are 1) "all this message of eternal life" or 2) "the whole message of this new way of living"
Acts 5:21
sent to the prison to have the apostles brought
"said someone to the jail to bring the apostles"
Acts 5:23
we found no one inside
"we did not find them inside" or 2) the apostles had been the only prisoners and now there were no prisoners at all in the jail.
Acts 5:24
they were much perplexed
"they were very puzzled" or "they were very confused"
concerning them
"concerning the words they had just heard" or "concerning these things"
as to what would come of it
"and what would happen as a result" or "what would happen next"
Acts 5:25
standing in the temple
"standing in the temple courtyard"
Acts 5:26
brought them back
"brought the apostles back"
they feared the people, that they might be stoned
"they feared that the people might stone them"
Acts 5:27
they had brought them, they set them ... interrogated them
"the captain and officers had brought the apostles, the captain and the officers set the apostles ... interrogated the apostles"
interrogated

questioned to find out what was true
Acts 5:28
We ... us
The speakers were referring to themselves, but not to the apostles, so these words are exclusive.
you ... your
These words refer to the apostles and so are plural.
in this name
"not to speak anymore about this person, Jesus"
you have filled Jerusalem with your teaching
"you have taught many people in Jerusalem about him" or
"you have taught about him throughout the Jerusalem"
desire to bring this man's blood upon us
"desire to make us responsible for this man's death"
Acts 5:30
The God of our fathers raised up Jesus
"The God of our fathers caused Jesus to live again"
by hanging him on a tree
"by hanging him on a cross"
Acts 5:31
God exalted him to his right hand
"God exalted him to the place of honor beside him"
give repentance to Israel, and forgiveness of sins
"give the people of Israel an opportunity to repent and have God forgive their sins"
Israel
The word "Israel" refers to the Jewish people.
Acts 5:32
those who obey him
"those who submit to God's authority"
Acts 5:34
Gamaliel, a teacher of the law who was honored by all the people
Luke introduces Gamaliel and provides background information about him.
who was honored by all the people
"whom all the people honored"
to take the men outside
The words "the men" refers to the apostles.
Acts 5:35
pay close attention to
"think carefully about" or "be cautious about." Gamaliel was warning them not to do something that they would later regret.
Acts 5:36
Theudas rose up
Possible meanings are 1) "Theudas rebelled" or 2) "Theudas appeared."
claiming to be somebody
"claiming to be somebody important"
He was killed
"People killed him"
all who had been obeying him were scattered
"all the people scattered who had been obeying him" or "all who had been obeying him went in different directions"
came to nothing
This means that they did not do what they had planned to do.
Acts 5:37
After this man

"After Theudas"

in the days of the census

"during the time of the census"

drew away some people after him

"caused many people to follow him" or "caused many people to join him in rebellion"

Acts 5:38

keep away from these men and let them alone

Gamaliel is telling the Jewish leaders not to punish the apostles any more and not to put them back in jail.

if this plan or work is of men

"if men have devised this plan or are doing this work"

it will be overthrown

"someone will overthrow it"

Acts 5:39

Chapter 6

Acts 6:1

Now in these days

Consider how new parts of a story are introduced in your language.

was multiplying

"was greatly increasing"

Grecian Jews

These were believers who had grown up as Jews or become converts living somewhere in the Roman Empire outside of Israel and speaking Greek. Their language and culture were somewhat different from those who had grown up in Israel.

the Hebrews

These were believers who had grown up as Jews or become converts in Israel speaking Hebrew or Aramaic.

widows

A widow is a woman who has not remarried since her husband died.

their widows were being overlooked

"the Hebrew believers were overlooking the Grecian widows"

being overlooked

"being ignored" or "being forgotten." There were so many who needed help that some were missed.

daily distribution of help

Possible meanings are 1) the disciples used the money to buy food, which they would give to the widows, or 2) the disciples gave the money directly to the widows.

Acts 6:2

The twelve

This refers to the eleven apostles plus Matthias, who was selected in Acts 1:26

the multitude of the disciples

"all of the disciples" or "all the believers"

give up the word of God

"stop preaching and teaching the word of God"

serve tables

This is a phrase meaning to serve food to the people.

Acts 6:3

men of good reputation, full of the Spirit and of wisdom

Possible meanings are 1) the men have three qualities—a good reputation, being full of the Spirit, and being full of wisdom or 2) the men have a reputation for two qualities—

if it is of God

"if God has devised this plan or commanded these men to do this work"

So they were persuaded

"So Gamaliel persuaded them"

Acts 5:40

to speak in the name of Jesus

"to speak anymore in the authority of Jesus"

Acts 5:41

they were counted worthy to suffer dishonor for the Name

"God had counted them worthy to suffer dishonor for Jesus"

Acts 5:42

in the temple and from house to house

"in the temple courtyard and in different people's houses"

being full of the Spirit, and being full of wisdom .

over this business

"to be responsible to do this task"

Acts 6:4

the ministry of the word

"the ministry of teaching and preaching the message"

Acts 6:5

Their speech pleased the whole multitude

"All the disciples liked their suggestion"

Stephen ... Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus

These are Greek names, so it seems that all of the men elected were from the Grecian Jewish group of believers

proselyte

a Gentile who converted to the Jewish religion

Acts 6:6

placed their hands upon them

This represented giving a blessing and imparting responsibility and authority for the work to the seven.

Acts 6:7

the word of God continued to spread

"the number of people who believed the word of God increased" or "the number of people who believed the message from God increased"

became obedient to the faith

"followed the teaching of the new belief"

the faith

Possible meanings are 1) the gospel message of trust in Jesus or 2) the teaching of the church or 3) the Christian teaching.

Acts 6:8

Stephen, full of grace and power, was doing

"God was giving Stephen power to do"

Acts 6:9

there arose some people ... Asia. These people were debating with Stephen

"some people ... Asia, began to debate against Stephen"

synagogue of the Freedmen

"Freedmen" were probably ex-slaves from these different locations. It is unclear if the other people listed were part of the synagogue or just participated in the debate with Stephen.

the Cyrenians and Alexandrians

"people from Cyrene and Alexandria." Cyrene and Alexandria were cities in Northern Africa. They were south of the Mediterranean Sea.
some from Cilicia and Asia
Cilicia was a city and Asia was a Roman province, both north of the Mediterranean Sea.
debating with Stephen
"arguing with Stephen"
Acts 6:10
not able to stand against
"could not argue against"
Spirit
this refers to the Holy Spirit
Acts 6:11
some men to say

Chapter 7

Acts 7:5
enough to set a foot on
"a very tiny piece of ground"
as a possession to him and to his descendants after him
"for Abraham to own and to give to his descendants"
Acts 7:6
God was speaking to him like this
"Later God told Abraham"
Acts 7:7
I will judge the nation
"I will judge the people of the nation that they will serve"
Acts 7:8
gave Abraham the covenant of circumcision
"made a covenant with Abraham to circumcise the males of his family"
Acts 7:9
the patriarchs
"the founders of our tribes" or "our ancestors." A patriarch is a man who rules a family.
sold him into Egypt
"sold him as a slave in Egypt"
Acts 7:10
over Egypt
"over all the people of Egypt"
all his household
"everything he owned"
Acts 7:11
our fathers
This refers Jacob and his sons, who were the ancestors of the Jewish people.
Acts 7:13
made himself known
Joseph revealed to his brothers his identity as their brother.
Joseph's family became known to Pharaoh
"Pharaoh learned that they were Joseph's family"
Acts 7:14
sent his brothers back
"sent his brothers back to Canaan" or "sent his brothers back home"
Acts 7:15
he died
"eventually Jacob died"

"some men to lie and say"
blasphemous words against
"bad things about"
Acts 6:12
stirred up the people, the elders, and the scribes
"caused the people, the elders, and the scribes to be very angry at Stephen"
seized him
"grabbed him and held him so he could not get away"
Acts 6:14
handed down to us
"taught by our ancestors"
Acts 6:15
fixed their eyes on him
"looked intently at him" or "stared at him"

he and our fathers
"Jacob and his sons, who became our ancestors"
Acts 7:16
They were carried over ... and laid
"Jacob's descendants carried Jacob's body and his son's bodies over ... and buried them"
Acts 7:17
time of the promise approached
It was close to the time that God would fulfill his promise to Abraham.
Acts 7:18
there arose another king
"another king began to rule over the people of Egypt"
who did not know about Joseph
"who did not know that Joseph had helped Egypt"
Acts 7:20
very beautiful before God
Moses was very beautiful.
was nourished
"his parents nourished him" or "his parents cared for him"
Acts 7:21
When he was placed outside
"When his parents placed him outside" or "When they abandoned him"
Pharaoh's daughter ... raised him as her own son
She did for him every good thing a mother would do for her own son. Use your language's normal word for what a mother does to make sure her son becomes a healthy adult.
adopted him
If your language has a word for an informal procedure, not a formal legal procedure, in which one family takes a child in and raises him, you may want to use that here. Pharaoh's daughter did do for Moses what any mother would do for her child, but this involved no formal legal procedure.
as her own son
"as if he were her own son"
Acts 7:22
Moses was educated
"The Egyptians educated Moses"
mighty in his words and works
"effective in his speech and actions" or "influential in what he said and did"

Acts 7:23

it came into his heart

"it came into his mind" or "he decided"

visit his brothers, the descendants of Israel

"see how his own people, the children of Israel, were doing"

Acts 7:24

Seeing an Israelite being mistreated ... the Egyptian

"Seeing an Egyptian mistreating an Israelite, Moses

defended and avenged the Israelite by striking the Egyptian who was oppressing him"

striking the Egyptian

Moses hit the Egyptian so hard that he died.

Acts 7:25

by his hand, was giving them salvation

"was giving them salvation through what he, Moses, was doing"

was giving them salvation

"was saving them" or "was rescuing them"

Acts 7:26

when they were fighting

"when two men of Israel were fighting"

make peace between them

"make them stop fighting"

Men, you are brothers

Moses was addressing the Israelites who were fighting.

why are you wronging one another?

"you should not do wrong to each other!"

Acts 7:27

Who appointed you a ruler and a judge over us?

"No one appointed you ruler or judge over us." or "You have no authority over us!"

Acts 7:28

Would you like to kill me, as you killed the Egyptian yesterday?

The man used this question to warn Moses that he and probably others knew Moses had killed the Egyptian.

Acts 7:30

When forty years were past

"Forty years after Moses fled from Egypt"

an angel appeared

Stephen's audience knew that God spoke through the angel.

Acts 7:31

he marveled at the sight

"because the bush was not burning up"

Acts 7:32

I am the God of your fathers

"I am the God whom your ancestors worshiped"

Moses trembled with fear and did not dare to look

This may mean Moses drew back in fear when he heard the voice.

Acts 7:33

Take off the sandals

God told Moses this so he would honor God.

for the place where you are standing is holy ground

The implied information is that where God is present, the immediate area around God is considered holy or is made holy by God.

Acts 7:34

the oppression of my people

"the way the Egyptians are oppressing my people"

my people

"the descendants of Abraham, Isaac, and Jacob"

I have come down to rescue them

"will personally cause their release"

now come

"get ready." God uses an order here.

Acts 7:35

This Moses whom they rejected

This refers back to the events recorded in Acts 7:27-28.

deliverer

"rescuer"

by the hand of the angel ... bush

"by the action of the angel" or "by having the angel ... bush command him to return to Egypt"

Acts 7:36

during forty years

"during the 40 years that the Israelite people lived in the wilderness"

Acts 7:37

raise up a prophet

"cause a man to be a prophet"

from among your brothers

"from among your own people"

Acts 7:38

This is the man who was in the assembly

"This is the man Moses who was among the Israelites"

who received living words to give to us

"to whom God spoke living words to give to us"

living words

Possible meanings are 1) "a message that endures" or 2)

"words that give life."

Acts 7:39

pushed him away from themselves

"they rejected him as their leader"

in their hearts they turned back

"they desired to turn back"

Acts 7:40

At that time

"When they decided to return to Egypt"

Acts 7:41

they made a calf

"they made a statue that looked like a calf"

a calf ... the idol ... the work of their hands

These phrases all refer to the same statue of the calf.

Acts 7:42

God gave them up

"God abandoned them and stopped correcting them"

the book of the prophets

This was apparently a collection of the writings of several of the Old Testament prophets into one scroll. It would also have included the writings of Amos.

Did you bring me offerings and sacrifices ... Israel?

"You did not honor me when brought offerings and sacrifices ... Israel."

house of Israel

"all you Israelites"

Acts 7:43

You accepted

"you carried with you from place to place"

tabernacle of Molech
the tent that housed the false god Molech
the star of the god Rephan
the star that is identified with the false god Rephan
the images that you made
They made statues or images of the gods Molech and Rephan in order to worship them.
I will carry you away beyond Babylon
"I will remove you to places even farther than Babylon."
This would be God's act of judgment.
Acts 7:44
the tabernacle of the testimony
The tent that housed the ark (a box) with the 10 commandments carved in stone inside it
Acts 7:45
our fathers, under Joshua, received the tabernacle and brought it with them
"our fathers, in accordance with Joshua's instructions, received the tabernacle and brought it with them"
God took the land from the nations and drove them out before the face of our fathers
"God forced the nations to leave the land before the face of our fathers"
the nations
"the people who previously lived here"
Acts 7:46
he might find a dwelling place for the house of Jacob
"he might build a place where people could worship the God of Jacob")
the house of Jacob
Many versions read, "the God of Jacob."
Acts 7:48
made with hands
"made by people"
Acts 7:49
Heaven is my throne ... the earth is the footstool for my feet
The prophet is comparing the greatness of God's presence to how impossible it is for man to build a place for God to rest on earth since the whole earth is nothing but a place for God to rest his feet.
What kind of house can you build for me?
"You can not build a house adequate enough for me!"
what is the place for my rest?
"There is no place of rest good enough for me!"
Acts 7:50
Did my hand not make all these things?
"My hand made all these things!"
Acts 7:51
You stiff-necked people
Stephen shifts from identifying with the Jewish leaders to rebuking them.
uncircumcised in heart and ears
"you refuse to obey and hear"
Acts 7:52
Which of the prophets did your fathers not persecute?
"Your forefathers persecuted every prophet!"
Righteous One
This refers to the Christ, the Messiah.

you have now become the betrayers and murderers of him also
"you have also betrayed and murdered him"
Acts 7:53
the law that angels had ordained
"the laws that God caused angels to give to our ancestors"
Acts 7:54
Now when the council members heard these things
This is the turning point; the sermon ends and the council members react.
they were furious in their hearts
This means that they were extremely angry.
ground their teeth at Stephen
"they became so angry that they ground their teeth together" or "moved their teeth back and forth as they looked at Stephen"
Acts 7:55
looked up intently into heaven
"stared up into heaven." It appears that only Stephen saw this vision and not anyone else in the crowd.
saw the glory of God
"saw a bright light from God"
and he saw Jesus standing at the right hand of God
"and he saw Jesus standing in the place of honor and authority beside God"
Acts 7:56
Son of Man
Stephen refers to Jesus by the title "Son of Man."
Acts 7:57
covered their ears
"put their hands on their ears." They did this to show that they did not want to hear any more of what Stephen said.
with one purpose
This phrase translates a word that speaks of people who agree with each other and who work together to accomplish a common purpose.
Acts 7:58
They forced him out of the city
"They seized Stephen and forcefully took him out of the city"
outer clothing
These are cloaks or robes they would wear outside to stay warm, similar in function to a jacket or coat.
at the feet
"in front of." They were placed there so Saul could watch them.
a young man
Saul was probably around 30 years old at the time.
Acts 7:59
receive my spirit
"please receive my spirit"
Acts 7:60
He knelt down
This is an act of submission to God.
do not hold this sin against them
"forgive them for this sin"
fell asleep
"died"

Chapter 8

Acts 8:2

Devout men

"God-fearing men" or "Men who feared God"

made great lamentation over him

"greatly mourned his death"

Acts 8:3

drag off both men and women

"took away both men and women by force." Saul forcefully took Jewish believers out of their homes and put them into prison.

Acts 8:4

who had been scattered

"who had fled the great persecution"

the word

"the message about Jesus"

Acts 8:5

proclaimed to them the Christ

"told them about Jesus Christ" or "told them about Jesus the Messiah"

Acts 8:6

Crowds of people

"Many people in the city of Samaria."

with one mind

This phrase translates a word that speaks of people who agree with each other and who work together to accomplish a common purpose.

Acts 8:7

who were possessed

"who had them" or "who were controlled by them"

Acts 8:8

So there was much joy in that city

"So the people of the city were rejoicing"

Acts 8:9

But there was a certain man ... named Simon

This is a way of introducing a new person into the story. Your language may use different wording to introduce a new person into the story.

the city

"the city in Samaria"

Acts 8:10

All the Samaritans

"Many of the Samaritans" or "The Samaritans in the city"

from the least to the greatest

"no matter how important they were"

that power of God which is called Great

Possible meanings are 1) the powerful representative of God or 2) God or 3) the most powerful man or 4) an angel. Since the term is unclear, it may be best to simply translate it as "the Great power of God."

Acts 8:12

they were baptized

"Philip baptized them" or "Philip baptized the new believers"

Acts 8:13

Simon himself believed

"Simon was also one of those who believed"

he was baptized

"Philip baptized Simon"

Acts 8:14

Samaria

This refers to the many people who had become believers throughout the district of Samaria.

had received

"had believed" or "had accepted"

Acts 8:15

When they had come down

"when Peter and John had come down"

come down

This phrase is used here because Samaria is lower in elevation than Jerusalem.

they prayed for them

"Peter and John prayed for the Samaritan believers"

that they might receive the Holy Spirit

"that the Samaritan believers might receive the Holy Spirit"

Acts 8:16

they had only been baptized

"Philip had only baptized the Samaritan believers"

they had only been baptized into the name of the Lord Jesus

"they had only been baptized to become disciples of the Lord Jesus"

Acts 8:17

Peter and John placed their hands on them

The word "them" refers to the Samaritan people who believed Stephen's message of the gospel.

Acts 8:18

the Holy Spirit was given through the laying on of the apostles' hands

"the apostles gave the Holy Spirit by laying their hands on people"

Acts 8:19

that whoever I place my hands on might receive the Holy Spirit

"that I can give the Holy Spirit to anyone on whom I place my hands"

Acts 8:20

May your silver perish along with you

"May you and your money be destroyed"

the gift of God

Here this refers to the ability of a person to give the Holy Spirit by laying his hands on someone.

Acts 8:21

You have no part or allotted portion in this matter

"You may not participate in this work"

your heart is not right

"you are not right in your heart" or "the motives of your mind are not right"

Acts 8:22

this wickedness

"these evil thoughts"

he might perhaps forgive

"he may be willing to forgive"

for the intention of your heart

"for what you intended to do" or "for what you were thinking of doing"

Acts 8:23

in the poison of bitterness

"very envious"

in the bonds of unrighteousness

"because you continue sinning you are like a prisoner" or "sin has made you its prisoner"

Acts 8:24

nothing you have said may happen to me

"the things you have said may not happen to me"

Acts 8:25

testified

Peter and John told what they personally knew about Jesus to the Samaritans.

spoken the word of the Lord

Peter and John explained the message about Jesus to the Samaritans.

to many villages of the Samaritans

"to the people in many Samaritan villages"

Acts 8:26

Arise and go

"Get ready to travel"

Acts 8:27

Behold

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

eunuch

The emphasis of "eunuch" here is about the Ethiopian's being a high government official, and also his physical state of being castrated.

Candace

This was a title for the queens of Ethiopia. It is similar to the way the word Pharaoh was used for the kings of Egypt.

He had come to Jerusalem to worship

"He had come to worship God at the temple in Jerusalem"

Acts 8:28

chariot

Possibly "wagon" or "carriage" is more fitting in this context. Chariots are normally mentioned as a vehicle for war, not as a vehicle for long-distance travel. Also, people stood to ride in chariots.

reading the prophet Isaiah

"reading from the book of the prophet Isaiah"

Acts 8:29

stay close to this chariot

"accompany the man in this chariot"

Acts 8:30

reading Isaiah the prophet

"reading from the book of the prophet Isaiah"

Do you understand what you are reading?

"Do you understand the meaning of what you are reading?"

Acts 8:31

How can I, unless someone guides me?

"I cannot understand unless someone guides me."

He invited

Chapter 9

Acts 9:1

still speaking threats even of murder against the disciples

"still speaking threats, even to murder the disciples"

Acts 9:2

for the synagogues

"for the people in the synagogues" or "for the leaders in the synagogues"

Possible meanings are that 1) he offered a sincere invitation or 2) he made a sincere request.

Acts 8:32

like a lamb before his shearer is silent

A shearer is a person who cuts the wool off the sheep so that it may be used.

Acts 8:33

In his humiliation justice was taken away from him

"He was humiliated and they did not judge him fairly" or

"He allowed himself to be humbled before his accusers and he suffered injustice"

Who can give a full account of his descendants?

"No one will be able to speak about his descendants, for there will not be any."

his life was taken from the earth

"men killed him" or "men took his life from the earth"

Acts 8:34

I beg you

"Please tell me"

Acts 8:35

this scripture

"the writings of Isaiah"

Acts 8:36

they went on the road

"they continued to travel along the road"

What prevents me from being baptized?

"Please allow me to be baptized."

Acts 8:38

commanded the chariot to stop

"told the driver of the chariot to stop"

Acts 8:39

the Spirit of the Lord took Philip away

The words "took Philip away" imply that the Spirit took forceful, physical action, perhaps a miracle that moved Philip in an instant. The angel probably did not just suggest or even command that Philip leave the eunuch and go elsewhere.

the eunuch saw him no more

"the eunuch did not see Philip again"

Acts 8:40

Philip appeared at Azotus

There was no indication of Philip's traveling between where he baptized the Ethiopian and Azotus. He just suddenly disappeared along the road to Gaza and reappeared at the town of Azotus.

that region

This refers to the area around the town of Azotus.

to all the cities

"to all the cities in that region"

if he found any people who belonged to the Way

"when he found people who followed the teachings of Jesus Christ" or "if he found people who followed the teachings of Jesus Christ"

he might bring them bound to Jerusalem

"Paul's purpose can be made clear by adding "so that the Jewish leaders could judge and punish them"

Acts 9:3

As he was traveling

Saul left Jerusalem and now travels to Damascus.

it happened that

This is an expression that marks a change in the story to show something different is about to happen.

there shone all around him a light out of heaven

"a light from heaven shone all around him"

out of heaven

Possible meanings are 1) out of heaven, where God lives or 2) out of the sky. The first meaning is preferable. Use that meaning if your language has a separate word for it.

Acts 9:4

he fell upon the ground and heard

Possible meanings are that 1) "Saul threw himself to the ground and heard" or 2) "the light caused Saul to fall to the ground, and he heard" or 3) "Saul fell to the ground the way one who faints falls, and he heard"

why are you persecuting me?

"You are persecuting me!" or "Stop persecuting me!"

Acts 9:5

Who are you, Lord?

Saul was not acknowledging that Jesus is the Lord. He uses that title because he understood that he spoke to someone of supernatural power.

Acts 9:6

but rise, enter into the city

"get up and go into the city Damascus"

it will be told you

"someone will tell you"

Acts 9:7

stood speechless, hearing the voice, but seeing no one

"stood speechless. They heard the voice, but they did not see anyone"

Acts 9:8

when he opened his eyes

This implies that he had closed his eyes because the light was too bright.

he could see nothing

"he could not see anything." Saul was blind.

Acts 9:9

was without sight

"was blind" or "could not see anything"

he neither ate nor drank

It is not stated whether he chose not to eat or drink as a form of worship, or if he had no appetite because he was too distressed from his situation. It is preferable not to specify the reason.

Acts 9:10

Now there was

This introduces Ananias as a new character.

He said

"Ananias said"

Acts 9:11

go to the street which is called Straight

"go to Straight Street"

house of Judas

This Judas was not the disciple who had betrayed Jesus.

This Judas was owner of a house in Damascus where Saul

was staying.

a man from Tarsus named Saul

"a man from the city of Tarsus named Saul" or "Saul of Tarsus"

Acts 9:12

laying his hands on him

This was a symbol of giving a spiritual blessing to Saul.

he might see again

"he might regain his ability to see"

Acts 9:13

your holy people in Jerusalem

"the people in Jerusalem who believe in you"

Acts 9:14

authority ... to put in bonds everyone here

It is implied that the extent of the power and authority granted Saul was limited to the Jewish people at this point in time.

put in bonds

Putting someone in bonds is a metonym for arresting that person. Alternate translation: "arrest"

calls upon your name

Here "your name" refers to Jesus.

Acts 9:15

he is a chosen instrument of mine

"I have chosen him to serve me"

to carry my name

"in order that he might speak about me"

Acts 9:16

for the cause of my name

This is an expression meaning "for telling people about me."

Acts 9:17

So Ananias departed, and entered into the house

"So Ananias went, and after he found the house where Saul was, he entered it"

Laying his hands on him

Ananias put his hands on Saul. This was a symbol of giving a blessing to Saul.

so that you might receive your sight and be filled with the Holy Spirit

"so that you might see again and that the Holy Spirit might fill you"

Acts 9:18

something like scales fell

"something that appeared like fish scales fell"

he received his sight

"he was able to see again"

he arose and was baptized

"he got up and Ananias baptized him"

Acts 9:20

Son of God

This refers to Jesus, the Son of God. It is best to translate

"Son" with the same word that your language uses to refer to a human son.

Acts 9:21

All who heard him

"Those who heard him" or "Many who heard him"

Is not this the man who destroyed those in Jerusalem who called on this name?

"This is the man who destroyed those in Jerusalem who

called on this name Jesus!"

Acts 9:22

causing distress among the Jews

They were distressed in the sense that they could not find a way to refute Saul's arguments that Jesus was the Christ.

Acts 9:23

the Jews

"the Jewish leaders"

Acts 9:24

But their plan became known to Saul

"But someone told their plan to Saul" or "But Saul learned about their plan"

They watched the gates

This city had a wall surrounding it. People could normally only enter and exit the city through the gates.

Acts 9:25

his disciples

people who believed Saul's message about Jesus and were following his teaching

let him down through the wall, lowering him in a basket

"used ropes to lower him in a large basket through an opening in the wall"

Acts 9:27

had spoken boldly in the name of Jesus

"had openly preached the message about Jesus"

Acts 9:28

He was with them, going in and out around Jerusalem

Here the word "He" refers to Saul, and the word "them" probably refers to the apostles and other disciples in Jerusalem.

in the name of the Lord Jesus

"about the Lord Jesus" or 2) "name" is a metonym for authority. Alternate translation: "under the authority of the Lord Jesus" or "with the authority that the Lord Jesus gave him"

Acts 9:29

debated with the Grecian Jews

Saul tried to reason with the Jews who spoke Greek.

Acts 9:30

the brothers

Here the words "the brothers" refer to the believers in Jerusalem.

brought him down to Caesarea

The phrase "brought him down" is used here because Caesarea is lower in elevation than Jerusalem.

sent him away to Tarsus

Caesarea was a seaport. They brothers probably sent Saul to Tarsus by ship.

Acts 9:31

the church throughout all Judea, Galilee, and Samaria

This is the first use of the singular "church" to refer to more than one local congregation. Here it refers to all the believers in all the groups throughout Israel.

had peace

"lived peacefully." This means the persecution that started with the murder of Stephen was finished.

was built up

"God helped them grow" or "the Holy Spirit built them up"

walking in the fear of the Lord

"living in obedience to the Lord" or "continuing to honor the Lord"

in the comfort of the Holy Spirit

"with the Holy Spirit strengthening and encouraging them"

Acts 9:32

Now it came about

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

throughout the whole region

This is an generalization for Peter's visiting the believers in many places in the region of Judea, Galilee, and Samaria.

Lydda

Lydda is a city located about 18 kilometers southeast of Joppa. This city is called Lod in the Old Testament and in modern Israel.

Acts 9:33

There he found a certain man named Aeneas

"There Peter met a man named Aeneas"

who had been in his bed ... was paralyzed

This is background information about Aeneas.

paralyzed

This means he was unable to walk. He probably was unable to move any part of his body below his waist.

Acts 9:34

make your bed

"roll up your mat"

Acts 9:35

everyone who lived in Lydda and in Sharon

"those who lived in Lydda and in Sharon" or "many people who lived in Lydda and Sharon"

saw the man

"saw the man whom Peter had healed"

and they turned to the Lord

"and they repented of their sins and started obeying the Lord"

Acts 9:36

Now there was

This introduces a new part in the story.

Tabitha (which is translated "Dorcas"). This woman

"Tabitha, which in the Greek language was Dorcas. This woman"

was full of good works and merciful deeds

"doing many good things and performed merciful deeds"

Acts 9:37

It came about in those days

"It came about while Peter was nearby"

washed her

This was washing to prepare for her burial.

they laid her in an upper room

This was a temporary display of the body during the funeral process.

Acts 9:38

they sent two men to him

"the disciples sent two men to Peter"

Acts 9:39

to the upper room

"to the upstairs room where Dorcas' body was lying"

all the widows

It is possible that all the widows of the town were there since it was not a large town.

widows
women whose husbands had died and therefore needed help
while she had been with them
"while she was still alive with the disciples"
Acts 9:40
put them all out of the room
"told them all to leave the room." Peter had everyone leave so he could be alone to pray for Tabitha.
Acts 9:41
gave her his hand and raised her up
Peter took hold of her hand and helped her to sit up in the bed and then stand up on the floor.
God's holy people and the widows

Chapter 10

Acts 10:1
Now there was a certain man
This was a way of introducing a new person to this part of the historical account.
in the city of Caesarea, Cornelius by name, a centurion of what was called the Italian Company of Soldiers
"Cornelius was from the city of Caesarea. He was an officer in charge of 60 soldiers from the Italian Company of Soldiers, in the Roman army"
Acts 10:2
a devout man
a man who wanted to do what God expected of him
feared God
worshiped God with deep respect and awe
prayed to God constantly
"prayed to God often" or "he prayed to God regularly"
Acts 10:3
the ninth hour
"three o'clock in the afternoon." This was the normal afternoon prayer time for Jews.
he clearly saw
"Cornelius clearly saw"
Acts 10:4
Your prayers and your alms have gone up ... into God's presence
"God is pleased by your prayers and alms. They have gone up ... to him"
Acts 10:6
a tanner
a person who makes leather from animal skins
Acts 10:7
When the angel who spoke to him had left
"When Cornelius' vision of the angel had ended."
a devout soldier
a soldier who wanted to do what God expected of him.
Acts 10:8
told them all that had happened
Cornelius explained his vision to his two servants and to one of his soldiers.
sent them to Joppa
"sent two of his two servants and the one soldier to Joppa."
Acts 10:9
about the sixth hour
"around noon"

The widows were possibly also believers but are mentioned specifically because Tabitha was so important to them.
Acts 9:42
This matter became known throughout all Joppa
"People throughout all Joppa heard about this matter"
believed on the Lord
"believed in the gospel of the Lord Jesus"
Acts 9:43
It happened that
"It came about that." This introduces the beginning of the next event in the story.
Simon, a tanner
"a man named Simon who made leather from animal skins"

up upon the housetop
The roofs of the houses were flat, and people often did many different activities on them.
Acts 10:10
a trance came on him
"he went into a trance"
trance
Peter saw things in his mind, not with his physical eyes.
Acts 10:11
he saw the sky open
This was the beginning of Peter's vision. It can be a new sentence.
let down by its four corners
"with its four corners suspended" or "with its four corners higher than the rest of it"
Acts 10:12
things that crawled on the earth
snakes and insects, as opposed to "four-footed animals"
Acts 10:13
a voice spoke to him
The person speaking is not specified. The "voice" was probably God, although it could possibly have been an angel from God.
Acts 10:14
Not so
"I will not do that"
Acts 10:15
What God has made clean
"What I, God, have made clean"
Acts 10:16
This happened three times
Possible meanings are 1) Peter heard the words "What God has made clean, you must not call defiled" three times or 2) a total of three times the sheet came down from heaven and Peter heard and responded to the voice. It would be best to translate without adding information here.
Acts 10:17
Peter was very confused
This means that Peter was having difficulty understanding what the vision meant.
behold
The word "behold" here alerts us to pay attention to the surprising information that follows, in this case, the two

men standing at the gate.
stood before the gate
"stood before the gate to the house." It is implied that this house had a wall with a gate one would use to enter the property.
Acts 10:18
They called out
Cornelius' men remained outside the gate while asking about Peter.
Acts 10:19
thinking about the vision
"wondering about the meaning of the vision"
the Spirit
"the Holy Spirit"
three men are looking for you
Some ancient texts have a different number of men.
Acts 10:20
go down
"go down from the roof of the house"
Do not hesitate to go with them
It would be natural for Peter not to want to go with them, because they were strangers and they were Gentiles.
Acts 10:21
I am he whom you are seeking
"I am the man you are looking for"
Acts 10:22
fears God
worships God with deep respect and awe
all the nation of the Jews
This number of people is exaggerated with the word "all" to emphasize how widely this was known among the Jews.
Acts 10:23
So Peter invited them to come in and stay with him
The journey to Caesarea was too long for them to begin that afternoon.
stay with him
"be his guests"
some of the brothers from Joppa
This refers to believers who lived in Joppa.
Acts 10:24
On the following day
This was the next day after they left Joppa. The journey to Caesarea took longer than one day.
Cornelius was waiting for them
"Cornelius expected them"
Acts 10:25
when Peter entered
"when Peter entered the house"
fell down at his feet to worship him
"he knelt down and put his face close to Peter's feet." He did this to honor Peter.
Acts 10:26
Stand up! I too am a man
"Do not worship me! I am only a man, as you are"
Acts 10:28
it is not lawful for a Jewish man
"it is forbidden for a Jewish man." This refers to the Jewish religious law.
a foreigner

people who are not Jews
Acts 10:30
at the ninth hour
The normal afternoon time that the Jews pray to God.
Acts 10:31
your prayer has been heard by God
"God has heard your prayer"
Acts 10:32
call to you a man named Simon who is called Peter
"tell Simon who is also called Peter to come to you"
Acts 10:33
at once
"right away"
You are kind to have come
"I certainly thank you for coming"
we are all here
This refers to Cornelius and his family but not to Peter, so this is exclusive.
present in the sight of God
"present with God"
that you have been instructed by the Lord to say
"that the Lord has told you to say"
Acts 10:34
opened his mouth
"began to speak"
Truly
This means that what he is about to say is especially important to know.
God is not partial
"God does not favor certain people"
Acts 10:35
anyone who fears him and does what is right is acceptable to him
"he accepts anyone who fears him and does what is right"
Acts 10:37
throughout all Judea
"throughout Judea" or "in many places in Judea"
after the baptism that John announced
"after John preached to the people to repent and then baptized them"
Acts 10:38
God anointed him with the Holy Spirit and with power
The Holy Spirit and God's power are spoken of as if they are something that can be poured out onto a person.
all who were oppressed by the devil
"those who were oppressed by the devil" or "many people who were oppressed by the devil"
God was with him
"God was helping him."
Acts 10:39
in the country of the Jews
This refers mainly to Judea at that time.
hanging him on a tree
"nailing him to a wooden cross"
Acts 10:40
God raised him up
"God caused him to live again"
the third day
"the third day after he died"
caused him to be seen

"permitted many people to see him after he was raised from the dead"
Acts 10:41
from the dead
From among all those who have died.
Acts 10:42
that this is the one who has been chosen by God
"that God chose this Jesus"
the living and the dead
"the people who are alive and the people who are dead"
Acts 10:43
About him all the prophets testify
"All the prophets testify about Jesus"
everyone who believes in him receives forgiveness of sins
"God will forgive the sins of everyone who believes in Jesus because of what Jesus has done"
through his name
"through what Jesus has done for them"
Acts 10:44
the Holy Spirit fell
"the Holy Spirit suddenly came"
all of those who were listening
Here "all" refers to all the Gentiles at the house who were listening to Peter.
Acts 10:45
the gift of the Holy Spirit was poured out also

Chapter 11

Acts 11:1
the brothers
The phrase "brothers" here refers to the believers in Judea.
had received the word of God
"believed the message of God about Jesus"
Acts 11:2
they who belonged to the circumcision group
"some Jewish believers in Jerusalem who wanted all followers of Christ to be circumcised"
Acts 11:3
uncircumcised men
The phrase "uncircumcised men" refers to Gentiles.
ate with them
It was against Jewish tradition for Jews to eat with Gentiles.
Acts 11:4
Peter started to explain
Peter did not criticize the Jewish believers but reacted in a friendly, explanatory manner.
Acts 11:5
in a trance I saw
Peter saw something that was only in his mind. It was not physical. His mind was not working in its usual way.
like a large sheet
The container holding the animals had the appearance of a large square piece of cloth. See how you translated this in Acts 10:11.
by its four corners
"with its four corners suspended" or "with its four corners higher than the rest of it."
Acts 11:6
four-legged animals of earth

"God also poured out the Holy Spirit"
the gift of the Holy Spirit
That is, the Holy Spirit himself was the gift.
the gift
"the free gift"
also on the Gentiles
Here "also" refers to the fact that the Holy Spirit had already been given to the Jewish believers.
Acts 10:46
Gentiles speaking in tongues and exalting God
These were known spoken languages that caused the Jews to acknowledge that the Gentiles were indeed praising God.
speaking in tongues
"speaking in other languages"
Acts 10:47
Can anyone keep water from these people so they should not be baptized, these people who have received ... we?
"No one should keep water from these people! We should baptize them because they have received ... we!"
Acts 10:48
he commanded them to be baptized
"Peter commanded the Gentile believers to allow the Jewish Christians to baptize them" or "Peter commanded the Jewish Christians to baptize them"
be baptized in the name of Jesus Christ
"be baptized as believers in Jesus Christ"

"animals and birds that the Mosaic laws forbade Jews to eat"
wild beasts
This probably refer to the animals people do not or cannot tame or control.
things that crawled
snakes and insects, as opposed to "four-footed animals."
Acts 11:7
I heard a voice
The person speaking is not specified. The "voice" was probably God, although it could possibly have been an angel from God. See how you translated "a voice" in Acts 10:13
Acts 11:8
nothing unholy or unclean has ever entered into my mouth
"I have eaten only meat from holy and clean animals"
unclean
In the Old Testament Jewish law, a person became ritually "unclean" in various ways, such as eating certain forbidden animals.
Acts 11:9
What God has made clean, you must not call defiled
This refers to the animals in the sheet.
Acts 11:10
This happened three times
Possible meanings are 1) Peter heard the words "What God has made clean, you must not call defiled" three times or 2) a total of three times the sheet came down from heaven and Peter heard and responded to the voice. It would be best to translate without adding information here. See how you translated "This happened three times" in Acts 10:16.

Acts 11:11

General Information:

Here "we" refers to Peter and the believers in Joppa. It does not include his current audience in Jerusalem.

Behold

This word alerts us to the new people in the story. Your language may have a way of doing this.

right away

"immediately" or "at that exact moment"

they had been sent

This can be stated in active form. Alternate translation: "someone had sent them"

Acts 11:12

that I should make no distinction regarding them

"that I should not be concerned that they were Gentiles"

These six brothers

"These six Jewish believers"

into the man's house

This refers to the house of Cornelius.

Acts 11:14

all your household

"everyone who lives in your house"

Acts 11:15

As I began to speak to them, the Holy Spirit came on them

This implies that Peter had not finished speaking but had intended to say more.

the Holy Spirit came on them, just as on us in the beginning

"the Holy Spirit came on the Gentile believers, just as he came on the Jewish believers at Pentecost"

Acts 11:16

you will be baptized with the Holy Spirit

"God will baptize you with the Holy Spirit"

Acts 11:17

Then if God gave to them ... who was I, that I could oppose God?

"Since God gave to them ... I decided that I could not oppose God!"

the same gift

Peter refers to the gift of the Holy Spirit.

Acts 11:18

they said nothing in response

"they did not argue with Peter"

God has given repentance for life to the Gentiles also

"God has also given the Gentiles the ability to repent and then live eternally" or "God has allowed the Gentiles also to repent and live eternally"

Acts 11:19

those who had been scattered by the persecution that arose over Stephen spread

The Jews began persecuting Jesus's followers because Stephen had said and done things that the Jews did not like. Because of this persecution, many of Jesus's followers left Jerusalem and went to many different places.

only to Jews

The believers thought God's message was for the Jewish people, and not for the Gentiles.

Acts 11:20

spoke also to Greeks

"also spoke to Gentiles who spoke Greek"

Acts 11:21

The hand of the Lord was with them

"God was powerfully enabling those believers to preach effectively"

turned to the Lord

"they repented of their sins and began to obey the Lord"

Acts 11:22

ears of the church

"the believers in the church"

Acts 11:23

saw the grace of God

"saw how God acted kindly toward the believers"

he encouraged them

"he kept on encouraging them"

to remain with the Lord with purpose of heart

"to remain faithful to the Lord" or "to continue to trust in the Lord, with complete commitment"

Acts 11:24

full of the Holy Spirit

The Holy Spirit controlled Barnabas as he obeyed the Holy Spirit.

many people were added to the Lord

"many more people also believed in the Lord"

Acts 11:25

out to Tarsus

"out to the city of Tarsus"

Acts 11:26

When he found him

It probably took some time and effort for Barnabas to locate Saul.

they gathered together with the church

"Barnabas and Saul gathered together with the church"

The disciples were first called Christians in Antioch

"People in Antioch were the first to call the disciples Christians"

Acts 11:28

Agabus by name

"whose name was Agabus"

indicated by the Spirit

"the Holy Spirit enabled him to prophesy"

a great famine would occur

"a great shortage of food would happen"

over all the world

"all over the inhabited world" or "throughout the Roman Empire"

in the days of Claudius

"when Claudius was the Roman emperor"

Acts 11:29

as each one was able

The richer people sent more; the poorer people sent less.

the brothers in Judea

"the believers in Judea"

Acts 11:30

by the hand of Barnabas and Saul

"by having Barnabas and Saul take it to them"

Chapter 12

Acts 12:1
about that time
This refers to the time of the famine.
laid hands on
"sent soldiers to arrest"
some who belonged to the church
Only James and Peter are specified, which implies that these were leaders of the church in Jerusalem.
so that he might mistreat them
"in order to cause the believers to suffer"

Acts 12:2
He killed James
"Herod gave the order and they killed James"

Acts 12:3
After he saw that this pleased the Jews
"When Herod realized that putting James to death made the Jewish leaders happy"
the days of unleavened bread
"the festival when the Jewish people ate bread without yeast"

Acts 12:4
four squads of soldiers
"four groups of soldiers." Each squad had four soldiers that guarded Peter, one group at a time. The groups divided the 24 hour day into four shifts. Each time two soldiers would have been at his side and the other two soldiers by the entrance.
he was intending to bring him to the people
"Herod planned to judge Peter in the presence of the people" or "Herod planned to judge Peter before the Jewish people"

Acts 12:5
So Peter was kept in the prison
"So the soldiers guarded Peter in the prison"
prayer was made earnestly to God for him by those in the church
"the group of believers in Jerusalem earnestly prayed to God for him"
earnestly
continuously and with dedication

Acts 12:6
On the night before Herod was going to bring him out for trial
"The happened on the day before Herod was going to bring Peter out from prison to put him on trial and then to execute him"
bound with two chains
"tied with two chains" or "fastened with two chains." Each chain would have been attached to one of the two guards who stayed beside Peter.
were keeping watch over the prison
"were guarding the prison doors"

Acts 12:7
Behold
This word alerts us to pay attention to the surprising information that follows.
He struck Peter
"The angel tapped Peter" or "The angel poked Peter." Peter was evidently sleeping deeply enough that this was required to wake him.
his chains fell off his hands

The angel caused the chains to fall from Peter without touching them.

Acts 12:8
Gird yourself and put on your sandals
Peter had probably loosened his belt and taken off his sandals so he could go to sleep. The angel was telling Peter to get ready to leave the cell.
Peter did so
"Peter did what the angel told him to do" or "Peter obeyed"

Acts 12:9
He did not know
"He did not understand"
what was done by the angel was real
"the actions of the angel were real" or "what the angel did truly happened"

Acts 12:10
After they had passed by the first guard and the second
"The first and second guards did not see them as they passed by, and then"
and the second
"and the second guard"
they came to the iron gate that led into the city
"Peter and the angel arrived at the iron gate that went from the prison to the city"
it opened for them by itself
"the gate swung open for them" or "the gate opened itself for them"
went down a street
"walked along a street"
left him right away
"left Peter suddenly" or "suddenly disappeared"

Acts 12:11
When Peter came to himself
"When Peter became fully awake and alert" or "When Peter became aware that what had happened was real"
delivered me out of the hand of Herod
"brought me from the harm Herod had planned for me"
delivered me
"rescued me"
everything the Jewish people were expecting
"all that the Jewish leaders thought would happen to me"

Acts 12:12
realized this
He became aware that God had rescued him.
John, also called Mark
"John, whom people also called Mark"

Acts 12:13
he knocked
"Peter knocked." Tapping on the door was a normal Jewish custom to let others know you wish to visit them. You may need to change this to fit your culture.
at the door of the gate
"at the outer door" or "at the door of the entrance from the street to the courtyard"
came to answer
"came to the gate to ask who was knocking"

Acts 12:14
out of joy
"because she was so joyful" or "being overly excited"

failed to open the gate
"did not open the gate" or "forgot to open the gate"
she reported
"she told them" or "she said"
Acts 12:15
You are insane
"You are crazy"
she insisted that it was so
"she insisted that what she said was true"
It is his angel
"What you have seen is Peter's angel." Some Jews believed in guardian angels and may have thought that Peter's angel had come to them.
Acts 12:16
But Peter continued knocking
The word "continued" means that Peter kept knocking the entire time those inside were talking.
Acts 12:17
Report these things
"Tell these things"
the brothers
"the other believers"
Acts 12:18
when it became day
"in the morning"
there was no small disturbance among the soldiers over what had happened to Peter
"there was a great disturbance among the soldiers over what had happened to Peter"
Acts 12:19
After Herod had searched for him and could not find him
"After Herod searched for Peter and could not find him"
After Herod had searched for him
Possible meanings are that 1) "Herod" here is a metonym for his soldiers, that is, when Herod heard Peter was missing, he sent other soldiers to search the prison, or 2) when Herod heard Peter was missing, he went himself to search the prison.
he questioned the guards and ordered them to be put to death
It was the normal punishment for the Roman government to kill the guards if their prisoner escaped.
Then Herod went down
The phrase "went down" is used here because Caesarea is lower in elevation than Judea.
Acts 12:20
very angry
This phrase translates a word that speaks of a person being

Chapter 13

Acts 13:1
Now in the church in Antioch
"At that time in the church at Antioch"
Simeon ... Niger ... Lucius ... Manaen
These are men's names.
foster brother of Herod the tetrarch
Manaen was probably Herod's playmate or close friend while they were growing up.
Acts 13:2
Set apart for me Barnabas and Saul

so angry that he is ready to kill other people.
They went to him with one purpose
"Men representing the people of Tyre and Sidon went with one purpose to talk with Herod"
after persuading Blastus
"after these men persuaded Blastus"
Blastus
a man's name
the king's assistant
This phrase refers to a person who assists the king in his personal life, not necessarily his work as ruler.
they asked for peace
"these men requested peace"
their country received its food from the king's country
"the people of Tyre and Sidon bought all their food from the people that Herod ruled"
Acts 12:21
On a set day
"On the day when Herod agreed to meet them"
royal clothing
expensive clothing that would demonstrate he was the king
sat on a throne
This was where Herod formally addressed people who came to see him.
Acts 12:23
Immediately an angel
"Right away an angel" or "While the people were praising Herod, an angel"
struck him
"afflicted Herod" or "caused Herod to become very ill"
he did not give God the glory
Herod let those people worship him instead of telling them to worship God.
he was eaten by worms and died
"worms ate Herod's insides and he died"
Acts 12:24
the word of God increased and multiplied
"the message of God spread to more places and more people believed in him"
the word of God
"the message God sent about Jesus"
Acts 12:25
completed their mission
"delivered the money to the church leaders in Jerusalem"
they returned from Jerusalem
"Barnabas and Saul returned to Antioch"

"Appoint Barnabas and Saul to serve me"
I have called them
The verb here means that God chose them to do this work.
Acts 13:3
laid their hands on these men
"laid their hands on these men whom God had set apart for his service." This act showed that the leaders agreed that the Holy Spirit had called Barnabas and Saul to do this work.
sent them off

"sent those men off" or "sent those men off to do the work the Holy Spirit told them to do"

Acts 13:4

So

This word marks an event that happened because of a previous event. In this case, the previous event is Barnabas and Saul being set apart by the Holy Spirit.

Seleucia

a city by the sea

Acts 13:5

city of Salamis

The city of Salamis was on Cyprus Island.

proclaimed the word of God

"proclaimed the message of God"

synagogues of the Jews

Possible meanings are that 1) there were multiple Jewish synagogues in the city of Salamis where Barnabas and Saul preached or 2) Barnabas and Saul started at the synagogue at Salamis and continued to preach in all the synagogues they found while they traveled around the Island of Cyprus.

They also had John for an assistant

"John Mark went with them and was helping them"

Acts 13:6

the whole island

They crossed from one side of the island to the other and shared the gospel message in each town they passed through.

Paphos

a major city on Cyprus island where the proconsul lived they found

"they met" or "they came upon"

a certain magician

"a particular person who practiced witchcraft" or "a person who practiced supernatural magic arts"

whose name was Bar-Jesus

"Bar-Jesus" means "Son of Jesus." There is no relation between this man and Jesus Christ. "Jesus" was a common name at that time.

Acts 13:7

associated with

"was often with" or "was often in the company of"

proconsul

"governor"

who was an intelligent man

This is background information about Sergius Paulus.

This man summoned

The phrase "this man" refers to Sergius Paulus.

he sought to hear the word of God

"he wanted to hear the word of God"

Acts 13:8

Elymas "the magician"

This was Bar Jesus, who was also called "the magician"

that is how his name is translated

"that was what he was called in Greek"

tried to turn the proconsul away from the faith

"attempted to persuade the governor not to believe the gospel message"

Acts 13:9

Saul, who is also called Paul

"Saul" was his Jewish name, and "Paul" was his Roman name. Since he was speaking to a Roman official, he used his Roman name. Alternate translation: "Saul, who now called himself Paul"

stared at him intensely

"looked at him intensely"

Acts 13:10

You son of the devil

"You are like the devil" or "You act like the devil"

you are full of all kinds of deceit and wickedness

"you are always intent in causing others to believe what is not true using falsehood and are always doing what is wrong"

wickedness

The word in this context means laziness and lack of diligence in following God's law.

You are an enemy of every kind of righteousness

Paul is grouping Elymas with the devil. Just as the devil is an enemy of God and is against righteousness, so also was Elymas.

You will never stop twisting the straight paths of the Lord, will you?

"You are always saying that the truth about the Lord God is false!"

the straight paths of the Lord

"the true ways of the Lord"

Acts 13:11

the hand of the Lord is upon you

"The Lord will punish you"

you will become blind

"God will make you blind"

You will not see the sun

"You will not even see the sun"

for a while

"for a period of time" or "until the time appointed by God"

there fell on Elymas a mist and darkness

"the eyes of Elymas became blurry and then dark" or

"Elymas started seeing unclearly and then he could not see anything"

he started going around

"Elymas wandered around" or "Elymas started feeling around and"

Acts 13:12

he believed

"he believed in Jesus"

he was astonished at the teaching about the Lord

"the teaching about the Lord amazed him"

Acts 13:13

Now

This marks the beginning of a new part of the story.

set sail from Paphos

"traveled by sailboat from Paphos"

came to Perga in Pamphylia

"arrived in Perga, which is in Pamphylia"

But John left them

"But John Mark left Paul and Barnabas"

Acts 13:14

Antioch of Pisidia

"the city of Antioch in the district of Pisidia." This is different from the city of Antioch that Paul and Barnabas

left at the beginning of the chapter.

Acts 13:15

After the reading of the law and the prophets

"After someone read from the books of the law and the writings of the prophets from the Jewish Scriptures"

Brothers

The term "brothers" is here used by the people in the synagogue to refer to Paul and Barnabas as fellow Jews.

if you have any message of encouragement

"if you want to say anything to encourage us, please tell it to us"

Acts 13:16

motioned with his hand

"moved his hands to show that he was about to speak"

you who fear God

This refers to Gentiles who had converted to Judaism. "you who are not Israelites but who worship God"

God, listen

"God, listen to me" or "God, listen to what I am about to say"

Acts 13:17

The God of this people Israel

"The God the people of Israel worship"

our fathers

"our ancestors"

exalted the people

"caused the people to become very numerous"

with an uplifted arm

"with great power"

out of it

"out from the land of Egypt"

Acts 13:18

he put up with them

"God endured their disobedience" or "God took care of them"

Acts 13:19

nations

Here the word "nations" refers to different people groups and not to lands with geographical boundaries.

Acts 13:20

took place over 450 years

"took more than 450 years to accomplish"

until Samuel the prophet

"until the time of the prophet Samuel"

Acts 13:21

king for forty years

"their king for forty years" or "king, and he reigned over them for forty years"

Acts 13:22

removed him from the kingship

"rejected Saul from being king"

he raised up David to be their king

"God chose David to be their king the king over the Israelites"

It was about David that God testified, saying,

"God gave this testimony about David:"

I have found David ... to be a man after my heart

"I have observed that David ... is a man who wants what I want."

Acts 13:23

From this man's descendants

"From David's descendants." This is placed at the beginning of the sentence to emphasize that the savior had to be one of David's descendants.

has brought to Israel

"gave to the people of Israel"

as he promised to do

"just as God promised he would do"

Acts 13:24

a baptism of repentance to all the people of Israel

"that all the people of Israel who wanted to repent of their sin needed to have him baptize them"

Acts 13:25

Who do you think I am?

"Think about who I am."

I am not the one

"I am not the Messiah"

But listen

This emphasizes the importance of what he will say next.

one is coming after me

"The Messiah will soon come"

the sandals of whose feet I am not worthy to untie

"I am not worthy even to untie his sandals." The Messiah is so much greater than John that he did not even feel worthy to do the lowest job for him.

Acts 13:26

Brothers, children of the offspring of Abraham, and those among you who fear God

Possible meanings are 1) this is a list with three items, and Paul is addressing three groups of people together, or 2) the phrases "children of the offspring of Abraham" and "those among you who fear God" refer to the two groups of people whom Paul addresses as "brothers."

those among you who fear God

These words refer specifically to Gentiles who worshiped in the synagogue and obeyed much of the law of Moses but had not been circumcised.

the message about this salvation has been sent

"God has sent the message about this salvation"

about this salvation

"that God will save people"

Acts 13:27

did not recognize him

"did not realize that this man Jesus was the one whom God had sent to save them"

the voices of the prophets

"the writings of the prophets" or "the messages of the prophets"

that are read

"which someone reads"

Acts 13:28

they found no reason for the death penalty

"they found no legal reason for Jesus to be killed" or "they found no legal reason to kill Jesus"

Acts 13:29

When they had completed all the things that were written about him

"When they did to Jesus all the things that the prophets said would happen to him"

they took him down from the tree

"they killed Jesus and then took him down from the cross after he died"

Acts 13:30

But God raised him

"But" indicates a strong contrast between what the people did and what God did.

raised him from the dead

"caused him to live again"

Acts 13:31

He was seen for many days by those who had come up with him ...

Jerusalem

"The disciples who traveled with Jesus ... Jerusalem saw him for many days"

many days

We know from other writings that this period was 40 days.

Translate "many days" with a term that would be appropriate for that length of time.

are now his witnesses to the people

"are now testifying to the people about Jesus" or "are now telling the people about Jesus"

Acts 13:32

So

This word marks an event that happened because of previous event. In this case, the previous event is God's raising Jesus from the dead.

our fathers

"our ancestors." Paul is still speaking to the Jews and Gentile converts in the synagogue at Antioch of Pisidia. These were the physical ancestors of the Jews, and the spiritual ancestors of the converts.

Acts 13:33

for us, their children

"for us, who are the children of our ancestors." Paul is still speaking to the Jews and Gentile converts in the synagogue at Antioch of Pisidia. These ancestors were the physical ancestors of the Jews and the spiritual ancestors of the converts.

by raising up Jesus

"by making Jesus alive again"

As it is written in the second Psalm

"This is what was written in the second Psalm"

Son ... Father

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

Acts 13:34

As to his raising him from the dead, never to return to decay, he has spoken in this way:

"God has spoken in this way that he raised him up from the dead never to return to decay" "God used these words to say that he raised him up from the dead, and so he would never die again"

never to return to decay

"and he will never die again"

he has spoken in this way

God has said using these words

sure blessings

"certain blessings"

Acts 13:35

This is why he also says in another Psalm

"In another Psalm of David, he also says about the Messiah"

he also says

"David also says." David is the author of Psalm 16, from which this quotation is taken.

You will not allow your Holy One to see decay

"You will not allow the body of your Holy One to rot"

You will not allow

David is speaking to God here.

Acts 13:36

in his own generation

"during his lifetime"

served the purpose of God

"did what God wanted him to do" or "did what pleased God"

he fell asleep

"he died"

was laid with his fathers

"was buried with his ancestors who had died"

his body experienced decay

The phrase "his body experienced decay" is a less direct way of saying "his body decayed" or "his body rotted."

Acts 13:37

he whom God raised up experienced

"Jesus, whom God raised up, experienced"

God raised up

"God caused to live again"

experienced no decay

"did not rot"

Acts 13:38

let it be known to you

"know this" or "this is important for you to know"

brothers

"my fellow Israelites and other friends"

that through this man forgiveness of sins is proclaimed to you

"that we proclaim to you that your sins can be forgiven through Jesus"

Acts 13:39

But by this man God makes righteous everyone who believes

"But God makes righteous everyone who believes in this man"

by this man

Here "this man" refers to Jesus Christ.

Acts 13:40

be careful

"give close attention to the things I have said"

that the thing the prophets spoke about

"so that what the prophets spoke about"

Acts 13:41

you despisers

"you who feel contempt" or "you who ridicule"

be astonished

"be amazed" or "be shocked"

then perish

"then die"

am doing a work

"am doing something" or "am doing a great deed"

in your days

"during your lifetime"

even if someone announces it to you

"even if someone tells you about it"

Acts 13:42

As Paul and Barnabas left

"When Paul and Barnabas were leaving"

begged them that they might

"begged them to"

these same words

"this same message"

Acts 13:43

When the synagogue meeting ended

Possible meanings are 1) this restates "As Paul and Barnabas left" in verse 42 or 2) Paul and Barnabas left the meeting before it ended and this occurs later.

proselytes

These were non-Jewish people who converted to Judaism. who were speaking to them and persuading them

"and Paul and Barnabas were speaking to those people and persuading them"

to continue in the grace of God

"to continue to trust that God kindly forgives people's sins because of what Jesus did"

Acts 13:44

almost the whole city was

"almost all the people of the city were"

to hear the word of the Lord

"to hear Paul and Barnabas speak about the Lord Jesus"

Acts 13:45

the Jews

"the Jewish leaders"

were filled with envy

"became very envious"

spoke against

"contradicted" or "opposed"

the things that were said by Paul

"the things that Paul said"

Acts 13:46

It was necessary

"God commanded"

that the word of God should first be spoken to you

"that we speak the message from God to you first" or "that we speak the word of God to you first"

Seeing you push it away from yourselves

"Since you reject the word of God"

consider yourselves unworthy of eternal life

"have shown that you are not worthy of eternal life" or "act as though you are not worthy of eternal life"

we will turn to the Gentiles

"we will leave you and start preaching to the Gentiles"

Acts 13:47

commanded us ... 'I have appointed you as a light ... you should bring salvation to the uttermost parts of the earth.'

Both instances of "you" here are singular, but when Paul said, "... the Lord commanded us," Paul was applying those singular words to both himself and Barnabas. The words in

the quotation were originally spoken by God through Isaiah the prophet to God's servant. By quoting Isaiah's prophecy, Paul was saying that he and Barnabas were doing what God commanded his servant to do. Paul was not saying that God had spoken directly to him.

as a light

Here the truth about Jesus that Paul was preaching is spoken of as if it were a light that allowed people to see.

bring salvation to the uttermost parts of the earth

"tell people everywhere in the world that I want to save them"

Acts 13:48

glorified the word of the Lord

"glorified God for the message about the Lord Jesus" or

"glorified the Lord for his word"

As many as were appointed to eternal life

"As many as God appointed to eternal life" or "All the people whom God had chosen to receive eternal life"

Acts 13:49

The word of the Lord was spread out through the whole region

"Those who believed spread the word of the Lord through the whole region" or "Those who believed went everywhere in the region and told others about the message of Jesus"

Acts 13:50

the Jews

"the Jewish leaders"

incited ... women ... and ... men

"stirred up ... women ... and ... men"

the devout women of high standing

The word "devout" means that these women feared God.

The phrase "of high standing" means that people respected these women.

the leading men

"the most important men"

They stirred up persecution against Paul and Barnabas

The word "they" here probably refers to the devout women and the leading men. They listened to the Jews and then convinced the rest of the people in the city to persecute the apostles and throw them out.

threw them out of their region

"made Paul and Barnabas leave their land"

Acts 13:51

Connecting Statement:

Paul and Barnabas end their time in Antioch of Pisidia and go to Iconium.

shook off the dust from their feet against them

This was a symbolic act to indicate to the unbelieving people that God had rejected them and would punish them.

Acts 13:52

the disciples

This probably refers to the new believers in the Antioch of Pisidia that Paul and Barnabas just left.

Chapter 14

Acts 14:1

It came about in Iconium that

Possible meanings here are 1) "It happened in Iconium that" or 2) "In Iconium, as usual,"

spoke in such a way

"spoke the message about Jesus so powerfully"

Acts 14:2

the Jews who were disobedient

This refers to the portion of the Jews who did not believe the message about Jesus.

stirred up the minds of the Gentiles

Causing the Gentiles to become angry is spoken of as if calm waters were disturbed.

the minds of the Gentiles

"the Gentiles"

the brothers

Here "brothers" refers to Paul and Barnabas and the new believers.

Acts 14:3

gave evidence about the message of his grace

"demonstrated that the message about the Lord's grace"

by granting signs and wonders to be done by the hands of Paul and Barnabas

"by enabling Paul and Barnabas to perform signs and wonders"

by the hands of Paul and Barnabas

"by the ministry of Paul and Barnabas"

Acts 14:4

the people of the city were divided

"the people of the city disagreed with each other"

sided with the Jews

"supported the Jews" or "agreed with the Jews." The first group mentioned did not agree with the message about grace.

with the apostles

"sided with the apostles"

the apostles

Luke refers to Paul and Barnabas. Here "apostle" might be used in the general sense of "ones sent out."

Acts 14:5

made an attempt to mistreat them

Here the words "made an attempt" implies that they were not able to mistreat Paul and Barnabas before Paul and Barnabas left the city.

to mistreat them and to stone

"to beat Paul and Barnabas and to kill them by throwing stones at them"

Acts 14:6

Lycaonia

A district in Asia Minor

Lystra

A city in Asia Minor south of Iconium and north of Derbe

A city in Asia Minor south of Iconium and Lystra

Acts 14:7

where they continued to proclaim the gospel

"where Paul and Barnabas continued to proclaim the good news"

Acts 14:8

a certain man sat

This introduces a new person in the story.

powerless in his feet

"unable to move his legs" or "unable to walk on his feet"

a cripple from his mother's womb

"having been born as a person who cannot walk"

cripple

person who cannot walk

Acts 14:9

Paul fixed his eyes on him

"Paul looked straight at him"

had faith to be made well

"believed that Jesus could heal him" or "believed that Jesus could make him well"

Acts 14:10

he said to him

"Paul said to the crippled man"

Acts 14:11

what Paul had done

This refers to Paul's healing the crippled man.

they raised their voice

"they spoke loudly"

in the dialect of Lycaonia

"in their own Lycaonian language." The people of Lystra spoke Lycaonian and also Greek.

The gods have become like men and come down to us

"The gods have come down from heaven to us in the form of men"

Acts 14:12

Zeus

The people of Iconium probably considered Zeus to be the king over all the other pagan gods.

Hermes

The people of Iconium probably considered Hermes to be the pagan god who brought messages to people from Zeus and the other gods.

Acts 14:13

The priest of Zeus, whose temple was just outside the city, brought

"There was a temple just outside the city where the people worshiped Zeus. When the priest who served in the temple heard what Paul and Barnabas had done, he brought"

oxen and wreaths

The oxen were to be sacrificed. The wreaths were either to crown Paul and Barnabas, or put on the oxen for sacrifice.

to the gates

The gates of the cities were often used as a meeting place for the people of the city.

wanted to offer sacrifice

"wanted to offer sacrifice to Paul and Barnabas as the gods Zeus and Hermes"

Acts 14:14

they tore their clothing

This was a symbolic action to show that they were deeply distressed and upset that the crowd wanted to sacrifice to them.

Acts 14:15

Men, why are you doing these things?

"Men, you must not do these things!"

doing these things

"worshiping us"

We also are human beings, with the same nature as you

"We are just human beings like you. We are not gods"

with the same nature as you

"like you in every way"

turn from these useless things to the living God

"stop worshipping these false gods that cannot help you, and instead begin to worship the living God"

the living God
"the God who truly exists" or "the God who lives"
Acts 14:16
In the past ages
"In previous times" or "Until now"
to walk in their own ways
"to live their lives the way they wanted to" or "to do whatever they wanted to do"
Acts 14:17
he did not leave himself without witness
"God has certainly left a witness" or "God has indeed testified"
in that
"as shown by the fact that"
filling your hearts with food and gladness
"giving you enough to eat and things about which to be happy"
Acts 14:18
Paul and Barnabas barely kept the multitudes from sacrificing to them
Paul and Barnabas stopped the multitude from sacrificing to them, but it was difficult to do so.
barely kept
"had difficulty preventing"
Acts 14:19
persuaded the crowds
"persuaded the people not to believe Paul and Barnabas, and to turn against them"
the crowds
This may not be the same group as the "multitude" in the previous verse. Some time had passed, and this might be a different group that gathered together.
thinking that he was dead
"because they thought that he was already dead"
Acts 14:20
the disciples
These were new believers in the city of Lystra.
entered the city
"Paul re-entered Lystra with the believers"
he went to Derbe with Barnabas
"Paul and Barnabas went to the city of Derbe"
Acts 14:21
that city
"Derbe"

Chapter 15

Acts 15:1
came down from Judea
The phrase "came down" is used here because Judea is higher in elevation than Antioch.
taught the brothers
"taught the believers at Antioch" or "were teaching the believers at Antioch"
Unless you are circumcised according to the custom of Moses, you cannot be saved
"Unless someone circumcises you according to the custom of Moses, God cannot save you" or "God will not save you from your sins unless you receive circumcision according to the law of Moses"
Acts 15:2

Acts 14:22
They kept strengthening the souls of the disciples
"Paul and Barnabas urged the believers to continue to believe the message about Jesus" or "Paul and Barnabas urged the believers to continue to grow strong in their relationship with Jesus
encouraging them to continue in the faith
"encouraging the believers to keep trusting in Jesus"
saying, "We must enter into the kingdom of God through many tribulations."
Some version translate this as an indirect quote, "saying that we must enter into the kingdom of God through many tribulations." The word "we" here includes Luke and the readers.
We must enter
Paul includes his hearers, so the word "we" is inclusive.
Acts 14:23
they had appointed for them
"Paul and Barnabas had appointed for the believers"
they entrusted them ... they had believed
Possible meanings are 1) "Paul and Barnabas entrusted the elders they had appointed ... the elders had believed" or 2) "Paul and Barnabas entrusted the elders they had appointed and the other disciples ... the elders and other disciples had believed"
Acts 14:25
had spoken the word
"had spoken the message of God"
went down to Attalia
The phrase "went down" is used here because Attalia is lower in elevation than Perga.
Acts 14:26
where they had been committed to the grace of God
"where believers and leaders in Antioch had committed Paul and Barnabas to the grace of God" or "where the people of Antioch prayed that God would care for and protect Paul and Barnabas"
Acts 14:27
gathered the church together
"called the local believers to meet together"
he had opened a door of faith for the Gentiles
"God had made it possible for the Gentiles to believe"

This brought ... into a sharp dispute and debate with them
"... had confronted and debated with the men from Judea"
Acts 15:3
They therefore, being sent by the church
"Therefore the community of believers sent them from Antioch to Jerusalem"
announced the conversion of the Gentiles
"announced to the community of believers in those places that Gentiles were believing in God"
They brought great joy to all the brothers
"What they said caused their fellow believers to rejoice"
the brothers
Here "brothers" refers to fellow believers.
Acts 15:4

they were welcomed by the church and the apostles and the elders
 "the apostles, the elders, and the rest of the community of
 believers welcomed them"
 with them
 "through them"
 Acts 15:5
 But certain men
 Here Luke contrasts those who believe that salvation is
 only in Jesus to others who believe salvation is by Jesus but
 also believe that circumcision is required for salvation.
 to keep the law of Moses
 "to obey the law of Moses"
 Acts 15:6
 to consider this matter
 The church leaders decided to discuss whether or not
 Gentiles needed to be circumcised and obey the law of
 Moses in order for God to save them from their sins.
 Acts 15:7
 Brothers
 Peter is addressing all of the believers who are present.
 by my mouth
 "from me" or "by me"
 the word of the gospel
 "the message about Jesus"
 Acts 15:8
 who knows the heart
 "who knows the people's minds" or "who knows what
 people think"
 has testified to them
 "has testified to the Gentiles"
 giving them the Holy Spirit
 "causing the Holy Spirit to come upon them"
 Acts 15:9
 made no distinction
 God did not treat Jewish believers differently from Gentile
 believers.
 having cleansed their hearts by faith
 "forgiving their sins because they believe in Jesus"
 Acts 15:10
 why do you test God, that you should put a yoke upon the neck of the
 disciples which neither our fathers nor we were able to bear?
 "Do not test God by putting a burden on the non-Jewish
 believers which we Jews were not able to bear!"
 our fathers
 This refers to their Jewish ancestors.
 Acts 15:11
 But we believe that we will be saved through the grace of the Lord
 Jesus, just as they were
 "But we believe the Lord Jesus will save us by his grace, just
 as he saved the non-Jewish believers"
 Acts 15:12
 All the multitude
 "Everyone" or "The whole group"
 God had worked
 "God had done" or "God had caused"
 Acts 15:13
 Brothers, listen
 "Fellow believers, listen." James was probably speaking
 only to men.

Acts 15:14
 in order to take from them a people
 "so that he might choose from among them a people"
 for his name
 "for himself"
 Acts 15:15
 The words of the prophets agree
 "What the prophets said agrees" or "The prophets agree"
 agree with this
 "confirm this truth"
 as it is written
 "as they wrote" or "as the prophet Amos wrote long ago"
 Acts 15:16
 I will build again the tabernacle of David, which has fallen down ... its
 ruins again
 This speaks of God's again choosing one of David's
 descendants to rule over his people as though he were
 setting up a tent again after it fell down.
 tabernacle
 Here the word "tabernacle," a dwelling place, stands for
 David's family. The same word is used for the tent that
 Yahweh told Moses to construct.
 Acts 15:17
 the remnant of men may seek the Lord
 This speaks about people wanting to obey God and learn
 more about him as if they were literally looking for him.
 remnant of men
 "remnant of people"
 may seek the Lord
 "may seek me, the Lord"
 including all the Gentiles called by my name
 "including all the Gentiles who belong to me"
 my name
 Here "my name" stands for God.
 Acts 15:18
 that have been known
 "that people have known"
 Acts 15:19
 we should not trouble those of the Gentiles
 "we should not require the Gentiles to become circumcised
 and obey the laws of Moses"
 who turn to God
 A person who starts obeying God is spoken of as if the
 person is physically turning towards God.
 Acts 15:20
 they must keep away from the pollution of idols ... sexual immorality ...
 strangled ... blood
 Sexual immorality, strangling animals, and consuming
 blood were often part of ceremonies to worship idols and
 false gods.
 pollution of idols
 This possibly refers to eating the meat of an animal that
 someone has sacrificed to an idol or to anything to do with
 idol worship.
 from the meat of strangled animals, and from blood
 God did not allow Jews to eat meat that still had the blood
 in it. Also, even earlier in Moses's writings in Genesis, God
 had forbidden the drinking of blood. Therefore, they could
 not eat an animal that someone strangled because the

blood was not properly drained from the body of the animal.

Acts 15:21

Moses has been proclaimed in every city ... and he is preached in the synagogues every Sabbath

James is implying that Gentiles know how important these rules are because Jews preach them in every city where there is a synagogue. It also implies the Gentiles can go to the teachers from the synagogues to learn more about these rules.

Moses has been proclaimed ... he is preached

"The law of Moses has been proclaimed ... the law is read" or "Jews have taught the law of Moses ... they read the law" in every city

"in many cities"

Acts 15:22

Judas called Barsabbas

This is the name of a man. "Barsabbas" is a second name that people called him.

leaders of the brothers

"leaders of the believers" or "leaders of the church"

Acts 15:23

They wrote this with their hands

One or more of the apostles and elders wrote the letter and gave it to Judas and Silas so Judas and Silas could give it to the Gentile brothers.

From the apostles and elders, your brothers, to the Gentile brothers in Antioch, Syria, and Cilicia: Greetings!

"This letter is from your brothers, the apostles and elders. We are writing to you Gentile believers in Antioch, Syria, and Cilicia. Greetings to you" or "To our Gentile brothers in Antioch, Syria, and Cilicia. Greetings from the apostles and elders, your brothers"

your brothers ... the Gentile brothers

Here the word "brothers" refers to fellow believers. By using these words, the apostles and elders assure the Gentile believers that they accept them as fellow believers. Cilicia

This is the name of a province on the coast in Asia Minor north of the Island of Cyprus.

Acts 15:24

that certain men

"that some men"

with no orders from us

"even though we gave no orders for them to go"

disturbed you with words that upset your souls

"taught things that have troubled you"

Acts 15:25

who have come to one mind

"who are now agree completely"

to choose men

The men they sent were Judas, who was called Barsabbas, and Silas

Acts 15:26

men who have risked their lives

These words refer to Barnabas and Paul, not to Judas and Silas.

for the name of our Lord Jesus Christ

"because they believe in our Lord Jesus Christ" or "because

they serve our Lord Jesus Christ"

Acts 15:27

who will report to you the same things in their own words

"who themselves will tell you the same things about which we have written"

Acts 15:28

to lay upon you no greater burden than these necessary things

This speaks about laws that people need to obey as if they were objects that people carry on their shoulders.

Acts 15:29

from things sacrificed to idols

This means they are not allowed to eat the meat of an animal that someone sacrifices to an idol.

blood

This refers to drinking blood or eating meat from which the blood has not been drained.

things strangled

A strangled animal was killed but its blood was not drained.

Farewell

"Goodbye"

Acts 15:30

So they, when they were dismissed, came down to Antioch

The word "they" refers to Paul, Barnabas, Judas, and Silas.

Alternate translation: "So when the four men were dismissed, they came down to Antioch"

came down to Antioch

The phrase "came down" is used here because Antioch is lower in elevation than Jerusalem.

Acts 15:31

they rejoiced

"the believers in Antioch rejoiced"

because of the encouragement

"because what the apostles and elders wrote encouraged them"

Acts 15:32

also prophets

"because they were prophets" or "who were also prophets"

the brothers

"the fellow believers"

strengthened them

Judas and Silas' helping them to depend even more on Jesus is spoken of as if they were making them physically stronger.

Acts 15:33

After they had spent some time there

"After they stayed there for a while"

they were sent away in peace from the brothers

"the brothers sent Judas and Silas back in peace"

the brothers

This refers to the believers in Antioch.

to those who had sent them

"to the believers in Jerusalem who sent Judas and Silas"

Acts 15:35

the word of the Lord

"the message about the Lord"

Acts 15:36

Let us return now

"I suggest we now return"

visit the brothers
"care for the brothers" or "offer to help the believers"
the word of the Lord
"the message about the Lord"
see how they are
"learn how they are doing." They want to learn about the current condition of the brothers and how they are holding on to God's truth.
Acts 15:37
to also take with them John, who was called Mark
"to take John, who was also called Mark"
Acts 15:38
Paul thought it was not good to take Mark
"Paul thought that taking Mark would be bad"
Pamphylia
This was a province in Asia Minor.
did not go further with them in the work
"did not continue to work with them then" or "did not continue to serve with them"

Chapter 16

Acts 16:1
Paul also came
Here "came" can be translated as "went."
Derbe
This is the name of a city in Asia Minor.
behold
The word "behold" alerts us to a new person in the narrative. Your language may have a way of doing this.
who was a believer
"who was a believer in Christ" or "who believed in Christ"
Acts 16:2
He was well spoken of by the brothers
"The brothers spoke well of him" or "Timothy had a good reputation among the brothers" or "The brothers said good things about him"
by the brothers
"by the believers"
Acts 16:3
wanted him ... took him ... circumcised him ... his father
"wanted Timothy ... took Timothy ... circumcised Timothy ... Timothy's father"
circumcised him
It is possible that Paul himself circumcised Timothy, but it is more likely that he had someone else circumcise Timothy.
because of the Jews that were in those places
"because of the Jews living in the areas where Paul and Timothy would be traveling"
for they all knew that his father was a Greek
Since Greek men did not have their sons circumcised, the Jews would have known Timothy was not circumcised, and they would have rejected Paul and Timothy before hearing their message about Christ.
Acts 16:4
the decrees to obey
"the decrees for the church members to obey" or "the decrees for the believers to obey"
that were decided on by the apostles and elders who were in Jerusalem
"that the apostles and elders in Jerusalem had decided on"

Acts 15:39
Then there arose a sharp disagreement
"They strongly disagreed with each other"
Acts 15:40
after he was entrusted by the brothers to the grace of the Lord
"after the believers in Antioch entrusted Paul to the grace of the Lord" or "after the believers in Antioch prayed for the Lord to take care of Paul and show kindness to him"
Acts 15:41
he went
"they went" or "Paul and Silas went" or "Paul took Silas and went"
went through Syria and Cilicia
These are provinces or areas in Asia Minor, near the island of Cyprus.
strengthening the churches
"encouraging the believers in the churches" or "helping the community of believers to depend even more in Jesus"

Acts 16:5
the churches were strengthened in the faith and increased in number daily
"the believers became stronger in their faith, and there were more and more people becoming believers every day"
Acts 16:6
Phrygia
This is a region in Asia. .
they had been forbidden by the Holy Spirit
"the Holy Spirit had forbidden them" or "the Holy Spirit did not permit them"
the word
"the message about Christ"
Acts 16:7
When they came
Here "came" can be translated as "went" or "arrived."
Mysia ... Bithynia
These are two more regions in Asia.
the Spirit of Jesus
"the Holy Spirit"
Acts 16:9
A vision appeared to Paul
"Paul saw a vision from God" or "Paul had a vision from God"
begging him
Or "inviting him."
Come over into Macedonia
The phrase "Come over" is used because Macedonia is across the sea from Troas.
Acts 16:10
we sought to go to Macedonia ... God had called us
Here the words "we" and "us" refer to Paul and his companions, including Luke, the author of Acts.
we sought to go to Macedonia
"we looked for a way to go to Macedonia" or "we prepared to go to Macedonia"
Acts 16:11
Samothrace ... Neapolis

These are coastal cities near Phillipi in Macedonia.

Acts 16:12

a Roman colony

This is a city outside of Italy where many people who came from Rome lived. The people there had the same rights and freedoms as people who lived in cities in Italy. They could govern themselves and they did not have to pay taxes.

Acts 16:14

A certain woman named Lydia

"There was a woman named Lydia"

a seller of purple

"a merchant who sold purple cloth"

Thyatira

This is the name of a city.

worshipped God

A worshiper of God is a Gentile who gives praise to God and follows him, but does not obey all of the Jewish laws.

The Lord opened her heart to pay attention

"The Lord caused her to listen well and to believe"

opened her heart

Here "heart" stands for a person's mind. Also, the author speaks about the "heart" or "mind" as if it were a box that a person could open so it is ready for someone to fill it.

Acts 16:15

When she and her house were baptized

"When they baptized Lydia and members of her household" her house

"the members of her household" or "her family and household servants"

Acts 16:16

a certain slave girl ... encountered

"there was a slave girl ... who encountered"

a spirit of divination

An evil spirit spoke to her often about the immediate future of people.

Acts 16:17

the way of salvation

"how God can save you"

Acts 16:18

in the name of Jesus Christ

Here "name" stands for speaking with the authority or as the representative of Jesus Christ.

it came out at that same hour

"the spirit came out immediately"

Acts 16:19

her masters

"the owners of the slave girl"

their hope of profit was now gone

"their opportunity to make money was now gone" or "they could no longer expect to make money"

their hope of profit was now gone

"she could no longer earn money for them by telling fortunes"

into the marketplace

"into the public square." This is a public place of business, where buying and selling of goods, cattle, or services takes place.

before the authorities

"into the presence of the authorities" or "so that the

authorities could judge them"

Acts 16:20

When they had brought them to the magistrates

"When they had brought them to the judges"

These men are causing trouble in our city

Here the word "our" refers to the people of the city and includes the magistrates who ruled it.

Acts 16:21

to accept or practice

"to believe or to obey" or "to accept or to do"

Acts 16:22

commanded them to be beaten with rods

"commanded the soldiers to beat them with rods"

Acts 16:23

they had ... upon them, they threw them ... guard them

"the magistrates had ... upon Paul and Silas, the magistrates threw Paul and Silas ... keep Paul and Silas"

had laid many blows upon them

"had hit them many times with rods"

commanded the jailer to guard them securely

"told the jailer to make sure they did not get out"

jailer

a person responsible for all the people held in the jail or prison

Acts 16:24

he got this command

"he heard this command"

fastened their feet in the stocks

"securely locked their feet in the stocks"

stocks

a piece of wood with holes for preventing a person's feet from moving

Acts 16:26

earthquake, so that the foundations of the prison were shaken

"earthquake which shook the foundations of the prison"

everyone's chains were unfastened

"everyone's chains came loose"

Acts 16:27

was about to kill himself

"was ready to kill himself." The jailer preferred to commit suicide rather than suffer the consequences of letting the prisoners escape.

Acts 16:29

called for lights

"called for someone to bring light so he could see who was still in the prison"

for lights

"for torches" or "for lamps"

rushed in

"quickly entered the jail"

fell down before Paul and Silas

The jailer humbled himself by bowing down at the feet of Paul and Silas.

Acts 16:30

brought them out

"led them outside the jail"

what must I do to be saved

"what must I do for God to save me from my sins"

Acts 16:31

you will be saved
"God will save you" or "God will save you from your sins"
your house
"all the members of your household" or "your family"
Acts 16:32
They spoke the word of the Lord to him
"They told him the message about the Lord Jesus"
Acts 16:33
he and those in his entire house were baptized immediately
"Paul and Silas immediately baptized the jailer and all the members of his household"
Acts 16:35
sent word to the guards
"The magistrates sent a message to the guards" or "The magistrates sent a command to the guards"
Let those men go
"Release those men" or "Allow those men to leave"
Acts 16:36
come out
"come outside of the jail"
Acts 16:37
said to them
"said to the jailer"

Chapter 17

Acts 17:1
Now
This word is used here to mark a stop in the main story.
Here Luke, the author, starts to tell a new part of the story.
passed through
"traveled through"
cities of Amphipolis and Apollonia
These are coastal cities in Macedonia.
Acts 17:2
went to them ... reasoned with them
"went to the Jews ... reasoned with the Jews"
as his custom was
"as his habit was" or "as his common practice was." Paul usually went to the synagogue on the Sabbath when Jews would be present.
for three Sabbath days
"on each Sabbath day for three weeks"
reasoned with them from the scriptures
"gave them reasons to believe from the scriptures" or "debated with them about the scriptures" or "discussed the scriptures with them." Paul explained what the scriptures mean in order to prove to the Jews that Jesus is the Messiah.
Acts 17:3
He was opening the scriptures
Possible meanings are 1) to explain the scriptures in a way that people can understand is spoken of as if Paul were opening something so people can see what is inside of it) or 2) Paul was literally opening a book or scroll and reading from it.
it was necessary
"it was part of God's plan"
to rise again
"to come back to life"

They have publicly beaten us
"The magistrates ordered their soldiers to beat us in public" without a trial, even though we are Roman citizens—and they threw us into prison
"men who are Roman citizens, and they had their soldiers put us in jail though they had not proven in court that we were guilty"
Do they now want to send us away secretly? No!
"I will certainly not let them send us out of the city in secret!"
Let them come themselves
Here "themselves" is used for emphasis.
Acts 16:38
when they heard that Paul and Silas were Romans, they were afraid
To be a Roman meant to be a legal citizen of the Empire. Citizenship provided freedom from torture and the right to a fair trial. The city leaders were afraid that more important Roman authorities might learn how the city leaders had mistreated Paul and Silas.
Acts 16:40
saw the brothers
"saw the believers"

from the dead
From among all those who have died. The expression "the dead" describes all dead people together in the underworld. To come back from among them speaks of becoming alive again.
Acts 17:4
the Jews were persuaded
"the Jews believed" or "the Jews understood"
devout Greeks
This refers to Greeks who worshiped God but had not converted to Judaism through circumcision.
not a few of the leading women
"many leading women"
Acts 17:5
being moved with jealousy
"feeling very jealous" or "feeling very angry" because some of the Jews and Greeks believed Paul's message.
took certain wicked men
Here "took" does not mean the Jews took these people by force. It means the Jews persuaded these wicked men to help them.
from the marketplace
"from the public square." This is a public place of business, where buying and selling of goods, cattle, or services take place.
set the city in an uproar
"caused the people of the city to be in an uproar" or "caused the people of the city to riot"
Assaulting the house
"Violently attacking the house." This probably means the people were throwing rocks at the house and trying to break down the door of the house.
Jason
This is the name of a man.

they were seeking to bring Paul ... out
The word "seeking" here means that the people wanted to bring Paul out and were trying to bring him out.
out to the people
Possible meanings or "people" are 1) a governmental or legal group of citizens gathered to make a decision or 2) a mob.
Acts 17:6
certain other brothers
"some other believers"
before the officials
"into the presence of the officials"
These men who have
The Jewish leaders were speaking, and the phrase "These men" refers to Paul and Silas.
turned the world upside down
"caused trouble everywhere in the world" or "caused trouble everywhere they have gone"
Acts 17:8
They troubled the crowd
"They caused the people in the city to be afraid"
Acts 17:9
the rest
The words "the rest" refers to other believers that the Jews brought before the officials.
took security
Jason and the others gave the money to the officials to show that they would not cause any more trouble. This was not a fine or a punishment, so they might have expected the officials to give the money back later.
Acts 17:11
Now
The word "now" is used here to mark a stop in the main story. Here Luke tells background information about the people in Berea and how they were willing to listen to Paul and examine what he said.
more noble
"more open minded" or "more willing to listen"
received the word
"listened to the teaching"
with all readiness of mind
These Bereans were prepared to examine earnestly Paul's teachings about the scripture.
examining the scriptures daily
"carefully reading and evaluating the scriptures every day"
these things were so
"the things Paul said were true"
Acts 17:13
went there and stirred up
"went there and agitated" or "went there and disturbed"
troubled the crowds
"worried the crowds" or "caused dread and fear among the people"
Acts 17:14
to go to the sea
"to go to the coast." From here Paul would probably sail to another city.
Acts 17:15
who were leading Paul

"who were accompanying Paul" or "who were going along with Paul"
they received from him instructions for Silas and Timothy
"he told them to instruct Silas and Timothy."
Acts 17:16
his spirit was provoked within him as he saw the city full of idols
"he became upset because he saw that there were idols everywhere in the city" or "seeing the idols everywhere in the city upset him"
Acts 17:17
he reasoned
"he debated" or "he discussed." This means that his listeners also spoke and asked him questions. He was not the only speaker.
others who worshiped God
This refers to Gentiles who gave praise to God and followed him but did not obey all of the Jewish laws.
in the marketplace
"in the public square." This is a public place of business, where buying and selling of goods, cattle, or services take place.
Acts 17:18
Epicurean and Stoic philosophers
"thinkers called Epicureans and Stoics"
encountered him
"happened upon him"
Some said
"Some of the philosophers said"
What is this babblers
The word "babbler" was used to refer to birds picking up seeds as food. It refers negatively to a person who only knows a little bit of information. The philosophers said Paul had bits of information which were not worth listening to. Alternate translation: "What is this uneducated person"
Others said
"Other philosophers said"
He seems to be one who calls people to follow
"He seems to be a proclaimer" or "He seems to be on a mission to add people to his philosophy"
strange gods
This is not in the sense of "odd," but in the sense of "foreign," that is, gods that Greeks and Romans do not worship or know about.
Acts 17:19
They took ... brought him
This does not mean they arrested Paul. The philosophers invited Paul to speak formally to their leaders.
the Areopagus, saying
"the Areopagus. The leaders said to Paul"
Areopagus
This is a prominent rock outcropping or hill in Athens upon which the supreme court of Athens may have met.
Acts 17:20
For you bring some strange things to our ears
"For you are teaching some things that we have never heard before"
Acts 17:21
Now all the Athenians and the strangers living there
"Now many of the Athenians and the foreigners living

there"

spent their time in nothing but either telling or listening

"used their time doing nothing but either telling or listening" or "were always doing nothing but telling or listening"

telling or listening about something new

"discussing new philosophical ideas" or "talking about what was new to them"

Acts 17:22

very religious in every way

Paul is referring to the Athenians' public display of honoring the gods through prayers, building altars, and offering sacrifices.

Acts 17:23

as I passed along and observed the objects of your worship

"as I walked among the objects of your worship and observed them" or "as I walked around in the city, I observed the objects of your worship"

To an Unknown God

Possible meanings are 1) "to a certain unknown god" or 2) "to a god not known." This was a specific writing or inscription on that altar.

Acts 17:24

the world

In the most general sense, the "world" refers to the heavens and the earth and everything in them.

since he is Lord

"because he is the Lord." Here "he" is referring to the unknown god mentioned in Acts 17:23 that Paul is explaining is the Lord God.

of heaven and earth

The words "heaven" and "earth" are used together to mean all beings and things in heaven and earth.

built with hands

"built by the hands of people" or "that people built"

Acts 17:25

Neither is he served by men's hands

"Neither do men's hands take care of him"

by men's hands

"by humans"

since he himself

"because he himself." The word "himself" is added for emphasis.

Acts 17:26

one man

This means Adam, the first person God created. This can be stated to include Eve. It was through Adam and Eve that God made all other people. Alternate translation: "one couple"

having determined their appointed seasons and the boundaries of their living areas

"and he determined when and where they would live"

Acts 17:27

so that they should search for God and perhaps they may feel their way toward him and find him

"so that they should want to know God and perhaps pray to him and become one of his people"

Yet he is not far from each one of us

"Yet he is very near to every one of us"

Acts 17:28

For in him

"Because of him"

Acts 17:29

are God's offspring

Because God created everyone, all people are spoken of as if they were God's literal children.

the qualities of deity are like

"God is like"

images created by the art and imagination of man

"which a man then uses his skill to make it into something that he has designed" or "images that people make by using their art and imagination"

Acts 17:30

Therefore

"Because what I have just said is true"

God overlooked the times of ignorance

"God decided not to punish people during the time of ignorance"

times of ignorance

This refers to the time before God fully revealed himself through Jesus Christ and before people truly knew how to obey God.

all men

"all people"

Acts 17:31

when he will judge the world in righteousness by the man he has appointed

"when the man he has chosen will judge all people in righteousness"

in righteousness

"justly" or "fairly"

God has given proof of this man

"God has demonstrated his choice of this man"

from the dead

From among all those who have died. The expression "the dead" describes all dead people together in the underworld. To come back from among them speaks of becoming alive again.

Acts 17:32

Now

This word is used here to mark a stop in the main story.

Here Luke changes from Paul's teachings to the reaction of the people of Athens.

the men of Athens

These are the people who were present at the Areopagus and were listening to Paul.

some mocked Paul

"some ridiculed Paul" or "some laughed at Paul." These did not believe it was possible for someone to die and then return to life.

Acts 17:34

Dionysius the Areopagite

Dionysius is a man's name. Areopagite implies that Dionysius was one of the judges at the council of Areopagus.

Damaris

This is the name of a woman.

Chapter 18

Acts 18:1

After these things

"After these events took place in Athens"

Acts 18:2

There he met

Possible meanings are that 1) Paul happened to find by chance or 2) Paul intentionally found.

a Jew named Aquila

Here the phrase "a certain" indicates this is introducing new person in the story.

a native of Pontus

Pontus was a province on the southern coast of the Black Sea.

had recently come

This is probably sometime in the past year.

Italy

This is the name of land. Rome is the capital city of Italy.

Claudius had commanded

Claudius was the current Roman emperor.

Acts 18:3

he worked at the same trade

"he did the same kind of work that they did"

Acts 18:4

So Paul reasoned

"So Paul debated" or "So Paul discussed." He gave reasons. This means that rather than just preaching, Paul talked and interacted with the people.

trying to persuade both Jews and Greeks

Possible meanings are 1) "and he caused both Jews and Greeks to believe" or 2) "and he kept trying to persuade the Jews and the Greeks."

Acts 18:6

shook out his garment

This is a symbolic action to indicate that Paul will no longer try to teach the Jews there about Jesus. He is leaving them to God's judgment.

May your blood be upon your own heads

"You alone bear the responsibility for your punishment for sin"

I am clean

"I am innocent" or "God will not punish me when he punishes you"

Acts 18:7

he left ... His house

"Paul left ... Titius' Justus's house"

Titius Justus

This is the name of a man.

worshiped God

A worshiper of God is a Gentile who gives praise to God and follows him but does not necessarily obey all of the Jewish laws.

Acts 18:8

Crispus

This is the name of a man.

leader of the synagogue

a layperson who sponsored and administered the synagogue, not necessarily the teacher

all his household

"the people who lived with him in his house"

his household

Crispus's household

Acts 18:9

Do not be afraid, but speak and do not be silent

"You must not be afraid; instead, you should continue to speak and not become silent"

do not be silent

"do not stop speaking about the gospel"

Acts 18:10

I have many people in this city

"there are many people in this city who have put their faith in me" or "many people in this city will put their faith in me"

Acts 18:11

Paul lived there ... teaching the word of God among them

"Paul lived there ... teaching the scriptures among them"

Acts 18:12

Gallio

This is the name of a man.

the Jews

This stands for the Jewish leaders that did not believe in Jesus.

rose up

This phrase means that the Jews began to act, not that they rose into the air or rose to stand from a sitting position. If your language has a different idiom for beginning to act, you may use it here.

with one mind

This phrase translates a word that speaks of people who agree with each other and who work together to accomplish a common purpose.

brought him before the judgment seat

"took him so that the governor could judge him at the judgment seat"

Acts 18:14

Gallio said

Gallio was the Roman governor of the Province.

Acts 18:15

your own law

Here "law" can refer to either the law of Moses or the Jewish customs of Paul's time. Gallio is simply telling the Jews that they are to do what they think right and that he is not interested in being the judge.

I do not wish to be a judge of these matters

"I refuse to make a judgment about these matters"

Acts 18:16

Gallio made them leave the judgment seat

"Gallio made them leave his presence in the court" or "Gallio made them leave the court"

Acts 18:17

So they all seized Sosthenes, the ruler of the synagogue, and beat him in front of the judgment seat

Possible meanings are 1) the Gentiles beat Sosthenes in the court in front of the judgment seat because he was the Jewish leader or 2) Sosthenes was a believer in Christ, so even though he was "the ruler of the synagogue," the Jews beat him in front of the court.

they all seized
"many people seized" or "many of them grabbed"
beat him
"repeatedly hit him" or "repeatedly punched him."
Acts 18:18
left the brothers
"left the fellow believers"
sailed for Syria with Priscilla and Aquila
Paul got on a ship that sailed for Syria. Priscilla and Aquila went with him.
Cenchreae
This was a town near Corinth in Greece. It was on the coast, and Paul probably got on the ship there.
he had his hair cut off
"he had someone cut off the hair on his head"
Acts 18:19
Connecting Statement:
This continues Paul's missionary journey as Paul, Priscilla, and Aquila leave Corinth. This seems to indicate that Silas and Timothy remain, since it says "he" here and not "they." The word "they" refers to Paul, Priscilla, and Aquila.
reasoned with the Jews
"gave the Jews reasons to believe" or "debated with the Jews about the scriptures" or "discussed the scriptures with the Jews." Paul explained what the scriptures mean in order to prove to the Jews that Jesus is the Messiah. See how you translated "reasoned with" in Acts 17:2.
Acts 18:21
taking his leave of them
"saying good-bye to them"
Acts 18:22
landed at Caesarea
"arrived at Caesarea." The word "landed" is used to show that he arrived by ship.
he went up
He traveled to the city of Jerusalem. The phrase "went up" is used here because Jerusalem is higher in elevation than Caesarea.
greeted the Jerusalem church
"greeted the members of the church of Jerusalem"
then went down
The phrase "went down" is used here because Antioch is lower in elevation than Jerusalem.
Acts 18:23
Paul departed
"Paul went away" or "Paul left"
After having spent some time there
After staying there for a while"
Acts 18:24
Now
This word is used here to mark a stop in the main story.

Chapter 19

Acts 19:1

General Information:

The "upper country" was an area of Asia which today is part of modern-day Turkey to the north of Ephesus. Paul must have traveled by land around the top of the Aegean Sea in order to come to Ephesus (also in Turkey today),

a certain Jew named Apollos
The phrase "a certain" indicates that Luke is introducing a new person in the story.
an Alexandrian by birth
"a man who was born in the city of Alexandria." This was a city in Egypt on the north coast of Africa.
eloquent in speech
"a good speaker"
mighty in the scriptures
"he knew the scriptures thoroughly." He understood the Old Testament writings well.
Acts 18:25
Apollos had been instructed in the teachings of the Lord
"Other believers had taught Apollos how the Lord Jesus wanted people to live"
Being fervent in spirit
"Being very enthusiastic"
the baptism of John
"the baptism that John performed." John's baptism was with water, but Jesus's baptism is with the Holy Spirit.
Acts 18:26
the way of God
How God wants people to live is spoken of as if it were a road that a person travels.
more accurately
"correctly" or "more fully"
Acts 18:27
General Information:
Here the he words "he" and "him" refer to Apollos to pass over into Achaia
"to go to the region of Achaia." The phrase "pass over" is used here because Apollos had to cross the Aegean Sea to get to Achaia from Ephesus.
Achaia
Achaia was a Roman Province in the southern section of Greece.
brothers
"fellow believers in Ephesus"
wrote to the disciples
"wrote a letter to the Christians in Achaia"
those who believed by grace
"those who had believed in salvation by grace" or "those who by God's grace believed in Jesus"
Acts 18:28
Apollos powerfully refuted the Jews in public debate
"In public debate Apollos powerfully showed that the Jews were wrong"
showing by the scriptures that Jesus is the Christ
"as he showed them by the scriptures that Jesus is the Christ"

which is directly east of Corinth by sea.

It came about that

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

passed through

"traveled through"

Acts 19:2

receive the Holy Spirit

This means to have the Holy Spirit come upon them.

we did not even hear about the Holy Spirit

"we have not even heard about the Holy Spirit"

Acts 19:3

Into what then were you baptized?

"What kind of baptism did you receive?"

Into John's baptism

"We were baptized into John's baptism" or "We received the kind of baptism about which John taught"

Acts 19:4

the baptism of repentance

"the baptism that people requested when they wanted to repent"

the one who would come

Here "the one" refers to Jesus.

come after him

This means to come after John the Baptist in time and not following after him physically.

Acts 19:5

When the people

Here "people" refers to the disciples in Ephesus who were talking with Paul.

they were baptized

"they received baptism"

in the name of the Lord Jesus

"as believers in the Lord Jesus"

Acts 19:6

laid his hands on them

"placed his hands on their heads as he prayed"

they spoke in tongues and prophesied

Unlike in Acts 2:3-4, there are no details of who understood their messages.

Acts 19:8

Paul went into the synagogue and spoke boldly for three months

"Paul regularly attended the synagogue meetings for three months and spoke there boldly"

reasoning and persuading them

Probable meanings are 1) the words "reasoning" and "persuading" mean "arguing persuasively" or 2) the words describe two separate activities, "giving them reasons to believe" and "convincing them"

about the kingdom of God

"about God's rule as king" or "about how God would show himself as king"

Acts 19:9

some Jews were hardened and disobedient

"some Jews were stubborn and did not believe" or "some Jews stubbornly refused to accept and obey the message"

to speak evil of the Way before the crowd

"to speak evil about Christianity to the crowd" or "to speak to the crowd evil things about those who follow Christ and who obey his teaching about God"

in the lecture hall of Tyrannus

"in the large room where Tyrannus had taught people"

Tyrannus

This is the name of a man.

Acts 19:10

all who lived in Asia heard the word of the Lord

Here "all" is a generalization that means very many people throughout Asia heard the gospel.

the word of the Lord

"the message about the Lord"

Acts 19:11

God was doing extraordinary miracles by the hands of Paul

"God was causing Paul to do extraordinary miracles" or

"God was doing extraordinary miracles through Paul"

Acts 19:12

even handkerchiefs and aprons that had touched him were taken to the sick and

"when they took to sick people even handkerchiefs and aprons that had touched Paul"

handkerchiefs

cloths worn around the head

aprons

clothing worn on the front of the body to protect the clothes of people

the sick

"sick people" or "those who were sick"

their illnesses left them

"those who were sick became healthy"

Acts 19:13

exorcists

people who send evil spirits away from people or places

the name of the Lord Jesus

Here, "name" refers to Jesus's power and authority.

By the Jesus whom Paul proclaims

"Jesus" was a common name at the time, so these exorcists wanted people to know of whom they spoke.

By the Jesus

"by the authority of Jesus" or "by the power of Jesus"

Acts 19:14

Sceva

This is the name of a man.

Acts 19:15

Jesus I know, and Paul I know

"I know Jesus and Paul" or "I know Jesus, and I know Paul"

but who are you?

"but I do not know you!" or "but you have no authority over me!"

Acts 19:16

The evil spirit in the man leaped

This means that the evil spirit caused the man whom it was controlling to leap on the exorcists.

exorcists

This refers to people who send evil spirits from people or places.

they fled ... naked

The exorcists fled with their clothes ripped off them.

Acts 19:17

the name of the Lord Jesus was honored

"they honored the name of the Lord Jesus" or "they considered the name of the Lord Jesus to be great"

the name

This stands for the power and authority of Jesus.

Acts 19:19

brought their books
 "collected their books." The word "books" refers to scrolls on which magical incantations and formulas were written. in the sight of everyone
 "in front of everyone"
 the value of them
 "the value of the books" or "the value of the scrolls"
 pieces of silver
 A "piece of silver" was the approximate daily wage for a common laborer.
 Acts 19:20
 So the word of the Lord spread very widely in powerful ways
 "So because of these powerful deeds, more and more people heard the message about the Lord Jesus"
 Acts 19:21
 Now
 This word is used here to mark a stop in the main story. Here Luke starts to tell a new part of the story. these things were completed
 "Paul completed the work that God had for him to do in Ephesus"
 Paul decided in the Spirit
 Possible meanings are 1) Paul decided with the help of the Holy Spirit or 2) Paul decided within his own spirit, which means he made up his mind.
 Achaia
 Achaia was the Roman province in which Corinth was located. It was the largest city in southern Greece and the capital of the province.
 I must also see Rome
 "I must also travel to Rome"
 Acts 19:22
 Erastus
 This is the name of a man.
 But he himself stayed in Asia for a while
 It is made explicit in the next few verses that Paul remains in Ephesus.
 Acts 19:23
 there was no small disturbance in Ephesus concerning the Way
 This is a summary opening statement.
 there was no small disturbance
 "the people became very upset"
 the Way
 This was a term used to refer to Christianity. See how you translated this title in Acts 9:1.
 Acts 19:24
 A certain silversmith named Demetrius
 The use of the words "a certain" introduces a new person in the story.
 silversmith
 a craftsman who works with silver metal to make statues and jewelry
 named Demetrius
 This is the name of a man. Demetrius was a silversmith in Ephesus who was against Paul and the local church.
 brought in much business for the craftsmen
 "enabled those who made the idols to make much money"
 shrines of Artemis
 These were probably carved or molten images of the

temple of Artemis or of the part of the temple in which the statue of Artemis stood.
 Acts 19:25
 the workmen of that occupation
 "others who did that kind of work"
 Acts 19:26
 You see and hear that
 "You have come to know and understand that"
 persuaded and turned away many people
 "persuaded many people and caused them to stop worshiping the local gods"
 He is saying that gods made by hands are not gods
 "He is saying that the idols that people make are not real gods"
 Acts 19:27
 that our trade will be discredited
 "that what Paul is saying will discredit our trade" or "that people will think that our trade is false"
 our trade
 This refers to their business of making and selling idols. the temple of the great goddess Artemis might be regarded as worthless
 "people will think that the temple of the great goddess Artemis is worthless" or "people will think there is no benefit in going to the temple to worship the great goddess Artemis"
 her greatness would be brought to nothing
 "People would no longer recognize how great she is" or "She will lose her reputation of being great"
 whom all Asia and the world worship
 "whom many people in Asia and in other parts of the world worship"
 Acts 19:28
 they were filled with anger
 "they became very angry"
 cried out
 "shouted aloud" or "shouted loudly"
 Acts 19:29
 The whole city was filled with confusion
 "Then people all over the city became upset and started shouting"
 the people rushed with one mind
 This phrase translates a word that speaks of people who agree with each other and who work together to accomplish a common purpose.
 into the theater
 The Ephesus theater was used for public meetings and for entertainment such as plays and music. It was an outdoor semi-circular area with bench seats that could hold thousands of people.
 Paul's travel companions
 The men who had been with Paul.
 Gaius and Aristarchus
 These are names of men. Gaius and Aristarchus came from Macedonia but were working with Paul in Ephesus at this time.
 Acts 19:31
 officials of the province of Asia
 Ephesus was in the Roman Empire's province of Asia.
 Acts 19:33

Alexander
This is the name of a man.
motioned with his hand
"gestured to the crowd to be quiet"
to give a defense
It is not clear whom or what Alexander wanted to defend.
If your language requires this information, it might be best to use a general phrase like "to explain what was going on."
Acts 19:34
with one voice
"in unison" or "together"
Acts 19:35
the town clerk
This refers to the town "writer" or "secretary."
what man is there who does not know that the city of the Ephesians is temple keeper ... heaven?
"every man knows that the city of the Ephesians is temple keeper ... heaven."
temple keeper
The Ephesian people maintained and guarded the temple of Artemis.
the image which fell down from heaven
Within the temple of Artemis was an image of the goddess. It had been fashioned from a meteorite which fell from the sky. People thought that this rock had come directly from Zeus, the ruler of the Greek gods (idols).
Acts 19:36
Seeing then that these things are undeniable
"Since you know these things"
do nothing rash
"do not do anything before you have had time to think

about it"
Acts 19:37
these men
The words "these men" refer to Gaius and Aristarchus, Paul's traveling companions
Acts 19:38
Therefore
"Because what I have just said is true." The town clerk had said in Acts 19:37 that Gaius and Aristarchus were not robbers or blasphemers.
have an accusation against anyone
"want to accuse someone"
proconsuls
the Roman governor's representatives who made legal decisions in court
Let them accuse one another
"There people can accuse one another"
Acts 19:39
But if you are seeking anything more
"But if you want to ask about anything more" or "But if you have something to discuss about other matters"
it should be resolved in the regular assembly
"let us settle it in the regular assembly"
the regular assembly
This refers to a regular public gathering of citizens over which the county clerk presided.
Acts 19:40
For we are in danger of being accused of rioting today
"in danger of the Roman authorities accusing us of starting this riot today"

Chapter 20
Acts 20:1
After the uproar
"After the riot" or "Following the riot"
he said farewell
"he said goodbye"
Acts 20:2
had spoken many words of encouragement to them
"had greatly encouraged the believers" or "had said many things to encourage the believers"
Acts 20:3
After he had spent three months there
"After he had stayed there three months."
a plot was formed against him by the Jews
"the Jews formed a plot against him" or "the Jews formed a secret plan to harm him"
by the Jews
"by some of the Jews"
Acts 20:4
Accompanying him
"Traveling with him." Here the word "him" refers to Paul
Sopater ... Pyrrhus ... Secundus ... Tychicus ... Trophimus
These are names of men.
Berea ... Derbe
These are names of places.
Aristarchus ... Gaius
These are names of men.

Acts 20:5
these men had gone before us
"these men had traveled ahead of us"
Troas
This is the name of a place.
Acts 20:6
the days of unleavened bread
This refers to the Jewish religious feast time during the Passover season.
Acts 20:7
the next day
"when the sun came up again." If the writer was using the Jewish system of determining days, Paul was planning to travel after sunrise on "the first day of the week." If the writer was using the Greek system, Paul was planning to travel on the second day of the week.
to break bread
"to eat the Lord's Supper"
he prolonged his message
"he continued to speak"
Acts 20:8
upper room
This may have been on the third floor of the house.
Acts 20:9
In the window
This was an opening in the wall with a ledge that was wide

enough on which a person could sit.

Eutychus

This is the name of a man.

who fell into a deep sleep

"who slept soundly" or "who became more and more tired until finally he was sleeping soundly"

third story and was picked up dead

"third story; and when they went to pick him up, they found that he was dead"

third story

This means two floors above the ground floor. If your culture does not count the ground floor, you may state this as the "second story."

Acts 20:10

on him ... embraced him ... he is alive

Here "him" and "he" refers to the young man, Eutychus.

he said

Here "he" refers to Paul.

Acts 20:11

broke bread

Bread was a common food during meals. Here "broke bread" probably means that they shared a meal with more kinds of food than just bread.

he left

"he went away"

Acts 20:12

the boy

This refers to Eutychus. Possible meanings are 1) he was a young man over 14 years old or 2) he was a boy between 9 and 14 years old or 3) the word "boy" implies that he was a servant or a slave.

Acts 20:13

We ourselves went

The word "ourselves" adds emphasis and separates Luke and his traveling companions from Paul, who did not travel by boat.

sailed away to Assos

Assos is a town located directly below present day Behram in Turkey on the coast of the Aegean sea.

to go by land

"to travel on land"

Acts 20:14

he met ... took him

Here "he" and "him" refer to Paul.

met us ... we took

Here the words "we" and "us" refer to the writer and those traveling with him, but not to the reader.

went to Mitylene

Mitylene is a town located in present day Mitilini in Turkey on the coast of the Aegean sea.

Acts 20:15

opposite the island

"near the island" or "across from the island"

the island of Chios

Chios is an island off the coast of modern day Turkey in the Aegean Sea.

we touched at the island of Samos

"we arrived at the island of Samos"

island of Samos

Samos is an island south of Chios in the Aegean Sea off the coast of modern day Turkey.

the city of Miletus

Miletus was a port city in western Asia Minor near the mouth of the Meander River.

Acts 20:16

For Paul had decided to sail past Ephesus

Paul sailed south past the port city of Ephesus, further south in order to land at Miletus.

so that he would not spend any time

"so that he would not have to remain for a time" or "so that he would not have a delay"

Acts 20:18

You yourselves

Here "yourselves" is used for emphasis.

I set foot in Asia

"I entered Asia"

how I always spent my time with you

"how I always conducted myself when I was with you"

Acts 20:19

lowliness of mind

"humility" or "humbleness"

with tears

"with crying as I served the Lord"

in trials that happened to me

"while God was testing me"

of the Jews

"of some of the Jews"

Acts 20:20

You know how I did not keep back from declaring to you

"You know how I was never silent, but I always declared to you"

from house to house

"I also taught when I was in your homes"

Acts 20:21

about repentance toward God and of faith in our Lord Jesus

"that they need to repent before God and believe in our Lord Jesus Christ"

our Lord Jesus

The word "our" refers to Paul and the elders to whom he is speaking.

Acts 20:22

compelled by the Spirit

"because the Spirit compels me to go there"

not knowing what will happen to me there

"and I do not know what will happen to me there"

Acts 20:23

chains and afflictions await me

"people will put me in prison and cause me to suffer"

Acts 20:24

if only I may finish the race and complete the ministry that I received from the Lord Jesus

"so that I may complete the work that the Lord Jesus has commanded me to do"

to testify to the gospel of the grace of God

"to tell people the good news about God's grace." This is the ministry that Paul received from Jesus.

Acts 20:25

I know that you all

"I know that all of you"
among whom I went about proclaiming the kingdom
"to whom I preached the message about God's reign as king" or "to whom I preached about how God will show himself as king"
will see my face no more
"will not see me anymore on this earth"
Acts 20:26
I am innocent of the blood of any man
"I am not responsible for anyone whom God judges guilty of sin because they did not trust in Jesus"
any man
"any person"
Acts 20:27
For I did not hold back from declaring to you
"For I certainly declared to you"
Acts 20:28
Therefore
"Because what I have just said is true," referring to all that Paul has said so far in his speech about his leaving them. the flock of which the Holy Spirit has appointed you overseers. Be careful to shepherd the church of God
"the group of believers the Holy spirit has entrusted to you. Be sure to take care of the church of God"
the church of God, which he purchased with his own blood
"the people Christ saved from their sins by shedding his blood on the cross"
his own blood
Here "blood" stands for Christ's death.
Acts 20:29
vicious wolves will come in among you and will not spare the flock
"many enemies will come among you and try to harm the community of believers"
Acts 20:30
to draw away the disciples after them
"in order to convince people who are disciples of Christ to become his disciples instead"
Acts 20:31
be on guard
"be awake and alert" or "watch out." Christian leaders being alert about anyone that may harm the community of believers is spoken of as if they were guards in an army watching out for the enemy army.
Remember that
"Continue to remember that" or "Do not forget that"
for three years I never stopped warning ... night and day
Paul taught them over the space of three years, but not necessarily every day for three years.
I never stopped warning ... you
"I warned ... you as often as I could"
with tears
Here "tears" refers to Paul's crying because of the strong

Chapter 21

Acts 21:1
we took a straight course to the city of Cos
"we went straight to the city of Cos" or "we went directly to the city of Cos"
city of Cos

emotion of concern he felt while he was warning the people.
Acts 20:32
I commit you to God and to the word of his grace
"I ask God to take care of you and to help you to keep believing the message I spoke to you about his grace"
which is able to build you up
"which is able to make become stronger and stronger in your faith"
to give you the inheritance
"God will give you the inheritance"
the inheritance
The blessings that God gives believers are spoken of as if they were money or property that a child inherits from his father.
Acts 20:33
I coveted no man's silver
"I did not desire someone's silver" or "I did not want for myself anyone's silver"
man's silver, gold, or clothing
Clothing was considered a treasure; the more you had, the richer you were.
Acts 20:34
You yourselves
The word "yourselves" is used here to add emphasis.
these hands served my own needs
"I worked to earn money and pay for my own expenses"
Acts 20:35
you should help the weak by laboring
"you should work so as to have money to help people who cannot earn it for themselves"
the weak
"weak persons" or "those who are weak"
the words of the Lord Jesus
Here, "words" refers to what Jesus has said.
It is more blessed to give than to receive
This means a person receives the favor of God and experiences more joy when he gives to other people rather than always receiving from other people.
Acts 20:36
he knelt down and prayed
It was a common custom to kneel down while praying. It was a sign of humility before God.
Acts 20:37
embraced Paul
"hugged him closely" or "put their arms around him"
kissed him
Kissing someone on the cheek is an expression of brotherly or friendly love in the Middle East.
Acts 20:38
they would never see his face again
"they would not see him anymore on this earth"

Cos is a Greek island off the coast of modern day Turkey in the South Aegean Sea region.
city of Rhodes
Rhodes is a Greek island off the coast of modern day Turkey in the South Aegean Sea region south of Cos and northeast

of Crete.
city of Patara
Patara is a city on the southwest coast of modern day Turkey south of the Aegean Sea in the Mediterranean Sea.
Acts 21:2
When we found a ship crossing over to Phoenicia
"When we found a ship with a crew sailing over to Phoenicia"
Acts 21:3
Cyprus, leaving it on the left side of the boat
"Cyprus, sailing south of it"
where the ship was to unload its cargo
"the crew would unload the cargo from the ship"
Acts 21:4
Through the Spirit they kept urging Paul not to go to Jerusalem
"Because the Spirit had told them that Paul would suffer in Jerusalem, they urged him again and again not to go there"
Acts 21:5
When our days there were over
"When the seven days were over" or "When it was time to leave"
Acts 21:6
said farewell to each other
"said goodbye to one another"
Acts 21:7
we arrived at Ptolemais
Ptolemais was a city south of Tyre, Lebanon. Ptolemais is modern day Acre, Israel.
the brothers
"fellow believers"
Acts 21:8
one of the seven
The "seven" refers to the men chosen to distribute food and aid to the widows in Acts 6:5.
evangelist
a person who tells people good news
Acts 21:9
this man
"Philip" from verse 8.
Now
This word is used here to mark a stop in the main story. Here Luke tells background information about Philip and his daughters.
four virgin daughters who prophesied
"four virgin daughters who regularly received and passed along messages from God"
Acts 21:10
a certain prophet named Agabus
Agabus was a man from Judea.
Acts 21:11
took Paul's belt
"removed Paul's belt from Paul's waist"
Thus says the Holy Spirit, "This is how the Jews in Jerusalem will tie up ... of the Gentiles."
"The Holy Spirit says that this will be how the Jews in Jerusalem will tie up ... of the Gentiles."
the Jews
"the Jewish leaders" or "some of the Jews"
hand him over

"deliver him"
into the hands of the Gentiles
"into the legal custody of the Gentiles" or "to the Gentile authorities"
Acts 21:13
What are you doing, weeping and breaking my heart?
"Stop what you are doing. Your weeping is breaking my heart."
breaking my heart
"discouraging me" or "making me very sad"
not only to be tied up
"not only for them to tie me up"
for the name of the Lord Jesus
"for the sake of the Lord Jesus" or "because I believe in the Lord Jesus"
Acts 21:14
Paul would not be persuaded
"Paul would not allow us to persuade him" or "we were unable to persuade Paul to not go up to Jerusalem"
May the will of the Lord be done
"May everything happen as the Lord has planned it"
Acts 21:16
They brought with them a man
"Among them was a man"
Mnason, a man from Cyprus
Mnason was a man from the island of Cyprus.
an early disciple
This means Mnason was one of the first to believe in Jesus.
Acts 21:17
the brothers welcomed us
"the fellow believers welcomed us"
Acts 21:19
he reported one by one
"he gave a detailed account of all"
Acts 21:20
they heard ... they glorified ... they said to him
Here the word "they" refers to James and the elders. The word "him" refers to Paul.
They are
The word "they" refers to Jewish believers who wanted all believing Jews to keep the Jewish laws and customs.
the law
this phrase here refers to the law of Moses
Acts 21:21
They have been told
"People have told the Jewish believers"
to abandon Moses
"to stop obeying the laws that Moses gave us"
not to walk according to the traditional ways
"not to obey the old customs" or "not to practice the old customs"
Acts 21:22
we do
Here the word "we" refers to James and the elders
They will
The word "They" refers to the Jewish believers in Jerusalem who wanted to teach Jewish believers that they could still follow the laws of Moses.
you have come

The word "you" refers to Paul.

Acts 21:23

four men who made a vow

"four men who made a promise to God." This was the kind of vow where a person would not drink alcohol or cut his hair until the end of a set period of time.

Acts 21:24

Take these men and purify yourself with them

They had to make themselves ritually pure so they could worship in the temple.

pay their expenses for them

"pay for what they will need." The expenses would go toward buying a male and female lamb, a ram, and grain and drink offerings.

they may shave their heads

This was a sign that the person had completed what they promised God they would do.

the things they have been told about you

"the things that people are saying about you"

Acts 21:25

they should keep themselves from things sacrificed to idols, from blood, from what is strangled

All of these are rules about what they can eat. They are forbidden to eat meat of animals sacrificed to an idol, meat with blood still in it, and meat from a strangled animal because it would still have blood in the meat. See how you translated similar phrases in Acts 15:20

they should keep themselves from things sacrificed to idols

"they stay away from the meat of an animal that someone sacrificed to an idol"

from what is strangled

"from animals that a person has strangled" or "from animals that a person killed for food but did not drain its blood"

Acts 21:26

took the men

These are the 4 men who made a vow.

he purified himself along with them

Before entering the temple area the Jews were required to be ceremonially or ritually clean. This cleansing had to do with Jews having contact with Gentiles.

went into the temple

"went into the temple courtyard"

the days of purification

This is a separate purification process from the purification process which they were required to fulfill in order to enter the temple area.

the offering would be presented

"they presented the animals for an offering"

Acts 21:27

the seven days

These are the seven days for purification.

stirred up the whole crowd

"caused a large number of people to be very angry at Paul"

laid hands on him

"grabbed Paul"

Acts 21:28

the people, the law, and this place

"the people of Israel, the law of Moses, and the temple"

Besides, he has also brought Greeks into the temple

Only Jewish males were allowed in certain areas of the courtyard of the Jerusalem temple.

Acts 21:29

For they had previously ... into the temple

This is background information. Luke is explaining why the Jews from Asia thought Paul brought a Greek into the temple.

Trophimus

This was a Greek man that they accused Paul of having brought into the inner temple area that was only for Jews.

Acts 21:30

All the city was excited

"Many people in the city became angry at Paul"

the doors were immediately shut

"some of the Jews immediately shut the temple doors" or

"the temple guards immediately shut the doors"

Acts 21:31

news came up to the chief captain of the company of soldiers

"someone gave news to the chief captain of the cohort"

the chief captain

This is a Roman military leader of about 1,000 soldiers.

all Jerusalem was in an uproar

"all the people in Jerusalem were in an uproar" or "the large crowd in Jerusalem was in an uproar"

Acts 21:33

laid hold of Paul

"took hold of Paul" or "arrested Paul"

commanded him to be bound

"commanded his soldiers to bind him"

with two chains

This means they bound Paul to two Roman soldiers, one on each side of him.

he asked who he was and what he had done.

"he asked, 'Who is this man? What has he done?'"

he asked who he was

The chief captain is speaking to the crowd, not to Paul.

Acts 21:34

and others another

"and others were shouting another" or "and others in the crowd were shouting something else"

he ordered that Paul be brought

"he ordered his soldiers to bring Paul"

into the fortress

This fortress was connected to the outer temple court.

Acts 21:35

When he came to the steps, he was carried

"When Paul came to the steps of the fortress, the soldiers carried him"

Acts 21:36

Away with him

"Put him to death" or "Kill him"

Acts 21:37

As Paul was about to be brought

"As the soldiers were ready to bring Paul"

The captain said, "Do you know Greek?"

"So you know Greek." or "I didn't know you know how to speak and understand the Greek language."

Acts 21:38

Are you not then the Egyptian
Shortly before Paul's visit, an unnamed man from Egypt had launched a revolt against Rome in Jerusalem. Later he escaped into the wilderness and the commander wonders if Paul might be the same man.
started a rebellion
"caused people to rebel against the Roman government"
the four thousand men
"the 4,000 terrorists"
Acts 21:39
Tarsus in Cilicia
Cilicia was a Roman province across the Mediterranean Sea from Egypt, and Tarsus was a large, well-known city.
I am a citizen of no unimportant city
"I am a citizen of an important city"

Chapter 22

Acts 22:1
Brothers and fathers
This is a polite way of addressing men who are Paul's age as well as the older men in the audience.
I will now make to you
"I will now explain to you" or "I will now present to you"
Acts 22:2
the Hebrew language
The Hebrew language was the language of the Jews.
Acts 22:3
but educated in this city at the feet of Gamaliel
"but I was a student of Gamaliel here in Jerusalem"
Gamaliel
Gamaliel was one of the most prominent teachers of the Jewish law. See how you translated this name in Acts 5:34.
I was instructed according to the strict ways of the law of our fathers
"He instructed me how to carefully obey every law of our forefathers" or "The instruction I received followed the exact details of the law of our forefathers"
law of our fathers
"law of our ancestors." This refers to the law that God gave to the people of Israel through Moses.
I am zealous for God
"I am completely dedicated to obeying God" or "I am passionate about my service to God"
just as all of you are today
"in the same way all of you are today." Paul compares himself with the crowd.
Acts 22:4
I persecuted this Way to the death
"I persecuted the people who belonged to this Way and I looked for ways to kill them"
this Way
This was a term used to refer to Christianity. See how you translated "the Way" in Acts 9:2.
binding up and delivering to prison both men and women
"tying up both men and women and taking them to prison"
Acts 22:5
I received letters from them
"The high priests and elders gave me letters"
for the brothers in Damascus
Here "brothers" refers to "fellow Jews."

I beg you
Or "I plead with you."
allow me
"please allow me" or please permit me"
Acts 21:40
the captain had given him permission
"the captain permitted Paul to speak" or "the captain allowed Paul to speak"
Paul stood on the steps
The word "steps" here refers to the steps on the stairway to the fortress.
motioned with the hand to the people
"motioned with his hand for the people to be quiet"
When there was a deep silence
"When the people were completely silent"

to bring them back in bonds to Jerusalem
"to bind those of the Way with chains and bring them back to Jerusalem"
to be punished
"so that they would receive punishment" or "so that the Jewish authorities could punish them"
Acts 22:7
heard a voice say to me
"I heard someone say to me"
Acts 22:9
they did not understand the voice of him who spoke to me
"they did not understand what the one who spoke to me was saying"
Acts 22:10
There you will be told
"There someone will tell you" or "There you will learn"
Acts 22:11
I could not see because of that light's brightness
"I was left blind because of that light's brightness"
being led by the hands of those who were with me, I came into Damascus
"those with me guided me into Damascus"
Acts 22:12
Ananias
Though this is not the same Ananias who died earlier in Acts 5:3, you may translate it the same way that you did in Acts 5:1.
devout man according to the law
Ananias was very serious about following God's law.
law and well spoken of by all the Jews who lived there
"law. All the Jews who lived there spoke well of him"
Acts 22:13
Brother Saul
"My friend Saul"
receive your sight
"see again"
In that very hour
"At that instant" or "Instantly" or "Immediately"
Acts 22:14
his will
"what God is planning and will cause to happen"
to hear the voice coming from his own mouth

"to hear him speak directly to you"

Acts 22:15

to all men

"to all people"

Acts 22:16

why are you waiting?

"do not wait!" or "do not delay!"

be baptized

"let me baptize you" or "receive baptism"

wash away your sins

"ask forgiveness for your sins"

calling on his name

"calling on the Lord" or "trusting in the Lord"

Acts 22:17

Connecting Statement:

Paul begins to tell the crowd about his vision of Jesus.

a trance came on me

"I went into a trance"

Acts 22:18

I saw him say to me

"I saw Jesus as he said to me"

they will not accept your testimony about me

"those who live in Jerusalem will not believe what you tell them about me"

Acts 22:19

in every synagogue

Paul went to synagogues to find Jews who believed in Jesus.

Acts 22:20

the blood of Stephen your witness was spilled

"they killed Stephen, who testified about you"

Acts 22:22

until that statement

"until Paul said that"

Away with such a fellow from the earth

"Kill him"

Acts 22:23

As they were

"While they were." The phrase "As they were" is used to mark two events that are happening at the same time.

throwing off their cloaks, and throwing dust into the air

These actions show that the Jews there are outraged because they feel Paul has spoken against God.

Acts 22:24

commanded Paul to be brought

"ordered his soldiers to bring Paul"

the fortress

This fortress was connected to the outer temple court..

He ordered that he should be questioned with scourging

"He ordered his soldiers to whip Paul to force him to tell the truth"

Acts 22:25

the thongs

These were strips of leather or animal hide.

Is it lawful for you to scourge a man who is a Roman and who has not been put on trial?

"It is not lawful for you to whip a man who is a Roman and who was not given his legal right to a trial!"

Acts 22:26

What are you about to do?

"You should not do this!"

Acts 22:27

The chief captain came

Here "came" can be translated as "went."

Acts 22:28

It was only with a large amount of money

"It was only after I paid a lot of money to the Roman authorities." The captain makes this statement because he knows how hard it is to become a Roman citizen, and he suspects Paul is not telling truth.

I acquired citizenship

"I became a citizen"

I was born a Roman citizen

If a man was a Roman citizen, then his children become Roman citizens automatically when they were born.

Acts 22:29

the men who were going to question

"the men who planned to question" or "the men who were preparing to question"

Acts 22:30

So he untied his bonds

"So the chief captain ordered his soldiers to untie Paul's bonds"

he brought Paul down

There was a stairway going down from the fortress to the temple courts.

Chapter 23

Acts 23:1

Brothers

Here this means "Fellow Jews."

I have lived before God in all good conscience until this day

"I know that even to this day I have done what God has wanted me to do"

Acts 23:2

Ananias

This is the name of a man.

Acts 23:3

whitewashed wall

"white-painted wall" or "wall painted white"

Are you sitting to judge ... against the law?

"You are wrong to sit there to judge ... against the law."

order me to be struck

"command people to strike me"

Acts 23:4

Is this how you insult God's high priest?

"Do not insult God's high priest!"

Acts 23:5

For it is written

"For Moses wrote in the law"

Acts 23:6

a son of Pharisees

"and my father and forefathers were Pharisees"

I have the hope of the resurrection of the dead

"I confidently expect the resurrection of the dead" or "I trust that the dead will become alive again"

the dead
 The phrase "the dead" can be expressed as "those who have died."
 I am being judged
 "you are judging me"
 Acts 23:7
 the crowd was divided
 "the people in the crowd strongly disagreed with one another"
 Acts 23:8
 For the Sadducees ... but the Pharisees
 This is background information about the Sadducees and Pharisees.
 Acts 23:9
 So a large uproar occurred
 "So they began shouting loudly at one another." The word "so" marks an event that happened because of something else that happened previously. In this case, the previous event is Paul's stating his belief in the resurrection.
 What if a spirit or an angel has spoken to him?
 "Maybe a spirit or an angel has spoken with him!"
 Acts 23:10
 When there arose a great argument
 "When they began to argue violently"
 chief captain
 This is a Roman military leader of about 1,000 soldiers. See how you translated this in Acts 21:31.
 Paul would be torn to pieces by them
 "they might tear Paul to pieces" or "they would cause Paul great physical harm"
 take him by force
 "use physical force to take him away"
 into the fortress
 This fortress was connected to the outer temple court.
 Acts 23:11
 The following night
 "That night"
 testify in Rome
 "testify about me in Rome"
 Acts 23:12
 formed a conspiracy
 "organized a group with a shared purpose." The purpose for organizing this group was to kill Paul.
 put themselves under an oath
 "asked God to curse them if they did not do what they promised"
 Acts 23:13
 who formed this conspiracy
 "who made this plan" or "who planned to kill Paul"
 Acts 23:14
 We have sworn a great oath to eat nothing until we have killed Paul
 "We have sworn to eat nothing until we have killed Paul. We asked God to curse us if we do not do what we promised to do"
 Acts 23:15
 Now, therefore
 "Because what we have just said is true" or "Because we have put ourselves under this curse"
 bring him down to you

"bring Paul from the fortress to meet with you"
 as if you would decide his case more precisely
 "as though you want to learn more about what Paul has done"
 Acts 23:16
 Paul's sister's son
 "the son of Paul's sister" or "Paul's nephew"
 they were lying in wait
 "they were ready to ambush Paul" or "they were waiting to kill Paul"
 Acts 23:18
 Paul the prisoner called me to him
 "Paul the prisoner asked me to come talk with him"
 this young man
 Since the chief captain calls him a young man, this suggests Paul's nephew may have been 12 to 15 years old.
 Acts 23:20
 The Jews have agreed
 "Some of the Jews have agreed"
 to bring down Paul
 "to bring Paul down from the fortress"
 they were going to ask more precisely about his case
 "they wanted to learn more about what Paul has done"
 Acts 23:21
 lying in wait for him
 "ready to ambush Paul" or "ready to kill Paul"
 They have put themselves under oath neither to eat nor to drink until they have killed him
 "They have sworn to eat and drink nothing until they have killed Paul. And they asked God to curse them if they do not do what they promised to do"
 for your approval
 "for you to agree to do what they have asked you to do"
 Acts 23:23
 he called to him
 "he called to himself." Both "he" and "him" refer to the chief captain.
 third hour of the night
 This was about 9:00 p.m. at night.
 Acts 23:24
 Felix the governor
 Felix, who resided at Caesarea, was the roman governor of the area.
 Acts 23:26
 Claudius Lysias to the most excellent Governor Felix, greetings
 "I, Claudius Lysias, am writing to you, the most excellent Governor Felix, and I greet you"
 to the most excellent Governor Felix
 "to Governor Felix, you who deserve the greatest honors"
 Acts 23:27
 This man was arrested by the Jews
 "Some of the Jews arrested this man"
 was about to be killed by them
 "they were ready to kill him"
 I came upon them with soldiers
 "I with my soldiers arrived at the place where Paul and these Jews were"
 Acts 23:28
 General Information:

Here the word "I" refers to Claudius Lysias, the chief captain. The word "they" refers to the Jews who accused Paul. The word "him" refers to Paul.

Acts 23:29

that he was being accused about questions concerning
"that they were accusing him of questions about"

but that there was no accusation against him that deserved death or imprisonment

"but nobody accused him of anything that should cause Roman authorities to kill him or to send him to prison"

Acts 23:30

Then it was reported to me

"Then someone told me" or "Then I learned"
sent him to you

Here "you" refers to Governor Felix.

Acts 23:31

So the soldiers obeyed their orders

The word "so" marks an event that happened because of something else that happened previously. In this case, the previous event is the chief captain's commanding the soldiers to escort Paul.

They took Paul and brought him by night

"They got Paul and took him at night"

Antipatris

Antipatris was a city built by Herod in honor of his father, Antipater. It stood at a site located today in central Israel.

Acts 23:32

to go with him

Here "him" refers to Paul.

Acts 23:34

he asked what province Paul was from. When he learned that he was from Cilicia

"he asked Paul, 'What province are you from?' Paul said, 'I am from Cilicia.' When the governor learned this"

When he learned that he

"When the governor learned that Paul"

Acts 23:35

he said

"the governor said"

I will hear you fully

"I will listen to all you have to say"

he commanded him to be kept

"he commanded soldiers to keep him" or "commanded soldiers to restrain him"

Chapter 24

Acts 24:1

After five days

"Five days after the Roman soldiers took Paul to Caesarea"
an orator

"a lawyer." Tertullus was an expert in Roman law who was there to accuse Paul in court.

went there

"went to Caesarea where Paul was"

before the governor

"in the presence of the governor, who was judge in the court"

brought charges against Paul

"began to argue the case before the governor that Paul had broken the law."

Acts 24:2

Because of you

Here the word "you" refers to Felix, the governor.

we have great peace

"we, the people that you govern, have great peace"

and your foresight brings good reform to our nation

"and your planning has greatly improved our nation"

Acts 24:3

so with all thankfulness we welcome everything that you do

"so we are very thankful and we welcome everything that you do" or "so we thank you very much and welcome everything that you do"

most excellent Felix

"Governor Felix, who deserves greatest honor." Felix was the roman governor over the whole region.

Acts 24:4

So that I detain you no more

Possible meanings are 1) "so that I will not take up too much of your time" or 2) "so that I will not tire you"

in your kindness to hear us briefly

"to be kind and listen to the short speech I am giving to

state these men's case"

Acts 24:5

this man to be a pest

"this man to be a trouble maker"

all the Jews throughout the world

The word "all" here is probably an exaggeration used to strengthen their accusation against Paul.

He is a leader of the Nazarene sect

"He also leads the entire group whom people call the followers of the Nazarene"

sect

This is a smaller group of people within a larger group group. Tertullus considers the Christians to be a small group within Judaism.

Acts 24:8

to learn about all the things of which we are accusing him

"to learn whether or not these charges that we bring against him are true" or "to learn whether or not he is guilty of the things we accuse him of"

Acts 24:9

The Jews

This refers to the Jewish leaders who were there at Paul's trial.

Acts 24:10

the governor motioned

"the governor gestured"

a judge to this nation

"a judge for the people of the Jewish nation"

explain myself

"explain my situation"

Acts 24:12

I did not stir up a crowd

"I did not cause a crowd to riot"

Acts 24:13

the accusations

"the blames for wrongdoings" or "the charges for crimes"

Acts 24:14

I confess this to you

"I acknowledge this to you"

that according to the Way

The phrase "the Way" was a title used for Christianity during Paul's time.

the law

Paul is referring to the law of Moses.

Acts 24:15

I have a hope in God, which these men also have, that there will be a resurrection

"Just as these men, I trust in God that there will be a resurrection"

these men

the Jews who are accusing Paul in court

that there will be a resurrection of both the righteous and the wicked

"that God will resurrect all who have died, both the righteous and the unrighteous"

the righteous and the wicked

"righteous people and wicked people" or "those who have done what is right and those who have done what is evil"

Acts 24:16

I always strive

"I always work hard" or "I do my best"

to have a blameless conscience

"to be blameless" or "to always do what is right"

before God

"in the presence of God"

Acts 24:17

Now

This word marks a shift in Paul's argument. Here he explains the situation in Jerusalem when some of the Jews arrested him.

after many years

"after many years away from Jerusalem"

I came to give alms to my nation and present sacrifices

"I went to help my people by bringing them money as a gift;

I also went to present sacrifices"

Acts 24:18

in a purification ceremony in the temple

"in the temple after I had finished a ceremony to purify myself"

in the temple, not with a crowd or an uproar

"in the temple. I had not gathered a crowd nor was I trying to start a riot"

Acts 24:19

These men

"The Jews from Asia"

if they have anything

"if they have anything to say"

Acts 24:20

these same men

This refers to the members of the council who were present in Jerusalem at Paul's trial.

should say what wrong they found in me

"should say the wrong thing I did that they were able to prove"

Acts 24:21

It is concerning the resurrection of the dead

"It is because I believe that God will bring back to life those who have died"

I am on trial before you today

"you are judging me today"

Acts 24:22

When Lysias the commander comes down

"when Lysias the commander comes down" or "at the time Lysias the commander comes down"

Lysias

This is the name of the chief captain. See how you translated this name in Acts 23:26.

I will decide your case

"I will make a decision concerning these accusations against you" or "I will judge whether you are guilty"

Acts 24:23

to have some freedom

"to have some freedom not otherwise granted to prisoners"

Acts 24:24

After some days

"After several days"

Drusilla his wife

Drusilla is a woman's name.

Acts 24:25

Felix became frightened

Felix may have felt conviction of his sins.

for now

"for the present time"

Acts 24:26

so he often sent for him and spoke with him

"so Felix often sent for Paul and spoke with Paul"

Acts 24:27

Porcius Festus

This was the Roman Governor who replaced Felix.

wanted to gain favor with the Jews

"wanted the Jewish leaders to like him"

he left Paul bound

"he left Paul in prison"

Chapter 25

Acts 25:1

Festus entered the province

Possible meanings are 1) Festus arrived in the area to begin his rule or 2) Festus simply arrived in the area.

Acts 25:2

The chief priests and the prominent Jews brought their charges against Paul

"The chief priests and the important Jews accused Paul to

Festus"

Acts 25:3

to summon him to Jerusalem

Some versions translate this as "to have him summoned to Jerusalem." The word "him" refers to Paul. The Jews wanted Festus to have his soldiers take Paul to Jerusalem.

for they were preparing an ambush to kill him along the way

They were going to hide along the road and kill Paul as he

was passing by, but Festus was not aware of this part of their plan.

Acts 25:4

Festus answered that Paul was being held in custody at Caesarea, and that he himself was going there soon.

"But Festus said, 'Paul is being held in custody in Caesarea, and I myself will soon return there.'"

Acts 25:5

"Therefore, those who can," he said, "should go there with us

"Then he said, 'Therefore, those who are able to go to Caesarea should go there with us'

If there is something wrong with the man

"If Paul has done something wrong"

you should accuse him

"you should accuse him of violating laws" or "you should bring charges against him"

Acts 25:6

sat on the judgment seat

"sat upon the seat where he acted as judge" or "sat down as judge"

Paul to be brought to him

"his soldiers bring Paul to him"

Acts 25:7

When he arrived

"When Paul came and stood before Festus"

they brought many serious charges

"they spoke against Paul many serious things"

Acts 25:8

against the temple

"against the entry rules of the temple"

Acts 25:9

wanted to gain the favor of the Jews

"wanted to please the Jewish leaders"

and to be judged by me about these things there

"where I will judge you with regard to these charges"

Acts 25:10

I stand before the judgment seat of Caesar where I must be judged

"I ask to go before Caesar, so he can judge me"

Acts 25:11

Though if I have done wrong ... I do not refuse to die

Paul does not believe that he has done wrong, but he shows that he will submit to the law and will not refuse to be punished if he really has done wrong.

if I have done what is worthy of death

"if I have done some wrong that deserves the death penalty"

if their accusations are nothing

"if the charges against me are not true"

no one can hand me over to them

Possible meanings are 1) Festus does not have the legal authority to hand Paul over to these false accusers or 2) the governor should not give in to the request of the Jews.

I appeal to Caesar

"I ask to go before Caesar so he can judge me"

Acts 25:12

with the council

"with his own government advisors"

Acts 25:13

Now

This word marks the beginning of a new event in the story.

to pay an official visit to Festus

"to visit Festus concerning official matters"

Acts 25:14

After they

"After King Agrippa and Bernice"

A certain man was left behind here by Felix as a prisoner

"When Felix left office, he left a man in prison here"

Acts 25:15

brought charges against this man to me

"spoke to me against this man"

they asked for a sentence of condemnation against him

"they asked me to sentence him to death" or "they asked me to condemn him to death"

Acts 25:16

to hand over anyone

"let someone punish anyone" or "to condemn anyone to death"

before the accused had faced his accusers

"before the person whom others have accused of a crime had met directly with those who accused him"

Acts 25:17

Therefore

"Because what I have just said is true." Festus has just said that an accused man should be able to face his accusers and make his defense.

when they came together here

"when the Jewish leaders came to meet with me here"

I ordered the man to be brought in

"I ordered the soldiers to bring Paul before me"

Acts 25:19

their own religion

Here "religion" means the belief system people have toward life and the supernatural.

Acts 25:20

to stand trial there about these charges

"to go to trial about these charges" or "for a judge to decide if these charges against him are true or not"

Acts 25:21

But when Paul appealed to be kept in custody while awaiting the decision of the emperor

"But when Paul insisted that he stay under Roman guard until the time when the emperor could decide his case"

I ordered him to be held in custody

"I ordered the soldiers to keep him in custody" or "I told the soldiers to guard him"

Acts 25:22

"Tomorrow," Festus said, "you will hear him."

"Festus said, 'I will arrange for you to listen to Paul tomorrow.'"

Acts 25:23

with much ceremony

"with a great ceremony to honor them"

the hall

This was a large room where people gathered for ceremonies, trials, and other events.

Paul was brought to them

"the soldiers brought Paul to appear before them"

Acts 25:24

all the multitude of Jews
"a great number of the Jews" or "many of the Jewish leaders"
they shouted to me
"they spoke very strongly to me"
he should no longer live
"he should die immediately"
Acts 25:25
because he appealed to the emperor
"because he said that he wanted the emperor to judge him"
the emperor
The emperor was the ruler of the Roman empire. He ruled over many countries and provinces.
Acts 25:26
to write to my lord

Chapter 26

Acts 26:1
Agrippa
Agrippa was the current reigning king in Palestine, though he ruled over only a few territories.
stretched out his hand
"held out his hand" or "gestured with his hand"
made his defense
"began to defend himself against those who were accusing him"
Acts 26:2
I consider myself happy
Paul was happy because he considered his appearance before Agrippa to be an opportunity to speak about the gospel.
to make my case
"to defend myself"
against all the accusations of the Jews
"against all the Jews who are accusing me"
the Jews
"the Jewish leaders"
Acts 26:3
questions
"questions about religious matters"
Acts 26:4
all the Jews
Possible meanings are 1) Jews in general who knew about Paul. Alternate translation: "the Jews" or 2) Pharisees who knew Paul. Alternate translation: "the Jewish leaders"
in my own nation
Possible meanings are 1) among his own people, not necessarily in the geographical land of Israel or 2) in the land of Israel.
Acts 26:5
the strictest party of our religion
"a group within Judaism that lives by very strict rules"
Acts 26:6
I stand here to be judged
"I am here, where they are putting me on trial"
because of my hope in the promise made by God to our fathers
"because of my hope that God will do what he promised our forefathers he would do" or "because I confidently wait for God to do what he promised our forefather he would do"

"to write to the emperor"
I have brought him to you, especially to you, King Agrippa
"I have brought Paul to all of you, but especially to you, King Agrippa"
so that I might have something more to write
"so that I will have something else to write" or "so that I will know what I should write"
Acts 25:27
it seems unreasonable for me to send a prisoner and to not also state
"it seems reasonable to me to send a prisoner and to also state"
the charges against him
Possible meanings are 1) the accusations that the Jewish leaders have brought against him or 2) the charges under Roman law that apply to Paul's case.

Acts 26:7
this promise that our twelve tribes hope to receive
"the promise that our twelve tribes confidently wait for God to fulfill"
worship God earnestly night and day
"continually worship God earnestly"
king
Paul is addressing King Agrippa by his title, not by his name. Your language may require that you add the king's name, as in "King Agrippa," or that you use another expression such as "Your Majesty."
that the Jews
"that the leaders of the Jews"
Acts 26:8
Why should any of you judge it to be incredible that God raises the dead?
"You should not judge it to be unbelievable that God raises the dead" Or "You should not say that it is impossible to believe that God raises the dead."
raises the dead
"makes dead people come alive again"
Acts 26:9
Now indeed
Paul uses this phrase to mark another shift in his defense. He is now beginning to describe how he formerly persecuted Jesus's people.
against the name of Jesus
"to stop people from teaching about Jesus"
Acts 26:10
when they were killed, I cast my vote against them
"I voted in agreement with the other Jewish leaders to condemn believers to die"
Acts 26:11
I punished them many times
Possible meanings are 1) Paul punished some believers many times or 2) Paul punished many different believers.
Acts 26:12
While I was doing this
Paul uses this phrase to mark another shift in his defense. He is now telling about when he saw Jesus and became his disciple.
While

This word is used to mark two events that are happening at the same time. In this case, Paul went to Damascus during the time when he persecuted Christians.

with authority and orders

Paul had letters from the Jewish leaders granting him authority to persecute the Jewish believers.

Acts 26:14

I heard a voice speaking to me that said

"I heard someone speaking to me who said"

Saul, Saul, why do you persecute me?

"Saul, Saul, you are persecuting me." or "Saul, Saul, stop persecuting me."

It is hard for you to kick a goad

"You will only harm yourself like an ox kicking a goad"

Acts 26:18

to open their eyes

"to make them able to understand the truth"

to turn them from darkness to light and from the dominion of Satan to God

"to help them stop doing what is evil, stop obeying Satan, and start trusting and obeying God"

they may receive from God the forgiveness of sins

"God may forgive their sins and they may receive"

the inheritance that I give

"they may inherit that which I give"

the inheritance

The blessings that Jesus gives to those who believe in him are spoken of as if they were an inheritance that children receive from their father.

sanctified by faith in me

Jesus choosing some people to belong to him is spoken of as if he literally set them apart from other people.

by faith in me

"because they believe in me." Here Paul finishes quoting the Lord.

Acts 26:19

Therefore

"Because what I have just said is true." Paul had just explained what the Lord had commanded him in his vision.

I did not disobey

"I obeyed"

the heavenly vision

"what the person from heaven told me in the vision"

Acts 26:20

turn to God

"trust in God"

doing deeds worthy of repentance

"and start doing good deeds to show they truly have repented"

Acts 26:21

the Jews

"some Jews"

Acts 26:22

to both small and great about nothing

"to all people, whether unimportant or important, about nothing"

about nothing more than what

"about the exact thing that"

what the prophets

Paul is referring to the collective writings of the Old Testament prophets.

Acts 26:23

that Christ must suffer

"that Christ must suffer and die"

from the dead

The phrase "the dead" refers to the spirits of people who have died. To rise from among them speaks of becoming alive again.

he would proclaim light

"he would proclaim the message about how God saves people"

Acts 26:24

your great learning makes you insane

"you have learned so much that you are now crazy"

Acts 26:25

I am not insane ... but

"I am sane ... and" or "I am able to think well ... and"

most excellent Festus

"Festus, who deserves highest honors"

Acts 26:26

For the king ... to him ... from him

Paul is still speaking to King Agrippa, but he is referring to him in the third person. Alternate translation: "For you ... to you ... from you"

I am persuaded

"I am sure"

that none of this is hidden from him

"that he is aware of this" or "that you are aware of this"

has not been done in a corner

"has not happened in a dark place" or "in secret"

Acts 26:27

Do you believe the prophets, King Agrippa?

"You already believe what the Jewish prophets said, King Agrippa."

Acts 26:28

In a short time would you persuade me and make me a Christian?

"Surely you do not think you can convince me so easily to believe in Jesus!"

Acts 26:29

but without these prison chains

"but, of course, I do not want you to be a prisoner, as I am"

Acts 26:30

Then the king stood up, and the governor

"Then King Agrippa stood up, and Governor Festus"

Acts 26:31

the hall

This was a large room for ceremonies, trials, and other events.

This man does nothing worthy of death or of bonds

"This man does not deserve to die or to be in prison"

Acts 26:32

This man could have been freed

"This man could have gone free" or "I could have freed this man"

Acts 27:1

When it was decided

"When the king and the governor decided"

sail for Italy

Italy is the name of the province Rome was in. See how you translated "Italy" in Acts 18:2.

they committed Paul and some other prisoners to a centurion named Julius, who belonged to the Augustan company of soldiers.

"they put a centurion named Julius, of the Imperial Regiment, in charge of Paul and some other prisoners"

they committed

Possible meanings are that 1) "they" refers to the governor and the king or 2) "they" refers to other Roman officials.

a centurion named Julius

Julius is a man's name.

the Augustan company of soldiers

Some versions translate the word Augustan as "Imperial" or "emperor's."

Acts 27:2

a ship from Adramyttium

Possible meanings are 1) a ship that had come from Adramyttium or 2) a ship that was registered or licensed in Adramyttium.

about to sail

"soon going to sail" or "would depart soon"

went to sea

"began our journey on the sea"

Aristarchus

Aristarchus came from Macedonia but had been working with Paul in Ephesus. See how you translated his name in Acts 19:29.

Acts 27:3

Julius treated Paul kindly

"Julius treated Paul with a friendly concern."

go to his friends to receive their care

"go to his friends so they could care for him" or "go to his friends so they could help him with whatever he needed"

Acts 27:4

sailed under the lee of Cyprus, close to the island

"the lee of Cyprus" is the side of that island that blocks the strong wind, so sailing vessels are not forced off their course.

Acts 27:5

we landed at Myra, a city of Lycia

"came to Myra, a city of Lycia, where we got off the ship"

a city of Lycia

Lycia was a Roman province, located on the southwestern coast of modern-day Turkey.

Acts 27:6

Alexandria

This is the name of a city.

Acts 27:7

When we had sailed slowly ... finally arrived with difficulty

You can make explicit that the reason they were sailing slowly and with difficulty was because the wind was blowing against them.

near Cnidus

This is an ancient settlement located in modern-day Turkey.

the wind no longer allowed us to go that way

"we could no longer go that way because of the strong wind"

we sailed along the sheltered side of Crete

"we sailed along the side of Crete where there was less wind"

opposite Salmone

This is a coastal city in Crete.

Acts 27:8

We sailed along the coast with difficulty

You can make explicit that even though the winds were not as strong as before, they were still strong enough to make sailing difficult.

Fair Havens

This was a port near Lasea, located on the south coast of Crete.

near the city of Lasea

This is a coastal city in Crete.

Acts 27:9

We had now taken

The writer includes himself, Paul, and those who were traveling with them.

the time of the Jewish fast also had passed, and it had now become dangerous to sail

This fast took place on the Day of Atonement, which was usually either in the last part of September or the first part of October according to Western calendars. After this time, there was a higher risk of seasonal storms.

Acts 27:10

with injury

If your language has a word for "injury" that results from wrongdoing, you may want to use it here.

we are about to take ... our lives

Paul includes himself and his hearers, so this is inclusive.

loss, not only of the cargo and the ship, but also of our lives

Here "loss" means destruction when referring to things and death when referring to people.

not only of the cargo and the ship

"not only the ship and the goods on the ship"

Acts 27:11

that were spoken by Paul

"that Paul said"

Acts 27:12

harbor was not easy to spend the winter in

"harbor did not sufficiently protect docked ships during winter storms"

harbor

a place near land that is usually safe for ships

city of Phoenix

Phoenix was a port city on the south coast of Crete.

to spend the winter there

"to stay there for the cold season"

facing both southwest and northwest

These directions are based on what one sees as one faces

the setting sun. Northwest is a little to the right of the

setting sun, and southwest is a little to the left of the setting sun.

Acts 27:13

weighed anchor

Here "weighed" means "pulled out of the water." An anchor

is a heavy object attached to a rope that is secured to the boat. The anchor is tossed into the water and sinks to the bottom of the sea to keep the ship from drifting about.

Acts 27:14

after a short time

"after a little while"

a wind of hurricane force

"a very strong, dangerous wind"

called the northeaster

"called 'a strong wind from the northeast.'" The word for "the northeaster" in the original language is "Euroclydon." You can transliterate this word for your language.

began to beat down from the island

"came in from the island of Crete, and it blew strongly against our ship"

Acts 27:15

When the ship was caught by the storm and could no longer head into the wind

"When the wind blew so strongly against the front of the ship that we could not sail against it"

we had to give way to the storm and were driven along by the wind

"we stopped trying to sail forward, and we let the wind push us whichever way it blew"

Acts 27:16

We sailed along the lee of a small island

"We sailed on the side of the island where the wind was not so strong"

a small island called Cauda

This island was located on the south coast of Crete.

lifeboat

This was a smaller boat towed behind or secured onto a ship, used to take people and goods across water too shallow for the ship and also to escape from the ship if it sank. At this point the lifeboat was in the water being towed by the ship.

Acts 27:17

they had hoisted the lifeboat up

"they had lifted up the lifeboat" or "they had pulled the lifeboat aboard the ship"

they used its ropes to bind the hull of the ship

The "hull" is the body of the ship. They tied ropes around it so that the ship would not come apart during the storm.

sandbars of Syrtis

Sandbars are very shallow areas in the sea where ships can get stuck in the sand. Syrtis is located on the coast of Libya, northern Africa.

they lowered the sea anchor

"they let the floating anchor down into the water"

were driven along

"had to go in whatever direction the wind blew us"

Acts 27:18

We took such a violent battering by the storm

"The wind blew us so roughly back and forth that all of us were badly battered and bruised by the storm"

they began throwing the cargo overboard

The word "they" refers to the sailors. This is done to lighten the weight of the ship in an effort to prevent the ship from sinking.

Acts 27:19

the sailors threw overboard the ship's equipment with their own hands Here "equipment" refers to the sailors' equipment needed to sail the ship: tackle, hoists, beams of wood, block and tackle, ropes, lines, sails, and the like. This indicates how desperate the situation was.

Acts 27:20

When the sun and stars did not shine on us for many days

They could not see the sun and stars because of the dark storm clouds. Sailors needed to see the sun and stars in order to know where they were and what direction they were headed.

the great storm still beat upon us

"the terrible storm still blew us roughly back and forth"

any more hope that we should be saved was abandoned

"we quit thinking that we might be rescued"

Acts 27:21

When they had gone long without food

"When we had gone a long time without food"

among the sailors

"among the men"

so as to get this injury and loss

"and as a result suffer this harm and loss"

Acts 27:22

there will be no loss of life among you, but only the loss of the ship

"none of us will die: the storm will destroy only the ship"

Acts 27:24

You must stand before Caesar

"You must stand before Caesar so he can judge you"

has given to you all those who are sailing with you

"has decided to allow all those who are sailing with you to live"

Acts 27:25

just as it was told to me

"just as the angel told me"

Acts 27:26

we must run aground upon some island

"we must steer our boat so that it wrecks on some island"

Acts 27:27

When the fourteenth night had come

"After 14 days since the storm started, that night"

as we were driven this way and that

"as the wind blew us back and forth"

the Adriatic Sea

This is the sea between Italy and Greece.

Acts 27:28

They took soundings

"They measured the depth of the sea water." They

measured the depth of water by dropping a line with a weight tied to the end of it into the water.

found twenty fathoms

"found 40 meters"

found fifteen fathoms

"found 30 meters"

Acts 27:29

anchors

An anchor is a heavy object attached to a rope that is secured to the boat. The anchor is tossed into the water and sinks to the bottom of the sea, keeping the ship from drifting about. See how you translated this in Acts 27:13.

from the stern
"from the back of the ship"
Acts 27:30
from the bow
"from the front of the ship"
Acts 27:31
Unless these men stay in the ship, you cannot be saved
"You can be saved only if these men stay in the ship" or
"Only if these men stay in the ship will you survive"
Acts 27:33
When daylight was coming on
"When it was almost sunrise"
This day is the fourteenth day that
"For 14 days"
Acts 27:34
not one of you will lose a single hair from his head
"every one of you will survive this disaster unharmed"
Acts 27:35
broke the bread
"tore the bread" or "tore off a piece from the loaf of bread"
Acts 27:36
Then they were all encouraged
"This encouraged all of them"
Acts 27:37
We were 276 souls on the ship
"There were two hundred and seventy-six of us in the ship."
souls
"people"
Acts 27:39
bay
a large area of water partly surrounded by land

Chapter 28

Acts 28:1
When we were brought safely through
"When we arrived safely"
we learned
"we learned from the people" or "we found out from the residents"
the island was called Malta
Malta is an island located south of the modern-day island of Sicily.
Acts 28:2
The native people
"The local people"
offered to us not just ordinary kindness
"were not only very kind to us"
they lit a fire
"they put together twigs and branches and burned them"
welcomed us all
Possible meanings are 1) "welcomed all of the people from the ship" or 2) "welcomed Paul and all his companions."
Acts 28:3
a viper came out
"a poisonous snake came out of the bundle of sticks"
fastened onto his hand
"bit Paul's hand and did not let go"
Acts 28:4
This man certainly is a murderer

did not recognize the land
"saw land but could not recognize it as any place they knew"
Acts 27:40
cut loose the anchors and left them
"cut the ropes and left the anchors behind"
rudders
large oars or pieces of wood at the back of the ship used for steering
the foresail
"the sail at the front of the ship." The sail was a large piece of cloth that caught the wind to move the ship.
they headed to the beach
"they steered the ship toward the beach"
Acts 27:41
a sandbar
an underwater pile of sand that made the water suddenly shallow
The bow
the front end of the ship
the stern
"the back end of the ship"
Acts 27:42
The soldiers' plan was
"The soldiers were planning"
Acts 27:43
so he stopped their plan
"so he stopped them from doing what they planned to do"
Acts 27:44
some on planks
"some on wooden boards"

"For sure, this man is a murderer" or "This man is truly a murderer"
Justice
"the goddess called Justice"
Acts 28:5
shook the animal into the fire
"shook his hand so that the snake fell from his hand into the fire"
suffered no harm
"Paul was not hurt at all"
Acts 28:6
waiting for him to swell up
They thought that his body would swell because of the snake venom.
nothing was wrong with him
"everything about him was as it should be"
they changed their minds
"they thought again"
said that he was a god.
"said, 'This man must be a god.'"
Acts 28:7
Now in a nearby place
"Now" is used to introduce a new person or event in the account.
chief man of the island
Possible meanings are 1) the main leader of the people or 2)

someone who was the most important person on the island, perhaps because of his wealth.

Acts 28:8
It happened that the father of Publius ... fever and dysentery
This is background information about Publius' father that is important to understanding the story.
was lying afflicted
"was in bed, ill"
afflicted with a fever and dysentery
Dysentery is an infectious disease of the intestines.
placed his hands on him
"touched him with his hands"

Acts 28:9
were healed
"he healed them too"

Acts 28:10
honored us with many honors
Probably they honored Paul and those with him by giving them gifts.

Acts 28:11
that had spent the winter at the island
"that the crew left at the island for the cold season"
a ship of Alexandria
Possible meanings are this refers to 1) a ship that came from Alexandria, or 2) a ship that was registered or licensed in Alexandria.
the twin gods
On the bow of the ship, there was a carving of the two idols called "the twin gods." Their names were Castor and Pollux.

Acts 28:12
city of Syracuse
Syracuse is a city on the southeast coast of the modern-day island of Sicily, just southwest of Italy.

Acts 28:13
city of Rhegium
This is the port city located at the southwestern tip of Italy.
a south wind sprang up
"the wind began to blow from the south"

city of Puteoli
Puteoli is located in modern-day Naples on the west coast of Italy.

Acts 28:14
brothers
"fellow believers"
In this way we came to Rome
"And after we stayed seven days with them, we went to Rome"

Acts 28:15
after they heard about us
"after they heard we were coming"
he thanked God and took courage
"this encouraged him, and he thanked God"

Acts 28:16
When we entered Rome, Paul was allowed to
"After we had arrived in Rome, the Roman authorities gave Paul permission to"

Acts 28:17
the leaders among the Jews
These are the Jewish civil or religious leaders present in

Rome.
Brothers
Here this means "Fellow Jews."
against the people
"against our people" or "against the Jews"
I was delivered as a prisoner from Jerusalem into the hands of the Romans
"some of the Jews arrested me in Jerusalem and placed me in the custody of the Roman authorities"
into the hands of the Romans
Here "hands" stands for power or control.

Acts 28:18
there was no reason for the death penalty in my case
"there was no reason for them to execute me" or "I had done nothing to cause them to kill me"

Acts 28:19
spoke against their desire
"complained about what the Roman authorities wanted to do"
I was forced to appeal to Caesar
"I had to ask for Caesar to judge me"
although it is not as if I were bringing any accusation against my nation
"but it was not because I wanted to accuse the people of my nation before Caesar"

Acts 28:20
the hope of Israel
Paul did not state clearly what Israel hoped for. He may have been referring 1) to their hope that the Messiah would come or 2) to their hope that God would cause those who have died to live again.

Israel
"the people of Israel" or "the Jews"

Acts 28:21
nor did any of the brothers
"nor did any of our fellow Jews"

Acts 28:22
you think about this sect
"you think about this group to which you belong"
because it is known by us
"because we know"
it is spoken against everywhere
"many Jews all over the Roman Empire are saying bad things about it"

Acts 28:23
had appointed a day for him
"had chosen a time for him to speak to them"
testified about the kingdom of God
"told them about God's rule as king" or "told them how God would show himself as king"
from the prophets
"from what the prophets wrote"

Acts 28:24
Some were convinced about the things which were said
"Paul was able to convince some of them"

Acts 28:25
after Paul had spoken this one word
"after Paul had said one more thing" or "after Paul had made this statement"
The Holy Spirit spoke well through Isaiah the prophet to your fathers.

This sentence contains quotations within quotations.

Acts 28:26

He said, 'Go to this people and say, "Hearing you will hear, but you will never understand; seeing, you will see, but you will never know.

"The Spirit told Isaiah to go tell them that they will hear but will not understand and they will see but they will not know"

Hearing you will hear ... seeing, you will see

The words "hear" and "see" are repeated for emphasis. "You will listen carefully ... you will look intently"

but you will never understand ... but you will never know

Both of these phrases mean basically the same thing. They emphasize that the Jewish people will not understand God's plan.

Acts 28:27

For the heart of this people has become dull

People who stubbornly refuse to understand what God is saying or doing are spoken of as if their heart is dull.

with their ears they hardly hear, and they have shut their eyes

People who stubbornly refuse to understand what God is saying or doing are spoken of as if they are unable to hear

and are shutting their eyes so that they will not see.

understand with their heart

Here "heart" stands for the mind.

turn again

To start obeying God is spoken of as though the person were physically turning toward God.

I would heal them

This does not mean God would only heal them physically.

He would also heal them spiritually by forgiving their sins.

Acts 28:28

this salvation of God has been sent to the Gentiles

"God is sending his messengers to the Gentiles to tell them about how he will save them"

they will listen

"some of them will listen." This response of the Gentiles is in contrast to the way the Jews of that time responded.

Acts 28:31

He was proclaiming the kingdom of God

"He was preaching about God's rule as king" or "He was preaching about how God will show himself as king"

Chapter 1

Romans 1:1

Paul, a servant of Jesus Christ

"I, Paul, write this letter. I am a servant of Jesus Christ."

Your language may have a particular way of introducing the author of a letter.

Christ, called to be an apostle and set apart for the gospel of God

"Christ. God called me to be an apostle and chose me to tell people about the gospel"

Romans 1:2

which he promised beforehand

"which God promised long ago"

Romans 1:3

his Son

This refers to Jesus, the Son of God. It is best to translate "Son" with the same word that your language uses to refer to a human son.

who was a descendant of David according to the flesh

"who is a descendant of David according to the physical nature" or "who was born a descendant of David"

Romans 1:4

he was declared with power to be the Son of God

"God declared with power that Jesus Christ is the Son of God". This refers to Jesus, the Son of God. It is best to translate "Son" with the same word that your language uses to refer to a human son.

by the resurrection from the dead

"when Jesus Christ was raised from the dead" or "by God raising him from death to life"

Spirit of holiness

This refers to the Holy Spirit.

Romans 1:5

we have received grace and apostleship

"God gave us grace and made us apostles" or "God gave me the privilege of being an apostle. "

for obedience of faith among all the nations, for the sake of his name

"in order to teach all nations to obey because of their faith

in him"

Romans 1:7

To all in Rome who are beloved of God and called to be his holy people

"I am writing this letter to all of you in Rome whom God loves and has chosen to become his people"

Grace to you and peace

"May God give you grace and peace"

God our Father

This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.

Romans 1:9

God is my witness ... of how continually I make mention of you

God sees ... how constantly I pray for you

in the gospel of his Son

by preaching the good news about his Son

his Son

This refers to Jesus, the Son of God. It is best to translate "Son" with the same word that your language uses to refer to a human son.

Romans 1:10

I always request in my prayers that ... I may at last be successful ... in coming to you

"Every time I pray, I ask God that ... I may finally succeed ... in coming to visit you"

by any means

"in whatever way God allows"

now by the will of God

"now, because God desires it,"

Romans 1:12

That is, I long to be mutually encouraged among you, through each other's faith, yours and mine

"I mean that I want us to encourage each other by sharing our experiences of faith in Jesus"

Romans 1:13

I do not want you to be uninformed

"I want you to know"

brothers

Here this means fellow Christians, including both men and women.

but I was hindered until now

"but until now, something has always prevented me"

in order to have some fruit among you, just as I have had among the rest of the Gentiles

"so that my work may bear spiritual fruit among you, just as it has among the other Gentiles

Romans 1:14

I am a debtor both to

"I am obligated both to " or "I have a duty to preach both to"

Romans 1:16

it is the power of God for salvation for everyone who believes

"it is through the gospel that God powerfully saves those who trust in Him"

for the Jew first and for the Greek

"for Jewish people first and also for Greek people"

Romans 1:17

For in it God's righteousness is revealed from faith to faith

"For the gospel reveals that righteousness from God is from from faith to faith

as it has been written

"as the Scriptures say"

The righteous will live by faith

"Those who are righteous will live by faith". Paul quotes from Habakkuk 2:4.

Romans 1:18

the wrath of God is revealed from heaven against all ungodliness and unrighteousness of people

"God reveals from heaven how angry he is with people who are ungodly and do unrighteous deeds"

hold back the truth

"hide the true information about God"

Romans 1:19

that which is known about God is visible to them

"they can know about God because of what they can plainly see"

For God has enlightened them

"For God has given them light to know what he is like"

Romans 1:20

his invisible qualities, namely his eternal power and divine nature, have been clearly seen

"people have clearly understood God's invisible qualities, namely his eternal power and divine nature"

namely his eternal power and divine nature

"that is, that his power is eternal and he is truly God"

having been discerned in the things that have been made

"because people have understood those qualities by seeing the things that God has made"

they are without excuse

"people do not have an excuse" or "these people can never say that they did not know"

Romans 1:21

became foolish in their thoughts

"began to think foolish things"

their senseless hearts were darkened

"their foolish hearts became dark with lack of

understanding"

Romans 1:23

They exchanged the glory of the imperishable God for the likenesses of an image of perishable man

"They rejected the glory of the God who never dies and

chose images that look like human beings, who die"

of birds, of four-footed beasts, and of creeping things

"or that look like birds, four-footed beasts, and animals that crawl"

Romans 1:24

God delivered them over to

"God allowed them to indulge in"

the lusts of their hearts for uncleanness

"the morally impure things they greatly desired"

for their bodies to be dishonored among themselves

"and they committed sexually immoral and degrading acts"

Romans 1:25

who worshiped and served the creation

"who worshiped and served things that God created"

Romans 1:26

God delivered them over to dishonorable lusts

"God allowed them to do all the dishonorable things they very much wanted to do"

exchanged natural relations for those that were unnatural

"rejected natural sexual relations and chose unnatural sexual relations"

Romans 1:27

burned in their lust for one another

"had strong sexual desire for other men"

committed shameless acts with men

"committed acts with men for which they should have been ashamed"

and received in themselves the penalty they deserved for their error

"and God punished them justly for the wrong they committed"

Romans 1:28

And just as they did not approve of having God in their awareness

"And just as they did not think it was necessary to know God"

he gave them up to a corrupted mind

"God allowed their immoral minds to completely control them"

not proper

"sinful"

Romans 1:29

They have been filled with all

"They have a strong desire for all" or "They strongly desire to do deeds of"

They are full of envy, murder, strife, deceit, and evil intentions

"They envy, murder, fight, deceive others and want to do evil things"

Romans 1:30

slanderers

A slanderer says false things about another person in order to damage that person's reputation.

inventing ways of doing evil

"thinking of new ways to do evil things to others"

Romans 1:32

They understand the ordinance of God

"They know God's judgment"
that those who practice such things are deserving of death

Chapter 2

Romans 2:1

you person, you who judge

"any of you who judge others"

for in things for which you judge the other person, you condemn yourself

"because you condemn yourself in the things that you judge other people for"

Romans 2:2

But we know

Here the pronoun "we" may include those to whom Paul is writing.

God's judgment is according to truth when it falls on those who practice such things

"God judges rightly when he judges those who do those kinds of things"

Romans 2:3

consider this

"think about what I am going to tell you"

Will you escape from the judgment of God?

"You will certainly not escape God's judgment!". This remark appears in the form of a question to add emphasis.
Romans 2:4

Or do you think so little of the riches of his kindness, his delayed punishment, and his patience?

"You act like it does not matter that God is so kind and patient and that he is not quick does not punish.". Paul uses this question to rebuke the people who sin and yet judge others.

Do you not know that his kindness is meant to lead you to repentance?

"You should know that God is kind to you so that you will repent!"

Romans 2:5

But it is to the extent of your hardness and unrepentant heart

"But because you are stubborn and refuse to repent"

you are storing up for yourself wrath

"you are making your punishment worse". The longer they go without repenting, the more severely God will punish them.

on the day of wrath ... the day of the revelation of God's righteous judgment

"when God will show everyone that he is angry and that he judges all people fairly"

Romans 2:6

pay back

"give a fair reward or punishment"

to every person according to his actions

"to each person according to what that person has done"

Romans 2:7

who according to the perseverance of good deeds

who, by persevering and doing good deeds

have sought glory, honor, and incorruptibility

"have tried to get glory, honor, and the ability to never decay" or "have tried to get glory, honor, and the ability to never die"

Romans 2:8

"that those who do those things deserve to die"

self-seeking

"selfish" or "only concerned with what makes themselves happy"

wrath and fierce anger will come

"there will be wrath and fierce anger" or "God will show his terrible anger"

Romans 2:9

on every human soul that has practiced evil

"upon every person who has done evil"

evil, to the Jew first, and also to the Greek

"evil. He will judge the Jewish people first, and then those people who are not Jewish"

Romans 2:10

But glory, honor, and peace will come

"But God will praise, honor, and give peace"

good, to the Jew first, and also to the Greek

"good. God will reward the Jewish people first, and then those people who are not Jewish"

Romans 2:11

For there is no partiality with God

"For God treats all people the same"

Romans 2:12

without the law will also perish without the law

"without knowing the law of Moses will certainly still die spiritually"

as many as have sinned

"all those who have sinned"

Romans 2:13

it is not the hearers of the law

"it is not those who only hear the law of Moses"

who are righteous before God

"whom God considers righteous"

but it is the doers of the law

"but it is those who obey the law of Moses"

who will be justified

"whom God will accept"

Romans 2:14

For

This verse is the beginning of an interruption of Paul's

main argument, in which he gives the reader extra

information. If you have a way to mark an interruption like this in your language, you can use it here.

a law to themselves ... do not have the law

"have God's laws already inside them ... actually do not have the law"

they do not have the law

"they do not actually have the laws that God gave to Moses"

Romans 2:15

that the actions required by the law are written in their hearts

"that God has written on their hearts what the law requires them to do" or "that they know the actions that God wants them to do according to his law"

bears witness to them

"tells them if they are disobeying or obeying God's law"

Romans 2:16

when God will judge
"This will happen when God judges"
Romans 2:17
rest upon the law
"rely on the law of Moses"
Romans 2:18
know his will
"and know God's will"
because you have been instructed from the law
"because people have taught you what is right from the law" or "because you have learned from the law"
Romans 2:19
that you yourself are a guide to the blind, a light to those who are in darkness
"that because you teach the law, you yourself are like a guide to blind people, and you are like a light to people who are lost in the dark"
Romans 2:20
a teacher of little children
"you teach those who do not know the law"
and that you have in the law the form of knowledge and of the truth
"and you are sure you understand the truth that God has given in the law"
Romans 2:22
do you rob temples
"do you steal items from local pagan temples to sell and make a profit" or "do you keep back from the Jerusalem temple all the money that is due to God"
Romans 2:23
You who boast in the law, do you dishonor God by transgressing the law?
"It is wicked that you claim to be proud of the law while at the same time you disobey it and bring shame to God!"
Romans 2:24
the name of God is blasphemed among the Gentiles
"many Gentiles blaspheme the name of God"
name of God
The word "name" refers to the entirety of God, not just his

Chapter 3

Romans 3:1
Then what advantage does the Jew have? And what is the benefit of circumcision?
"Some people might say, 'Then what advantage does the Jew have? And what is the benefit of circumcision?'" or "Some people might say, 'If that is true, then the Jews do not have any advantage, and there is no benefit in being circumcised.'"
Romans 3:2
It is great in every way
"But there is great advantage to being a Jew"
First of all
"First in order of time" or "Most certainly" or "Most importantly."
the Jews were entrusted with revelation from God
"God gave his words that contain his promises to the Jews"
Romans 3:3
For what if some Jews were without faith? Will their unbelief nullify God's faithfulness?

name.
Romans 2:25
For circumcision is profitable to you
"I say all of this because it is good for you to be circumcised"
if you are a transgressor of the law
"if you do not obey the commandments found in the law" your circumcision becomes uncircumcision
"it is as though you were no longer circumcised"
Romans 2:26
keeps the requirements of the law
"obeys what God commands in the law"
will not his uncircumcision be considered as circumcision?
"God will consider him as circumcised."
Romans 2:27
And will not the one who is naturally uncircumcised condemn you ... the law?
"The one who is not physically circumcised will condemn you ... the law."
Romans 2:28
outwardly
This refers to Jewish rituals, such as circumcision, which people can see.
merely outward in the flesh
This refers to the physical change to a man's body when someone circumcises him.
flesh
"body"
Romans 2:29
inwardly
This refers to the values and motivations of the person whom God has transformed.
of the heart
Here "heart" refers to the inner person.
in the Spirit, not in the letter
"through the work of the Holy Spirit, not because you know the Scriptures"

"Some Jews have not been faithful to God. We should not conclude from this that God will not fulfill his promise."
Romans 3:4
May it never be
This expression strongly denies that this could happen. You may have an expression in your language that you could use here. "That is not possible!" or "Certainly not!"
let God be found to be true
"God always does what he has promised"
even though every man is a liar
"even if every man were a liar"
As it has been written
"The Scriptures themselves agree with what I am saying"
That you might be shown to be righteous in your words, and that you might prevail when you come into judgment
"Everyone must acknowledge that what you say is true, and you will always win your case when anyone accuses you"
Romans 3:5
But if our unrighteousness shows the righteousness of God, what can

we say? Can we say that God is unrighteous to bring his wrath upon us?
 "Some people say that since our unrighteousness shows God's righteousness, then God is unrighteous when he punishes us."
 to bring his wrath upon us
 "to bring his punishment upon us" or "to punish us"
 I am using a human argument
 "I am saying here what some people say"
 Romans 3:6
 May it never be
 "We must never say that God is unrighteous"
 For then how would God judge the world?
 "We all know that God will in fact judge the world!"
 the world
 "the people who live in the world"
 Romans 3:7
 But if through my lie the truth of God increases his glory, why am I still being judged as a sinner?
 Here Paul imagines someone continuing to reject the Christian gospel. That adversary argues that his sin shows that God is righteous, so God should not declare that person guilty of sin on judgment day.
 increases his glory
 "causes people to praise God for his glory"
 Romans 3:8
 Why not say ... come?"
 "I might as well be saying ... come!"
 as we are slandered as saying
 "as some lie to others, claiming that this what we are saying"
 Their condemnation is just
 God will be acting justly when he condemns these enemies of Paul for telling lies about what Paul has been teaching.
 Romans 3:9
 What then? Are we excusing ourselves?
 "We Jews should not try to imagine we are going to escape God's judgment, just because we are Jewish!"
 Romans 3:10
 This is as it is written
 "This is as the prophets have written in the Scriptures"
 Romans 3:11
 there is no one who understands
 "no one really understands what is right"
 there is no one who seeks God
 "no one sincerely tries to have a right relationship with God"
 Romans 3:12
 They have all turned away
 "They have all turned away from God"
 Romans 3:13
 Their ... Their
 The word "their" refers to the "Jews and Greeks" of Romans 3:9.
 Their tongues have deceived
 "People speak lies"
 The poison of snakes is under their lips
 "Their evil words injure people just like the poison of a venomous snake"
 Romans 3:14

Their mouths are full of cursing and bitterness
 "They often speak curses and cruel words"
 Romans 3:15
 Their feet are swift to pour out blood
 "They are in a hurry to harm and murder people"
 Romans 3:16
 Destruction and suffering are in their paths
 "They try to destroy others and cause them to suffer"
 Romans 3:18
 There is no fear of God before their eyes
 "They refuse to give God the respect he deserves"
 Romans 3:19
 whatever the law says, it speaks to
 "everything that the law says people should do is for"
 the ones who are under the law
 "those who must obey the law"
 so that every mouth may be shut
 "so that no people will be able to say anything valid to defend themselves"
 the whole world held accountable to God
 "that God can declare everyone in the world guilty"
 Romans 3:20
 flesh
 Here "flesh" refers to all human beings.
 through the law comes the knowledge of sin
 "when someone knows God's law, he realizes that he has sinned"
 Romans 3:21
 now
 The word "now" refers to the time since Jesus came to the earth.
 apart from the law the righteousness of God has been revealed
 "God has made known a way to be right with him without obeying the law"
 to which the Law and the Prophets bear witness
 "What Moses and the prophets wrote confirms this"
 Romans 3:22
 the righteousness of God through faith in Jesus Christ
 "being right with God through trusting Jesus Christ"
 For there is no distinction
 "There is no difference at all between the Jews and the Gentiles"
 Romans 3:23
 come short of the glory of God
 "have failed to be like God"
 Romans 3:24
 they are freely justified by his grace through the redemption that is in Christ Jesus
 "God makes them right with himself as a free gift, because Christ Jesus sets them free"
 they are freely justified
 "they are made right with God without earning it"
 Romans 3:25
 in his blood
 "in his death as a sacrifice for sins"
 his disregard
 Possible meanings are 1) his ignoring or 2) his forgiving.
 Romans 3:26
 This was to show his righteousness at this present time

"God did this to show at this present time that he is righteous"
so he might be just and the justifier of the one who has faith in Jesus
"By this he shows that he is both just and the the justifier of the one who has faith in Jesus"
the justifier of the one who has faith in Jesus
"the one who declares everyone righteous who has faith in Jesus"
Romans 3:27
Where then is boasting? It is excluded
"So there is no way that we can boast that God favors us because we obeyed those laws. God does not allow it"
Through what kind of law? Of works? No, but through a law of faith
"On what grounds does God exclude boasting? Does he exclude it through a law of works? No, he excludes it through a law of faith"
Through what kind of law? Of works?
"Let me tell you what kind of law he excludes it through. It is not through a law of works."
Romans 3:28
a person is justified by faith
"God justifies a person because he has faith"

Chapter 4

Romans 4:1
What then will we say that Abraham, our forefather according to the flesh, found?
"This is what Abraham our physical ancestor found."
Romans 4:3
For what does the scripture say?
"For this is what is in the scripture:"
"Abraham believed God and it was counted to him as righteousness"
"God considered Abraham to be a righteous person because he believed". Paul quotes Genesis 15:6.
Romans 4:4
his wage is not counted as a gift
"no one counts what his employer pays him as a gift from his employer"
but as what is owed
"but as what his employer owes him"
Romans 4:5
in the one who justifies
"in God, who justifies"
his faith is counted as righteousness
"God considers that person's faith as righteousness" or "God considers that person righteous because of his faith"
Romans 4:7
whose lawless deeds are forgiven ... whose sins are covered
"who have broken the law, but the Lord has forgiven ... whose sins the Lord has covered". See Psalm 32:1 and Psalm 32:2.
Romans 4:9
Then is this blessing pronounced only on those of the circumcision, or also on those of the uncircumcision?
"I want to show you how it is that God blesses not only those who are circumcised, but also those who are not circumcised"
those of the circumcision
"the Jews"

without works of the law
"even if he has done no works of the law"
Romans 3:29
Or is God the God of Jews only?
"You who are Jews certainly should not think that you are the only ones whom God will accept!"
Is he not also the God of Gentiles? Yes, of Gentiles also
"He will also accept non-Jews, that is, Gentiles"
Romans 3:30
he will justify the circumcision by faith, and the uncircumcision through faith
"God will make both Jews and non-Jews right with himself through their faith in Christ"
Romans 3:31
Do we then nullify the law through faith?
"Someone might say that we can ignore the law because we have faith."
we uphold the law
"we obey the law"
we
This pronoun refers to Paul, other believers, and the readers.

those of the uncircumcision
"the Gentiles"
Faith was counted to Abraham as righteousness
"God considered the faith of Abraham as righteousness"
Romans 4:10
How was it counted to him? Was it before or after he had been circumcised? It was not after, but before!
"This is when righteousness was counted to him: it was not after he had been circumcised, but before!"
How was it counted to him?
"How did God consider Abraham to be righteous?"
It was not after, but before
"It happened before he was circumcised, not after he was circumcised"
Romans 4:11
a seal of the righteousness that he had by faith while he was still uncircumcised
"a visible sign that God considered him righteous because he had believed in God before he was circumcised"
so that righteousness would be counted to them
"so that God would consider them righteous"
Romans 4:12
He is also the father of the circumcised
Here "the circumcision" refers to Jews.
who also walk in the footsteps of the faith that our father Abraham had
"who follow our father Abraham's example in the faith that he had" or "who have faith as our father Abraham did"
Romans 4:13
law but through the righteousness of faith
"law, but the promise came through faith, which God considers as righteousness"
Romans 4:14
heirs
The people to whom God has made promises are spoken of as if they were to inherit property and wealth from a

family member.

if those who live by the law are to be the heirs

"if those who obey the law are the ones who will inherit the earth"

faith is made empty, and the promise does nothing

"faith has no value, and the promise is meaningless"

Romans 4:15

there is no transgression

"no one has disobeyed the law"

Romans 4:16

it is by faith

"it is by faith that we receive the promise" or "we receive the promise by faith"

in order that the promise may rest on grace

"so that what he promised might be a free gift"

those who are under the law

This refers to the Jewish people, who were obligated to obey the law of Moses.

those who share the faith of Abraham

"those who believe as Abraham did"

father of us all

Here the word "us" refers to Paul and includes all Jewish and non-Jewish believers in Christ. Abraham is the physical ancestor of the Jewish people, but he is also the spiritual father of those who have faith.

Romans 4:17

as it is written

"as someone has written in the Scriptures"

I have appointed you

Here the word "you" is singular and refers to Abraham.

calls the things that do not exist into existence

"creates everything from nothing"

Romans 4:18

In hope he believed against hope

"Even though it seemed to be impossible for him to have descendants, Abraham believed God and confidently

expected"

according to what he had been told

"just as God said to Abraham"

So will your descendants be

"You will have more descendants than you can count"

Romans 4:21

He was fully convinced

"Abraham was completely sure"

he was also able to accomplish

"God was able to do"

Romans 4:22

Therefore this was also "counted to him as righteousness."

"Therefore God counted Abraham's belief as righteousness"

or "Therefore God considered Abraham righteous because Abraham believed him"

Romans 4:23

for his sake alone

"for Abraham only"

it was counted to him

"God counted righteousness to him" or "God considered him righteous"

Romans 4:24

for us

The word "us" refers to Paul and includes all believers in Christ.

it will be counted to us who believe in him

"God will count righteousness to us who believe in him" or

"God will consider us righteous if we believe in him"

him who raised Jesus our Lord from the dead

"him who caused Jesus our Lord to live again"

Romans 4:25

who was delivered up for our trespasses and was raised for our justification

"whom God gave over to enemies for our trespasses and whom God brought back to life so he could make us right with him"

Chapter 5

Romans 5:1

we ... our

All occurrences of "we" and "our" refer to all believers and should be inclusive.

Lord

Here "Lord" means that Jesus is God.

Romans 5:2

Through him we also have our access by faith into this grace in which we stand

"Because we trust in Jesus, God allows us to come into his presence"

we boast in the hope of the glory of God

"we rejoice because we confidently expect to share in the glory of God"

Romans 5:3

tribulation brings about perseverance

"suffering helps us learn to endure"

Romans 5:4

Perseverance produces character

"We develop character when we endure hardship"

character

the desire and ability to do what is right

character produces hope

"character helps us to trust God"

Romans 5:5

our ... us

These words refer to all believers and should be inclusive.

hope does not make ashamed

"we are very confident that we will receive the things that we wait for"

make ashamed

"make us ashamed"

because the love of God has been poured into our hearts

"because he has loved us greatly" or "because God has shown us how much he loves us"

Romans 5:7

For one will hardly die for a righteous person

"It is hard to find someone who is willing to die, even for a righteous person"

though perhaps someone would dare to die for a good person

"but you might find someone who is willing to die for such a good person"

Romans 5:9

Much more, then, now that we are justified by his blood, we will be saved

"Now that we are justified by his blood, we will more certainly be saved"

now that we are justified by his blood

"now that God has made us right with himself because of the sacrificial death of Jesus on the cross"

saved

God forgives us and rescues us from being punished in hell for our sin.

the wrath of God

"God's punishment"

Romans 5:10

his Son ... his life

"God's Son ... the life of God's Son"

we were reconciled to God through the death of his Son

"God allowed us to have a peaceful relationship with him because his Son died for us"

Son

This refers to Jesus, the Son of God. It is best to translate "Son" with the same word that your language uses to refer to a human son.

after having been reconciled

"now that God has made us his friends again"

Romans 5:12

through one man sin entered ... death entered through sin

Paul describes sin as a dangerous thing that came into the world through the actions of "one man," Adam. This sin then became an opening through which death, pictured here as another dangerous thing, also came into the world.

Romans 5:13

For until the law, sin was in the world

"People in the world sinned before God gave his law to Moses"

but there is no accounting for sin when there is no law

"but God recorded no sin against the law before he gave the law"

Romans 5:14

death reigned from Adam until Moses

"people continued to die from the time of Adam until the time of Moses as a consequence of their sin"

Moses, even over those who did not sin like Adam's disobedience, who is

"Moses. Even people whose sins were different from Adam's continued to die, Adam being"

who is a pattern of him who was to come

Adam was a pattern of Christ, who appeared much later. He had much in common with him.

Romans 5:15

how much more did the grace of God and the gift by the grace of the one man, Jesus Christ, abound for the many

"even more through the man Jesus Christ, who died for us all, did God kindly offer us this gift of everlasting life, although we do not deserve it"

Romans 5:16

For the gift is not like the outcome of that one man's sin

"The gift is not like the result of Adam's sin"

The judgment followed one trespass and brought condemnation

"After one man trespassed, God judged all people and

condemned them to be punished" or "God declared that all people deserved to have him punish them because one man committed one sin"

but the gift followed many trespasses and brought justification

"but after people trespassed many times, God gave the gift

and justified them" or "but the gift is greater because he gave it after many people had committed many sins, and by giving the gift he justified them"

Romans 5:17

trespass of the one

This refers to the sin of Adam.

death ruled

"everyone died"

Romans 5:18

as one trespass led to condemnation for all people

"as all people are condemned because one person sinned against God"

one trespass

This refers to Adam's sin.

condemnation for all people

"all people deserve God's punishment for sin"

through the one act of righteousness came justification and life for all people

"one act of righteousness allows all people to be justified and live" or "all people can be justified and live because one person did that one righteous act"

the one act of righteousness

This refers to Jesus's obedience to God in dying for our sins.

Romans 5:19

the many were made sinners

"many people sinned"

the obedience of the one

the obedience of Jesus

of the one will the many be made righteous

"of the one, God will make many people right with him"

Romans 5:20

the law came in

"God gave his law to Moses"

sin abounded

"sin increased"

grace abounded even more

"God continued to act even more kindly toward them, in a way that they did not deserve"

Romans 5:21

sin reigned in death ... grace might reign through righteousness for everlasting life

"as people obeyed their desire to sin and therefore had to die ... God might show grace to people and allow them to be right with him, resulting in everlasting life"

our Lord

Paul includes himself, his readers, and all believers.

Chapter 6

Romans 6:1

What then will we say? Should we continue in sin so that grace may abound?

"So, what should we say about all of this? We certainly should not keep on sinning so that God will give us more and more grace!

we say

The pronoun "we" refers to Paul, his readers, and other people.

Romans 6:2

We who died to sin, how can we still live in it?

"We are now like dead people on whom sin has no effect! So we certainly should not keep on sinning!"

Romans 6:3

Do you not know that as many as were baptized into Christ Jesus were baptized into his death?

"Remember, when someone baptized us to show that we have a relationship with Christ, this also shows that we died with Christ on the cross!

Romans 6:4

We were buried, then, with him through baptism into death

"When someone baptized us, it is just like that person buried us with Christ in the tomb"

just as Christ was raised from the dead by the glory of the Father, so also we might walk in newness of life

"just as the Father brought Jesus back to life after he died, we might have new spiritual life and obey God" the dead

All those who have died. To be raised from among them speaks of becoming alive again.

Romans 6:5

become united with him in the likeness of his death ... be united with his resurrection

"died with him ... come back to life with him". Paul compares our union with Christ to death. Those who are joined with Christ in death will share in his resurrection.

Romans 6:6

our old man was crucified with him

"our sinful person died on the cross with Jesus"

old man

This means the person who once was, but who does not exist now.

the body of sin

"our sinful nature"

might be destroyed

"might die"

we should no longer be enslaved to sin

"sin should no longer enslave us" or "we should no longer be controlled by sin"

Romans 6:7

He who has died is declared righteous with respect to sin

"When God declares a person right with him, that person is no longer controlled by sin"

Romans 6:8

we have died with Christ

Here "died" refers to the fact that believers are no longer controlled by sin.

Romans 6:9

We know that since Christ has been raised from the dead

"We know since God brought Christ back to life after he died"

death no longer rules over him

"He cannot ever die again"

Romans 6:10

he died once for all

Possible meanings are 1) he died once, and he will not die again, nor will anyone else need to die, or 2) it is true now and will be true for all time that he died.

Romans 6:11

consider yourselves to be

"think of yourselves as" or "see yourselves as"

dead to sin

"as if you were dead to the power of sin"

dead to sin, but alive to God

"dead to the power of sin, but living to honor God"

alive to God in Christ Jesus

"living to honor God through the power Christ Jesus gives you"

Romans 6:12

do not let sin rule in your mortal body

"Do not let sinful desires control you"

your mortal body

"you"

so that you obey its lusts

Obedying the mortal body's lusts would be the result of letting sin rule in the body. That is why Paul commands people not to let sin rule in their mortal body—they do not obey its lusts.

Romans 6:13

Do not present the members of your bodies to sin, to be tools used for unrighteousness

"Do not offer yourselves to sin so that you do what is not right"

But present yourselves to God as those who have been brought from death to life

"But offer yourselves to God because he has given you new spiritual life" or "But offer yourselves to God as those who had died and are now alive"

present the members of your bodies to God as tools to be used for righteousness

"let God use you for what is pleasing to him"

Romans 6:14

Do not allow sin to rule over you

"Do not let sinful desires control what you do" or "Do not allow yourselves to do the sinful things you want to do"

For you are not under law

"For you are no longer bound to the law of Moses, which could not give you the power to stop sinning"

but under grace

"but you are bound to God's grace, which does give you the power to stop sinning"

Romans 6:15

What then? Are we to sin because we are not under law, but under grace? May it never be

"However, just because we are bound to grace instead of the law of Moses certainly does not mean we are allowed to sin"

May it never be

"We would never want that to happen!" or "May God help me not to do that!"
Romans 6:16
Do you not know that if you present yourselves as slaves, you are slaves to the one whom you obey?
"You should know that if you present yourselves as slaves to anyone, you are slaves to whomever you obey!"
Romans 6:17
For you were slaves of sin
"you were like slaves of sin"
but you have obeyed from the heart
"but you truly obeyed"
the pattern of teaching that you were given
"the teaching that Christian leaders gave you"
Romans 6:18
You have been made free from sin
"Christ has freed you from sin" or "You have been made free from sin's control over you"
you have been made slaves of righteousness
"you have been made like slaves of righteousness"
Romans 6:19
I speak like a man
"I am speaking about this in human terms" or "I am using examples from everyday life"
because of the weakness of your flesh
"because you do not fully understand spiritual things"
presented the members of your bodies as slaves to uncleanness and to lawlessness
"offered yourselves as slaves to everything that is evil and not pleasing to God"
present the members of your bodies as slaves to righteousness for sanctification
"offer yourselves as slaves to what is right before God so that he might set you apart and give you the power to serve

Chapter 7

Romans 7:1
Or do you not know, brothers ... that the law rules over a person for whatever time he lives?
"So you certainly know brothers ... that people have to obey laws only while they are alive"
brothers
Here this means fellow Christians, including both men and women.
Romans 7:2
the married woman is bound by law to the husband
"according to the law, the married woman is united to the husband"
Romans 7:3
she will be called an adulteress
"God will consider her an adulteress" or "people will call her an adulteress"
she is free from the law
"she does not have to obey that law"
Romans 7:4
you were also made dead to the law through the body of Christ
"you also died to the law when through Christ you died on the cross"
to him who was raised from the dead

him"
Romans 6:20
you were free from righteousness
"you behaved as though you did not have to do what was right"
Romans 6:21
At that time, what fruit then did you have of the things of which you are now ashamed?
"Nothing good came from those things that now cause you shame." or "You gained nothing by doing those things that now cause you shame."
Romans 6:22
But now that you have been made free from sin and are enslaved to God
"But now that you have become free from sin and have become God's slaves" or "But now that God has freed you from sin and made you his slaves"
But now that you have been made free from sin
"But now that God has made you able not to sin"
and are enslaved to God
"and God has made you able to serve him"
you have your fruit for sanctification
"the benefit is your sanctification" or "the benefit is that you live in a holy way"
The result is eternal life
"The result of all of this is that you will live forever with God"
Romans 6:23
For the wages of sin are death
"For if you continue sinning, God will punish you with spiritual death"
but the gift of God is eternal life in Christ Jesus our Lord
"but God gives eternal life to those who belong to Christ Jesus our Lord"

"to him whom God raised from the dead" or "to him whom God caused to live again"
we might produce fruit for God
"we might be able to do things pleasing to God"
Romans 7:5
to bear fruit for death
"which resulted in spiritual death" or "the outcome of which was our own spiritual death"
Romans 7:6
we have been released from the law
"God has released us from the law"
to that by which we were bound
"to the law, which bound us"
the letter
"the law of Moses"
Romans 7:7
May it never be
"Of course that is not true!"
sin
"my desire to sin"
Romans 7:8
coveting
This word includes both the desire to have what belongs to

other people and wrong sexual desire.
apart from the law, sin was dead
"if there were no law, there would be no breaking of the law, so there would be no sin"
Romans 7:9
sin regained life
"I realized that I was sinning" or "I strongly desired to sin"
Romans 7:10
The commandment that was to bring life turned out to be death for me
"God gave me the commandment so I would live, but it killed me instead"
Romans 7:11
For sin took the opportunity through the commandment and deceived me. Through the commandment it killed me
"Because I wanted to sin, I deceived myself into thinking that I could sin and obey the commandment at the same time, but God punished me for disobeying the commandment by separating me from him"
took the opportunity through the commandment
Paul is comparing sin to a person who can act.
it killed me
"it separated me from God"
Romans 7:12
the law is holy
Possible meanings are that it is holy because 1) it comes from God or 2) it reveals God's true nature.
Romans 7:13
what is good
This refers to God's law.
become death to me
"cause me to die"
brought about death in me
"separated me from God". Paul speaks of being separated from God as if he were literally dead.
through the commandment
"because I disobeyed the commandment"
Romans 7:15
For what I do, I do not really understand
"I am not sure why I do some of the things that I do"
what I want to do, I do not do
"I do not always do what I want to do"

Chapter 8

Romans 8:1
There is therefore now no condemnation for those who are in Christ Jesus
"God will not condemn and punish those who are joined to Christ Jesus"
There is therefore now
"For that reason, there is now"
Romans 8:2
the law of the Spirit of life in Christ Jesus
"God's Spirit in Christ Jesus"
has set you free from the law of sin and death
"has caused the law of sin and death to no longer control you"
the law of sin and death
"the law which causes sin and death"
Romans 8:3

what I hate, I do
"the things that I know are not good are the things that I sometimes do"
Romans 7:16
I agree with the law that the law is good
"I agree with God that the law is good"
Romans 7:20
rather sin that lives in me
Paul speaks of "sin" as if it were alive and living inside him.
Romans 7:21
this law: When I want to do good, evil is present with me
The words "this law" refer to the natural human desire to rebel against God and disobey him. Paul calls this a law because he has observed that this is the way people live. It is not a collection of written commands.
evil is present with me
Paul speaks of evil here as if it were alive and living with him.
Romans 7:22
with my inner person
"with my heart" or "with my soul"
Romans 7:23
a different law
These words refer to the natural human desire to rebel against God and disobey him. Paul calls this a law because he has observed that this is the way people live. It is not a collection of written commands.
in the members of my body
"in my actions" or "in my behaviors"
that new law in my mind
These words refer to the law of Moses, which was God's commands in written form.
Romans 7:24
Who will deliver me from this body of death?
"I want someone to set me free from the control of what my body desires!"
Romans 7:25
So then, I myself serve the law of God with my mind. However, with the flesh I serve the law of sin
"My mind chooses to please God by obeying the law of Moses, but my flesh chooses to disobey God and sin"

For what the law was unable to do because it was weak through the flesh, God did
"For the law did not have the power to stop us from sinning, because the power of sin within us was too strong. But God did stop us from sinning"
through the flesh
"because of people's sinful nature"
He ... sent his own Son in the likeness of sinful flesh ... an offering for sin ... he condemned sin
The Son of God forever satisfied God's holy anger against our sin by giving his own body and human life as the eternal sacrifice for sin.
Son
This refers to Jesus, the Son of God. It is best to translate "Son" with the same word that your language uses to refer to a human son.

in the likeness of sinful flesh
 "who looked like a sinful human being"
 to be an offering for sin
 "so that he could die as a sacrifice for our sins"
 he condemned sin in the flesh
 "in Christ's flesh God condemned sin" or "by Christ's death
 God broke the power of the sin"
 Romans 8:4
 we who walk not according to the flesh
 "we who do not obey our sinful desires"
 but according to the Spirit
 "but who obey the Holy Spirit"
 Romans 8:6
 the mind set on the flesh ... the mind set on the Spirit
 "the way sinful people think ... the way people who listen to
 the Holy Spirit think"
 death
 Here this means the separation of a person from God.
 Romans 8:8
 Those who are in the flesh
 This refers to people who do what their sinful nature tells
 them to do.
 Romans 8:9
 in the flesh
 "acting according to your sinful natures."
 in the Spirit
 "acting according to the Holy Spirit"
 Romans 8:10
 If Christ is in you
 "If Christ lives in you through the Holy Spirit"
 the body is dead with respect to sin
 Possible meanings are 1) a person is spiritually dead to the
 power of sin or 2) the physical body will still die because of
 sin.
 the spirit is alive with respect to righteousness
 Possible meanings are 1) a person is spiritually alive
 because God has given him power to do what is right or 2)
 God will bring the person back to life after he dies because
 God is righteous and gives believers eternal life.
 Romans 8:11
 of him who raised ... from the dead lives
 "of God, who caused Jesus to live again"
 mortal bodies through his Spirit
 "physical bodies through his Spirit" or "bodies, which will
 die someday, through his Spirit"
 Romans 8:12
 So then
 "Because what I have just told you is true"
 but not to the flesh to live according to the flesh
 "but we are not debtors to the flesh, and we do not have to
 obey our sinful desires"
 Romans 8:13
 For if you live according to the flesh
 "Because if you live only to please your sinful desires"
 you are about to die
 "you will certainly be separated from God"
 but if by the Spirit you put to death the body's actions
 "but if by the power of the Holy Spirit you stop obeying
 your sinful desires"

Romans 8:14
 For as many as are led by the Spirit of God
 "For all the people whom the Spirit of God leads"
 sons of God
 Here this means all believers in Jesus and is often
 translated as "children of God."
 Romans 8:15
 Abba, Father
 "Abba" is "Father" in the Aramaic language.
 Romans 8:17
 heirs of God
 "and we also will one day receive what God has promised
 us"
 we are joint heirs with Christ
 "we will also receive what God has promised us and Christ
 together"
 that we may also be glorified with him
 "that God may glorify us along with him"
 Romans 8:18
 I consider that ... are not worthy to be compared with
 "I cannot compare ... with"
 will be revealed
 "God will make known"
 Romans 8:19
 the eager expectation of the creation waits for
 Paul describes everything that God created as a person who
 eagerly waits for something.
 for the revealing of the sons of God
 "for the time when God will reveal his children"
 sons of God
 Here this means all believers in Jesus. You can also
 translate this as "children of God."
 Romans 8:20
 For the creation was subjected to futility
 "For God caused what he had created to be unable to
 achieve what he intended"
 not of its own will, but because of him who subjected it
 "not because this is what the created things wanted, but
 because it is what God wanted"
 in hope
 "confidently expecting" or "confidently waiting"
 Romans 8:21
 the creation itself will be delivered
 "God will save creation"
 from slavery to decay
 "from being like a slave to decay"
 that it will be brought into the freedom of the glory of the children of
 God
 "that it will become gloriously free from decay like the
 children of God"
 Romans 8:22
 For we know that the whole creation groans and labors in pain together
 even now
 "For we know that everything that God created wants to be
 free and groans for it the way a woman giving birth groans
 for her baby to be born"
 Romans 8:23
 as we wait eagerly for our adoption, the redemption of our body
 "as we wait eagerly for God to adopt us and redeem our

bodies"
Romans 8:24
in this hope we were saved
"we were saved that we might trust God to do this"
this hope
The phrase "this hope" refers to the hope of our adoption, the redemption of our bodies (8:23).
Now hope that is seen is not hope
"If we already have what we hope for, that is not hope" or
"If we have what we want, we would not say that we hope for it"
Romans 8:25
if we hope for what we do not see
"if we trust God for what we do not yet have"
Romans 8:26
inexpressible groans
"groanings that we cannot express in words"
Romans 8:27
He who searches out the hearts knows
"God, who knows what all our thoughts and feelings are, knows"
Romans 8:28
for those who are called
"for those whom God chose"
Romans 8:29
those whom he foreknew
"those whom he knew before he even created them"
he also predestined to be conformed
"he also planned in advance that they would be conformed"
to be conformed to the image of his Son
"that he would change them to be like his Son"
Son
This refers to Jesus, the Son of God. It is best to translate "Son" with the same word that your language uses to refer to a human son.
that he might be the firstborn
"so that his Son would be the firstborn"
among many brothers
"among many brothers and sisters who belong to the family of God"
Romans 8:30
Those whom he predestined
"Those whom God made plans for in advance"
these he also justified
"these he also put right with himself"
these he also glorified
"these he will also glorify"
Romans 8:31
What, therefore, can we say about these things? If God is for us, who is against us?
"This is what we should know from all of this: since God is helping us, no one can defeat us."
Romans 8:32
He who did not spare his own Son
God the Father sent the Son of God, Jesus Christ, to the cross

Chapter 9

Romans 9:1
my conscience bears witness with me in the Holy Spirit

as the holy, infinite sacrifice necessary to satisfy God's infinite, holy nature against the sin of humanity. These are important titles that describe the relationship between God and Jesus. It is best to translate "Father" and "Son" with the same words that your language uses to refer to a human father and a human son.
but delivered him up
"but put him under the control of his enemies"
how will he not also with him freely give us all things?
"he will certainly and freely give us all things!"
Romans 8:33
Who will bring any accusation against God's chosen ones? God is the one who justifies
"No one can accuse us before God because he is the one who makes us right with him"
Romans 8:34
Who is the one who condemns?
"No one will condemn us!"
who is at the right hand of God
"who is at the place of honor beside God"
Romans 8:35
Who will separate us from the love of Christ?
"No one will ever separate us from the love of Christ!" or
"Nothing will ever separate us from the love of Christ!"
Tribulation, or distress, or persecution, or hunger, or nakedness, or danger, or sword?
"Even if people cause us trouble, hurt us, take away our clothes and food, or kill us, they cannot separate us from the love of Christ."
Tribulation, or distress
These words both mean the same thing.
Romans 8:36
For your benefit
"For you"
we are killed all day long
"our enemies continually seek to kill us"
We were considered as sheep for the slaughter
"Our lives have no more value to them than the sheep they kill"
Romans 8:37
we are more than conquerors
"we have complete victory"
through the one who loved us
"because of Jesus, who loved us so much he was willing to die for us"
Romans 8:38
I have been convinced
"I am convinced"
governments
Possible meanings are 1) demons or 2) human kings and rulers.
nor powers
Possible meanings are 1) spiritual beings with power or 2) human beings with power.

"the Holy Spirit controls my conscience and confirms what I say"

Romans 9:2

that for me there is great sorrow and unceasing pain in my heart
"that I grieve very greatly and deeply"

great sorrow and unceasing pain

Paul uses these two expressions together to emphasize how great his emotions are.

Romans 9:3

For I could wish that I myself would be cursed and set apart from Christ for the sake of my brothers, my kinsmen according to the flesh

"I personally would be willing to let God curse me and keep me apart from Christ forever if that would help my fellow Israelites, my own people group, to believe in Christ"

Romans 9:4

They are Israelites

"They, like me, are Israelites. God chose them to be Jacob's descendants"

They have adoption, the glory

"They have God as their father, and they have the glory"

Romans 9:6

But it is not as though the word of God has failed

"We should know that God has kept his promises"

For it is not everyone in Israel who truly belongs to Israel

God did not make his promises to all the physical descendants of Israel (or Jacob), but to his spiritual descendants, that is, those who trust in Jesus.

Romans 9:7

Neither are all Abraham's descendants truly his children

"Nor are they all children of God just because they are Abraham's descendants"

Romans 9:8

the children of the flesh are not

"not all of Abraham's descendants are"

children of God

This refers to people who are spiritual descendants, those who have faith in Jesus.

children of the promise

This refers to people who will inherit the promises that God gave to Abraham.

Romans 9:9

this is the word of promise

"these are the words God used when he made the promise"

a son will be given to Sarah

"I will give Sarah a son"

Romans 9:10

our father

Paul refers to Isaac as "our father" because Isaac was the ancestor of Paul and of the Jewish believers in Rome.

had conceived

"had become pregnant"

Romans 9:11

for the children were not yet born and had not yet done anything good or bad

"before the children were born and before they had done anything, whether good or bad"

so that the purpose of God according to choice might stand

"so that what God wants to happen according to His choice will happen"

Romans 9:12

because of him

because of God

it was said to her, "The older will serve the younger."

"God said to Rebekah, 'The older son will serve the younger son'"

Romans 9:13

Jacob I loved, but Esau I hated

God loved Jacob much more than he loved Esau. He did not literally hate Esau.

Romans 9:14

What then will we say?

Paul is using the question to get the attention of his readers.

Is there unrighteousness with God?

"Is God unrighteous?" or "Is God unjust?"

May it never be

"That is not possible!" or "Certainly not!" This expression strongly denies that this could happen. You may have a similar expression in your language that you could use here.

Romans 9:15

For he says to Moses

"For God said to Moses". (see Exodus 33:19)

Romans 9:16

it is not because of him who wills, nor because of him who runs

"it is not because of what people want or because they try hard"

nor because of him who runs

Paul speaks of a person who does good things in order to gain God's favor as if that person were running a race.

Romans 9:17

For the scripture says

"The scripture records that God said"

I ... my

God is referring to himself.

I raised you up

"I made you the powerful man that you are"

so that my name might be proclaimed

"that people might proclaim my name"

my name

"how great I am" or "who I am"

in all the earth

"wherever there are people"

Romans 9:18

whom he wishes, he makes stubborn

"God makes stubborn whomever he wishes to make stubborn."

Romans 9:19

You will say then to me

Paul is talking to the critics of his teaching as though he were only talking to one person. You may need to use the plural here.

Why does he still find fault? For who has ever withstood his will?

"He should not find fault with us. No one has ever been able to withstand his will."

he ... his

The words "he" and "his" here refer to God.

has ... withstood his will

"has ... stopped him from doing what he wanted to do"

Romans 9:20

Will what has been molded say to the one who molds it, "Why ... way?"

"What a person has molded should never say to the one who molds it, 'Why ... way?'"
Why did you make me this way?
"You should not have made me this way!"
Romans 9:21
Does the potter not have the right ... for dishonorable use?
"The potter certainly has the right ... for dishonorable use."
Romans 9:22
containers of wrath prepared for destruction
"people to whom he would show wrath and whom he will certainly destroy"
Romans 9:23
he ... his
The words "he" and "his" here refer to God.
containers of mercy, which
"those to whom he would show mercy, whom"
the riches of his glory upon
"his glory, which is of great value, upon"
which he had previously prepared for glory
"whom he prepared ahead of time in order that they might live with him"
Romans 9:24
called
Here "called" means God has appointed or chosen people to be his children, to be his servants and proclaimers of his message of salvation through Jesus.
Romans 9:25
As he says also in Hosea
"As God says also in the book that Hosea the prophet wrote". (see Hosea 2:23)
I will call them 'my people' who were not my people
"I will choose those who were not my people to be my people"
her 'beloved' who was not beloved
"I will choose her whom I did not love to be one whom I love"
Romans 9:26
sons of the living God
"children of the true God". (see Hosea 1:10)
Romans 9:27
cries out
"calls out"

Chapter 10

Romans 10:1
my heart's desire
"my greatest desire"
is for them, for their salvation
"is that God will save the Jews"
Romans 10:2
I testify about them
"I declare truthfully about them"
Romans 10:3
For, failing to understand the righteousness that comes from God
"For because they did not know how God puts people right with himself"
they did not submit to God's righteousness.
"they did not accept God's way of putting people right with himself"

as the sand of the sea
"too many to count". (see Isaiah 10:22)
Romans 9:28
the Lord will execute his word on the earth
"the Lord will punish people on the earth as he has said he will". (see Isaiah 10:23)
Romans 9:29
us ... we
Here the words "us" and "we" refer to Isaiah and those to whom he spoke.
we would be like Sodom, and we would have become like Gomorrah
"God would have destroyed all of us as he destroyed the people in the cities of Sodom and Gomorrah". (see Isaiah 1:9-10 and Isaiah 13:19)
Romans 9:30
That the Gentiles
"We will say that the Gentiles"
who were not pursuing righteousness
"who were not trying to get righteousness" or "who were not trying to be righteous"
righteousness, the righteousness by faith
"righteousness because God made them right with him when they trusted in Christ"
Romans 9:31
who did pursue a law of righteousness
"who tried to be righteous by obeying a law"
did not arrive at that law
"could not keep that law"
Romans 9:32
Why not? Because they
"Why could they not attain righteousness? Because they"
by works
"by keeping the Law"
Romans 9:33
as it has been written
"as Isaiah the prophet wrote". (see Isaiah 8:14 and Isaiah 28:16)
in Zion
"in Israel"
believes in it
"believes in him."

Romans 10:4

For Christ is the fulfillment of the law
"For Christ completely fulfilled the law"
law for righteousness for everyone who believes
"law, and he makes everyone who trusts in him right before God"
Romans 10:5
the righteousness that comes from the law
"how the law makes a person right before God"
"The man who does these things will live by them."
"The person who perfectly obeys the law will live because the law will make him right before God"
will live
The words "will live" can refer to 1) eternal life or 2) mortal life in fellowship with God.

Romans 10:6

But the righteousness that comes from faith says this
"But Moses writes this about how faith makes a person right before God". (see Deuteronomy 30:12-14)
Do not say in your heart
"Do not say to yourself"
Who will ascend into heaven?
"No one is able to go up to heaven"
that is, to bring Christ down
"in order that they might have Christ come down to earth"
Romans 10:7
Who will descend into the abyss?
"No person can go down and enter the place where the spirits of dead persons are."
the dead
All those who have died. To be brought up from among them is to become alive again.
Romans 10:8
But what does it say?
"But this is what Moses says". (see Deuteronomy 30:14)
The word is near you, in your mouth and in your heart
"You have heard the message. You know how to speak it, and you know what it means"
the word of faith
"God's message that tells us that we must believe in him"
Romans 10:9
if with your mouth you confess Jesus as Lord
"if you confess that Jesus is Lord"
believe in your heart
"believe in your mind" or "truly believe"
raised him from the dead
"caused him to live again"
you will be saved
"God will save you"
Romans 10:10
For with the heart one believes and has righteousness, and with the mouth one confesses and is saved
"For it is with the mind that a person trusts and is right before God, and it is with the mouth that a person confesses so that God saves him"
Romans 10:11
For scripture says
"For Isaiah wrote in the scripture". (see Isaiah 28:16)
Romans 10:13
For everyone who calls on the name of the Lord will be saved
"The Lord will save everyone who trusts in him"
Romans 10:14
How then can they call on him in whom they have not believed?
"Those who do not believe in God cannot call on him!"
How can they believe in him of whom they have not heard?
"And they cannot believe in him if they have not heard his message!" or "And they cannot believe in him if they have not heard the message about him!"
believe in
trust and desire to obey
How can they hear without a preacher?
"And they cannot hear the message if someone does not tell them!"

Romans 10:15

How beautiful are the feet of those who proclaim good news
"How beautiful are even the feet of those who proclaim good news" or "It is wonderful when messengers go and tell others the good news". (see Isaiah 52:7 and Nahum 1:15)
Romans 10:16
not all of them obeyed
Here "they" refers to the Jews. "not all of the Jews obeyed"
Lord, who has believed our report?
"Lord, so many of them do not believe our message!". (see Isaiah 53:1)
Romans 10:17
So faith comes from hearing
"So a person believes in Christ by hearing the message about Christ"
and hearing by the word of Christ
"and a person hears the message by someone preaching the message about Christ"
Romans 10:18
But I say, "Did they not hear?" Yes, most certainly
"But, I say the Jews certainly have heard the message about Christ"
Their sound has gone out into all the earth, and their words to the ends of the world.
"As the Scriptures record, 'The sun, moon, and the stars are proof of God's power and glory, and everyone in the world sees them and knows the truth about God.'". (see Psalm 19:4)
Romans 10:19
Moreover, I say, "Did Israel not know?"
"Again I tell you the people of Israel did know the message."
First Moses says, "I will provoke you ... I will stir you up
"First Moses says that God will provoke you ... God will stir you up". (see Deuteronomy 32:21)
by what is not a nation
"by those you do not consider to be a real nation" or "by people who do not belong to any nation"
By means of a nation without understanding
"By a nation with people who do not know me or my commands"
I will stir you up to anger
"I will cause you to become angry"
Romans 10:20
I was found by those who did not seek me
"Even though the Gentile people will not look for me, they will find me". (see Isaiah 65:1)
I appeared
"I made myself known"
he says
"He" refers to God, who is speaking through Isaiah.
Romans 10:21
All the day long I
This phrase is used to emphasize God's continual effort. "I continually"
I reached out my hands to a disobedient and stubborn people
"I tried to welcome you and to help you, but you refused my help and continued to disobey". (see Isaiah 65:2)

Chapter 11

Romans 11:1

I say then

"I, Paul, say then"

did God reject his people?

Paul asks this question so that he can answer the questions of other Jews who are upset that God has included the Gentiles among his people, while the hearts of the Jewish people have been hardened.

May it never be.

"That is not possible!" or "Certainly not!" This expression strongly denies that this could happen. You may have a similar expression in your language that you could use here.

tribe of Benjamin

This refers to the tribe descended from Benjamin, one of the 12 tribes into which God divided the people of Israel.

Romans 11:2

whom he foreknew

"whom he knew ahead of time"

Do you not know what the scripture says about Elijah, how he pleaded with God against Israel?

"Surely you know what the Scriptures record about when Elijah pleaded with God against Israel."

Romans 11:3

they have killed

"They" refers to the people of Israel.

I alone am left

The pronoun "I" here refers to Elijah.

seeking my life

"desiring to kill me"

Romans 11:4

But what does God's answer say to him?

"But this is God's answer to him:"

Romans 11:5

remnant

This refers to a small part of people whom God chose to receive his grace.

Romans 11:6

But if it is by grace

"But since God's mercy works by grace"

Romans 11:7

What then?

"This is what we need to remember"

Romans 11:8

God has given them a spirit of dullness, eyes so that they should not see, and ears so that they should not hear

They are not able to hear or receive spiritual truth. (see Deuteronomy 29:4)

spirit of

Here this means "having the characteristics of," such as the "spirit of wisdom."

eyes so that they should not see

The concept of seeing with one's eyes was considered to be equivalent to gaining understanding.

ears so that they should not hear

The concept of hearing with the ears was considered to be equivalent to obedience.

Romans 11:9

Let their table become a snare and a trap

"Please, God, make their feasts like a trap that catches them". (see Psalm 69:22)

a stumbling block

"something that tempts them to sin"

a retribution for them

"something that allows you to take revenge on them"

Romans 11:10

bend their backs continually

"make them suffer like people carrying heavy loads". (see Psalm 69:23). This refers to forcing slaves to carry heavy loads on their backs and making them suffer.

Romans 11:11

Connecting Statement:

With Israel as a nation rejecting God, Paul warns the Gentiles to be careful they do not make the same mistake.

Did they stumble so as to fall?

"Has God rejected them forever because they sinned?". Paul uses this question to introduce the next thing he wants to say. If your language uses a different way to introduce new topics, you can use it here. Here the words "stumble" and "fall" refer to sinning and having God reject the sinner.

May it never be.

"That is not possible!" or "Certainly not!" This expression strongly denies that this could happen. You may have a similar expression in your language that you could use here. See how you translated this in Romans 9:14.

provoke ... to jealousy

See how you translated this phrase in Romans 10:19.

Romans 11:12

if their trespass is the riches of the world, and if their loss is the riches of the Gentiles

"when the Jews trespassed, the result was that God abundantly blessed the non-Jews"

how much greater will their fulfillment be?

"how much better will it be for the non-Jews when all the Jews believe in Jesus?" or "how much better will it be for the non-Jews when God fully blesses the Jews?"

Romans 11:14

those who are of my own flesh

"my fellow Jews."

Perhaps we will save some of them

"Perhaps some will believe and therefore God will save them"

Romans 11:15

For if their rejection means the reconciliation of the world

"For if because God rejected them, he will reconcile the rest of the world to himself"

their rejection

The pronoun "their" refers to Jewish unbelievers.

what will their acceptance be but life from the dead?

"how will it be when God accepts them? It will be like they have come back to life from among the dead!" or "then when God accepts them, it will be like they have died and become alive again!"

Romans 11:16

If the firstfruits are holy, so is the lump of dough

"If Abraham is counted as the first of what has been offered

to God, all of our ancestors who followed should also be counted as God's possession"

firstfruits

The people always dedicated to God the first crops that they harvested. Here "firstfruits" stands for the first people to believe in Christ.

If the root is holy, so are the branches

Paul is speaking of Abraham, Isaac, and Jacob, the Israelites' ancestors, as if they were the root of a tree, and the Israelites, who are descendants of those men, as if they were the tree's "branches."

Romans 11:17

But if some of the branches were broken off

"But if someone broke off some of the branches"

if you, a wild olive branch, were grafted in among them

"if God grafted you, a wild olive branch, among them"

the rich root of the olive tree

Here "the rich root" is a metaphor that refers to the promises of God.

Romans 11:18

do not boast over the branches

"do not say you are better than the Jewish people God has rejected"

it is not you who supports the root, but the root that supports you

Paul implies that the Gentile believers are branches. God saves them only because of the covenant promises that he made to the Jews.

Romans 11:19

Branches were broken off

"God broke branches off"

I might be grafted in

"he might attach me in"

Romans 11:20

their ... they

The pronouns "their" and "they" refer to the Jewish people who did not believe.

but you stand firm because of your faith

"but you remain because of your faith"

be arrogant in your thoughts

"think that you are better than you are" or "be proud"

Romans 11:21

For if God did not spare the natural branches, neither will he spare you "Since God did not spare those unbelieving Jews, who grew up like a tree's natural branches that came from the root, then know that if you do not believe, he will not spare you either"

Romans 11:22

the kind actions and the severity of God

Paul is reminding the Gentile believers that although God may act very kindly toward them, he will not hesitate to judge and punish them.

severity came on the Jews who fell ... God's kindness comes on you

"God dealt harshly with the Jews who fell ... God acts kindly toward you"

the Jews who fell

"the Jews who have refused to trust in Christ"

if you continue in his kindness

"if you continue doing what is right so that he continues being kind to you"

Otherwise you also will be cut off

"Otherwise God will also reject you"

Romans 11:23

if they do not continue in their unbelief

"if they start believing"

will be grafted in

"God will graft back in"

graft

This is a common process in which the end of a live branch of one tree is inserted into another tree so that the new branch will continue to grow in that tree.

Romans 11:24

For if you were cut out of what is by nature a wild olive tree, and ...

grafted into a good olive tree, how much more will these, the natural branches, be grafted back into their own olive tree?

"For if God had cut you out of what is by nature a wild olive tree, and contrary to nature had grafted you into a good olive tree, how much more will he graft these Jews, who are the natural branches, into their own olive tree?"

how much more will these, the natural branches, be grafted back into their own olive tree?

"then these Jews, who are the natural branches, will certainly be grafted back into their own olive tree."

branches

Paul is speaking of the Jews and Gentiles as if they were branches. The "natural branches" represent the Jews, and the "grafted branches" represent the Gentile believers.

Romans 11:25

I do not want you to be uninformed

"I very much want you to be informed". "I" refers to Paul.

you ... you ... your

The pronouns "you" and "your" refer to the Gentile believers.

so that you may not be wise in your own thinking

"so that you will not think you are wiser than you are"

A partial hardening has come upon Israel

"Many people of Israel remain stubborn"

until the full number of the Gentiles

"until the number of Gentiles determined by God"

comes in

"is saved" or "believes in Christ"

Romans 11:26

Thus all Israel will be saved

"Thus God will save all Israel"

just as it is written

"just as the scriptures record" (see Isaiah 59:20)

Out of Zion

"From where God is among the Jews"

the Deliverer

"the one who brings his people to safety"

from Jacob

"from the Israelite people"

Romans 11:27

I will take away their sins

"I will remove the burden of their sins" (see Isaiah 59:21)

Romans 11:28

As far as the gospel is concerned

"Because the Jews rejected the gospel"

they are enemies for your sake

"God has treated them as enemies in order that you also might hear the gospel"
as far as election is concerned
"because God has elected the Jews" or "because God has chosen the Jews"
they are beloved because of the patriarchs
"God still loves them because of what he promised to do for their ancestors"
Romans 11:29
For the gifts and the call of God are irrevocable
"For God will never change his mind about what he has promised to give them, and about how he has called them to be his people"
are irrevocable
"can never be taken back"
Romans 11:30
you were formerly disobedient to God
"you did not obey God in the past"
you have received mercy because of their disobedience
"because the Jews have rejected Jesus, you have received blessings that you did not deserve"
Romans 11:32
God has shut up all into disobedience
"God has made prisoners of those who disobey him. Now they cannot stop disobeying God"

Chapter 12

Romans 12:1

I urge you therefore, brothers, by the mercies of God, to present
"Fellow believers, because of the great mercy that God has given you I very much want you to present"
to present your bodies a living sacrifice
"to offer yourselves completely to God while you are alive as if you were a dead sacrifice on a temple altar"
holy, acceptable to God
"a sacrifice that you give to God alone and that pleases him"
or "acceptable to God because it is morally pure"
This is your reasonable service
"This is the right way to worship God"
Romans 12:2
Do not be conformed to this world
"Do not behave as this world behaves"
this world
This refers to unbelievers who live in the world.
but be transformed by the renewal of your mind
"but let God change the way you think and behave"
Romans 12:3
by the grace that was given to me I say
"because God freely chose me to be an apostle, I can say"
Do not think of yourself more highly than you ought
"Do not think you are better than other people"
rather, think with sober judgment
"instead, you should be wise in how you think about yourselves"
each according to the measure of faith that God has given you
"since God has given each of you different abilities because of your trust in him"
Romans 12:4
we have many members in one body

Romans 11:33

Oh, the depth of the riches both of the wisdom and the knowledge of God
"How amazing are the many benefits of both God's wisdom and knowledge"
How unsearchable are his judgments, and his ways beyond discovering
"We are completely unable to understand the things that he has decided and to find out the ways in which he acts toward us" (see Job 5:9, 11:7 and Job 37:23)
Romans 11:34
For who has known the mind of the Lord or who has become his advisor?
"No one has ever known the mind of the Lord, and no one has become his advisor." (see Isaiah 40:13, Job 15:8 and Job 21:22)
the mind of the Lord
"all that the Lord knows"
Romans 11:35
Or who has first given anything to God, that God must repay him?"
"No one has ever given anything to God that he did not first receive from God" (see Job 41:11)
Romans 11:36
To him be the glory forever
"May all people honor him forever"

Paul refers to all the believers in Christ as if they were different parts of the human body. He does this to illustrate that although believers may serve Christ in different ways, each person belongs to Christ and serves in an important way.

members

Such parts of the body as eyes, ears, and hands.

Romans 12:5

are individually members of each other

"God has joined each believer together with all other believers"

Romans 12:6

We have different gifts according to the grace that was given to us

"God has freely given each of us different abilities to do things for him"

let it be done according to the proportion of his faith

"let him speak prophecies that do not go beyond the amount of faith God has given us" or "let him speak prophecies that agree with the teachings of our faith."

Romans 12:8

If one's gift is giving, let him do it

"If one has the gift of giving money or other goods to people in need, let him give"

Romans 12:9

Let love be without hypocrisy

"You must love people sincerely and truly"

love

The kind of love that comes from God is focused on having good things happen to others.

Romans 12:10

Concerning love of the brothers, be affectionate

Here Paul begins a list of nine items, each of the form

"Concerning ... be" to tell the believers what kind of people they should be. You may need to translate some of the items as "Concerning ... do." The list continues to Romans 12:13.

Concerning love of the brothers

"As for how you love your fellow believers"

love

In the original language a different word is used for "love" here than is used in 12:9. This word means brotherly love or love for a friend or family member.

be affectionate

"show affection"

Concerning honor, respect one another

"Honor your fellow believers by respecting them"

Romans 12:11

Concerning diligence, do not be hesitant. Concerning the spirit, be eager. Concerning the Lord, serve him

"Do not be lazy in your duty, but be eager to follow the Spirit and to serve the Lord"

Romans 12:12

Rejoice in hope

"Rejoice because of what you confidently wait for" or

"Rejoice as you confidently wait"

endure tribulation

"be patient when you suffer"

be faithful in prayer

"pray faithfully"

Romans 12:13

Share in the needs of God's holy people

"When fellow Christians are in trouble, help them with what they need". This is the last item that began in Romans 12:9.

Find many ways to show hospitality

"Always welcome Christians into your home when they need a place to stay"

Romans 12:16

Be of the same mind toward one another

"Live in unity with each other"

Do not think in proud ways

"Do not think that you are more important than others"

accept lowly people

"welcome people who do not seem important"

Do not be wise in your own thoughts

"Do not think of yourselves as having more wisdom than everyone else"

Romans 12:17

Repay no one evil for evil

"Do not do evil things to anyone who has done evil things to you"

Do good things in the sight of all people

"Do things that everyone considers to be good"

Romans 12:18

as far as it depends on you, live at peace with all people

"do whatever you can to live in peace with everyone"

Romans 12:19

give way to the wrath of God

"allow God to punish those who harm you"

For it is written

"For someone has written"

Vengeance belongs to me; I will repay

"I will certainly avenge you"

Romans 12:20

your enemy ... feed him ... give him a drink ... if you do this, you will heap

All forms of "you" and "your" are singular.

But "if your enemy is hungry ... his head."

"But the scripture also says, 'If your enemy is hungry ... his head.'" (See Proverbs 25:21)

feed him

"give him some food"

you will heap coals of fire on his head

"you will make the person who harmed you feel ashamed about how he has mistreated you"

Romans 12:21

Do not be overcome by evil, but overcome evil with good

"Do not let those who are evil defeat you, but defeat those who are evil by doing what is good"

Do not be overcome by evil, but overcome evil

These verbs are singular.

Chapter 13

Romans 13:1

Let every soul be subject to

"Everyone should obey"

higher authorities

"government officials". Some readers will find it difficult to understand what Paul teaches about obeying rulers, especially if they live where rulers persecute the church. Christians must obey, unless the rulers do not allow Christians to do something God explicitly commands them to do. There are times when a believer must submit to these rulers and suffer at their hands, understanding that this world is temporary and they will ultimately be with God forever.

for

because

there is no authority unless it comes from God

"all authority comes from God"

The authorities that exist have been appointed by God

"And the people who are in authority are there because God put them there"

Romans 13:2

that authority

"the authority that God placed in power"

those who oppose it will receive judgment on themselves

"God will judge those who oppose government authority"

Romans 13:3

rulers are not a terror to those who do good deeds, but to those who do evil deeds

"rulers do not cause terror for those who do good deeds, but for those who do evil deeds"

Do you desire to have no fear of the one in authority?

"Let me tell you how you can be unafraid of the ruler."

you will receive his praise

"the one in authority will say good things about you"

Romans 13:4

he does not carry the sword for no reason

"he has the power to punish people, and he will punish people"
carry the sword
Roman governors carried a short sword as a symbol of their authority.
an avenger for wrath on the one who does evil
"a person who punishes, on God's behalf, those who do evil"
Romans 13:5
not only because of the wrath, but also because of conscience
"not only so the government will not punish you, but also so you will have a clear conscience before God"
Romans 13:6
Because of this
"Because the government punishes evildoers"
you pay
Paul is addressing the believers here, so this is plural.
For authorities
"This is why you should pay taxes: authorities"
attend to
"administer" or "work on"
Romans 13:7
Pay to everyone
Paul is addressing the believers here, so this is plural.
tax to whom tax is due, toll to whom toll is due, fear to whom fear is due, honor to whom honor is due
"pay tax to whom tax is due, pay toll to whom toll is due, pay fear to whom fear is due, and pay honor to him to whom honor is due"
fear to whom fear is due, honor to whom honor is due
"fear those who deserve to be feared, and honor those who deserved to be honored" or "respect those whom you ought to respect, and honor those whom you ought to honor"
toll
This is a kind of tax.
Romans 13:8
Owe no one anything, except to love one another
"Pay all you owe to everyone, and love one another"
Owe
This applies to all the Roman Christians.
anything, except to love one another
"anything, but remember that God has given you the duty to love one another"
love
The kind of love that comes from God is focused on having good things happen to others.
Romans 13:9
covet
To covet is to desire to have or possess something that

Chapter 14

Romans 14:1
weak in faith
This refers to those who felt guilty over eating and drinking certain things. Paul teaches that Christians can have real faith and at the same time be "weak in faith" in a given situation. describing Christians whose faith is immature.
without giving judgment about arguments
"and do not condemn them for their opinions"
Romans 14:2

another person possesses.
Romans 13:10
Love does no harm to a neighbor
"People who love their neighbors do not harm them"
Romans 13:11
you know the time, that it is already the hour for you to awake out of sleep
Paul says the Roman believers need to change their behavior as if they needed to wake up from being asleep.
hour
"time"
Romans 13:12
The night has advanced
"The sinful time is almost over" or "It is as though the night is almost finished"
the day is near
"the time of righteousness will begin soon" or "it is as though it will soon be day"
Let us therefore put aside the works of darkness
"Let us therefore stop doing the evil things that people do in the dark"
let us put on the armor of light
"let us start doing what is right. Doing this will protect us from what is evil, like armor protects a soldier"
Romans 13:13
Let us
Paul includes his readers and other believers with himself.
Let us walk appropriately, as in the day
"Let us walk in a visible way knowing, that everyone can see us"
sexual immorality or in uncontrolled lust
"sexually immoral acts"
strife
This refers to plotting against and arguing with other people.
jealousy
This refers to negative feelings against another person's success or advantage over others.
Romans 13:14
put on the Lord Jesus Christ
Paul speaks of accepting the moral nature of Christ as if he were our outer clothing that people can see.
put on
If your language has a plural form for commands, use it here.
make no provision for the flesh
"do not allow your old evil heart any opportunity at all for doing wicked things"

One person has faith to eat anything
Here "faith" refers to doing what a person believes God is telling him to do.
another who is weak eats only vegetables
This describes a person who believes God does not want him to eat meat.
Romans 14:4
Who are you, you who judge a servant belonging to someone else?
"You are not God, and you are not allowed to judge one of

his servants!"
 you, you
 The form of "you" here is singular.
 It is before his own master that he stands or falls
 "Only the master can decide if he will accept the servant or not"
 But he will be made to stand, for the Lord is able to make him stand
 "But the Lord will accept him because he is able to make the servant acceptable"
 Romans 14:5
 One person values one day above another. Another has concluded that every day is equal
 "One person thinks one day is more important than some of the others, but another person thinks that all days are the same"
 Let each person be convinced in his own mind
 "Let each person be sure what he is doing is to honor the Lord"
 Romans 14:6
 He who observes the day, observes it for the Lord
 "Whoever treats a day as special does so to honor the Lord" or "The person who worships on a certain day does it to honor the Lord"
 he who eats
 "the person who eats every kind of food"
 eats for the Lord
 "eats to honor the Lord"
 He who does not eat
 "The person who does not eat certain kinds of food" refrains from eating for the Lord
 "refrains from eating certain foods in order to honor the Lord"
 Romans 14:7
 For none of us lives for himself
 "None of us should live merely to please himself"
 none of us
 Paul is including his readers, so this is inclusive.
 none dies for himself
 "None of us should die merely to please himself"
 Romans 14:10
 why do you judge your brother? And you, why do you despise your brother?
 "it is wrong for you to judge a fellow believer, and it is wrong for you to despise a fellow believer!" or "stop judging and despising a fellow believer!"
 For we will all stand before the judgment seat of God
 "For God will judge us all". The judgment seat of God or Christ represents a time when all people, including Christians, will be held accountable for the way they lived their lives.
 Romans 14:11
 For it is written, "As
 "For someone has written in the Scriptures: 'As'. (see Isaiah 45:23)
 As I live
 "You can be certain that this is true"
 to me every knee will bend, and every tongue will confess to God
 "every person will bow and give praise to me"
 Romans 14:12

will give an account of himself to God
 "will have to explain his actions to God"
 Romans 14:13
 but instead decide this, that no one will place a stumbling block or a snare for his brother
 "but instead make it your goal not to do or say anything that might cause a fellow believer to sin"
 Romans 14:14
 I know and am persuaded in the Lord Jesus
 "I am certain because of my relationship with the Lord Jesus"
 nothing is unclean by itself
 "everything by itself is clean"
 by itself
 "by its nature" or "because of what it is"
 Only for him who considers anything to be unclean, for him it is unclean
 "But if a person thinks something is unclean, then for that person it is unclean and he should stay away from it"
 Romans 14:15
 If because of food your brother is hurt
 "If you hurt your fellow believer's faith over the matter of food." Here the word "your" refers to those who are strong in faith and "brother" refers to one who is weak in faith.
 you are no longer walking in love
 "then you are no longer showing love"
 Romans 14:16
 So do not allow what you consider to be good to be spoken of as evil
 "If someone thinks that something is evil, do not do it, even if you consider it to be good"
 Romans 14:17
 For the kingdom of God is not about food and drink, but about righteousness, peace, and joy in the Holy Spirit
 "For God did not set up his kingdom so that he could rule over what we eat and drink. He set up his kingdom so we could have a right relationship with him, and so he could give us peace and joy"
 Romans 14:18
 approved by people
 "people will approve of him" or "people will respect him"
 Romans 14:19
 let us pursue the things of peace and the things that build up one another
 "let us seek to live peacefully together and help one another grow stronger in faith"
 Romans 14:20
 Do not destroy the work of God on account of food
 "Do not undo what God has done for a fellow believer just because you want to eat a certain kind of food"
 but it is wrong for a man to eat anything that causes someone to stumble
 "but it would be a sin for someone to eat food that another brother thinks is wrong to eat, if by eating this causes the weaker brother to do something that is against his conscience". Many religions in the ancient Near East restricted what was eaten. Christians have freedom to eat what they want. But they need to use this freedom wisely, in a way that honors the Lord and does not cause others to sin

Romans 14:21

It is good not to eat meat, nor to drink wine, nor to do anything over which your brother stumbles

"It is good not to eat meat or drink wine or to do anything else that might cause a fellow believer to sin"

Romans 14:22

The faith you have

This refers back to the beliefs about food and drink.

you ... yourself

singular. Because Paul is addressing the believers, you may have to translate this using plural.

Blessed is the one who does not condemn himself by what he approves

"Blessed are those who do not feel guilty for what they

decide to do"

Romans 14:23

He who doubts is condemned if he eats

"God will say that a person does wrong if he is not sure if it is right to eat a certain food, but he eats it anyway" or "A person who is not sure if it is right to eat a certain food, but then eats it anyway, will have a troubled conscience"

because it is not from faith

"and God will say that he is wrong because he is eating something he believes God does not want him to eat"

whatever is not from faith is sin

"you are sinning if you do something that you do not believe God wants you to do"

Chapter 15

Romans 15:1

we who are strong

"we who are strong in faith"

we

This refers to Paul, his readers, and other believers.

the weak

"those who are weak in faith"

Romans 15:2

to build him up

"to strengthen his faith"

Romans 15:3

it was just as it is written

"the Messiah said to God in the scriptures". (Psalm 69:9)

The insults of those who insulted you fell on me

Those who blasphemed God insulted Christ, so those who slandered Christ were blaspheming God.

Romans 15:4

For whatever was previously written was written for our instruction

"For in times past, the prophets wrote everything in the Scriptures to teach us". (Psalm 102:18 and Habakkuk 2:2)

in order that through patience and through encouragement of the scriptures

"in order that by enduring and by being encouraged by the scriptures" or "in order that as we endure and as the scriptures encourage us"

we would have hope

"we would confidently expect that God will do what he has promised"

Romans 15:5

may ... God ... grant

"I pray that ... God ... will grant"

to be of the same mind with each other

"to be in agreement with each other"

Romans 15:6

with one mind you may glorify with one mouth

"you may be united when you praise"

with one mind

This phrase speaks of people who agree with each other and who work together to accomplish a common purpose.

Romans 15:7

receive one another ... received you

"accept one another ... accepted you"

Romans 15:8

Christ has been made a servant of the circumcision

"Jesus Christ has become a servant of the Jews"

in order to confirm the promises

This is one of the two purposes for which Christ became a servant of the circumcision.

the promises given to the patriarchs

"the promises that God gave to the ancestors of the Jews"

Romans 15:9

and for the Gentiles to glorify God for his mercy

"and in order that the Gentiles might glorify God for his mercy"

As it is written

"As someone has written in the Scriptures". (2 Samuel 22:50 and Psalm 18:49)

sing praise to your name

"sing praise to you"

Romans 15:10

Again it says

"Again the scripture says". (Deuteronomy 32:43 and Isaiah 66:10)

with his people

"with the people of God"

Romans 15:11

praise him

"praise the Lord". (see Psalm 117:1)

Romans 15:12

root of Jesse

"descendant of Jesse". (see Isaiah 11:10)

in him the Gentiles will have hope

"the Gentiles will trust in him" or "the Gentiles will confidently wait for him to fulfill his promises"

Romans 15:13

the God of hope

"the God who causes us to confidently wait for him to fulfill his promises"

fill you with all joy and peace

"cause you to have great joy and peace"

in believing

"as you believe in him"

Romans 15:14

I myself am also convinced about you, my brothers

"I myself am completely sure that you yourselves have acted toward fellow believers in a completely good way"

filled with all knowledge

"filled with sufficient knowledge to follow God"

Romans 15:15

the grace given me by God

"the grace that God gave me"

Romans 15:16

the offering of the Gentiles might become acceptable

"the Gentiles might be like an offering that pleases God"

sanctified by the Holy Spirit

"which the Holy Spirit made holy"

Romans 15:18

I will not dare to speak of anything except what Christ has accomplished

"I will dare to speak only of what Christ has accomplished"

for the obedience of the Gentiles

"so that the Gentiles will obey God"

These are things done by word and action

"These are things that Christ has accomplished through what I have said and done"

Romans 15:19

signs and wonders

These two words refer to various kinds of miracles.

so that from Jerusalem, and round about as far as Illyricum

This is from the city of Jerusalem as far as the province of Illyricum, a region close to Italy.

Romans 15:20

In this way, my desire has been to proclaim the gospel, but not where Christ is known by name

"And so, my desire has been to preach the good news in places where people have never heard of Christ"

in order that I might not build upon another man's foundation

"in order that I might not be simply continuing the work that someone else already started. I do not want to be like a man who builds a house on someone else's foundation"

Romans 15:21

It is as it is written

"What is happening is like what Isaiah wrote in the scriptures". (Isaiah 52:15)

Those to whom no report of him came

"Those whom no one had told the news about him"

Romans 15:22

I was also hindered

"people also hindered me"

Romans 15:23

I no longer have any place in these regions

"there are no more places in these regions where people have not heard about Christ"

Romans 15:24

I hope to see you

"I want to see you" or "I plan to see you"

Spain

This is a roman province west of Rome that Paul desired to visit.

to be helped by you on my journey

"that you will help me on my journey"

have enjoyed your company

"have enjoyed spending some time with you" or "have enjoyed visiting you"

Romans 15:25

serving God's holy people

"bringing aid to God's holy people"

Romans 15:26

it was the good pleasure of Macedonia and Achaia

"the believers in the provinces of Macedonia and Achaia were happy"

Romans 15:27

Yes, it was their good pleasure

"The believers in Macedonia and Achaia were pleased to do it"

and they owe it to them

"and the people of Macedonia and Achaia owe it to God's people in Jerusalem"

if the Gentiles have shared in their spiritual things

"since the Gentiles have shared in the spiritual things of the Jerusalem believers"

minister to them

The word "minister" here means to serve in a formal way, much like the priests offered sacrifices in the temple.

with their material things

"by giving them material things"

Romans 15:28

and have made sure that they receive all that was collected

"and have safely delivered this offering to them"

Romans 15:29

I know that when I come to you I will come in the fullness of the blessing of Christ

"And I know that when I visit you, Christ will abundantly bless us"

Romans 15:30

I urge you

"I encourage you"

brothers

"Fellow believers".

you strive

"you work hard"

Romans 15:31

I may be rescued from those who are disobedient

"God may rescue me from those who are disobedient"

that my service for Jerusalem may be acceptable to God's holy people

"pray that the believers in Jerusalem will be glad to receive the money that I am bringing them"

Romans 15:33

May the God of peace

"I pray that God, who causes all of us to have inner peace, will"

Chapter 16

Romans 16:1

I commend to you Phoebe

"I want you to respect Phoebe".

our sister

"our sister in Christ"

Cenchreae

This was a town in Greece.

Romans 16:2

receive her in the Lord

"welcome her because we all belong to the Lord"

in a manner worthy of God's holy people
"in the way that believers should welcome other believers"
provide her with whatever help she may need from you
"help her by giving her whatever she needs"
has been a great help to many and to myself as well
"has supported many people, and she has also supported me"

Romans 16:3

Priscilla and Aquila

Priscilla was the wife of Aquila.

my fellow workers in Christ Jesus

"who work with me to tell people about Christ Jesus"

Romans 16:5

Greet the church that is in their house

"Greet the believers who meet in their house to worship"

firstfruit of Asia to Christ

"first person in Asia to believe in Jesus". Epaenetus is the name of a man.

Romans 16:7

Andronicus

This is a man's name.

Junia

Some versions have "Junias," which would be a man's name. "Junia" is a woman's name.

They are well known among the apostles

"The apostles know them very well"

Romans 16:8

Ampliatius

This is a man's name.

my beloved in the Lord

"my dear friend and fellow believer"

Romans 16:9

Urbanus ... Stachys

These are the names of men.

Romans 16:10

Apelles ... Aristobulus

These are the names of men.

the approved in Christ

"whom Christ has approved"

Romans 16:11

Herodion ... Narcissus

These are the names of men.

who are in the Lord

"who are believers" or "who belong to the Lord"

Romans 16:12

Tryphaena ... Tryphosa ... Persis

These are women's names.

Romans 16:13

Rufus

This is a man's name.

chosen in the Lord

"whom the Lord has chosen"

his mother and mine

"his mother, whom I also think of as my mother"

Romans 16:14

Asyncritus ... Phlegon ... Hermes ... Patrobas ... Hermas

These are men's names.

brothers

"fellow believers"

Romans 16:15

Philologus ... Nereus ... Olympas

These are men's names.

Julia

The name of a woman. Julia was probably the wife of Philologus.

Romans 16:16

a holy kiss

an expression of affection for fellow believers

All the churches of Christ greet you

"The believers in all the churches in this area send their greetings to you"

Romans 16:17

who cause divisions and stumbling

"who cause believers to argue with one another and to stop having faith in God"

contrary to the teaching that you have learned

"teaching things that do not agree with the truth you have already learned"

Turn away from them

"Do not listen to them"

Romans 16:18

Christ, but their own stomach

"Christ. Rather, they only want to satisfy their own selfish desires"

By their smooth and flattering speech

"By saying things that seem to be good and true"

they deceive the hearts of the innocent

"they deceive the innocent believers"

innocent

"those who innocently trust them"

Romans 16:19

For your example of obedience reaches everyone

"For everyone has heard how you obey Jesus"

innocent to that which is evil

"not involved in doing evil things"

Romans 16:20

The God of peace will soon crush Satan under your feet

"Soon God will give you peace and complete victory over Satan"

Romans 16:21

Lucius, Jason, and Sosipater

These are men's names.

Romans 16:22

Tertius, who write this epistle down

Tertius is the man who wrote down what Paul spoke.

greet you in the Lord

"greet you as a fellow believer"

Romans 16:23

Gaius ... Erastus ... Quartus

These are men's names.

the host

This refers to Gaius, the person in whose house Paul and his fellow believers gathered for worship.

the treasurer

This is a person who takes care of the money for a group.

Romans 16:25

to make you strong

"to make your faith strong"

according to my gospel and the preaching of Jesus Christ
"by the good news that I have preached about Jesus Christ"
according to the revelation of the mystery that had been kept secret for long ages
"because God has revealed to us believers the secret that he was keeping for long ages"
for long ages
since the beginning of time
Romans 16:26
but now has been revealed and made known through the prophetic

Chapter 1

1 Corinthians 1:1

Paul

"I, Paul"

Sosthenes our brother

"Sosthenes, the brother you and I know"

1 Corinthians 1:2

to the church of God at Corinth

"am writing this letter to you in Corinth who believe in God"

those who have been sanctified in Christ Jesus

"to those whom Christ Jesus has set apart for God"

called to be holy people

"whom God has called to be holy people"

together with all those in every place who call on the name of our Lord Jesus Christ

this phrase tells who else is called to be holy, or this phrase tells who else this letter is written to

who call on the name of our Lord Jesus Christ

"who call on the Lord Jesus Christ"

their Lord and ours

The word "ours" includes Paul's audience. Jesus is the Lord of Paul and the Corinthians and all the churches.

1 Corinthians 1:3

General Information:

Paul and Sosthenes wrote this letter to the Christians. Such words as "you" and "your" refer to Paul's audience and so are plural.

1 Corinthians 1:4

because of the grace of God that Christ Jesus gave to you

"because Christ Jesus has made it possible for God to be kind to you"

1 Corinthians 1:5

He has made you rich

"Christ has made you rich" or "God has made you rich."

made you rich in every way

"made you rich with all kinds of spiritual blessings"

in all speech...all knowledge

God has enabled you to understand and tell others about God's message in many ways.

1 Corinthians 1:6

the testimony about Christ has been confirmed as true among you

"you saw for yourselves that what we had said about Christ was true"

1 Corinthians 1:7

Therefore

"Because what I have just said is true,"

you lack no spiritual gift

writings to all nations, by the command of the eternal God

"but the eternal God has now made known to all the nations through the prophetic writings"

to bring about the obedience of faith

"so that all nations will obey God because they trust in him"

Romans 16:27

to the only wise God ... be glory forever. Amen

"Because of what Jesus Christ has done for us, we will praise forever the one who alone is God and who alone is wise. Amen"

"you have every spiritual gift"

the revelation of our Lord Jesus Christ

"the time when God will reveal the Lord Jesus Christ"

1 Corinthians 1:9

God is faithful, who called ... our Lord

"God, who called ... our Lord, will do everything he has said he will do"

his Son

This refers to Jesus, the Son of God. It is best to translate

"Son" with the same word that your language uses to refer to a human son.

1 Corinthians 1:10

brothers

Here this means fellow Christians, including both men and women.

through the name of our Lord Jesus Christ

"by means of our Lord Jesus Christ"

that you all agree

"that you live in harmony with one another". Paul reminds the Corinthian believers that they are to live in unity with each other and that the message of the cross of Christ, not baptism by people, is what saves.

that there be no divisions among you

"that you do not divide into separate groups among yourselves"

be joined together with the same mind and by the same purpose

"live in unity, agree with other, and work together to accomplish the same things"

1 Corinthians 1:11

Chloe's people

This refers to family members, servants, and others who are part of the household of which Chloe, a woman, is the head.

there are factions among you

"you are in groups that quarrel one with another"

1 Corinthians 1:13

Is Christ divided?

"Christ is certainly not divided!" or "There is only one Christ!"

Was Paul crucified for you?

"It certainly was not Paul whom they put to death on the cross for your salvation!"

Were you baptized into the name of Paul?

"It was not into the name of Paul that people baptized you!"

into the name of Paul

"by Paul's authority"

1 Corinthians 1:14

I baptized none of you, except
 "among you I baptized only"
 Crispus and Gaius
 Crispus was a synagogue ruler who became a Christian and
 Gaius traveled with the Apostle Paul.
 1 Corinthians 1:15
 This was so that no one would say that you were baptized into my name
 "For some of you might have claimed that I baptized you to
 make you my disciples"
 1 Corinthians 1:16
 the household of Stephanas
 This refers to the family members and slaves in the house
 where Stephanas, a man, was the head.
 1 Corinthians 1:17
 Christ did not send me to baptize
 This means that baptism was not the primary goal of Paul's
 ministry.
 not with clever speech, in order that the cross of Christ would not be
 emptied of its power
 "not with clever speech, because clever speech would
 empty the cross of its power"
 in order that the cross of Christ would not be emptied of its power
 "in order that people might recognize God's power to save
 them through Jesus's death on the cross" or "because clever
 speech would distract people from God's power as shown
 in the cross"
 1 Corinthians 1:18
 the message about the cross
 "the preaching about the crucifixion" or "the message of
 Christ's dying on the cross"
 is foolishness
 "is senseless" or "is silly"
 to those who are perishing
 "to those who are dying." This refers to dying in rebellion
 against God.
 it is the power of God
 "it is God working powerfully in us"
 1 Corinthians 1:19
 I will set aside the understanding of the intelligent
 "I will confuse intelligent people"
 1 Corinthians 1:20
 Where is the wise person? Where is the scholar? Where is the debater
 of this world?
 "Compared with the wisdom of the gospel, there are no
 wise people, no scholars, no debaters!"
 the scholar
 a person who is recognized as someone who has studied a
 great deal
 the debater
 a person who argues about what he knows or who is skilled
 in such arguments
 Has not God turned the wisdom of the world into foolishness?
 "God has shown that everything they call wisdom is really
 foolishness"
 1 Corinthians 1:21
 those who believe
 "all who believe the message" or "all who believe in Christ"
 1 Corinthians 1:23
 Christ crucified

"about Christ, who died on a cross"
 a stumbling block
 "not acceptable" or "very offensive". The message of
 salvation through the crucifixion of the Christ keeps Jews
 from believing in Jesus.
 1 Corinthians 1:24
 to those whom God has called
 "to the people God calls"
 we preach Christ
 "we teach about Christ" or "we tell all people about Christ"
 we preach Christ as the power and the wisdom of God
 "we preach that God acted powerfully and wisely by
 sending Christ to die for us"
 the power ... of God
 Another possible meaning is that Christ is powerful and it is
 through Christ that God saves us.
 the wisdom of God
 Another possible meaning is that God shows the content of
 his wisdom through Christ.
 1 Corinthians 1:25
 the foolishness of God is wiser than people, and the weakness of God is
 stronger than people
 "what seems to be the foolishness of God is wiser than
 people's wisdom, and what seems to be the weakness of
 God is stronger than the people's strength"
 1 Corinthians 1:26
 Not many of you
 "Very few of you"
 wise according to the flesh
 "wise according to human standards" or "what most people
 would call wise"
 of noble birth
 "special because your family is important"
 1 Corinthians 1:27
 God chose ... wise. God chose ... strong
 Paul emphasizes the difference between God's way of doing
 things and how people think God should do them.
 God chose the foolish things of the world to shame the wise
 "God chose to use the things that the world thinks are
 foolish to shame those whom the world thinks are wise"
 God chose what is weak in the world to shame what is strong
 "God chose to use things that the world thinks are weak to
 shame the things that the world thinks are strong"
 1 Corinthians 1:28
 what is low and despised
 "the things that are humble and hated"
 things that are regarded as nothing
 "that which people usually regard as without value"
 nothing, to bring to nothing things that are held as valuable
 "nothing. He did this so he could show that the things that
 are held as valuable are really worthless"
 things that are held as valuable
 "things that people think are worth money" or "things that
 people think are worth respect"
 1 Corinthians 1:29
 He did this
 "God did this"
 no flesh
 "no people"

1 Corinthians 1:30

Because of what God did

This refers to the work of Christ on the cross.

us ... our

These words refer to Paul, those with him, and the Corinthians.

Christ Jesus, who became for us wisdom from God

Chapter 2

1 Corinthians 2:1

brothers

Here this means fellow Christians, including both men and women.

1 Corinthians 2:2

I decided to know nothing ... except Jesus Christ

"I decided to teach nothing ... except Jesus Christ"

to know nothing when I was among you except Jesus Christ

"when I was among you to know only Jesus Christ"

1 Corinthians 2:3

I was with you

"I was visiting with you"

in weakness

"physically weak" or "feeling like I could not do what I needed to do"

1 Corinthians 2:4

my message and my proclamation were not with persuasive words of wisdom

"I did not speak and preach with persuasive words of wisdom"

persuasive words of wisdom

"wise and persuasive words"

1 Corinthians 2:5

so that your faith might not be in the wisdom of humans

"so that you will not trust in human wisdom"

but in the power of God

"but your faith will be in the power of God"

1 Corinthians 2:6

Now we do speak

Paul begins to explain that true wisdom is God's wisdom.

speak wisdom

"speak wise words" or "speak a wise message". Paul says the wisdom from the Holy Spirit is the only true wisdom.

the mature

"mature believers"

1 Corinthians 2:7

before the ages

"before God created anything"

for our glory

"in order to ensure our future glory"

the hidden wisdom

This refers to truths that God had not yet revealed to people.

1 Corinthians 2:8

the Lord of glory

"Jesus, the glorious Lord."

1 Corinthians 2:9

No eye has seen, no ear has heard, no human heart has imagined

This refers to all parts of a person to emphasize that no

"Christ Jesus, who has made clear to us how wise God is" or

"Christ Jesus, who has given us God's wisdom."

1 Corinthians 1:31

Let the one who boasts, boast in the Lord

"If a person boasts, he should boast about how great the Lord is."

man has ever been aware of the things that God has prepared.

what God has prepared for those who love him

The Lord has created in heaven wonderful surprises for those who love him.

1 Corinthians 2:10

these things

the truths about Jesus and his death on the cross

the Spirit searches everything out

"the Spirit studies everything accurately" or "the Spirit investigates everything"

1 Corinthians 2:11

For who knows a person's thoughts except the spirit of the person in him?

"No one knows what a person is thinking except that person's spirit"

spirit of the person

This refers to a person's inner being, his own spiritual nature.

no one knows the deep things of God except the Spirit of God

"only the Spirit of God knows the deep things of God"

1 Corinthians 2:12

General Information:

Here the word "we" includes both Paul and his audience.

freely given to us by God

"that God freely gave to us"

1 Corinthians 2:13

interpreting spiritual things to spiritual people

"interpreting spiritual things with spiritual words"

to spiritual people

Here "spiritual people" refers to those who are led by the Holy Spirit to obey God.

1 Corinthians 2:14

unspiritual person

the non-Christian person, who has not received the Holy Spirit

because they are spiritually discerned

"because understanding these things requires the aid of the Spirit"

1 Corinthians 2:15

The one who is spiritual

"The believer who has received the Spirit"

he is not judged by others

"others cannot judge him" or "no one can judge him"

1 Corinthians 2:16

For who can know the mind of the Lord, that he can instruct him?

"No one can know the mind of the Lord, so no one can teach him anything he does not already know"

Chapter 3

1 Corinthians 3:1

brothers

Here this means fellow Christians, including both men and women.

spiritual people

people who obey the Spirit

fleshly people

people who follow their own desires

as to little children in Christ

"as to very young believers in Christ"

1 Corinthians 3:2

I fed you milk, not solid food

Paul uses this image to mean that the Corinthians can only understand easy truths. They are not mature enough to understand greater truths.

you are not yet ready

"you still are not ready to understand the harder teachings about following Christ"

1 Corinthians 3:3

still fleshly

still behaving according to sinful or worldly desires

are you not living according to the flesh, and are you not walking by human standards?

"you should be ashamed because you are behaving according to your sinful desires and you are living according to human standards!"

1 Corinthians 3:4

are you not merely human beings?

"you should be ashamed because you are living the same way that people who do not have the Spirit live."

1 Corinthians 3:5

Who then is Apollos? Who is Paul?

"It is wrong to form groups to follow Apollos or Paul!"

Who is Paul?

"I am not important!" or "Who am I?"

Servants through whom you believed

"Paul and Apollos are servants of Christ, and you believed in Christ because we served him"

Servants through whom you believed, just as the Lord gave tasks to each

"We are servants through whom you believed, and to each of us the Lord gave different tasks"

1 Corinthians 3:6

I planted

"When I preached God's word to you, I was like one who plants seeds in a garden"

Apollos watered

"and when Apollos continued to teach you God's word, he was like one who waters a garden"

but God gave the growth

"but God caused you to grow" or "but just as God causes plants to grow, he caused you to grow spiritually"

1 Corinthians 3:7

it is God who gives the growth

"it is God who causes you to grow"

1 Corinthians 3:8

he who plants and he who waters are one

Paul speaks of telling people the good news and teaching

those who have accepted it as if they were planting and watering plants.

are one

"united in purpose" or "equal in importance"

wages

an amount of money that a worker receives for his work

1 Corinthians 3:9

we

This refers to Paul and Apollos but not the Corinthian church.

God's fellow workers

Paul considers himself and Apollos as working together.

You are God's garden

"You are like a garden that belongs to God" or "You are like a garden that God makes grow"

God's building

"and you are like a building that belongs to God" or "and you are like a building that God is constructing"

1 Corinthians 3:10

According to the grace of God that was given to me

"According to the task that God freely gave me to do"

I laid a foundation

Paul equates his teaching of faith and salvation in Jesus Christ to laying a foundation for a building.

another is building on it

Paul is referring to the person or people who are constructing the building above the foundation.

let each man

"let each person who serves God"

1 Corinthians 3:11

no one can lay a foundation other than the one that has been laid

"no one can lay a foundation other than the one and only foundation".

1 Corinthians 3:12

Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, or straw

"Whether a person builds with valuable materials that will last or with cheap materials that burn easily"

precious stones

"expensive stones"

1 Corinthians 3:13

his work will be revealed

"God will show everyone what the builder has done"

for the day will reveal it

The "day" refers to the time when God will judge everyone. When God shows everyone what these teachers have done, it will be like the sun has come up to reveal what happened during the night.

For it will be revealed in fire. The fire will test the quality of what each one has done

"God will use fire to show the quality of his work"

1 Corinthians 3:15

if anyone's work is burned up

"if the fire destroys anyone's work" or "if the judgement shows that a person's work has no value"

he will suffer loss

"he will lose his reward"

but he himself will be saved, as though escaping through fire

"but God will save him as though through fire". This shows the danger that such a person is in if his works have no value.

1 Corinthians 3:16

Do you not know that you are God's temple and that the Spirit of God lives in you?

"You act as though you do not know that you are God's temple and the Spirit of God lives in you!". All instances of "you" are plural.

1 Corinthians 3:18

Let no one deceive himself

Nobody should believe the lie that he himself is wise in this world.

in this age

according to the way people who do not believe decide

Chapter 4

1 Corinthians 4:2

of stewards is that they

"of us stewards is that we"

1 Corinthians 4:3

it is a very small thing that I should be judged by you

Paul is comparing the difference between human judgment and God's judgment. God's judgment upon man is the most important.

1 Corinthians 4:4

I am not aware of any charge being made against me

"I have not heard anyone accuse me of doing wrong"

that does not justify me

"that does not mean that God has declared me innocent"

The one who judges me is the Lord

"It is the Lord who will decide if I am innocent or guilty"

1 Corinthians 4:5

Therefore

"Because what I have just said is true,"

He will bring to light the hidden things of darkness and reveal the purposes of the heart

"Like a light that shines on things in darkness, God will show what people have secretly done and what they secretly planned"

1 Corinthians 4:6

brothers

Here this means fellow Christians, including both men and women.

for your sakes

"for your welfare"

1 Corinthians 4:7

between you ... do you have that you did not receive ... you have received ... do you boast ... you did not

Paul is speaking to the Corinthians as if they were one person, so all instances of "you" here are singular.

For who sees any difference between you and others?

"For there is no difference between you and others." or "For you are not superior to other people."

What do you have that you did not receive?

"Everything that you have is what you have received." or "God gave to you everything that you have!"

why do you boast as if you did not receive it?

"you should not boast as if you had not received it." or "you

what is wise

let him become a "fool"

"that person should be willing to have people who do not believe call him a fool"

1 Corinthians 3:19

He catches the wise in their craftiness

God traps the people who think they are clever and uses their own schemes to trap them.

1 Corinthians 3:20

The Lord knows that the reasoning of the wise is futile

"The Lord knows that what people who think they are wise plan to do is useless"

1 Corinthians 3:23

you are Christ's, and Christ is God's

"you belong to Christ, and Christ belongs to God."

have no right to boast!"

1 Corinthians 4:9

has put us apostles on display

God has displayed the apostles just like prisoners who are at the end of a Roman military parade and who are humiliated before their execution.

like men sentenced to death

God put the apostles on display like men who are about to be executed.

to the world—to angels, and to human beings

Possible meanings are 1) "the world" consists of both supernatural ("angels") and natural ("human beings") or 2) the list consists of three items: "to the world, to angels, and to human beings."

1 Corinthians 4:10

We are fools ... in dishonor

Paul uses irony to shame the Corinthians so they will think about what he is saying.

You are held in honor

"People treat you Corinthians as though you were important people"

we are held in dishonor

"people shame us apostles"

1 Corinthians 4:11

Up to this present hour

"Until now" or "Up to now"

we are beaten

"people beat us"

we are homeless

Although they have places to stay, they have no permanent home.

1 Corinthians 4:12

When we are slandered, we bless

"When people slander us, we bless them" or "When people scorn us, we bless them"

When we are persecuted

"When people persecute us"

1 Corinthians 4:13

When we are slandered

"When people slander us"

We have become as the refuse of the world

"People began to consider us—and they still consider us—to

be the garbage of the world"
the refuse of the world
"the worst kind of garbage in the world"
1 Corinthians 4:14
I do not write these things to shame you, but to warn you
"I do not intend to shame you, but I want to correct you"
my beloved children
Because Paul had led the Corinthians to Christ, they are like
his spiritual children.
1 Corinthians 4:15
ten thousand guardians
"very many guardians" or "a large crowd of guardians"
I became your father in Christ Jesus through the gospel
"it was because God joined you to Christ when I told you
the good news that I was the one who became your father"
I became your father
Because Paul had led the Corinthians to Christ, he is like a
father to them.
1 Corinthians 4:17
my beloved and faithful child in the Lord

Chapter 5

1 Corinthians 5:1
that is not even permitted among the pagans
"that not even the Gentiles permit". This chapter deals with
sexual immorality of one church member. Paul now
specifically states how the Corinthian believers are proud
of their acceptance of that man and his sin.
A man has his father's wife
"A man among you is committing adultery with his father's
wife"
father's wife
the wife of his father, but probably not his own mother
1 Corinthians 5:2
Should you not mourn instead ... among you?
"You should mourn over this instead ... among you!"
the one who did this deed might be removed
"you can remove from among you the one who did this
deed"
1 Corinthians 5:3
I am present in spirit
"I care about you" or "I want to be with you"
I have already passed judgment on the one who did this
"I have decided what you should do with the one who did
this" or "I have found the person who did this guilty"
1 Corinthians 5:4
When you are assembled
"When you are together" or "When you meet together"
in the name of our Lord Jesus
"with the authority of our Lord Jesus" or "to worship our
Lord Jesus"
1 Corinthians 5:5
deliver this man over to Satan
"hand this man over to Satan by sending him away from
the Christian community"
for the destruction of the flesh
"so that Satan may harm his body" or "so that his sinful
nature will be destroyed" or "so that he will not continue to
live according to his sinful nature"

"whom I love and whom I teach about the Lord as if he
were my own child."
1 Corinthians 4:18
Now
Paul begins to rebuke the arrogant behavior of the
Corinthian believers. All that they had, and all they were,
was a gift from God.
1 Corinthians 4:19
I will come to you soon
"I will visit you soon"
1 Corinthians 4:21
What do you want?
"Tell me what you want to happen now."
Should I come to you with a rod or with love and in a spirit of
gentleness?
"If you want, I can come to punish you, or I can come to
show you how much I love you by being gentle with you."
of gentleness
"of kindness" or "of tenderness"

so that his spirit may be saved on the day of the Lord
"so that God may save his spirit on the day of the Lord"
1 Corinthians 5:6
Your boasting is not good
"Your boasting is bad"
Do you not know that a little yeast leavens the whole loaf?
In this case, one person who is sinning can harm the entire
Christian community. So the whole passage means: Don't
you know that a little evil will affect the whole
congregation? So get rid of the evil so you can live purely.
Christ has been sacrificed for us.
Do you not know that a little yeast ... loaf?
"You know that a little yeast ... loaf." or "A little yeast ... loaf."
1 Corinthians 5:7
Cleanse yourselves of the old yeast so that you may be a new batch of
dough, unleavened
Here "old yeast" refers to the sins that the people were
committing. "Unleavened dough" is the type of bread that
God told the Israelites was acceptable to eat when
celebrating Passover. Paul is telling his audience to stop
sinning so that they may be acceptable to God.
Christ, our Passover lamb, has been sacrificed
"the Lord has sacrificed Christ, our Passover lamb"
1 Corinthians 5:8
not with the old yeast, the yeast of bad behavior and wickedness ... the
unleavened bread of sincerity and truth
Here "yeast" refers to sin, and "unleavened bread" refers to
behaviors acceptable to God.
1 Corinthians 5:10
the immoral people of this world
This refers to unbelievers who have chosen to live immoral
lives.
the greedy
"those who are greedy" or "those who are willing to be
dishonest to get what others have"
swindlers
This means people who cheat to get others' property.

you would need to go out of the world
"you would need to avoid all people"
1 Corinthians 5:11
anyone who is called
"anyone who calls himself"
brother
Here this means a fellow Christian, either a man or a woman.

Chapter 6

1 Corinthians 6:1
dispute
in this case a legal complaint, argument, or disagreement
does he dare ... holy people?
"it is wrong for him to dare ... holy people." or "he should fear God and not ... God's holy people."
to bring a lawsuit before the unrighteous rather than before God's holy people
Paul teaches that a Christian should not take another Christian to court before a non-Christian judge. Christians will judge the angels, so they should be able to solve problems among themselves. It is better to be cheated.
1 Corinthians 6:2
Do you not know that God's holy people will judge the world?
"You act like you do not know that God's holy people will judge the world."
If then you will judge the world, are you not able to settle matters of little importance?
"You will judge the world in the future, so you should be able to settle this small matter now."
1 Corinthians 6:3
judge matters of this life
"stop arguments about things that have to do with this life"
Do you not know that we will judge the angels?
"You know that we will judge the angels."
we
Paul includes himself and the Corinthians.
How much more, then, can we judge matters of this life?
"Because we know we will judge the angels, we can also be sure that God will enable us to judge matters in this life."
1 Corinthians 6:4
If then you have to make judgments that pertain to daily life
"If you are called upon to make decisions about daily life"
or "If you must settle matters that are important in this life"
do you lay such cases as these before those who have no standing in the church?
"you should not lay such cases as these before those who have no standing in the church."
1 Corinthians 6:5
to your shame
"to your dishonor" or "to show how you have failed in this matter"
Is there no one among you wise enough to settle a dispute between brothers?
"You should be ashamed that you cannot find a wise believer to settle arguments between fellow believers"
dispute
argument or disagreement
1 Corinthians 6:6

1 Corinthians 5:12
how am I involved with judging those who are outside the church?
"I am not the one who should judge people who do not belong to the church."
are you not to judge those who are inside the church?
"you should know that you are the ones who should judge those who are inside the church."

But one brother brings a lawsuit against another brother—and this before unbelievers
"It is bad that brothers have such bad disputes with each other that they go to court; it is even worse that those courts are run by unbelievers"
brother brings a lawsuit against another brother
Here "brother" means fellow Christian, including both men and women.
brings a lawsuit
asks the civil court to judge the matter
and this before unbelievers
"and the brothers have unbelieving judges make decisions for them" or "and unbelievers in the community see brothers disputing with one another"
1 Corinthians 6:7
is already a defeat
"is already a failure"
Why not rather suffer the wrong? Why not rather allow yourselves to be cheated?
"It would be better to let others wrong you and cheat you than to take them to court."
1 Corinthians 6:9
Do you not know that ... kingdom of God?
"You already know that ... kingdom of God."
inherit
Receiving what God has promised believers is spoken of as if it were inheriting property and wealth from a family member.
inherit the kingdom of God
God will not judge them as righteous at the judgment, and they will not enter eternal life.
nor men who submit to homosexual acts, nor men who perform homosexual acts
Both of these phrases refer to men who have sex with other men.
1 Corinthians 6:10
thieves
people who steal from others
the greedy
people who are willing to use evil means to take others' property
1 Corinthians 6:11
you have been cleansed
"God has cleansed you"
you have been sanctified
"God has set you apart for himself"
you have been justified
"God has made you right with him"
in the name of the Lord Jesus Christ

"by the power and authority of our Lord Jesus Christ"
 1 Corinthians 6:12
 "Everything is lawful for me," but
 "People say, 'I am allowed to do anything,' but" or "I am allowed to do anything, but"
 but not everything is profitable
 "but not everything is good for me"
 I will not be mastered by any of them
 "I will not allow these things to rule over me like a master"
 1 Corinthians 6:13
 "Food is for the stomach, and the stomach is for food," but God will do away with both of them
 Possible meanings are 1) Paul is correcting what some Corinthians might be thinking, "food is for the stomach, and the stomach is for food," by answering that God will do away with both the stomach and food or 2) Paul actually agrees that "food is for the stomach, and the stomach is for food,".
 Food is for the stomach, and the stomach is for food
 You should translate this literally as "stomach" and "food."
 do away with
 "destroy"
 1 Corinthians 6:14
 raised the Lord
 "caused the Lord to live again"
 1 Corinthians 6:15
 Do you not know that your bodies are members of Christ?
 "You should know that your bodies belong to Christ."
 Should I then take the members of Christ and join them to a prostitute?
 May it not be!
 "I am part of Christ. I will not take my body and join myself to a prostitute!" or "We are parts of Christ's body. We must not take our bodies and join ourselves to prostitutes!"
 May it not be!
 "That should never happen!" or "We must never do that!"

Chapter 7

1 Corinthians 7:1
 "It is good for a man not to touch a woman."
 "you wrote, 'It is good for a man not to touch a woman.'" or
 "my answer is that yes, it is good for a man not to touch a woman."
 It is good
 "It is most helpful"
 for a man
 "a husband" or "a man" refers to any man.
 not to touch a woman
 "not to have sexual relations with his wife for a while." or
 "not to marry"
 1 Corinthians 7:2
 But because
 "That is true, but because"
 But because of temptations for many immoral acts, each
 "But because Satan tempts people to commit sexual sin, each" or "But we desire to commit sexual sin because of our sinful nature, so each"
 1 Corinthians 7:3
 fulfill his duty to have sexual relations with his wife
 "should give to his wife her sexual rights"

1 Corinthians 6:16
 Do you not know that ... her?
 "I want to remind you that ... her."
 he who is joined to a prostitute becomes one body with her
 "when a man joins his body to the body of a prostitute, it is as if their bodies become one body"
 1 Corinthians 6:17
 he who is joined to the Lord becomes one spirit with him
 "when the Lord joins his spirit to the spirit of a person, it is as if their spirits become one spirit"
 1 Corinthians 6:18
 Run away from
 "Get away from"
 immorality! Every other sin that a person commits is outside the body, but
 "immorality! Some of you are saying, 'Every sin that a person commits is outside the body,' but I say that"
 sin that a person commits
 "evil deed that a person does"
 1 Corinthians 6:19
 Do you not know ... God? Do you not know that you are not your own?
 "I want to remind you ... God and that you are not your own."
 your body
 the body of each individual Christian is a temple of the Holy Spirit
 temple of the Holy Spirit
 The bodies of believers are like temples because the Holy Spirit lives within them and refers to the place where the Holy Spirit stays and is worshiped.
 1 Corinthians 6:20
 For you were bought with a price
 "God paid for your freedom"
 Therefore
 "Because what I have just said is true,"

in the same way the wife to her husband
 "in the same way, the wife should fulfill her duty to have sexual relations with her husband"
 1 Corinthians 7:5
 Do not deprive each other, except by mutual agreement and for
 "Only if you both agree to deprive each other should you do so, and even then only do so for"
 so that you may devote yourselves to prayer
 "in order to commit yourselves to a period of especially deep prayer"
 come together again
 "sleep together again"
 because of your lack of self-control
 "because after some days, your sexual desires will be harder to keep under control"
 1 Corinthians 7:6
 I say these things to you as a concession and not as a command
 Possible meanings are Paul is telling the Corinthians that he is allowing them, 1) to marry and sleep together or 2) to stop sleeping together for a time.
 1 Corinthians 7:7
 were as I am

Either Paul had never married or his wife had died. It is unlikely that he had been through a divorce.
 But each one has his own gift from God. One has this kind of gift, and another that kind
 "But God enables people to do different things. He enables one person to do one thing and another person to do something different."
 1 Corinthians 7:8
 the unmarried
 "those who are not married"
 to widows
 "to women whose husbands have died"
 1 Corinthians 7:9
 to burn with passion.
 "to live with the constant desire to sleep with someone."
 1 Corinthians 7:10
 should not separate from
 "should not divorce". Paul says married Christians should not divorce. A Christian married to an unbeliever should not leave their husband or wife. If the unbelieving husband or wife leaves, this is not a sin.
 1 Corinthians 7:11
 be reconciled to her husband
 "she should make peace with her husband and return to him"
 should not divorce
 "should not separate from"
 1 Corinthians 7:12
 content
 "willing" or "satisfied"
 1 Corinthians 7:14
 For the unbelieving husband is set apart because of his wife
 "For God has set apart the unbelieving husband for himself because of his believing wife" or "God treats the unbelieving husband as he would treat a son for the sake of his believing wife"
 the unbelieving wife is set apart because of the brother
 "God has set apart the unbelieving wife for himself because of her husband who believes" or "God treats the unbelieving wife as he would treat a daughter for the sake of her husband who believes"
 they are set apart
 "God has set them apart for himself" or "God treats them as he would treat his own children"
 1 Corinthians 7:15
 In such cases, the brother or sister is not bound to their vows
 "In such cases, God does not require the believing spouse to continue to obey the marriage vow".
 1 Corinthians 7:16
 do you know, woman ... you will save your husband ... do you know, man ... you will save your wife
 Paul is speaking to the Corinthians as if they were one person, so all instances of "you" and "your" here are singular.
 how do you know, woman, whether you will save your husband?
 "you cannot know if you will save your unbelieving husband."
 how do you know, man, whether you will save your wife?
 "you cannot know if you will save your unbelieving wife."

1 Corinthians 7:17
 as the Lord has given each one his portion
 "as the Lord has assigned each one his life"
 each one
 "each believer"
 let each one walk as God has called him
 "each one should live as he was when he became a Christian." or "each one should live as God has instructed him to" or "each one should follow God's commands as he lives his life"
 This is my rule in all the churches
 Paul was teaching believers in all the churches to act in this manner.
 1 Corinthians 7:18
 Was anyone circumcised when he was called to believe? He
 "If someone was already circumcised when God called him to believe, he". Paul was addressing the Jews.
 Was anyone uncircumcised when he was called to faith? He
 "If someone was uncircumcised when God called him to believe, he".
 1 Corinthians 7:20
 remain in the calling
 "live and work as you did"
 1 Corinthians 7:21
 Were you ... called you? Do not be ... you can become
 Paul is speak here as if all instances of "you" and the command "be" are singular.
 Were you a slave when God called you? Do not be concerned
 "To anyone who was a slave when God called you to believe, I say this: do not be concerned"
 1 Corinthians 7:22
 the Lord's freeman
 This freeman is forgiven by God and is free from Satan and sin.
 1 Corinthians 7:23
 You have been bought with a price
 "Christ bought you by dying for you"
 1 Corinthians 7:24
 Brothers
 Here this means fellow Christians, including both men and women.
 whatever situation he was in when he was called
 "whether he was married or unmarried, slave or free, when he was called"
 he was called
 "God called him"
 let each one remain
 "each one should remain." That is, each one should remain as he was when he first believed in Christ.
 with God
 "as a person responsible to God"
 1 Corinthians 7:25
 Now concerning virgins, I have no commandment from the Lord
 "The Lord has not commanded me to say anything to people who have never married"
 virgins
 "people who have never married"
 I give my opinion
 "I tell you what I think"

as one who, by the Lord's mercy, is trustworthy
 "because, by the Lord's mercy, I am trustworthy"
 1 Corinthians 7:27
 Are you bound to a wife? Do not ...
 "If you are married to a wife, do not". Here all instances of
 "you" and the command "do not seek" are singular.
 Do not seek a divorce
 "Do not try to divorce her"
 do not seek a wife
 "do not try to get married"
 1 Corinthians 7:28
 fleshly trouble
 "trouble in this life"
 I want to spare you from this
 "I want to help you not to have worldly trouble"
 virgin
 "someone who has never married"
 1 Corinthians 7:29
 The time is short
 "There is little time"
 1 Corinthians 7:31
 those who use the world
 "those who deal every day with unbelievers"
 should not act as though they are using it to the full.
 "should show by their actions that they have their hope in
 God."
 1 Corinthians 7:32
 free from worries
 "without needing to worry"
 concerned about
 "focused on"
 1 Corinthians 7:34
 he is divided
 "he is trying to please God and please his wife at the same
 time"
 The unmarried woman or the virgin
 Possible meanings are 1) "virgin" refers only to virgins,
 while "unmarried woman" could be a divorcée or any other
 unmarried non-virgin, or 2) "unmarried woman" explains

what Paul means by "virgin."
 1 Corinthians 7:35
 any constraint
 any restriction
 may be devoted to
 "can concentrate on"
 1 Corinthians 7:36
 not treating his virgin with respect
 "not being kind to his virgin" or "not honoring his virgin"
 his virgin
 "the woman whom he promised to marry" or "his fiancée"
 or "his virgin daughter."
 They should marry
 "He should marry his fiancée" or "He should let his
 daughter get married."
 1 Corinthians 7:37
 But if he is standing firm in his heart
 "But if he has decided firmly in his own mind"
 1 Corinthians 7:38
 So the one who marries his virgin does well, and the one who chooses
 not to marry will do even better
 "So the one who allows his virgin daughter to marry does
 well, and the one who chooses not to have her marry will
 do even better."
 1 Corinthians 7:39
 A woman is bound to her husband
 "A woman is married to her husband" or "A woman is
 united with her husband"
 while he lives
 "for as long as he lives" or "until he dies"
 in the Lord
 "if the new husband is a believer"
 1 Corinthians 7:40
 my judgment
 "my understanding of God's word"
 happier
 more contented, more joyful
 lives as she is
 "remains unmarried."

Chapter 8

1 Corinthians 8:1
 food sacrificed to idols
 Gentile worshipers would offer grain, fish, fowl, or meat to
 their gods. The priest would burn a portion of it on the
 altar. Paul is speaking of the portion the priest would give
 back for the worshiper to eat or sell in the market.
 Knowledge puffs up
 "Knowledge makes people proud" or "People who think that
 they know a lot become proud"
 but love builds up
 "but when we love people, we build them up"
 love builds up
 "love strengthens people" or "when we love people, we
 strengthen them"
 1 Corinthians 8:2
 thinks he knows something,
 "believes he knows everything about something,"
 1 Corinthians 8:3

that person is known by him
 "God knows that person"
 1 Corinthians 8:4
 We know that an idol in this world is nothing and that there is no God
 but one
 "We all know, as you yourselves like to say, that an idol in
 this world has no power and that there is no God but one".
 "We" here refers to all believers and includes Paul's
 audience.
 1 Corinthians 8:5
 so-called gods,
 "things that people call gods,"
 many "gods" and many "lords"
 Paul does not believe that many gods and many lords exist,
 but he recognizes that the pagans believe they do.
 1 Corinthians 8:6
 yet for us there is only one God
 "yet we know that there is only one God"

1 Corinthians 8:7

everyone ... some

"all people ... some people who are now Christians". Paul is speaking here of "weak" brothers, people who cannot separate food sacrificed to idols from the worship of those idols.

defiled

ruined or harmed, especially as regards the person's relationship with God

1 Corinthians 8:8

food will not present us to God

"food does not give us favor with God" or "the food we eat does not make God pleased with us"

We are not worse if we do not eat, nor better if we do eat it

"Some people might think that if we do not eat some things, God will love us less. But they are wrong. Those who think that God will love us more if we do eat those things are also wrong"

1 Corinthians 8:9

Chapter 9

1 Corinthians 9:1

Am I not free?

"I am a free person." Paul explains how he uses the liberty he has in Christ.

Am I not an apostle?

"I am an apostle."

Have I not seen Jesus our Lord?

"I have seen Jesus our Lord."

Are you not my work in the Lord?

"You believe in Christ because I have worked the way the Lord wants me to."

my work

"the result of the work that I have done"

1 Corinthians 9:2

you are the seal of my apostleship in the Lord

"you are evidence I can use to prove that the Lord has chosen me to be an apostle"

1 Corinthians 9:3

This is my defense ... me:

Possible meanings are 1) the words that follow are Paul's defense or 2) the words in verses 1 and 2 are Paul's defense.

1 Corinthians 9:4

Do we not have the right to eat and drink?

"We have the right to receive food and drink from the churches."

we

Here "we" refers to Paul and Barnabas.

1 Corinthians 9:5

Do we not have the right ... Cephas?

"We certainly have the right ... Cephas."

a wife who is a believer

"a believing wife" or "a Christian wife"

1 Corinthians 9:6

Or do only I and Barnabas not have the right to not work at a trade?

"You seem to think that Barnabas and I are the only apostles who have no authority to not work at a trade"

not have the right to not work at a trade

"have to work at a trade" or "have to have another job"

someone who is weak

believers not strong in their faith (see verse 7)

1 Corinthians 8:10

sees you, who have

Paul is speaking to the Corinthians as if they were one person, so these words are singular.

his ... conscience

what he understands to be right and wrong

emboldened to eat

"encouraged to eat"

1 Corinthians 8:11

the weaker one ... is destroyed

The brother or sister who is not strong in his or her faith will sin.

1 Corinthians 8:13

Therefore

"Because what I have just said is true"

if food causes

"if by eating I cause" or "if I, because of what I eat, cause"

1 Corinthians 9:7

Who serves as a soldier at his own expense?

"We all know that no soldier has to buy his own supplies." or "We all know that every soldier receives his supplies from the government."

Who plants a vineyard and does not eat its fruit?

"We all know that the one who plants a vineyard will be allowed to eat its fruit."

Or who shepherds a flock and does not drink milk from it?

"We all know that those who shepherd flocks may drink milk from the flocks"

1 Corinthians 9:8

Do I say these things based on human authority? Does not the law also say this?

"I am not saying these things based on human authority.

The law also says this."

1 Corinthians 9:9

Is it really the oxen that God cares about?

"God does not only care about the oxen."

1 Corinthians 9:10

Is he not speaking about us?

"Instead, God was certainly speaking about us."

should plow in hope

"should plow, expecting to receive something for his work"

or "should plow, expecting to share in the harvest"

should thresh in the hope of sharing in the harvest

"should thresh, expecting to share in the harvest"

1 Corinthians 9:11

If we sowed spiritual things among you, is it too much for us to reap physical things from you?

"If we taught you about Christ and spiritual truths, is it too much for us to receive money from you for our work?"

is it too much for us to reap physical things from you?

"then it should not be too much for us to reap physical things from you."

1 Corinthians 9:12

If others exercised ... you, do we not have even more?

"Since others exercised ... you, then we have that right even

more."
 others
 other workers of the gospel
 be a hindrance to
 "be a burden to" or "stop the spread of"
 1 Corinthians 9:13
 Do you not know that those who perform sacred duties get their food from the temple?
 "I want to remind you that those who perform sacred duties get their food from the temple."
 perform sacred duties
 "perform sacred duties in the temple" or "work in the temple"
 Do you not know that those who serve at the altar share in what is offered on the altar?
 "I want to remind you that those who serve at the altar get some of the foods and meat that people offer on the altar."
 1 Corinthians 9:14
 get their living from the gospel
 "receive their food and other things they need from those to whom they teach the good news," or "receive their food and other things they need because they work to tell the good news."
 1 Corinthians 9:15
 these rights
 "these things that I deserve"
 so something might be done for me
 "so you will do something for me"
 It would be better for me to die than—No one will make my boast empty!
 "I would rather die than to have someone deprive me of this boast."
 make my boast empty
 "take away this opportunity I have to boast" or "make it so I have nothing to boast about"
 1 Corinthians 9:16
 I must do this.
 "I must preach the gospel."
 woe be to me if
 "may I suffer misfortune if"
 1 Corinthians 9:17
 if I do this willingly
 "if I preach willingly" or "if I preach because I want to"
 But if not willingly
 "But if I do this even though I do not want to".
 I still have a stewardship that was entrusted to me
 "I still must complete this work that God entrusted to me" or "I still must do this work that God gave me to complete"
 1 Corinthians 9:18
 What then is my reward?
 "This is my reward."
 That when I preach, I may offer the gospel without charge
 "My reward for preaching is that I can preach the gospel without receiving payment"

Chapter 10

1 Corinthians 10:1
 our fathers
 "our ancestors". Paul is referring to the time of Moses in the

so not take full use of my right in the gospel
 "so not ask people to support me as I travel and preach"
 1 Corinthians 9:19
 I am free from all
 "Though I am not obligated to anyone"
 I became a servant to all
 "I became like a servant to all" or "I became willing to serve all"
 win more
 "help others trust in Christ"
 1 Corinthians 9:20
 I became like a Jew
 "I acted like a Jew" or "I practiced Jewish customs". This passage is important because Paul "contextualizes" ministering the gospel (the gospel stays the same) to different audiences. The translator should take extra care to preserve aspects of this "contextualization".
 I became like one under the law
 "I became like one committed to following the demands of the Jewish leadership, accepting their understanding of the Jewish scriptures"
 1 Corinthians 9:21
 To those outside the law, I became like one outside the law
 "To Gentiles, who are not obligated to follow the law of Moses, I became like them"
 although I was not outside the law of God myself, but under the law of Christ
 "although I was not one of those who is not obligated to obey the law of God, but I was obligated to obey the law of Christ"
 1 Corinthians 9:24
 Do you not know that in a race all the runners run the race, but that only one receives the prize?
 "Let me remind you that although all runners run the race, only one runner receives the prize."
 run the race
 As in a race, the Christian life and work require strict discipline on the part of the runner and the Christian.
 1 Corinthians 9:25
 a wreath that is perishable ... one that is imperishable
 Wreaths were given as prizes to athletes. Paul speaks of eternal life as if it were a wreath that would never dry up.
 1 Corinthians 9:26
 run ... box
 These both refer to living the Christian life and serving God by working as hard as one can to succeed.
 run, as not without purpose
 "run: with purpose"
 box
 to beat another person with the fists in a sporting contest
 1 Corinthians 9:27
 I myself may not be disqualified
 "the judge will not disqualify me" or "God will not say that I have failed to obey the rules"

book of Exodus when Israel fled through the Red Sea as the Egyptian army pursued them. Paul means that all Christians are spiritual descendants of Israel.

were all under the cloud
 "were all led by God who was in the cloud"
 passed through the sea
 This sea is known by two names, the Red Sea and the Sea of Reeds.
 passed through
 "walked through" or "traveled through"
 1 Corinthians 10:2
 All were baptized into Moses in the cloud and in the sea
 "It was like all of them received baptism when they followed Moses across the sea as God led them in the cloud"
 1 Corinthians 10:3
 all ate the same spiritual food
 "All ate the same food that God supernaturally provided from heaven"
 1 Corinthians 10:4
 drank the same spiritual drink ... spiritual rock
 "drank the same water that God supernaturally caused to come out of the rock ... supernatural rock"
 that rock was Christ
 "it was Christ who worked through that rock"
 1 Corinthians 10:5
 most of them
 "most of the Israelite fathers" or "most of our ancestors"
 their corpses were scattered about
 "God scattered their dead bodies around" or "God killed them and scattered their bodies"
 in the wilderness
 the desert land between Egypt and Israel through which the Israelites wandered for 40 years
 1 Corinthians 10:7
 idolaters
 people who worship idols
 sat down to eat and drink
 "sat down to eat a meal"
 play
 Paul is quoting from Exodus 32:4,6 and 19. His readers would have understood the people were worshipping an idol by singing, dancing and engaging in sexual activities.
 1 Corinthians 10:8
 In one day, twenty-three thousand people died
 "God killed 23,000 people in one day"
 because of it
 "because they committed those unlawful sexual acts."
 1 Corinthians 10:9
 as many of them tested him
 "as many of them did"
 tested him and were destroyed by snakes
 "tested him. As a result, snakes destroyed them"
 1 Corinthians 10:10
 did and were destroyed by an angel of death
 "did. As a result, an angel of death destroyed them"
 1 Corinthians 10:11
 these things happened to them
 "God punished our ancestors"
 examples for us
 Here "us" refers to all believers.
 the end of the ages
 "the last days"

1 Corinthians 10:12
 does not fall
 does not sin or reject God
 1 Corinthians 10:13
 No temptation has overtaken you that is not common to all humanity
 "The temptations that affect you are temptations that all people experience"
 He will not let you be tempted beyond your ability
 "He will only allow you to be tempted in ways that you are strong enough to resist"
 will not let you be tempted
 "will not allow anyone to tempt you"
 1 Corinthians 10:14
 run away from idolatry
 "do all you can to get away from worshipping idols"
 1 Corinthians 10:16
 The cup of blessing
 Paul is speaking of God's blessing like the cup used in the Lord's Supper, which represents the blood and body of Christ.
 that we bless
 "for which we thank God"
 is it not a sharing in the blood of Christ?
 "we share in the blood of Christ.". Paul is reminding the Corinthians that the cup of wine we share symbolically represents us sharing in the blood of Christ.
 The bread that we break, is it not a sharing in the body of Christ?
 "We share in the body of Christ when we share bread."
 a sharing in
 "taking part in" or "equally participating with others in"
 1 Corinthians 10:18
 the Israel that is according to the flesh
 "the natural Israel" or "the physical Israel" or "the people of Israel"
 Are not those who eat the sacrifices participants in the altar?
 "Those who eat the sacrifices share in the activities and the blessings of the altar."
 1 Corinthians 10:19
 What am I saying then? That an idol is anything? Or that food sacrificed to an idol is anything?
 "I am not saying that an idol is a real god or that food that has been sacrificed to idols has any power." or "What am I saying then? Am I saying that an idol is anything? Or am I saying that food sacrificed to an idol is anything?"
 1 Corinthians 10:20
 the things they sacrifice
 "the things that the Gentile pagans sacrifice"
 1 Corinthians 10:21
 You cannot drink the cup of the Lord and the cup of demons
 "You cannot be united to the Lord by drinking from his cup and also be united to demons by drinking from their cup"
 You cannot drink the cup
 "You cannot drink from the cup" or "You cannot drink the wine from the cup". This refers to the cup of wine that people drink from when celebrating the Lord's supper.
 the cup of demons
 This refers to anything people might drink during a meal dedicated to demons.
 You cannot participate at the table of the Lord and the table of demons

"You cannot eat together at the table of the Lord and at the table of demons" or "You cannot join in eating to honor the Lord and join in eating to honor demons"

1 Corinthians 10:22

Or do we provoke the Lord to jealousy?

"Surely you do not want to provoke the Lord to jealousy."

provoke

to anger or irritate

Are we stronger than he is?

"You are not stronger than he is."

1 Corinthians 10:23

Everything is lawful

"People say, 'I am allowed to do anything'" or "I am allowed to do anything." See 1 Corinthians 6:12.

not everything is profitable

"some things are not profitable" or "some things do not help people"

not everything builds people up

"not everything strengthens people" or "some things do not strengthen people"

1 Corinthians 10:25

Eat everything sold in the market

"You may eat anything sold in the market."

without asking questions of conscience

"without asking questions that could make the conscience feel guilty" or "without asking questions about whether it is sinful to eat it". Paul discusses meat offered to idols. If someone tells you it has been offered to idols, don't eat it for the sake of that person. Do not offend anyone but seek to save them instead.

1 Corinthians 10:26

and the fullness of it

"and everything in it." By saying that everything on the earth belongs to the Lord; Paul shows that even meat at the market, that was offered to idols, belongs to the Lord. See

Psalms 24:1 and Psalm 50:12.

1 Corinthians 10:28

This has been offered in sacrifice

This was the part of the meat that the worshiper was allowed to bring home after killing an animal as a sacrifice to an idol.

for the sake of the one who informed you

"for the good of the one who informed you"

and for the sake of conscience

"and because of conscience" or "and in order not to cause concerns about whether or not it is sinful"

1 Corinthians 10:29

For why should my freedom be judged by another's conscience?

"For another person's conscience should not judge my freedom."

my freedom

"my being free" or "what I do because I am free"

1 Corinthians 10:30

If I partake of the meal with gratitude

"If I give thanks to God for the food when I share in the meal"

why am I being insulted for that for which I gave thanks?

"I should not be insulted for that for which I gave thanks." or "People should not insult me for eating food that I have thanked God for."

1 Corinthians 10:32

Be blameless both to Jews and to Greeks, and to the church of God

"Make sure that neither Jews nor Greeks nor the church of God can accuse you of doing wrong"

1 Corinthians 10:33

please all people

"make all people glad"

I do not seek my benefit, but that of the many

"I do not do things I desire for myself, but things that help as many people as possible."

Chapter 11

1 Corinthians 11:2

you remember me in everything

"you think of me at all times" or "you always try act as I would want you to act"

you hold firmly

"you believe and practice"

1 Corinthians 11:3

Now I want

"Because of this, I want"

is the head of

"has authority over". Paul uses "head" for authority in verse 3 and also to refer to a person's actual head in verse 4 and following. Since the verses are so close together, it is likely that Paul intentionally used "head" in this way.

a man is the head of a woman

"men are to have authority over women" or "the husband is to have authority over the wife"

1 Corinthians 11:4

dishonors his head

"brings disgrace on himself" or "brings disgrace on Christ, who is his head."

1 Corinthians 11:5

woman who prays ... dishonors her head

"woman who prays ... brings disgrace on herself" or "wife who prays ... brings disgrace on her husband."

with her head uncovered

That is, without the cloth that was worn on the top of the head and that covered the hair and shoulders.

1 Corinthians 11:7

should not have his head covered

"must not cover his head" or "does not need to cover his head"

glory of the man

Just as man reflects God's greatness, the woman reflects the man's character.

1 Corinthians 11:8

For man was not made from woman. Instead, woman was made from man

"God did not make the man from the woman. Instead, he made the woman from the man"

1 Corinthians 11:9

For neither ... for man

The reader can see that the word "this" in "this is why ... the angels" clearly refers back to the words "the woman is the

glory of the man" in 1 Corinthians 11:7. (Genesis 2:21-22).
 1 Corinthians 11:10
 have a symbol of authority on her head
 "to symbolize that she has man as her head".
 1 Corinthians 11:11
 Nevertheless, in the Lord
 "While what I have just said is all true, the most important thing is this: in the Lord"
 in the Lord
 "among Christians, who belong to the Lord" or "in the world as created by God."
 the woman is not independent from the man, nor is the man independent from the woman
 "the woman depends on the man, and the man depends on the woman"
 1 Corinthians 11:12
 For as the woman comes from the man, so does the man come from the woman
 The first woman, Eve, was made from the rib of the first man, Adam, and since then all men have been born by women.
 all things come from God
 "God created everyone and everything" or "God created all"
 1 Corinthians 11:13
 Judge for yourselves
 "Judge this issue according to the local customs and church practices you know"
 Is it proper for a woman to pray to God with her head uncovered?
 "To honor God as she prays to him, a woman should have a covering on her head."
 1 Corinthians 11:14
 Does not even nature itself teach you ... for him?
 "Nature itself even teaches you ... for him."
 Does not even nature itself teach you ... for him?
 "You know just from looking at the way people normally act ... for him."
 1 Corinthians 11:15
 For her hair has been given to her
 "For God created woman with hair"
 1 Corinthians 11:17
 in the following instructions, I do not praise you. For when
 "as I give you these instructions, there is something for which I cannot praise you: when"
 the following instructions
 "the instructions I am about to talk about"
 it is not for the better but for the worse
 "you do not help each other; instead, you harm each other"
 1 Corinthians 11:18
 in the church
 "as believers"
 there are divisions among you
 "you divide yourselves into opposing groups"
 1 Corinthians 11:19
 For there must also be factions among you, so that those who are approved may become evident among you
 "For you seem to want to have factions among you so that everyone will know whom you consider to be most important" or "For it is necessary for there to be factions among you so that you will know which people God has

approved"
 1 Corinthians 11:20
 come together
 "gather together". Paul taught that the believers dishonored Christ's death if they participated in the Lord's Supper while they were sinning or while in broken relationships.
 it is not the Lord's Supper that you eat
 "you may believe you are eating the Lord's Supper, but you are not, because you do not treat it with respect"
 1 Corinthians 11:22
 to eat and to drink in
 "in which to gather for a meal"
 despise
 hate or treat with dishonor and disrespect
 What should I say to you? Should I praise you?
 "I can say nothing good about this. I cannot praise you."
 1 Corinthians 11:23
 For I received from the Lord what I also passed on to you, that the Lord
 "For it was from the Lord that I heard what I told you, and it was this: the Lord"
 on the night when he was betrayed
 "on the night that Judas Iscariot betrayed him"
 1 Corinthians 11:24
 he broke it
 "he pulled pieces from it"
 This is my body
 "The bread I am holding is my body"
 1 Corinthians 11:25
 the cup
 Possible meanings are that it was 1) the cup of wine that one would expect him to use or 2) the third or fourth of the four cups of wine that the Jews drank at the Passover meal. See Exodus 24:6 and 8.
 Do this as often as you drink it, to remember me
 "Drink from this cup, and as often as you drink from it, remember me"
 1 Corinthians 11:26
 proclaim the Lord's death
 teach about the crucifixion and resurrection
 until he comes
 "until Jesus comes back to the earth"
 1 Corinthians 11:27
 eats the bread or drinks the cup of the Lord
 "eats the bread of the Lord or drinks the cup of the Lord"
 1 Corinthians 11:28
 examine
 See how "test the quality" is translated in 1 Corinthians 3:13.
 1 Corinthians 11:29
 without discerning the body
 "and does not recognize that the church is the body of the Lord"
 1 Corinthians 11:30
 and some of you have fallen asleep
 "and some of you have died"
 some of you
 "some of the members of your group"
 1 Corinthians 11:31
 we will not be judged

"God will not judge us"

1 Corinthians 11:32

we are judged by the Lord, we are disciplined, so that we may not be condemned

"the Lord judges us, he disciplines us, so that he will not condemn us"

1 Corinthians 11:33

Chapter 12

1 Corinthians 12:1

I do not want you to be uninformed

"I want you to be informed". Paul lets them know that God has given special gifts to believers that will help the body.

1 Corinthians 12:2

you were led astray to idols who could not speak, in whatever ways you were led by them

"you were persuaded in some way to worship idols who cannot speak" or "you believed lies somehow and so you worshiped idols who cannot speak"

1 Corinthians 12:3

no one who speaks by the Spirit of God can say

"no Christian who has the Spirit of God in him can say" or "no one who is prophesying by the power of the Spirit of God can say."

"Jesus is accursed"

"God will punish Jesus" or "God will make Jesus suffer"

No one can say, "Jesus is Lord," except by the Holy Spirit

"One can say, 'Jesus is Lord,' only by the Holy Spirit". This sentence probably means that no one can say that Jesus is Yahweh, God in the flesh, without the Holy Spirit's influence drawing them to accept this truth. If this statement is translated poorly, it can have unintended theological consequences.

by the Holy Spirit

"with the help of the Holy Spirit" or "by the power that the Holy Spirit gives him"

1 Corinthians 12:6

works all in all

"makes active all the gifts in everyone who has received them" or "works all things in all people."

1 Corinthians 12:7

to each one is given

"God gives to each one"

1 Corinthians 12:8

to one is given by the Spirit the word

"by means of the Spirit God gives to one person the message"

the word of wisdom

"wise words"

the word of knowledge

"words that show knowledge"

1 Corinthians 12:9

is given

"God gives"

to another gifts of healing by the one Spirit

"to another gifts of healing by the one Spirit are given"

1 Corinthians 12:10

to another prophecy

"to another prophecy is given by the same Spirit"

wait for one another

"allow the others to arrive before beginning the meal"

1 Corinthians 11:34

let him eat at home

"let him eat before attending this gathering"

it will not be for judgment

"it will not be an occasion for God to discipline you"

to another various kinds of tongues

"to another the ability to speak different languages is given by the same Spirit"

to another the interpretation of tongues

"to another the ability to interpret what is said in other languages is given by the same Spirit"

1 Corinthians 12:11

one and the same Spirit

God gives the gifts through the work of the one and only Holy Spirit.

1 Corinthians 12:13

For by one Spirit we were all baptized

"For one Spirit baptized us" or "For in one Spirit we were all baptized".

all were made to drink of one Spirit

"God gave us all the same Spirit, which we share as people might share a drink"

1 Corinthians 12:17

where would the sense of hearing be? ... where would the sense of smell be?

"you could not hear anything. ... you could not smell anything."

1 Corinthians 12:19

the same member

"the same part of the body". Paul continues to talk of the variety of gifts. God gives different gifts to different believers, but Paul wants them to know that all believers are made into one body, which is called the body of Christ. For this reason believers should have unity.

where would the body be?

"there would be no body."

1 Corinthians 12:21

I have no need of you

"I do not need you"

1 Corinthians 12:23

less honorable

"less important"

our unrepresentable members

This probably refers to the private parts of the body, which people keep covered. Some translations refer to those people that are "less presentable parts" (See New American Standard Bible) or the New Revised Standard Version which says "less respectable members". Context seems to indicate "people".

1 Corinthians 12:25

there may be no division within the body, but

"the body may be unified, and"

1 Corinthians 12:26

one member is honored

"someone gives honor to one member"

1 Corinthians 12:28

first apostles

Possible meanings for "first" are 1) the first in the list or 2) the most important in the list.

those who provide helps

"those who provide help to other believers"

those who do the work of administration

"those who govern the church"

those who have various kinds of tongues

"those who have the ability to speak different languages"

1 Corinthians 12:29

Are all of them apostles? Are all prophets? Are all teachers? Do all do miracles?

"Not all of them are apostles, are they? Not all are prophets, are they? Not all are teachers, are they? Not all do miracles, do they?" or "You and I all know that not all of them are

apostles, not all are prophets, not all are teachers, and not all do powerful deeds."

1 Corinthians 12:30

Do all of them have gifts of healing?

"Not all of them have gifts of healing."

Do all of them speak with tongues?

"Not all of them speak different languages."

Do all of them interpret tongues?

"Not all of them interpret what is said in other languages."

1 Corinthians 12:31

Zealously seek the greater gifts.

"You must eagerly seek from God the gifts that best help the church." or "You are eagerly looking for gifts that you think are greater because you think they are more exciting to have."

Chapter 13

1 Corinthians 13:1

the tongues of ... angels

Possible meaning is that Paul is exaggerating for the sake of effect and does not believe that people speak the language that angels use.

I have become a noisy gong or a clanging cymbal

I have become like instruments that make loud, annoying sounds

1 Corinthians 13:3

I give my body to be burned

"I allow those who persecute me to burn me to death"

1 Corinthians 13:4

Love is ... Love is not ... It is not

"Whoever loves is ... He is not ... He is not"

1 Corinthians 13:5

It does not ... It is not ... does it keep

"He does not ... He does not ... does he keep"

seek its own

The word "seek" here means to desire and work for something.

It is not provoked

"It does not become angry easily." The person who loves controls his anger.

nor does it keep a count of wrongs

The person who loves others does not keep a record of the wrongs that people have done to him.

1 Corinthians 13:6

It does not ... it rejoices

"He does not ... he rejoices"

does not rejoice in unrighteousness. Instead, it rejoices in the truth

"rejoices only in righteousness and truth"

1 Corinthians 13:7

bears all things, believes all things, hopes all things, and endures all things

"always perseveres, always believes, always hopes, and always endures"

hopes all things

This means that whoever loves others always expects that what is good will happen.

1 Corinthians 13:12

For now we see indirectly in a mirror

Mirrors were made of polished metal rather than glass and provided a dim, vague reflection.

now we see

"now we see Christ" or "now we see God."

but then face to face

"but then we will see face to face"

I will know fully

"I will know Christ fully"

just as I have been fully known

"just as Christ has known me fully"

1 Corinthians 13:13

faith, hope, and love

"we must trust the Lord, be confident that he will do what he has promised, and love him and others"

Chapter 14

1 Corinthians 14:1

Pursue love

"Follow after love" or "Work hard to love people"

especially that you may prophesy

"and work especially hard to be able to prophesy"

1 Corinthians 14:2

in the Spirit

Possible meanings are 1) the person speaks by the power of the Holy Spirit or 2) he speaks in his own spirit.

1 Corinthians 14:3

to build them up

"to strengthen them"

to exhort them

"to encourage them"

1 Corinthians 14:4

builds up himself

"strengthens himself"

1 Corinthians 14:5

spoke in tongues

"had the ability to speak different languages"

The one who prophesies is greater

"The one who prophesies has a greater gift"

interprets

To listen to what someone says in one language and use another language to tell people what that person is saying.

the church may receive edification

"the people in the church may become stronger" or "the one who prophesies may help people know and love God better"

1 Corinthians 14:6

how will I benefit you?

"I will not benefit you." or "I will not have done anything that helps you."

1 Corinthians 14:7

they do not produce different tones

This refers to sounds of different pitch that make up the melody.

how will anyone know what tune the flute or harp is playing?

"no one will know what melody or song the flute or harp is playing."

1 Corinthians 14:8

how will anyone know when it is time to prepare for battle?

"no one would know when it is time to prepare for battle."

1 Corinthians 14:9

you with the tongue. If you utter speech

or "you. If with the tongue you utter speech"

with the tongue

The word "tongue" refers to the parts of the body which a person uses in order to speak.

If you utter speech that is not clear

"If you speak in a language that people do not know"

how will what is said be understood

"how will anyone understand what you have said"

1 Corinthians 14:10

none is without meaning

"they all have meaning"

1 Corinthians 14:12

for the manifestations of the Spirit

"to do things that show that the Spirit controls you"

seek for the edification of the church so that you might abound

"try to succeed greatly in making God's people more able to serve God so that things will go well with you"

1 Corinthians 14:14

my mind is unfruitful

"I do not understand it in my mind" or "my mind does not benefit from the prayer, because I do not understand the words"

1 Corinthians 14:15

What am I to do?

"This is what I will do."

pray with my spirit ... pray with my mind ... sing with my spirit ... sing with my mind

"with words that I understand"

1 Corinthians 14:16

you bless God ... you are giving thanks ... you are saying

Paul is addressing everyone who prays only in the spirit, but not with the mind.

how will the outsider say "Amen" ... saying?

"the outsider will never be able to say 'Amen' ... saying."

the outsider

"another person" or "people who are new to your group."

say "Amen"

"agree"

1 Corinthians 14:17

you certainly give

Paul is speaking to the Corinthians as if they were one person, so here the word "you" is singular.

the other person is not built up

"the other person is not strengthened" or "what you say

does not strengthen any outsider who might hear you"

1 Corinthians 14:19

than ten thousand words in a tongue

"10,000 words in a different language" or "a great many words in a different language"

1 Corinthians 14:20

do not be children in your thinking

"do not think like children"

1 Corinthians 14:21

In the law it is written,

"The prophet wrote these words in the law:". See Isaiah 28:11.

By men of strange tongues and by the lips of strangers

These two phrases mean basically the same thing and are used together for emphasis.

1 Corinthians 14:22

sign, not for unbelievers, but for believers

"sign only for believers"

1 Corinthians 14:23

would they not say that you are insane?

"they would say that you are insane."

1 Corinthians 14:24

he would be convicted by all he hears. He would be judged by all that is said

"he would realize that he is guilty of sin because he hears what you are saying"

1 Corinthians 14:25

The secrets of his heart would be revealed

"God would reveal to him the secrets of his heart"

he would fall on his face and worship God

"He would bow down and worship God"

1 Corinthians 14:26

What is next then, brothers?

"Because everything I have just told you is true, this is what you need to do, my fellow believers."

1 Corinthians 14:27

speaks in a tongue

"speaks in a different language"

and each one in turn

"and they should speak one after another" or "and they should speak one at a time"

interpret what is said

"interpret what they said"

1 Corinthians 14:29

Let two or three prophets speak

Possible meanings are 1) only two or three prophets speak at any one meeting or 2) only two or three prophets take turns.

to what is said

"to what they say"

1 Corinthians 14:30

there is a revelation
"God reveals something" or "God speaks"
to one who is sitting
"to one of the people sitting there listening to the prophets"
1 Corinthians 14:31
prophecy one by one
Only one person should prophecy at a time.
all may be exhorted
"you may exhort all"
1 Corinthians 14:33
God is not a God of confusion
God does not create confusing situations by making people
all speak at the same time.
1 Corinthians 14:34
keep silent
Possible meanings are 1) be absolutely silent during the
church service or 2) stop speaking when someone is
prophesying or 3) stop speaking.
1 Corinthians 14:36
Did the word of God come from you? Are you the only ones it has

Chapter 15

1 Corinthians 15:1
make known to you, brothers, the gospel
Possible meanings are 1) Paul wants to remind them by
making the gospel known again, "help you remember,
brothers, the gospel" or 2) he wants to make sure they
understand the gospel, "make clear to you, brothers, the
gospel."
on which you stand
Paul is speaking of the Corinthians as if they were a house
and the gospel as if it were the foundation on which the
house was standing.
1 Corinthians 15:2
you are being saved
"God will save you"
the word I preached to you
"the message I preached to you"
1 Corinthians 15:3
as of first importance
Possible meanings are 1) as the most important of many
things or 2) as the first in time of important things.
for our sins
"to pay for our sins" or "so that God could forgive our sins"
according to the scriptures
"just as the propets predicted in the scriptures." Here
"scriptures" means the Old Testament.
1 Corinthians 15:4
he was buried
"they buried him"
he was raised
"God raised him"
was raised
"was caused to live again"
1 Corinthians 15:5
appeared to
"showed himself to"
and then to the twelve
"and then he appeared to the rest of the apostles"

reached?
"God's message did not come from you in Corinth; you are
not the only people who understand God's will."
1 Corinthians 14:37
he should acknowledge
A true prophet or truly spiritual person will accept Paul's
writings as coming from the Lord.
1 Corinthians 14:38
if anyone does not recognize this, let him not be recognized
"if anyone ignores this, let him be ignored"
let him not be recognized
"you should not recognize him"
1 Corinthians 14:39
do not forbid anyone from speaking in tongues
Paul makes it clear that speaking in tongues at a church
gathering is permissible and acceptable.
1 Corinthians 14:40
But let all things be done properly and in order
"But do all things properly and in order" or "But do
everything in an orderly, appropriate way"

1 Corinthians 15:6
some have fallen asleep
"some have died"
1 Corinthians 15:8
Last of all
"Finally, after he had appeared to the others"
Last of all, he appeared to me, as if to one born prematurely
"a baby born too early". Possible meanings: 1) a baby that is
born unexpectedly early, in which case Paul means that he
was unexpectedly called to be an apostle, or 2) a baby who
is born early and is very small, in which case Paul means
that he had not learned from Christ, or 3) a baby who is
born dead, in which case Paul means that Christ appeared
to him when he was spiritually dead.
1 Corinthians 15:10
the grace of God I am what I am
God's grace or kindness has made Paul as he is now.
his grace in me was not in vain
"because he was kind to me, I was able to do much good
work"
the grace of God that is with me
Possible meanings are 1) this is literally true, and God
actually did the work and kindly used Paul as a tool or 2)
Paul is saying that God was kind to let Paul do the work and
to make Paul's work have good results.
1 Corinthians 15:12
how can some of you say there is no resurrection of the dead?
"you should not be saying that there is no resurrection of
the dead!"
raised
made alive again
1 Corinthians 15:13
if there is no resurrection of the dead, then not even Christ has been
raised
Paul knows that Christ has been raised and so infers that all
who die will be resurrected. To say that there is no
resurrection is to say that Christ has not been raised, but

Paul has seen the resurrected Christ (1 Corinthians 15:8).
 not even Christ has been raised
 "God has not raised even Christ"
 1 Corinthians 15:15
 we are found to be false witnesses about God
 Paul is arguing that if Christ did not rise from the dead,
 then they are lying about Christ's coming alive again.
 we are found to be
 "everyone will realize that we are"
 1 Corinthians 15:17
 your faith is in vain and you are still in your sins
 Their faith is based on Christ having risen from the dead, so
 if that did not happen, their faith will do them no good.
 1 Corinthians 15:19
 If only in this life we hope in Christ
 "If only in this life we can confidently expect Christ to help
 us" or "If we can trust in Christ to save us only in this life"
 of all people we are most to be pitied
 "people should feel sorry for us more than they do for
 anyone else"
 1 Corinthians 15:20
 now Christ
 "as it is, Christ" or "this is the truth: Christ"
 Christ has been raised from the dead
 "God has raised Christ from the dead"
 dead as the firstfruits
 "dead, like the first part of the harvest" or "dead; he is like
 the first part of the harvest"
 those who sleep
 "those who have died"
 1 Corinthians 15:21
 death came by a man
 "people die because of what one man did". See verse 22.
 by a man also came the resurrection of the dead
 "people are raised from the dead because of another man"
 or "people will live again because of what one man did"
 1 Corinthians 15:24
 he will abolish all rule and all authority and power
 "Christ will stop those people who rule, who have authority,
 and who have power, from doing what they are doing"
 1 Corinthians 15:25
 For he must reign until he has put all his enemies under his feet
 "For Christ must reign until God the Father has put all
 Christ's enemies under Christ's feet"
 until he has put all his enemies under his feet
 "until he has put all his enemies under his power"
 1 Corinthians 15:26
 The last enemy to be destroyed is death
 "The final enemy that Christ will destroy is death itself"
 1 Corinthians 15:27
 he has put everything under his feet
 "God the Father has put everything under Christ's feet" or
 "Christ has put everything under his own feet"
 put everything under his feet
 "put everything under his power"
 this does not include the one who put everything in subjection under
 him
 "this does not include God the Father, who put everything
 in subjection under the Son"

1 Corinthians 15:28
 all things are subjected under him
 "God the Father has made all things subject to the Son"
 the Son himself will be subjected
 "the Son himself will become subject"
 the Son himself
 "Christ, that is, the Son himself,". This refers to Jesus, the
 Son of God. It is best to translate "Son" with the same word
 that your language uses to refer to a human son.
 1 Corinthians 15:29
 Or else what will those do who are baptized for the dead?
 "Otherwise it would be useless for Christians to receive
 baptism for the dead."
 If the dead are not raised at all, why are they baptized for them?
 Apparently people were being baptized for the dead. They
 did so because they believed the dead would be raised.
 If the dead are not raised at all
 "If God does not raise the dead at all"
 are not raised
 "are not caused to live again"
 why are they baptized for them?
 "there would be no reason for them to have people baptize
 them on behalf of dead people."
 1 Corinthians 15:30
 Why then are we in danger every hour?
 "If people will not rise from the dead, we gain nothing by
 being in danger every hour for teaching that people will
 rise."
 1 Corinthians 15:31
 I die every day!
 "Every day I am in danger of dying" or "Every day I risk my
 life!"
 This is as sure as my boasting in you
 "You can know that this is true, because you know about
 my boasting in you" or "You can know that this is true,
 because you know about how much I boast in you"
 my boasting in you, which I have in Christ Jesus our Lord
 "the way I tell other people how good you are, which I do
 because of what Christ Jesus our Lord has done for you"
 1 Corinthians 15:32
 What do I gain ... if I fought with beasts at Ephesus ... not raised?
 "I gained nothing ... by fighting with beasts at Ephesus ... not
 raised."
 I fought with beasts at Ephesus
 Possible meanings are 1) Paul was speaking figuratively
 about his arguments with learned pagans or other conflicts
 with people who wanted to kill him or 2) he was actually
 put into the arena to fight against dangerous animals.
 Let us eat and drink, for tomorrow we die
 Paul infers that it would be better for us to enjoy this life,
 for tomorrow our life will end without any further hope.
 1 Corinthians 15:33
 Bad company corrupts good morals
 If you live with bad people, you will act like them. Paul is
 quoting a common saying.
 1 Corinthians 15:34
 Sober up
 "You must think seriously about this"
 1 Corinthians 15:35

But someone will say, "How are the dead raised, and with what kind of body will they come?"

"But some will ask that they cannot imagine how God will raise the dead, and what kind of body God would give them in the resurrection."

with what kind of body will they come

That is, will it be a physical body or a spiritual body? What shape will the body have? What will the body be made of?

1 Corinthians 15:36

You fool! What you sow

Both instances of "you" here are singular.

fool

"unthinking person." Paul is accusing them of not thinking carefully, He is not accusing them of moral error.

What you sow will not come to life unless it dies

A person has to die before God can resurrect him.

1 Corinthians 15:37

What you sow is not the body that will be

Paul says that God will resurrect the dead body of the believer, but that body will not appear as it was.

1 Corinthians 15:38

God will give it a body as he chooses

"God will decide what kind of body it will have"

1 Corinthians 15:39

Not all flesh is the same ... there is one flesh ... another flesh

"Not all kinds of bodies are the same ... there is one kind of body ... another kind of body"

1 Corinthians 15:40

the glory of the heavenly body is one kind and the glory of the earthly is another

"the glory that the bodies in the sky have is different from the glory that the bodies on the earth have"

glory

"brightness" or "radiance" or "beauty" or "splendor"

1 Corinthians 15:42

What is sown ... what is raised

"What goes into the ground ... what comes out of the ground" or "What people bury ... what God causes to live again"

is perishable ... is imperishable

"can rot ... cannot rot"

1 Corinthians 15:46

But the spiritual did not come first but the natural, and then the spiritual

"The natural being came first. The spiritual being is from God and came later."

natural

created by earthly processes, not yet connected to God

1 Corinthians 15:47

The first man is of the earth, made of dust

God made the first man, Adam, from the dirt of the earth.

1 Corinthians 15:48

the man of heaven

Jesus Christ

those who are of heaven

"those who belong to God"

1 Corinthians 15:49

we have borne the image of the man of dust, we will also bear the image of the man of heaven

"we have been just like the man of dust, we will also be like Jesus Christ"

1 Corinthians 15:50

flesh and blood cannot inherit the kingdom of God. Neither does what is perishable inherit what is imperishable

"human beings who will surely die cannot inherit the permanent kingdom of God" or "weak human beings cannot inherit the kingdom of God. Neither can those who will certainly die inherit a kingdom that will last forever" flesh and blood

Those who inhabit a body that is doomed to die.

is perishable ... is imperishable

"can rot ... cannot rot." See 1 Corinthians 15:42.

1 Corinthians 15:51

We will not all sleep

"We will not all die"

we will all be changed

"God will change us all"

1 Corinthians 15:52

We will be changed

"God will change us"

in the twinkling of an eye

It will happen as fast as it takes for a person to blink his or her eye.

at the last trumpet

"when the last trumpet sounds"

the dead will be raised

"God will raise the dead"

raised

"caused to live again"

1 Corinthians 15:53

must put on

Paul is speaking of God making our bodies so they will never die again as if God were putting new clothes on us.

1 Corinthians 15:54

when this perishable body has put on what is imperishable

"when this perishable body has become imperishable" or

"when this body that can rot can no longer rot"

when this mortal body has put on immortality

"when this mortal body has become immortal" or "when this body that can die can no longer die"

1 Corinthians 15:55

Death, where is your victory? Death, where is your sting?

"Death has no victory. Death has no sting."

1 Corinthians 15:56

The sting of death is sin

It is through sin that we are destined to face death, that is, to die.

the power of sin is the law

God's law that was passed down by Moses defines sin and shows us how we sin before God.

1 Corinthians 15:57

gives us the victory

"has defeated death for us"

1 Corinthians 15:58

be steadfast and immovable

"be determined"

Always abound in the work of the Lord

"Always work for the Lord faithfully"

Chapter 16

1 Corinthians 16:1

for God's holy people

Paul was collecting money from his churches for the poor Jewish Christians in Jerusalem and Judea.

1 Corinthians 16:2

store it up

"keep it at home" or "leave it with the church"

as he may prosper

"according to how he prospers" or "according to how much he earns"

so that there will be no collections when I come

"so that you will not have to collect more money while I am with you"

1 Corinthians 16:3

to whomever you approve, I will give letters of introduction to them and will send them

"to whomever you have approved by letter of introduction, I will send"

1 Corinthians 16:6

you may help me on my way

To give Paul money or other things he needs so that he and his team could continue to travel.

1 Corinthians 16:7

I hope to spend more time with you, if the Lord permits

"I expect to spend more time with you, if the Lord permits"

or "I plan to spend more time with you, if the Lord permits"

1 Corinthians 16:8

Pentecost

Paul would stay in Ephesus until this festival, which comes in May or June, 50 days after Passover. He would then travel through Macedonia, and later try to arrive in Corinth before winter started.

1 Corinthians 16:9

a wide door has opened

Paul speaks of the opportunity God has given him to win people to the gospel as if it were a door that God had opened so he could walk through it.

1 Corinthians 16:10

Now

Here Paul begins to talk about Timothy's visit to Corinth.

see that he is with you unafraid

"see that he has no cause to fear being with you"

1 Corinthians 16:11

Let no one despise him

Because Timothy was much younger than Paul, sometimes he was not shown the respect he deserved.

1 Corinthians 16:12

our brother Apollos

Here the word "our" refers to Paul and his readers, so it is inclusive.

1 Corinthians 16:13

Be watchful, stand fast in the faith, act like men, be strong

Paul is describing what he wants the Corinthians to do as if he were giving four commands to soldiers in war.

Be watchful

"Be careful whom you trust" or "Watch out for danger"

stand fast in the faith

"keep strongly believing what we have taught you" or "keep strongly trusting in Christ"

act like men

"be responsible"

1 Corinthians 16:14

Let all that you do be done in love

"Everything you do should show people that you love them"

1 Corinthians 16:15

household of Stephanas

Stephanas was one of the first believers in the church at Corinth.

the firstfruits of Achaia

"the first people in Achaia to believe in Christ"

Achaia

This is the name of a province in Greece.

1 Corinthians 16:17

Stephanas, Fortunatus, and Achaicus

These men were either some of the first Corinthian believers or church elders who were co-workers with Paul.

They have made up for your absence

"They made up for the fact that you were not here."

1 Corinthians 16:18

For they have refreshed my spirit

Paul is saying he was encouraged by their visit.

acknowledge people like them

Paul wants the Corinthians to honor Stephanas, Fortunatus, Achaicus and others like them.

1 Corinthians 16:21

I, Paul, write this with my own hand

Paul was making it clear that the instructions in this letter are from him, even though one of his co-laborers wrote what Paul was saying in the rest of the letter. Paul wrote this last part with his own hand.

1 Corinthians 16:22

may he be accursed

"may God curse him." See 1 Corinthians 12:3.

Chapter 1

2 Corinthians 1:1

Paul ... to the church of God that is in Corinth

"I, Paul ... wrote this letter to you, the church of God that is in Corinth" In this book, the word "I" refers to Paul. Also, the word "you" is almost always plural and refers to the believers in Corinth. There are two exceptions to this: 6:2 and 12:9.

Timothy our brother

This indicates that both Paul and the Corinthians knew

Timothy and considered him to be their spiritual brother.

Achaia

This is the name of a Roman province in the southern part of modern-day Greece.

2 Corinthians 1:3

May the God and Father of our Lord Jesus Christ be praised

"May we always praise the God and Father of our Lord Jesus Christ". This refers to God the Father. It is best to

translate "Father" with the same word that your language

uses to refer to a human father.
the Father of mercies and the God of all comfort
Both phrases refer to God. Possible meanings are 1) that the words "mercies" and "all comfort" describe the character of "Father" and "God" or 2) that the words "Father" and "God" refer to one who is the source of "mercies" and "all comfort."
2 Corinthians 1:5
For just as the sufferings of Christ abound for our sake
"For just as Christ suffered greatly for our sake"
the sufferings of Christ
Possible meanings are 1) that this refers to the suffering that Paul and Timothy experience because they preach the message about Christ or 2) that this refers to the suffering that Christ experienced on their behalf.
our comfort abounds
Comfort is a major theme of this chapter. The Holy Spirit comforts Christians. The Corinthians probably were afflicted.
2 Corinthians 1:6
But if we are afflicted
"But if people afflict us"
if we are comforted
"if God comforts us"
Your comfort is working effectively
"You experience effective comfort"
2 Corinthians 1:7
Our hope concerning you is unshaken
"Our hope concerning you is strong" or "We have not stopped having hope for you" or "We continue to confidently expect good for you"
2 Corinthians 1:8
we do not want you to be uninformed
"we want you to know"
We were utterly burdened beyond our strength
"We felt so overwhelmed beyond our strength" or "The troubles we had caused us so much more stress than we could handle"
we despaired even of life
"we could not see any way we could stay alive" or "we were sure we would die"
2 Corinthians 1:9
we had the sentence of death on us
"we were in despair like someone who is condemned to die"
but instead in God
"but instead to put our trust in God"
who raises the dead
"who causes the dead to live again"
2 Corinthians 1:10
He rescued us from such a deadly peril
"He saved us from such a dangerous situation where we could have died"
On him we have set our hope that he will rescue us
"We trust in him to rescue us" or "We confidently expect that he will rescue us"
2 Corinthians 1:11
He will do this as you also help us
"God will rescue us from danger as you, the people of the

church of Corinth, also help us"
the favor given to us
"the favor that God has given to us"
2 Corinthians 1:12
Our boast is this
"with integrity and godly sincerity,"
Our conscience testifies
"We know by our conscience"
not relying on fleshly wisdom but on the grace of God
"not relying on human wisdom but on the grace of God"
2 Corinthians 1:13
We write to you nothing that you cannot read and understand
"Everything we write to you is something you can read and understand" or "You can read and understand everything we write to you"
I hope that you will fully understand
"I expect that you will fully understand" or "I trust you will fully understand"
2 Corinthians 1:14
you can boast
The word "boast" here is used in the positive sense of feeling great satisfaction and joy in something.
2 Corinthians 1:15
Because I was confident about this
Paul explains his sincere expectation with pure motives to come see the believers in Corinth after his first letter. People were criticizing Paul and saying he was not sincere. He refutes them by explaining his motives for what he was doing.
so that you might receive a second favor
"so that you might benefit from me visiting you twice"
2 Corinthians 1:17
was I hesitating?
"I was not hesitating." or "I was confident in my decision."
Do I plan things according to the flesh ... at the same time?
"I do not plan things according to the flesh ... at the same time"
the flesh
"human standards" or "the way most people act"
Do I plan things ... so that I say "Yes, yes" and "No, no" at the same time?
"I do not plan things ... so that I say 'Yes, I will certainly visit' and 'No, I will definitely not visit' at the same time!"
2 Corinthians 1:18
our word to you
"what we say to you"
2 Corinthians 1:19
For the Son of God ... is not "Yes" and "No." Instead, he is always "Yes."
"For the Son of God ... does not say 'Yes' and 'No' concerning God's promises. Instead, he always says 'Yes.'"
the Son of God
This refers to Jesus, the Son of God. It is best to translate "Son" with the same word that your language uses to refer to a human son.
2 Corinthians 1:20
all the promises of God are "Yes" in him
"all the promises of God are guaranteed in Jesus Christ"
"Yes" in him ... through him we say
The word "him" refers to Jesus Christ.
2 Corinthians 1:21

God who confirms us with you
"God who confirms our relationship with each other
because we are in Christ" or "God who confirms both our
and your relationship with Christ".
he anointed us
"he sent us to preach the gospel" or "he chose us to be his
people".
2 Corinthians 1:22
he set his seal on us
"he has put his mark of ownership on us" or "he has shown
that we belong to him"
gave us the Spirit in our hearts
"gave us the Spirit to live within each of us"
the Spirit ... as a guarantee
The Holy Spirit is a personal guarantee that this will

Chapter 2

2 Corinthians 2:1
I decided for my own part
"I made the decision"
in sorrow
"in a way that would cause you great sadness" or "while I
am sorrowful"
2 Corinthians 2:2
If I caused you sorrow, who could make me glad but the very one who
was made sorrowful by me?
"If I caused you sorrow, the only ones who could make me
glad would be the very one whom I had hurt."
2 Corinthians 2:3
I wrote as I did
"I wrote as I did in my previous letter". Some scholars
believe this refers to the letter known as First Corinthians.
Other scholars believe this refers to a letter Paul wrote
after the letter known as First Corinthians and before this
letter.
I might not be hurt by those who should have made me rejoice
"those who should have made me rejoice might not hurt
me"
my joy is the same joy you all have
"what gives me joy is what gives you joy, too"
2 Corinthians 2:4
from great tribulation
Here the word "tribulation" refers to emotional pain.
with anguish of heart
"with extreme sorrow"
with many tears
"with much crying"
2 Corinthians 2:5
not to burden you
"not to say this too harshly" or "not to exaggerate"
2 Corinthians 2:6
This punishment of that person by the majority is enough
"The way that the majority has punished that person is
sufficient"
2 Corinthians 2:7
he is not overwhelmed by too much sorrow
"too much sorrow does not overwhelm him"
2 Corinthians 2:8
confirm your love for him

happen.
2 Corinthians 1:23
as witness to my soul
"as witness for me" or "to testify for me"
so that I might spare you
"so that I might not cause you more suffering"
2 Corinthians 1:24
be lords over your faith
"control what your faith should be" or "control what you
believe"
we are fellow laborers with you for your joy
"we are working with you so that you may have joy"
stand firm in your faith
"remain firm in your faith"
"show him that you truly love him"
2 Corinthians 2:9
you are obedient in everything
"you are obedient to God in everything" or "you are
obedient in everything that I have taught you"
2 Corinthians 2:10
it is forgiven for your sake
"I have forgiven it for your sake"
forgiven for your sake
"forgiven out of my love for you" or "forgiven for your
benefit"
2 Corinthians 2:11
For we are not ignorant of his schemes
"For we know his schemes well"
2 Corinthians 2:12
A door was opened to me by the Lord ... to preach the gospel
"The Lord opened a door to me ... to preach the gospel" or
"The Lord gave me the opportunity ... to preach the gospel"
2 Corinthians 2:13
I had no relief in my spirit
"I was worried"
my brother Titus
Paul speaks of Titus as his spiritual brother.
So I left them
"So I left the people of Troas"
2 Corinthians 2:14
God, who in Christ always leads us in triumph
"God, who leads us as prisoners in Christ's victory parade"
or "God, who leads us as victorious soldiers in Christ's
triumphal parade"
Through us he reveals the sweet aroma of the knowledge of him
everywhere
"He causes the knowledge of Christ to spread to everyone
who hears us, just as the sweet smell of burning incense
spreads to everyone near it"
everywhere
"everywhere we go"
2 Corinthians 2:15
we are to God the sweet aroma of Christ
Paul speaks of his ministry as if it were an offering or
incense that was being burned, creating a pleasant smell to
God.

the sweet aroma of Christ
"the sweet aroma which is the knowledge of Christ" or "the sweet aroma that Christ offers".
those who are saved
"those whom God has saved"
2 Corinthians 2:16
it is an aroma
"the knowledge of Christ is an aroma."
an aroma from death to death
Possible meanings are 1) that the word "death" is repeated for emphasis and the phrase means "an aroma that causes death" or 2) "an aroma of death that causes people to die" the ones being saved
"the ones whom God is saving"
aroma from life to life
"an aroma that gives life" or "an aroma of life that gives

people life"
Who is worthy of these things?
"Who is worthy to spread the knowledge of Christ?" or "It is amazing that anyone is worthy of these things!"
2 Corinthians 2:17
who sell the word of God
"who sell God's message"
purity of motives
"pure motives"
we speak in Christ
"we speak as people who are joined to Christ" or "we speak with the authority of Christ"
as we are sent from God
"as people whom God has sent"
in the sight of God
"speaking in the presence of God"

Chapter 3

2 Corinthians 3:1

Are we beginning to praise ourselves again?
"We are not beginning to praise ourselves again."
We do not need letters of recommendation to you or from you, like some people, do we?
"We certainly do not need letters of recommendation to you or from you, like some people do."
letters of recommendation
This is a letter that a person writes to introduce and give their approval of someone else.
2 Corinthians 3:2
You yourselves are our letter of recommendation
"You yourselves are like our letter of recommendation" written on our hearts
"which Christ has written on our hearts". Possible meanings are 1) Paul and his coworkers are sure about the Corinthians being their letter of recommendation or 2) Paul and his coworkers care very deeply for the Corinthians.
known and read by all people
"that all people can know and read"

2 Corinthians 3:3

you are a letter from Christ
"you are a letter that Christ has written"
the result of our ministry
"delivered by us.". Because of the work Paul and his companions had done, the world could look at the Corinthians and see how Christ blesses people in this life.
It was written not with ink ... on tablets of human hearts
Paul clarifies that the Corinthians are like a spiritual letter, not like a letter that humans write with physical objects.
It was written not with ink but by the Spirit of the living God
"It was written not with ink but it was written by the Spirit of the living God" or "It is not a letter that people wrote with ink but a letter that the Spirit of the living God wrote"
It was not written on tablets of stone, but on tablets of human hearts
"It is not a letter that people engraved on stone tablets but a letter that the Spirit of the living God wrote on tablets of human hearts"
tablets of human hearts
Paul alludes to God giving the Ten Commandments on stone tablets. This represents the law of Moses in Exodus

24:12.

2 Corinthians 3:5

competent in ourselves
"qualified in ourselves" or "sufficient in ourselves"
to claim anything as coming from us
"to claim that anything we have done in ministry comes from our own efforts"
our competence is from God
"God gives us our sufficiency"
2 Corinthians 3:6
a covenant not of the letter
"a covenant not based on commands that men have written"
but of the Spirit
"but a covenant of the Spirit" or "but a covenant based on what the Spirit does"
the letter kills
"the written law leads to death"
2 Corinthians 3:7
Now the ministry of death ... came in such glory
Paul contrasts the fading glory of the old covenant with the superiority and freedom of the new covenant. He contrasts the veil of Moses with the clarity of present revelation.
the ministry of death
"the ministry that causes people to die because it is based on the law"
engraved in letters on stones
"that God carved in letters on stone"
in such glory
"in so much glory"
This is because
"They could not look because"
2 Corinthians 3:8
How much more glorious will the ministry of the Spirit be?
"So the service that the Spirit does must be even more glorious."
the ministry of the Spirit
"the ministry that gives life because it is based on the Spirit"
2 Corinthians 3:9
the ministry of condemnation

"the ministry that condemns people because it is based on the law"

how much more does the ministry of righteousness abound in glory!

"then the ministry of righteousness must abound in so much more glory!"

the ministry of righteousness abound in glory

Paul means that "the ministry of righteousness" is far more glorious than the law, which also had glory.

the ministry of righteousness

"the ministry that makes people righteous because it is based on the Spirit"

2 Corinthians 3:10

that which was once made glorious is no longer glorious ... because of the glory that exceeds it

The Old Testament law no longer appears glorious when compared with the new covenant, which is much more glorious.

that which was once made glorious

"the law which God once made glorious"

in this respect

"in this way"

2 Corinthians 3:11

that which was passing away

"that which was becoming useless"

2 Corinthians 3:12

Since we have such a hope

"Since we confidently expect this" or "Since we confidently wait to receive this glory"

such a hope

"such confidence"

2 Corinthians 3:13

the ending of a glory that was passing away

"the glory on Moses's face as it faded away completely". (Exodus 34:33-35).

2 Corinthians 3:14

But their minds were hardened

"But the Israelites could not understand what they saw"

For to this day

to the time at which Paul was writing to the Corinthians when they read the old covenant, that same veil remains

"when they hear someone read the old covenant" Just as

Chapter 4

2 Corinthians 4:1

we have this ministry

Here the word "we" refers to Paul and his coworker, but not to the Corinthians. Paul writes that he is honest in his ministry by preaching Christ, not praising himself.

and just as we have received mercy

"because God has shown us mercy"

2 Corinthians 4:2

we have rejected secret and shameful ways

This means that Paul and his coworkers refuse to do "secret and shameful" things.

secret and shameful ways

"the things that people do secretly because they cause shame"

walk in craftiness

"live by deceiving people"

the Israelites could not see the glory on Moses's face because he covered his face with a veil, there is a spiritual veil that prevents people from understanding when they read the old covenant.

It has not been removed, because only in Christ is it taken away

"No one removes the veil, because only in Christ does God remove it"

2 Corinthians 3:15

But even today

This phrase refers to the time at which Paul was writing to the Corinthians.

whenever Moses is read

"whenever someone reads the Mosaic law"

a veil covers their hearts

"they are unable to understand what they are hearing"

2 Corinthians 3:16

when a person turns to the Lord

"when a person starts to worship the Lord" or "when a person starts to trust in the Lord"

the veil is taken away

"God lifts the veil away" or "God gives them the ability to understand"

2 Corinthians 3:18

Now all of us

Here the word "us" refers to all believers, including Paul and the Corinthians.

with unveiled faces, see the glory of the Lord

Unlike the Israelites who could not see God's glory reflected on Moses's face because he had covered it with a veil, there is nothing to prevent believers from seeing and understanding God's glory.

We are being transformed into the same glorious likeness

"The Lord is transforming us into his same glorious likeness"

from one degree of glory into another

"from one amount of glory to another amount of glory."

This means that the Spirit is constantly increasing the glory of believers.

just as from the Lord

"just as this comes from the Lord"

we do not mishandle the word of God

"we handle God's message correctly" or "we use the word of God properly"

we recommend ourselves to everyone's conscience

This means that they provide enough evidence for each person who hears them to decide whether they are right or wrong.

in the sight of God

"before God" or "with God as witness"

2 Corinthians 4:3

But if our gospel is veiled, it is veiled only to those who are perishing

See 2 Corinthians 3:14. There Paul explained that there is a spiritual veil that prevents people from understanding when they read the old covenant. In the same way, people are not able to understand the gospel.

if our gospel is veiled, it is veiled

"if a veil covers our gospel, that veil covers it"
our gospel
"the gospel that we preach"
2 Corinthians 4:4
the god of this world has blinded their unbelieving minds
"the god of this world has prevented unbelievers from understanding"
the god of this world
"the god who rules this world." This phrase refers to Satan.
they are not able to see the light of the gospel of the glory of Christ
This means that they are unable to understand "the gospel of the glory of Christ"
the light of the gospel
"the light that comes from the gospel"
the gospel of the glory of Christ
"the gospel about Christ's glory"
2 Corinthians 4:5
but Christ Jesus as Lord, and ourselves as your servants
"but we proclaim Christ Jesus as Lord, and we proclaim ourselves as your servants"
for Jesus' sake
"because of Jesus"
2 Corinthians 4:6
Light will shine out of darkness
Paul refers to God creating light, as described in Genesis 1:3.
He has shone ... to give the light of the knowledge of the glory of God
"He has shone ... to enable us to understand the glory of God"
in our hearts
"in our minds"
the light of the knowledge of the glory of God in the presence
"the light, which is the knowledge of the glory of God, in the presence"
the glory of God in the presence of Jesus Christ
"the glory of God in the face of Jesus Christ." Just as God's glory shone upon Moses's face, it also shines upon Jesus's face. This means that when Paul preaches the gospel, people are able to see and understand the message about God's glory.
2 Corinthians 4:7
But we have
Here the word "we" refers to Paul and his coworkers, but not to the Corinthians.
we have this treasure in jars of clay
This emphasizes that they are of little value compared to the worth of the gospel that they preach.
so that it is clear
"so that people clearly know"
2 Corinthians 4:8
We are afflicted in every way
"People afflict us in every way"
2 Corinthians 4:9
We are persecuted but not abandoned
"People persecute us, but God does not abandon us" or
"People persecute us, but God does not stop caring for us"
abandoned; struck down but not destroyed
"abandoned. People strike us down but do not destroy us"
struck down

"hurt badly"
2 Corinthians 4:10
always carrying around in our body the death of Jesus
"often in danger of dying, as Jesus died" or "always suffering in such a way that we experience the death of Jesus"
the life of Jesus may also be revealed in our body
"people can see that we will live in bodies again because Jesus is alive" or "we can show other people in our bodies the spiritual life that Jesus gives."
2 Corinthians 4:11
we who are alive are always being given over to death for Jesus' sake
"God is always leading those of us who are alive to face death because we are joined to Jesus" or "People are always causing us who are alive to be in danger of dying because we are joined to Jesus"
so that the life of Jesus may be revealed in our mortal flesh
"so that God may reveal the life of Jesus in our mortal flesh"
the life of Jesus may be revealed
"God may reveal that Jesus is alive" or "God may reveal the life that Jesus gives to his people"
our mortal flesh
Paul is referring to our physical bodies, which will die someday.
2 Corinthians 4:12
death is at work in us, but life is at work in you
This means that they are always in danger of physical death so that the Corinthians can have spiritual life.
2 Corinthians 4:13
the same spirit of faith
"the same attitude of faith."
according to that which was written
"as the one who wrote these words"
I believed, and so I spoke
This is a quote from Psalm 116:10.
2 Corinthians 4:14
that the one who raised the Lord Jesus will
"God, who raised the Lord Jesus, will"
2 Corinthians 4:15
For everything is for your sake
Here the word "everything" refers to all of the sufferings that Paul has described in previous verses.
the grace that is reaching more and more people may cause thanksgiving to increase to the glory of God
"God may show his grace to many people, causing more and more people to give thanks, to the glory of God"
2 Corinthians 4:16
So we do not become discouraged
"So we remain confident"
outwardly we are wasting away
"our physical bodies are getting weak and dying"
inwardly we are being renewed day by day
"our spiritual beings are being strengthened day by day" or
"God is renewing our inward being more each day"
2 Corinthians 4:17
this momentary, light affliction is producing for us an eternal burden of glory
Paul speaks of his sufferings and the glory that God will give him as if they were objects that can be weighed.

that exceeds all measurement
"that no one can measure"
2 Corinthians 4:18
things that are seen ... things that are unseen ... things that are unseen

Chapter 5

2 Corinthians 5:1

if our earthly house—the tent—is destroyed, we have a building from God
"if people destroy our earthly house—the tent—we have" or "if people kill our bodies, we have". Paul emphasizes that the Christian's circumstances in this world are temporary. It gives hope to those who are suffering.

if our earthly house—the tent—is destroyed
"if the tent that is our home on earth is destroyed"

It is a house not made by human hands
"It is a house that humans did not make"

2 Corinthians 5:2

in this tent we groan
Here "this tent" means the same thing as "the earthly dwelling that we live in".
longing to be clothed with our heavenly residence
"the place God will give us to live in." Because of this, Paul is not afraid of being killed for preaching the gospel.

2 Corinthians 5:3

by putting it on
"by putting on our heavenly dwelling"
we will not be found to be naked
"we will not be naked" or "God will not find us naked"

2 Corinthians 5:4

while we are in this tent
Paul speaks of the physical body as if it were a "tent", which refers to "the earthly dwelling that we live in."
being burdened
Paul refers to the difficulties that the physical body experiences as if they were heavy objects that are difficult to carry.

We do not want to be unclothed ... we want to be clothed
Here "to be unclothed" refers to the death of the physical body; "to be clothed" refers to the resurrection body that God will give.

to be unclothed
"to be without clothes" or "to be naked"
so that what is mortal may be swallowed up by life
"so that life may swallow up what is mortal". The physical body that will die will be replaced by a resurrection body that will live forever.

2 Corinthians 5:5

who gave us the Spirit as a guarantee of what is to come
The Spirit is spoken of as if he were a down payment toward eternal life. See 2 Corinthians 1:22.

2 Corinthians 5:6

while we are at home in the body
"while we are living in this earthly body"
we are away from the Lord
"we are not in heaven with the Lord"

2 Corinthians 5:7

we walk by faith, not by sight
"we live according to faith, not according to what we see"

"things that we can see ... things that we cannot see ... things that we cannot see"
but for things that are unseen
"but we are watching for things that are unseen"

2 Corinthians 5:8

We would prefer to be away from the body and at home with the Lord
"We would prefer to be away from the physical body and at home with the Lord in heaven, than to remain in the body and away from the Lord"

2 Corinthians 5:9

whether we are at home or away
"whether we are at home in the body or away from it" or "whether we are at home with the Lord or away from him."
to please him

"to please the Lord"

2 Corinthians 5:10

we must all appear before the judgment seat of Christ
"we all must stand in the presence of Christ to be judged" or "Christ will judge all of us"

each one may receive what is due
"each person may receive what he deserves"

the things done in the body
"the things he has done in the physical body"

whether for good or for bad
"whether those things were good or bad"

2 Corinthians 5:11

knowing the fear of the Lord
"knowing what it means to fear the Lord"
we persuade people
"we persuade people of the truth of the gospel" or "we persuade people that we are legitimate apostles."

What we are is clearly seen by God
"God clearly sees what kind of people we are"

I hope that it is also clear to your conscience
"I expect that it is also clear to your conscience" or "I trust that that you are also convinced of it"

2 Corinthians 5:12

We are not commending ourselves to you again
"We are not recommending ourselves to you again" or "We are not trying to show you again that we are worthy"

so you may have an answer for those
"so you may have something to say to those"

those who boast about appearances but not about what is in the heart
"those who praise their own actions, but do not care about what they really are in their inner being"

2 Corinthians 5:13

if we are out of our minds ... if we are in our right minds
"if people think we are crazy ... if people think we are sane"

2 Corinthians 5:14

the love of Christ
"our love for Christ" or "Christ's love for us".

died for all
"died for all people"

2 Corinthians 5:15

him who for their sake died and was raised
"Christ, who died for their sake and whom God raised"
for their sake

Possible meanings are 1) these words refer only to "died" or 2) these words refer to both "died" and "was raised".
2 Corinthians 5:16
For this reason
This refers to what Paul has just said about living for Christ instead of living for self.
regard anyone
"judge anyone" or "think about anyone"
the flesh
"human standards" or "the way most people do"
2 Corinthians 5:17
he is a new creation
"he is a new person". Paul speaks of the person who believes in Christ as if that person were a new person that God had created. The old and new creation probably refer to how Paul illustrates the old and new self.
The old things have passed away
Here "the old things" refers to the things that characterized a person before he trusted in Christ.
2 Corinthians 5:18
All these things are from God
"God has done all these things."
the ministry of reconciliation
"the ministry of reconciling people to him"
2 Corinthians 5:19
That is, in Christ

Chapter 6
2 Corinthians 6:1
Working together with him
"Working together with God"
we also urge you not to receive the grace of God in vain
"we beg you to make use of the grace that you have received from God"
2 Corinthians 6:2
For he says
"For God says in scripture". This introduces a quotation from Isaiah 49:8.
2 Corinthians 6:3
We do not place a stumbling block in front of anyone
"We do not want to do anything that will prevent people from believing our message"
we do not wish our ministry to be discredited
"we do not want anyone to be able to speak badly about our ministry"
2 Corinthians 6:4
in every way we commend ourselves as God's servants
"Because we are God's servants we recommend ourselves to you in every way" or "in every way we show that we are God's servants". Paul likely uses the pronoun "we" to represent at least Timothy and himself. It may also include other people.
in much endurance, in affliction, in distress, in hardship
Paul mentions various difficult situations in which they commend themselves as God's servants.
2 Corinthians 6:5
in beatings, in imprisonments, in riots, in hard labor, in sleepless nights, in hunger
Paul describes some of the difficult circumstances in which

"This means that in Christ"
in Christ God is reconciling the world to himself
"in Christ, God is reconciling mankind to himself"
He is entrusting to us the message of reconciliation
God has given Paul the responsibility to spread the message that God is reconciling people to himself.
the message of reconciliation
"the message about reconciliation"
2 Corinthians 5:20
we are appointed as representatives of Christ
"God has appointed us as those who speak for Christ"
Be reconciled to God
"Let God reconcile you to himself"
2 Corinthians 5:21
him who knew no sin to become sin for us
"Christ never sinned, but God made him to become sin for us"
to become sin for us
"to become the sacrifice for which God will forgive our sins"
us, so that
"us. He did this so that"
so that we might become the righteousness of God in him
"so that through Christ we might have the righteousness that God requires"

he and his companions served God.
2 Corinthians 6:6
in purity ... in sincere love
Paul lists moral virtues that they maintained in difficult situations, commending themselves as God's servants.
2 Corinthians 6:7
in the word of truth
"by speaking God's message about truth" or "by speaking God's true message"
in the power of God
"by showing God's power to people"
with the armor of righteousness for the right hand and the left
Paul speaks of their righteousness as if it were weapons that they use to fight spiritual battles.
the armor of righteousness
"righteousness as our armor" or "righteousness as our weapons"
for the right hand and the left
Possible meanings are 1) that there is a weapon in one hand and a shield in the other or 2) that they are completely equipped for battle, able to fend off attacks from any direction.
2 Corinthians 6:8
regarded as deceivers
"people regard us as deceivers" or "people say that we are liars"
and yet truthful
"but we are truthful"
2 Corinthians 6:9
as if we were unknown, yet we are well known
"as if people did not know us, and yet people know us well"

as if we were being punished for our actions, yet we are not killed
"as if people were punishing us for our actions, yet they have not killed us"
2 Corinthians 6:11
spoken the whole truth to you
"spoken honestly to you"
our heart is wide open
"we love you very much"
2 Corinthians 6:12
You are not restrained by us
"We have not restrained you" or "We have not given you any reason to stop loving us".
you are restrained in your own hearts
"your own hearts are restraining you" or "you have stopped loving us for your own reasons"
2 Corinthians 6:13
open yourselves wide also
"love us back" or "love us much as we have loved you"
2 Corinthians 6:14
Do not be yoked together with unbelievers
"Only be yoked together with believers"
be yoked together with unbelievers
"team up with" or "have a close relationship with". Paul speaks of working together toward a common purpose as if it were two animals tied together to pull a plow or cart.
For what association does righteousness have with lawlessness?

Chapter 7

2 Corinthians 7:1
Beloved
"You whom I love" or "Dear friends"
let us cleanse ourselves of all defilement of flesh and spirit
Here Paul is saying to stay away from any form of sin that would affect one's relationship with God.
of all defilement of flesh and spirit
"of all things in our body and spirit that make us unacceptable to God"
Let us perfect holiness
"Let us do all we can to be perfectly holy"
in the fear of God
"out of deep respect for God" or "because we fear God"
2 Corinthians 7:2
Make room for us
"Make room for us in your hearts" or "Love us and accept us"
2 Corinthians 7:3
It is not to condemn you that I say this
"I do not say this to accuse you of having done wrong." The word "this" refers to what Paul just said about not having wronged anyone.
you are in our hearts
"you are very dear to us"
for us to die together and to live together
"whether we live or whether we die"
for us to die
"us" includes the Corinthian believers.
2 Corinthians 7:4
great is my boast about you
"I am very proud of you"

"For righteousness can have no association with lawlessness."
For what fellowship does light have with darkness?
"Light can have no fellowship with darkness.". The words "light" and "darkness" refer to the moral and spiritual qualities of believers and unbelievers.
2 Corinthians 6:15
What agreement can Christ have with Belial?
"There is no agreement between Christ and the devil."
Or what share does a believer have together with an unbeliever?
"A believer shares nothing in common with an unbeliever."
2 Corinthians 6:16
And what agreement is there between the temple of God and idols?
"There is no agreement between the temple of God and idols." See Exodus 25:8 and 29:45, Leviticus 26:12, Jeremiah 31:1 and Ezekiel 37:27.
we are the temple of the living God
"we are like a temple where the living God dwells"
I will dwell among them and walk among them.
"I will be with them and help them"
2 Corinthians 6:17
be set apart
"set yourselves apart" or "allow me to set you apart"
Touch no unclean thing
"Touch only things that are clean" or "Stay away from things that are unclean"

I am filled with comfort
"You fill me with comfort"
I overflow with joy
"I am extremely joyful"
even in all our tribulation
"even though we suffer greatly"
2 Corinthians 7:5
When we came to Macedonia
Here the word "we" refers to Paul and Timothy but not to the Corinthians or Titus.
our bodies had no rest
"we had no rest" or "we were very tired"
we were troubled in every way
"we experienced trouble in every way"
by conflicts on the outside and fears on the inside
"by conflicts with other people and by fears within ourselves". Possible meanings for "outside" are 1) "outside of our bodies" or 2) "outside of the church." The word "inside" refers to their inward emotions.
2 Corinthians 7:7
by the comfort that Titus had received from you
"by learning about the comfort that Titus had received from you"
2 Corinthians 7:8
when I saw that my letter
"when I learned that my letter". Paul praises them for their godly sorrow, their zeal to do right, and the joy that it brought him and Titus.
2 Corinthians 7:9
not because you were sorrowful
"not because what I said in my letter made you sorrowful"

sorrowful ... sorrow ... sorrow
or "distressed ... distress ... distress"
so you suffered no loss because of us
"so that we did not harm you in any way"
2 Corinthians 7:10

For godly sorrow brings about repentance that accomplishes salvation
"For godly sorrow produces repentance, and repentance leads to salvation"

without regret

Possible meanings are 1) Paul has no regret that he caused them sorrow because that sorrow led to their repentance and salvation or 2) the Corinthians will not regret experiencing sorrow because it led to their repentance and salvation.

Worldly sorrow, however, brings about death

"Worldly sorrow, however, leads to spiritual death"

2 Corinthians 7:11

See what great diligence

"Look and see for yourselves what great diligence"

How great was the determination in you to prove you were innocent.

"Your determination to prove you were innocent was very great!"

your indignation

"your anger"

that justice should be done

"that someone should carry out justice"

2 Corinthians 7:12

the wrongdoer

"the one who did wrong"

your earnestness toward us should be made known to you in the sight of God

"so that you would know in the sight of God your earnestness toward us"

earnestness

sincere, serious desire for what is good

in the sight of God

"before God" or "with God as witness"

2 Corinthians 7:13

It is by this that we are encouraged

"This is what encourages us"

his spirit was refreshed by all of you

"all of you refreshed his spirit" or "all of you made him stop worrying"

2 Corinthians 7:14

For if I boasted to him about you

"For although I boasted to him about you"

I was not put to shame

"you did not disappoint me"

our boasting about you to Titus proved to be true

"you proved that our boasting about you to Titus was true"

2 Corinthians 7:15

the obedience of all of you

"how all of you obeyed"

you welcomed him with fear and trembling

"you welcomed him with great reverence"

with fear and trembling

"with great reverence for Titus"

Chapter 8

2 Corinthians 8:1

the grace of God that has been given to the churches of Macedonia

"the grace that God has given to the churches of Macedonia"

2 Corinthians 8:2

the abundance of their joy and the extremity of their poverty ... riches of generosity

"because of the people's great joy and extreme poverty, they have become very generous"

extremity of their poverty ... riches of generosity

Paul sends Titus and two other believers to Corinth to encourage the Corinthians to give generously. Paul and the others will carry the money to Jerusalem.

great riches of generosity

"a very great generosity."

2 Corinthians 8:3

of their own free will

"voluntarily"

2 Corinthians 8:4

this service to God's holy people

"this ministry of providing for the believers in Jerusalem"

2 Corinthians 8:5

This did not happen as we had hoped

"This did not happen merely as we had thought it might" or

"But even more than we had expected"

2 Corinthians 8:6

who had already begun this task

"who had encouraged your giving in the first place"

to complete among you this act of grace

"to encourage you to finish collecting and giving your generous gift"

2 Corinthians 8:7

make sure that you excel in this act of grace

"make sure that you are very generous in your giving"

2 Corinthians 8:8

by comparing it to the eagerness of other people

Paul is encouraging the Corinthians to give generously by comparing their generosity with the generosity of the Macedonian churches.

2 Corinthians 8:9

the grace of our Lord

In this context, the word "grace" emphasizes the generosity with which Jesus had blessed the Corinthians.

Even though he was rich, for your sakes he became poor

Paul speaks of Jesus before his incarnation as being rich, and of his becoming human as becoming poor.

through his poverty you might become rich

Paul speaks of the Corinthians becoming spiritually rich as a result of Jesus becoming human.

2 Corinthians 8:11

there was an eagerness and desire to do it

"you were eager and desired to do it"

bring it to completion

"finish it"

2 Corinthians 8:12

a good and acceptable thing

"a very good thing"

It must be based on what a person has

"Giving must be based on what a person has"

2 Corinthians 8:13

For this is not to cause relief for others and tribulation for you

"We are not asking you to give money to relieve others and make yourselves suffer"

but for fairness

"but so that there might be equality between others and you."

2 Corinthians 8:14

This is also so that their abundance may supply your need

"This is also so that in the future their abundance may supply your need"

2 Corinthians 8:15

as it is written

"as Moses wrote". Here Paul quotes from Exodus 16:18.

did not have any lack

"had all he needed"

2 Corinthians 8:16

who put into Titus' heart the same earnest care that I have for you

"who made Titus care for you as much as I do"

same earnest care

"same deep concern"

2 Corinthians 8:17

For he not only accepted our appeal

"For he not only agreed to our request that he help you with the collection"

2 Corinthians 8:18

with him

"with Titus"

the brother who is praised among all of the churches

"the brother whom believers among all of the churches praise"

2 Corinthians 8:19

Not only this

"Not only do believers among all of the churches praise him"

he also was chosen by the churches

"the churches also chose him"

our traveling companion with this act of grace

"to travel with us as we carry out this act of generosity."

which is being administered by us

"which we are taking care of"

for the glory of the Lord himself and our good will

"so that people will praise the Lord and so that they will see how eager we are to help"

2 Corinthians 8:20

about this act of generosity that we are carrying out

"concerning the way we are handling this generous gift"

2 Corinthians 8:21

We take care to do what is good, not only before the Lord, ... before people.

"We are careful to do not only what the Lord thinks is good but also what people think is good"

before the Lord ... before people

"in the Lord's opinion ... in people's opinion"

2 Corinthians 8:22

with them

The word "them" refers to Titus and the previously mentioned brother.

2 Corinthians 8:23

he is my partner and fellow worker for you

"he is my partner, who works with me to help you"

they are messengers from the churches

"the churches have sent them as their messengers"

They are a glory to Christ

"They will cause people to honor Christ"

Chapter 9

2 Corinthians 9:1

the service for God's holy people

"the ministry for the believers in Jerusalem" He wants to make sure that the collection of their offering for the needy believers in Jerusalem takes place before he comes, so it does not seem like he is taking advantage of them.

2 Corinthians 9:2

Achaia has been getting ready

"the people of Achaia have been preparing". Paul is talking about a Roman province located in southern Greece where Corinth is located.

2 Corinthians 9:3

the brothers

This refers to Titus and the two men who accompany him.

our boasting about you may not be futile

Paul does not want people to think the things he had boasted about the Corinthians were false.

2 Corinthians 9:4

find you unprepared

"find you unprepared to give"

2 Corinthians 9:5

the brothers to come to you

"the brothers to go to you"

not as something extorted

"not as something that you gave us because we forced you to give it to us"

2 Corinthians 9:6

the one who sows ... reap a blessing

As a farmer's harvest is based on how much he sows, so will God's blessings be little or much, based on how generously the Corinthians give.

2 Corinthians 9:7

give as he has planned in his heart

"give as he has determined"

not reluctantly or under compulsion

"not because he feels guilty or because someone is forcing him to give"

for God loves a cheerful giver

God wants people to give gladly to help provide for fellow believers.

2 Corinthians 9:8

God is able to make all grace overflow for you

"God is able to give you very much"

grace

This refers here to the earthly blessings that a Christian needs.

so that you may multiply every good deed
"so that you may be able to do more and more good deeds"
2 Corinthians 9:9
It is as it is written
"This is just as it is written" or "This is just as the writer wrote"
2 Corinthians 9:10
He who supplies
"God who supplies"
bread for food
"food to eat"
will also supply and multiply your seed for sowing
"will also supply and multiply your possessions so that you can sow them by giving them to others"
He will increase the harvest of your righteousness
"God will bless you even more for your righteousness" the harvest of your righteousness
"the harvest that comes from your righteous actions."
2 Corinthians 9:11
You will be enriched
"God will enrich you"
This will bring about thanksgiving to God through us
"Because of your generosity, those who receive the gifts we bring them will thank God" or "When we give your gifts to

those who need them, they will give thanks to God"
2 Corinthians 9:12
For carrying out this service
"For our carrying out this service for the believers in Jerusalem"
but it also is overflowing into many acts of thanksgiving to God
"It also causes people to do many deeds for which people will thank God"
2 Corinthians 9:13
Because of your being tested and proved by this service
"Because this service has tested and proven you"
you will also glorify God by obedience ... by the generosity ... them and to everyone
Paul says that the Corinthians will glorify God both by being faithful to Jesus and by giving generously to other believers who have need.
the generosity of your contribution
"what you have contributed generously".
2 Corinthians 9:15
for his inexpressible gift
Possible meanings are 1) that this gift refers to "the very great grace" that God has given to the Corinthians or 2) that this gift refers to Jesus Christ, whom God gave to all believers.

Chapter 10

2 Corinthians 10:1
by the humility and gentleness of Christ
"by Christ, who is humble and gentle"
2 Corinthians 10:2
we are walking
"we are acting"
according to the flesh
"the way sinful people do". Paul appears to be teaching that we will continue to sin.
2 Corinthians 10:3
we walk in the flesh
"we live our lives in physical bodies"
the flesh
"the way most people do"
we do not make war
Paul speaks of his trying to persuade the Corinthians to believe him and not the false teachers.
make war according to the flesh
"fight against our enemies using physical weapons" or "make war in sinful ways"
2 Corinthians 10:4
the weapons we fight with ... bring misleading arguments to nothing
"the weapons we fight with ... show people that what our enemies say is completely wrong"
are not fleshly
"are not physical" or "are not sinful"
2 Corinthians 10:5
every high thing that rises up
"every false argument that proud people think of to protect themselves"
every high thing
"everything that proud people do"
rises up against the knowledge of God

"people use so they will not have to know who God is"
We take every thought captive into obedience to Christ
"We show how all the false ideas those people have are wrong and teach the people to obey Christ"
2 Corinthians 10:6
punish every act of disobedience
"punish every one of you who disobeys us"
2 Corinthians 10:7
Look at what is clearly in front of you.
"Are you looking at what is clearly in front of you?" or "You seem unable to see what is clearly in front of you."
let him remind himself
"he needs to remember"
that just as he is Christ's, so also are we
"that we belong to Christ just as much as he does"
2 Corinthians 10:8
to build you up and not to destroy you
"to help you become better followers of Christ and not to discourage you so you stop following him"
2 Corinthians 10:9
I am terrifying you
"I am trying to frighten you"
2 Corinthians 10:10
serious and powerful
"demanding and forceful"
his bodily presence is weak
"when he is here physically, he is not impressive"
2 Corinthians 10:11
Let such people be aware
"I want such people to be aware"
what we are in the words of our letters when we are absent is ... our actions when we are there
"we will do the same things when we are there with you"

that we have written about in our letters while we have been away"

we ... our

All instances of these words refer to Paul's ministry team but not the Corinthians.

2 Corinthians 10:12

We are not so bold as to group ourselves ... praise ourselves

"Bold people would group themselves ... praise themselves, but we are not that bold, so we do not."

to group ourselves or compare ourselves with those

"to say we are as good as those"

they measure themselves by one another

"they look at each other and try to see who is better"

have no insight

"show everyone that they do not know anything"

2 Corinthians 10:13

will not boast beyond limits. Instead

"will not boast about things over which we have no authority. Instead" or "will boast only about things over which we have authority. And"

within the limits of what God

"about things under the authority that God"

limits that reach even as far as you

"and you are within the border of our authority"

Chapter 11

2 Corinthians 11:1

put up with me in some foolishness

"allow me to act like a fool"

2 Corinthians 11:2

jealous ... jealousy

These words speak of a good, strong desire that the Corinthians be faithful to Christ, and that no one should persuade them to leave him.

I promised you in marriage to one husband. I promised to present you as a pure virgin to Christ

"I was like a father who promised to present his daughter to one husband. I promised to keep you as a pure virgin so I could give you to Christ". Wedding practices change depending on the cultural background. But the idea of helping to present someone as a grown and holy child is explicitly pictured here.

2 Corinthians 11:3

But I am afraid that somehow, as the serpent deceived Eve by his craftiness, your thoughts might be led astray ... devotion to Christ

"But I am afraid that somehow your thoughts might be led astray from a sincere and pure devotion to Christ just as the serpent deceived Eve by his craftiness"

your thoughts might be led astray, away from

"someone might cause you to believe lies and not keep"

2 Corinthians 11:4

For suppose that ... preached. Or suppose that ... received. Or suppose that ... received. You put

"For when ... preached, or when ... received, or when ... received, you put"

a different spirit than what you received. Or suppose that you receive a different gospel than the one you received

"a different spirit than the Holy Spirit, or a different gospel than you received from us"

2 Corinthians 10:14

we are not overextending ourselves

"we are not claiming to have more authority than we do,"

2 Corinthians 10:15

We have not boasted beyond limits about the labors of others

"We have not boasted about the work of other people, as if it were our work"

our hope is that

"we desire that" or "we trust that"

2 Corinthians 10:16

another's area

"an area God has assigned to someone else"

2 Corinthians 10:17

boast in the Lord

"boast about what the Lord has done"

2 Corinthians 10:18

recommends himself

This means that he provides enough evidence for each person to decide whether he is right or wrong.

who is approved

"whom the Lord approves"

but the one whom the Lord recommends

"but it is the one whom the Lord recommends who is approved"

put up with these things

"deal with these things." See how these words were translated in 2 Corinthians 11:1.

2 Corinthians 11:5

those so-called super-apostles

"those teachers whom some think are better than anyone else"

2 Corinthians 11:6

I am not untrained in knowledge

"I am trained to know what they know"

2 Corinthians 11:7

Did I sin by humbling myself so you might be exalted?

"I think we agree that I did not sin by humbling myself so you might be exalted"

freely preached the gospel of God to you

"preached the gospel of God to you without expecting anything from you in return"

2 Corinthians 11:8

I robbed other churches

"It was as if I robbed other churches"

I could serve you

"I could serve you at no cost"

2 Corinthians 11:9

In everything I have kept myself from being a burden to you

"I have done all I can to make sure you do not have to spend money so that I can be with you"

the brothers who came

These "brothers" were probably all male.

I will continue to do that

"I never will be a burden to you"

2 Corinthians 11:10

As the truth of Christ is in me, this

"As surely as you know that I truly know and proclaim the

truth about Christ, you can know that what I am about to say is true. This"
 this boasting of mine will not be silenced
 "no one will be able to make me stop boasting and stay silent". See 2 Corinthians 11:7.
 parts of Achaia
 "regions of Achaia."
 2 Corinthians 11:11
 Why? Because I do not love you?
 "Is it because I do not love you that I do not want to be a burden to you?" or "I will continue to keep you from paying for my needs because this shows others that I love you"
 God knows
 "God knows I love you"
 2 Corinthians 11:12
 so that I may cut off the opportunity of those who want an opportunity to be found to be like us in the things they boast about
 "so that they have no reason to boast that they are doing the same work that we are doing"
 to be found to be like us
 "to appear to be doing the same work we are doing"
 us in the things they boast about
 "us, as they are boasting that they are"
 2 Corinthians 11:13
 For such people
 "I do what I do because of people like them"
 deceitful workers
 "dishonest workers"
 disguise themselves as apostles
 "are not apostles, but they try to make themselves look like apostles"
 2 Corinthians 11:14
 this is no surprise
 "we should expect this"
 Satan disguises himself as an angel of light
 "Satan is not an angel of light, but he tries to make himself look like an angel of light"
 an angel of light
 "an angel of righteousness"
 2 Corinthians 11:15
 It is no great surprise if
 "We should certainly expect that"
 his servants also disguise themselves as servants of righteousness
 "his servants are not servants of righteousness, but they try to make themselves look like servants of righteousness"
 2 Corinthians 11:16
 receive me as a fool so I may boast a little
 "receive me as you would receive a fool: let me talk, and consider my boasting the words of a fool"
 2 Corinthians 11:18
 many people boast according to the flesh
 These people "boast" in the bad sense of claiming to be better people than they really are.
 according to the flesh
 "about their own human achievements"
 I will also boast
 See how you translated "boasting" in 2 Corinthians 1:12.
 2 Corinthians 11:19
 put up with fools

"accept fools."
 You are wise yourselves!
 "You think you are wise, but you are not!"
 2 Corinthians 11:20
 enslaves you
 "makes you follow rules he has thought of"
 he devours you
 "he takes all your property"
 2 Corinthians 11:21
 I will say to our shame that we were too weak to do that
 "I shamefully admit that we were not bold enough to treat you like that." or "I am not ashamed to say that we had the power to harm you, but we treated you well"
 Yet if anyone is bold ... I too will be bold
 "Whatever anyone boasts about ... I will dare to boast about it also."
 2 Corinthians 11:22
 Are they Hebrews? ... Are they Israelites? ... Are they descendants of Abraham?
 "They want you to think they are important and to believe what they say because they are Hebrews and Israelites and descendants of Abraham. Well, so am I."
 2 Corinthians 11:23
 Are they servants of Christ? (I speak as though I were insane.) I am more
 "They say they are servants of Christ—I speak as though I were insane—but I am more"
 as though I were insane
 "as though I were unable to think well"
 I am more
 "I am more a servant of Christ than they are"
 in harder labor
 "I have worked harder than they have"
 in more prisons
 "I have been in prison more often"
 in beatings beyond measure, in facing
 "I have been beaten too many times to bother counting, and I have faced"
 in facing many deadly dangers
 "and I have almost died many times"
 2 Corinthians 11:24
 forty lashes minus one
 In Jewish law the most they were allowed to whip a person at one time was forty lashes. So they commonly whipped a person thirty-nine times so that they would not be guilty of whipping someone too many times.
 2 Corinthians 11:25
 I was beaten with rods
 "people beat me with wooden rods"
 I was stoned
 "people threw stones at me until they thought I was dead"
 I have spent a night and a day on the open sea
 Paul was referring to floating in the water after the ship he was on sank.
 2 Corinthians 11:26
 in danger from false brothers
 "and in danger from people who claimed to be brothers in Christ, but who betrayed us"
 2 Corinthians 11:27

I have served in labor
The words "I have served" have been added to shorten the sentence that begins in 2 Corinthians 11:24. You can end 2 Corinthians 11:26 with a comma and begin this verse with the words "in labor."
labor and toil
"extremely hard work"
nakedness
"without enough clothing to keep me warm"
2 Corinthians 11:28
there is the daily pressure of my concern for all the churches
"I am so concerned everyday for all the churches that I feel like I have a heavy object weighing me down"
2 Corinthians 11:29
Who is weak, and I am not weak?
"Whenever anyone is weak, I feel that weakness also." or "I am weak whenever anyone else is weak."
Who has been caused to stumble, and I do not burn?
"Whenever anyone causes a brother to sin, I am angry."
has been caused to stumble
"has been led to sin"

Chapter 12

2 Corinthians 12:1
even if it is unprofitable
"even if boasting does not do any good"
I will go on to
"I will continue talking, but now about"
visions and revelations from the Lord
"secret things that the Lord has let me see with my eyes and other secrets that he has told me about"
2 Corinthians 12:2
I know a man in Christ
Paul is actually speaking of himself as if he were speaking of someone else, so this should be translated literally if possible. Paul defends his authority by telling about a wonderful vision of heaven. Although he speaks in the third person in verses 2-5, verse 7 indicates that he was that person experiencing the vision. It was so great a vision that God gave him a physical handicap to keep him humble.
whether in the body or out of the body, I do not know
"I do not know if this man was in his physical body or in his spiritual body"
the third heaven
Many scholars believe the "third" heaven is the dwelling place of God. This is because Scripture also uses "heaven" to refer to the sky (the "first" heaven) and the universe (the "second" heaven).
2 Corinthians 12:4
was caught up into paradise and heard inexpressible words
"was a man whom God took into paradise and who heard things" or "was a man whom an angel took into paradise and who heard inexpressible words." or "was a man who entered into paradise and heard inexpressible words".
caught up
suddenly and forcefully held and taken
paradise
Possible meanings are 1) heaven or 2) the third heaven or 3) a special place in heaven.

I do not burn
"I am not angry about it"
2 Corinthians 11:30
what shows my weaknesses
"what shows how weak I am"
2 Corinthians 11:31
I am not lying
"I am telling the absolute truth"
2 Corinthians 11:32
the governor under King Aretas was guarding the city
"the governor King Aretas had appointed told men to guard the city"
to arrest me
"so that they might catch and arrest me"
2 Corinthians 11:33
I was lowered in a basket
"some people put me in a basket and lowered me to the ground"
from his hands
"from the governor"

inexpressible words
Possible meanings of "inexpressible" are that 1) Paul means something other than "it is unlawful for people to speak" these words, and so people are unable to communicate the ideas expressed in the words or 2) Paul means the same thing as "it is unlawful for people to speak" these words, emphasizing that God does not permit people to speak the words.
2 Corinthians 12:5
of such a person
"of that person"
I will not boast, except about my weaknesses
"I will boast only of my weaknesses"
2 Corinthians 12:6
no one will think more of me than what he sees in me or hears from me
"no one will give me more credit than what he sees in me or hears from me"
2 Corinthians 12:7
because of the surpassing greatness of the revelations
"because those revelations were so much greater than anything anyone else had ever seen"
a thorn in the flesh was given to me
"God gave me a thorn in the flesh" or "God allowed me to have a thorn in the flesh"
a thorn in the flesh
"an affliction" or "a physical problem". Here Paul's physical problems are compared to a thorn piercing his flesh.
a messenger from Satan
"a servant of Satan"
2 Corinthians 12:8
Three times
Paul put these words at the beginning of the sentence to emphasize that he had prayed many times about his "thorn" (2 Corinthians 12:7).
Lord about this
"Lord about this thorn in the flesh," or "Lord about this

affliction"
 2 Corinthians 12:9
 My grace is enough for you
 "I will be kind to you, and that is all you need"
 for power is made perfect in weakness
 "for my power works best when you are weak"
 the power of Christ might reside on me
 "people might see that I have the power of Christ" or "I might truly have the power of Christ". Paul speaks of Christ's power as if it were a tent built over him.
 2 Corinthians 12:10
 I am content for Christ's sake in weaknesses ... situations
 "I am content in weakness ... situations if these things come because I belong to Christ" or "I am content in weakness ... if these things cause more people to know Christ."
 in weaknesses
 "when I am weak"
 in insults
 "when people try to make me angry by saying that I am a bad person"
 in troubles
 "when I am suffering"
 distressing situations
 "when there is trouble"
 For whenever I am weak, then I am strong
 Paul is saying that when he is no longer strong enough to do what needs to be done, Christ, who is more powerful than Paul could ever be, will work through Paul to do what needs to be done.
 2 Corinthians 12:11
 I have become a fool
 "I am acting like a fool". Paul reminds the believers in Corinth of the true signs of an apostle and of his humility while before them.
 You forced me to this
 "You forced me to talk this way"
 I should have been praised by you
 "it is praise that you should have given me"
 praised
 "commended"
 For I was not at all inferior to
 "For I am just as good as"
 super-apostles
 "those teachers whom some think are better than anyone else" (2 Corinthians 11:5).
 2 Corinthians 12:12
 The true signs of an apostle were performed
 "It is the true signs of an apostle that I performed"
 signs ... signs
 Use the same word both times.
 with all perseverance
 "with as much perseverance as we had" or "with great perseverance"
 signs and wonders and miracles
 These are the "true signs of an apostle" that Paul performed
 "with complete perseverance."
 2 Corinthians 12:13
 how were you less important than the rest of the churches, except that ... you?

"I treated you the same way I treated all the other churches, except that ... you."
 I was not a burden to you
 "I did not ask you for money or other things I needed"
 Forgive me for this wrong!
 not asking them for money and other things he needed
 2 Corinthians 12:14
 I want you
 "What I want is that you love and accept me"
 2 Corinthians 12:15
 I will most gladly spend and be spent
 "I will gladly do any work and gladly allow God to permit people to kill me"
 for your souls
 "for you" or "so you will live well"
 If I love you more, am I to be loved less?
 "If I love you so much, you should not love me so little." or
 "If I love you so much, you should love me more than you do."
 more
 It is not clear what it is that Paul's love is "more" than. It is probably best to use "very much" or "so much" that can be compared to "so little" later in the sentence.
 2 Corinthians 12:16
 But since I am so crafty, I am the one who caught you by deceit
 "But others think I was deceptive and used trickery"
 2 Corinthians 12:17
 Did I take advantage of you by anyone I sent to you?
 "No one that I sent to you has taken advantage of you!"
 2 Corinthians 12:18
 Did Titus take advantage of you?
 "Titus did not take advantage of you."
 Did we not walk in the same spirit?
 "We all lived in obedience to the same Spirit"
 Did we not walk in the same steps?
 "We all did things the same way."
 2 Corinthians 12:19
 Do you think all of this time we have been defending ourselves to you?
 "Perhaps you think that all of this time we have been defending ourselves to you."
 in the sight of God
 "before God" or "with God as witness" or "in the presence of God"
 and all for your strengthening
 "and we do all this in order to strengthen you" or "and we do all this so that you may know God and obey him better"
 2 Corinthians 12:20
 I may not find you as I wish
 "I may not like what I find" or "I may not like what I see you doing"
 you might not find me as you wish
 "you might not like what you see in me"
 there may be quarreling, jealousy, outbursts of anger, rivalries, slander, gossip, arrogance, and disorder
 "some of you will be arguing with us, jealous of us, suddenly becoming very angry with us, trying to take our places as leaders, speaking falsely about us, telling about our private lives, being proud, and opposing us as we try to lead you" or "some of you will be arguing with each other,

jealous of each other, suddenly becoming very angry with each other, quarreling with each other over who will be the leader, speaking falsely about each other, telling about each other's private lives, being proud, and opposing those whom God has chosen to lead you"

2 Corinthians 12:21

I might be grieved by many of those who have sinned before now and who did not repent ... that they practiced

"I will grieve because many of you have sinned before now and have not repented ... that you have practiced"

did not repent of the uncleanness and sexual immorality and lustful

indulgence

"did not stop committing the sexual sins that they practiced"

of the uncleanness

"of secretly thinking about and desiring things that do not please God"

of the ... sexual immorality

"of doing sexually immoral deeds"

of the ... lustful indulgence

"of ... doing things that satisfy immoral sexual desire"

Chapter 13

2 Corinthians 13:1

Every matter must be established by the mouth of two or three witnesses

"Believe that someone has done something wrong only after two or three people have given the same testimony"

2 Corinthians 13:4

he was crucified

"they crucified him"

but we will live with him by the power of God

God gives us the power and ability to live life in and with him.

2 Corinthians 13:5

Jesus Christ is in you

Possible meanings are 1) living inside each individual or 2)

"among you,". The most important member of the group.

you have failed the test

"you have examined and tested yourself and found that you are not in the faith and Jesus Christ is not in you"

2 Corinthians 13:6

I hope that

"I trust that"

2 Corinthians 13:7

that you may not do any wrong

"that you will not sin at all" or "that you will not refuse to listen to us when we correct you."

to have passed the test

"to be great teachers and live the truth."

2 Corinthians 13:8

we are not able to do anything against the truth

"we are not able to keep people from learning the truth"

truth, but only for the truth

"truth; everything we do will enable people to learn the truth"

2 Corinthians 13:9

may be made complete

"may become spiritually mature"

2 Corinthians 13:10

so that I may build you up, and not tear you down

"to help you become better followers of Christ and not to discourage you so you stop following him"

2 Corinthians 13:11

Work for restoration

"Work toward maturity"

think alike

"agree with one another" or "live in harmony with one another"

2 Corinthians 13:12

with a holy kiss

"with Christian love"

God's holy people

"those whom God has set apart for himself"

Chapter 1

Galatians 1:1

General Information:

Paul, an apostle, writes this letter to the churches in the area of Galatia. Unless noted otherwise, all instances of "you" and "your" in this letter refer to the Galatians.

who raised him

"who caused him to live again"

Galatians 1:2

brothers

"brothers and sisters". Here this means fellow Christians, including both men and women.

Galatians 1:3

God our Father

This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.

Galatians 1:4

for our sins

"to take the punishment we deserved because of our sins"

that he might deliver us from this present evil age

"that he might rescue us from the evil powers at work in the world today"

our God and Father

This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.

Galatians 1:6

I am amazed

"I am surprised" or "I am shocked."

you are turning away so quickly from him

"you are so quickly starting to doubt him". Here "turning away ... from him" means to doubt or to stop trusting God.

him who called you

"God, who called you." This means God has appointed or chosen people to be his children, to serve him, and to proclaim his message of salvation through Jesus.

by the grace of Christ
"because of Christ's grace" or "because of Christ's gracious sacrifice"
you are turning to a different gospel
"you are instead starting to believe a different gospel"
Galatians 1:7
some men
"some people"
Galatians 1:8
But even if we or an angel from heaven should proclaim ... let him be cursed
"But even if we or an angel from heaven were to preach ... let him be cursed". Paul said this to show how strongly he felt about anyone who might proclaim a gospel other than the one he had proclaimed.
But even if we or an angel from heaven should proclaim
The word "even" shows that Paul did not believe that he or an angel from heaven would ever proclaim a different gospel.
other than the one
"different from the gospel" or "different from the message"
let him be cursed
"let him be condemned" or "God should punish that person forever."
Galatians 1:10
For am I now seeking the favor of men or of God? Am I seeking to please men?
"I do not seek the favor of men. I seek the favor of God. I am not seeking to please men."
If I am still trying to please men, I am not a servant of Christ
"If I were still trying to please men, then I would not be a servant of Christ"
Galatians 1:11
the gospel I proclaimed to you is not man's gospel
"the gospel I preached is not a gospel that humans invented" or "the gospel I taught did not come from people"
Galatians 1:12
it was by revelation of Jesus Christ to me
"Jesus Christ himself revealed the gospel to me" or "Jesus Christ showed me the gospel"
Galatians 1:13
former life
"behavior at one time" or "prior life"
Galatians 1:14

Chapter 2

Galatians 2:2
and set before them the gospel that I preach among the Gentiles
"and told them the gospel that I preach to the Gentiles"
I was not running—or had not run—in vain
"I was not working—or had not worked—for nothing" or "my efforts were not useless"
Galatians 2:3
to be circumcised
"to have someone circumcise him"
Galatians 2:4
The false brothers came in secretly
"People who pretended to be Christians came among us"
to spy on the liberty we have in Christ Jesus

I advanced in Judaism beyond many
"I practiced Judaism better than many" or "I followed the Jewish religion better than many"
my fathers
"my ancestors"
Galatians 1:15
and who called me through his grace
"and who called me to serve him because he is gracious" or "and who called me by means of his grace."
Galatians 1:16
to reveal his Son in me
"to allow me to know his Son" or "to show the world through me that Jesus is God's Son."
his Son
This refers to Jesus, the Son of God. It is best to translate "Son" with the same word that your language uses to refer to a human son.
so that I might preach him
"so that I might preach about him" or "so that I might proclaim the good news about God's Son"
I did not immediately consult with flesh and blood
"I did not immediately ask people to help me understand the message"
Galatians 1:17
I did not go up to Jerusalem
"I did not go to Jerusalem." Jerusalem was in a region of high hills.
Galatians 1:19
I saw none of the other apostles except James
"the only other apostle I saw was James"
Galatians 1:20
In what I write to you, I assure you before God that I am not lying
"I tell you in God's presence that I am not lying in what I write to you". Paul knows that God hears what he says and will judge him if he does not tell the truth.
Galatians 1:22
I was still not known by face to the churches of Judea that are in Christ
"The churches of Judea that are in Christ still had not met me" or "The people of the Judean churches in Christ did not know me personally yet"
Galatians 1:23
They only heard it being said
"They only heard others saying about me"

"to secretly watch how we live in freedom because of Christ Jesus"
to enslave us
"to make us slaves" or "to make us live like slaves to the law"
Galatians 2:5
we did not yield in submission to them
"we did not surrender to them"
Galatians 2:6
added nothing to me
"added nothing to what I teach" or "did not tell me to add anything to what I teach"
Galatians 2:7

On the contrary
"Instead" or "Rather"
I had been entrusted with the gospel to those
"I had been given the responsibility of preaching the gospel to those"
Galatians 2:8
God, who worked in Peter for the apostleship
"God, who made Peter effective as an apostle"
also worked in me to the Gentiles
"also made me effective as an apostle to the Gentiles"
Galatians 2:9
who had a reputation as pillars
"who were known to be important leaders of the church".
Pillars are posts that support a building. Here it refers to important leaders.
recognized the grace that had been given to me
"recognized the grace that God had given to me"
gave the right hand of fellowship to Barnabas and me
"welcomed Barnabas and me as fellow workers" or
"welcomed Barnabas and me with honor". Grasping and shaking the right hand was a symbol of fellowship.
Galatians 2:10
remember the poor
"remember to help those who are poor"
Galatians 2:11
I opposed him to his face
"I confronted him in person" or "I challenged his actions in person"
Galatians 2:12
he stopped
"he stopped eating with them"
those who were demanding circumcision
"those who required that men be circumcised"
Galatians 2:13
the rest of the Jews joined in this hypocrisy
"the rest of the Jews became hypocrites like Peter." When people from the circumcision group came, they pretended

Chapter 3

Galatians 3:1
Who has put a spell on you?
"You behave as if someone has put a spell on you!"
has put a spell on you
"has done magic on you" or "has done witchcraft on you"
It was before your eyes that Jesus Christ was publicly displayed as crucified
"You yourselves heard the clear teaching about Jesus being crucified"
Galatians 3:2
by the works of the law or by the hearing of faith
"by obeying the law or by believing what you heard"
Galatians 3:3
Are you so foolish?
"Do not be so foolish!"
by the flesh
"by yourself" or "by your own effort" or "by your own work"
Galatians 3:4
Have you suffered so many things for nothing—if indeed it was for

that they did not eat with Gentiles.
Even Barnabas was led astray with them by their hypocrisy
"Even Barnabas was persuaded to do wrong because of their hypocrisy"
Galatians 2:14
their behavior was not following the truth of the gospel
"they were not living according to the truth of the gospel"
how can you force the Gentiles to live like Jews?
"you are wrong to force the Gentiles to live like Jews." The word "you" refers to Peter.
Galatians 2:15
not Gentile sinners
"not sinful Gentiles"
Galatians 2:16
no flesh will be justified
"no person will be justified" or "people will not be justified"
Galatians 2:17
to be justified in Christ
"to be justified by our union with Christ" or "to be justified by Christ"
we too were found to be sinners
"we see that we too are sinners"
Absolutely not!
"Of course, that is not true!"
Galatians 2:20
the Son of God
This refers to Jesus, the Son of God. It is best to translate "Son" with the same word that your language uses to refer to a human son.
Galatians 2:21
I do not set aside the grace of God
"I do not reject the grace of God" or "I do not consider God's grace to be worthless"
if righteousness could be gained through the law,
"if people could become righteous by obeying the law"
then Christ died for nothing
"then Christ would have accomplished nothing by dying"

nothing?
"You have suffered so many things: Do not let it be for nothing!" or "You suffered so many things from those who opposed your faith in Christ. If you now think that righteousness comes by obeying the law, then your suffering was for nothing!"
for nothing
"without benefit to you"
Galatians 3:5
Does he ... do so by the works of the law or by the hearing of faith?
"He ... does not do it by the works of the law; he does it by the hearing of faith."
by the works of the law
"because you obey the law"
by the hearing of faith
"because you hear with faith" or "because you believe what you heard"
Galatians 3:6
it was credited to him as righteousness
"and God counted Abraham's faith as righteousness" or

"and because of that, God called him righteous"

Galatians 3:7

those of faith

"those who believe"

are the children of Abraham

"are Abraham's descendants" or "are considered to be Abraham's true descendants"

Galatians 3:8

The scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel

"In the scripture, God showed that he would justify the Gentiles by faith, and he presented the gospel"

In you

"Because of you" or "Through you." The word "you" refers to Abraham.

Galatians 3:9

the man of faith

"the man who believed" or "the man who was faithful."

Galatians 3:10

All who rely on ... the law are under a curse

"Those who rely on ... the law are cursed" or "God will punish those who rely on ... the law"

the works of the law

"obeying the law"

Galatians 3:11

no one is justified before God by the law

"no one is justified before God by obeying the law" or "God does not justify anyone for their obedience to the law"

the righteous will live by faith

"righteous people will live by faith"

Galatians 3:12

must live by them

"must obey them all" or "will be judged by his ability to do what the law demands."

Galatians 3:13

from the curse of the law

"from being cursed because of the law" or "from being cursed for not obeying the law"

by becoming a curse for us

"by being cursed for us"

Galatians 3:14

so that the blessing of Abraham might come to the Gentiles in Christ Jesus

"so that through Christ Jesus, the blessing that God gave to Abraham might come to the Gentiles"

so that by faith we might receive the promise of the Spirit

"so that by believing we might receive the Spirit whom God promised"

Galatians 3:15

Brothers

See how you translated this in Galatians 1:2.

let me speak in human terms

"let me speak of things most people understand"

Galatians 3:16

to your descendant

The word "your" refers to Abraham.

Galatians 3:17

The law, which came 430 years afterward, does not set aside the covenant previously established by God

"When God gave the law 430 years later, he did not set aside the covenant that he had previously established"

set aside

"cancel"

to nullify the promise

"to make the promise worthless" or "to make things as if the promise had never been made"

Galatians 3:18

For if the inheritance comes by the law, then it no longer comes by promise

"If people could receive the inheritance by obeying the law, then it would no longer be true that people receive the inheritance by believing God's promise"

the inheritance

"what God gives to his children"

Galatians 3:19

What, then, was the purpose of the law?

"You might wonder then what the purpose of the law was. I will tell you."

It was added

"God added it" or "God added the law"

The law was ordained through angels

"God ordained the law through angels" or "God gave the law through angels"

by the hand of an intermediary

"by an intermediary" or "by his representative"

Galatians 3:20

Now an intermediary implies more than one person

"Now if we say that there was an intermediary, that means that there must have been more than one person."

But God is one

Paul seems to be saying that the promise is superior to the law since God made the promise alone, without an intermediary.

Galatians 3:21

against the promises

"opposed to the promises" or "in conflict with the promises"

if a law had been given that could give life

"if God had given a law that enabled those who kept it to live"

righteousness would certainly have come by the law

"people could have become righteous by obeying that law"

Galatians 3:22

the scripture imprisoned everything under sin

"the scripture says that everyone is controlled by sin"

the promise by faith in Jesus Christ

what God promised to those who have faith in Jesus Christ"

Galatians 3:23

we were held captive under the law, imprisoned

"the law held us captive in prison" or "we were like prisoners, guarded by the law"

until faith should be revealed

"until God would reveal faith" or "until God would show that he justifies those who trust in Christ"

Galatians 3:24

guardian

A guardian was someone who watched over a child and enforced the parents' rules so that the child would obey them.

so that we might be justified
"so that God would declare us to be righteous"
Galatians 3:27
For as many of you who were baptized into Christ
"For all of you who were baptized into Christ"
have clothed yourselves with Christ
"have put Christ on you like a garment." or "have become
like Christ." or "have become united with Christ."
Galatians 3:28

Chapter 4

Galatians 4:1
no different from
"the same as"
Galatians 4:2
guardians
people who have legal responsibility for children
managers
people whom others trust to control what is valuable, in
this case children
Galatians 4:3
General Information:
The word "we" here refers to all Christians, including the
people to whom Paul was writing.
when we were children
"when we were like children"
we were enslaved to the elemental principles of the world
"we were like slaves to the elemental principles of the
world" or "we obeyed the elemental principles of the world
as if we were slaves"
the elemental principles of the world
These words could refer to 1) the laws or moral principles
of the world, or 2) spiritual powers that some people
thought control what happens on earth.
Galatians 4:4
his Son
This refers to Jesus, the Son of God. It is best to translate
"Son" with the same word that your language uses to refer
to a human son.
Galatians 4:5
redeem
"might buy freedom for" or "might set free"
Galatians 4:6
you are sons
"you are his children". In Paul's culture, inheritance usually
passed to male children. He was not excluding female
children here.
who cries
The Spirit is the one who cries.
Abba
This is the way a young child would address his father in
Paul's home language, but not in the language of the
Galatian readers. To keep the sense of a foreign language,
translate this as a word that sounds as much like "Abba" as
your language allows.
Galatians 4:7
you are also an heir through God
"you also will receive what God promised to give to his
children"

There is neither Jew nor Greek, there is neither slave nor free, there is
neither male nor female
"God sees no difference between Jew and Greek, slave and
free, male and female"
Galatians 3:29
and heirs according to the promise
"and those who will receive what God has promised" or
"and you will receive what God has promised"

Galatians 4:8
those who are
"those things that are" or "those spirits who are"
Galatians 4:9
how is it that you are turning back to ... principles?
"why are you paying attention again to ... principles?" or
"you should not be concerned again with ... principles."
Do you want to be enslaved all over again?
"It seems that you want to be slaves again." or "You behave
as though you wanted to be like slaves again."
Galatians 4:10
You observe days and new moons and seasons and years
"You carefully celebrate days and new moons and seasons
and years"
Galatians 4:11
may have been for nothing
"may have been useless"
Galatians 4:12
beg
Here this means to ask or urge strongly. In this sentence, it
does not mean to ask for food or money.
brothers
See how you translated this in Galatians 1:2.
You did me no wrong
"You did not do anything wrong to me" or "You treated me
well"
Galatians 4:13
disease of the flesh
"disease of the body"
Galatians 4:14
and though my physical condition put you to the test
"and though my illness was difficult for you"
you did not despise or reject me
"you did not treat me as worthless or turn me away"
Galatians 4:17
They are zealous to win you over
"They are eager to convince you to join them"
to shut you out
"to keep you away from us" or "to make you stop being
loyal to us"
zealous for them
"eager to do what they want"
Galatians 4:19
My little children
"My dear friends"
I am suffering the pains of childbirth for you until Christ is formed in
you
"I am in pain as though I were a woman having to give

birth to you, and I will continue to be in pain until Christ truly controls you"
Galatians 4:20
change my tone
"change the way I sound" or "change the way I am speaking to you" or "speak to you differently"
Galatians 4:21
Tell me, you who ... law, do you not listen to the law?
"You who ... law, you need to learn what the law really says." or "You who ... law, let me tell you what the law really says."
Galatians 4:24
These things may be interpreted as an allegory
"This story of the women and their sons is like a picture of what I will tell you now"
an allegory
An "allegory" is a story in which the people and things in it represent other things.
One of them is from Mount Sinai
"One of the covenants is from Mount Sinai." Mount Sinai is where God gave made a covenant with the people of Israel and gave the the law.
she bears children into slavery
"the children she gives birth to become slaves"
Galatians 4:25

Chapter 5

Galatians 5:1

For freedom Christ has set us free

"Christ has set us free from the old covenant so that we might be free"

Stand firm

"be strong" or "Be determined to stay free"

do not again be subject to a yoke of slavery

"do not become slaves again" or "do not become slaves again to the law"

Galatians 5:2

if you let yourselves be circumcised

"if you become circumcised" or "if you get circumcised in order to become righteous"

Galatians 5:3

he is obligated to obey

"he must obey"

Galatians 5:4

You are cut off from Christ

"You are no longer united with Christ" or "You have ended your relationship with Christ"

you who would be justified by the law

"you who want to become right with God by obeying the law" or "you who want to obey the law so that God will say that you are righteous "

you no longer experience grace

"you have rejected God's kindness"

Galatians 5:5

the hope of righteousness

"the righteousness that we confidently expect to receive"

Galatians 5:6

neither circumcision nor uncircumcision has value

"neither circumcision nor uncircumcision benefits anyone"

she represents

"she is a picture of"

she is in slavery with her children

"she and her children are slaves"

Galatians 4:26

is free

"is not a slave"

Galatians 4:27

Rejoice

"Be glad"

you barren one

"you infertile woman" or "you childless woman"

Galatians 4:28

children of promise

"children born because of God's promise"

Galatians 4:29

the one who was born according to the flesh

"the one who was born by means of human action" or "the one who was born because of what people did"

the one born according to the Spirit

"the one who was born because of what the Spirit did"

Galatians 4:31

we are not children of a slave girl, but of the free woman

"we are not children of a slave girl. We are children of the free woman"

or "it does not matter whether a person is circumcised or not"

neither ... has value, but only faith working through love

"neither ... has value; rather, God is concerned with our faith in him, which we show by loving others"

Galatians 5:7

You were running well

"You were making good progress" or "You were following Christ well" or "you were trusting Christ well"

Galatians 5:8

This persuasion

"This influence" or "Their teaching"

him who calls you

"God, the one who invites you to be his people"

Galatians 5:9

A little yeast leavens the whole batch of dough

In this case, a few people who teach something false can harm an entire Christian community.

Galatians 5:10

you will think nothing different

"you will not believe anything different from what I am telling you"

The one who is troubling you will suffer the judgment

"God will punish the one who is troubling you"

is troubling you

"is causing you to be uncertain about what is truth"

Galatians 5:11

Brothers, if I still proclaim circumcision, why am I still being persecuted?

"Brothers, you can see that I am not proclaiming circumcision because I am still being persecuted."

Brothers

See how you translated this in Galatians 1:2.

if I still proclaim circumcision

"if I still proclaim that men have to be circumcised"

why am I still being persecuted

"why are the Jews still persecuting me?"

In that case

"If I were still proclaiming circumcision"

the stumbling block of the cross has been removed

"the cross would no longer cause people to stumble" or "the cross would no longer offend people" or "the cross would no longer lead people to reject the truth"

the cross

"the message about the cross". Here "the cross" refers to the teaching that Jesus died on the cross and is alive again and that God saves people who believe in Christ.

Galatians 5:12

would cut themselves off

"would castrate themselves" or "would cut off their male organs"

Galatians 5:13

you were called to freedom

"Christ has called you to freedom"

an opportunity for the flesh

"an opportunity for you to behave according to your sinful nature"

Galatians 5:14

the whole law is fulfilled in one word

"A person can state the whole law with this one commandment" or "a person obeys the whole law if he obeys this one commandment"

Galatians 5:16

walk by the Spirit

"conduct your life in the power of the Holy Spirit" or "live your life by depending on the Spirit"

you will not carry out the desires of the flesh

"you will not do what your sinful nature desires" or "you will not do the sinful things that you want to do"

Galatians 5:18

not under the law

"not obligated to obey the law of Moses"

Galatians 5:19

the works of the flesh

"the things people do because of their sinful nature" or "the things people do because they are sinful"

Galatians 5:21

will not inherit the kingdom of God

"will not receive the kingdom of God" or "will not belong to the kingdom of God"

Galatians 5:22

the fruit of the Spirit is love ... faith

"what the Spirit produces is love ... faith" or "the Spirit produces in God's people love ... faith"

Galatians 5:24

have crucified the flesh with its passions and desires

"have crucified their sinful nature with its passions and desires" or "refuse to live according the sinful nature with its passions and desires, as if they killed them on a cross"

the flesh with its passions and desires

"their sinful nature and the things they strongly want to do because of it"

Galatians 5:25

If we live by the Spirit

"Since God's Spirit has caused us to be alive"

walk by the Spirit

"let us also follow the Spirit" or "Let us also allow God's Spirit to guide us"

Galatians 5:26

let us also walk by the Spirit

"we should also walk by the Spirit." See how you translated "walk by the Spirit" in 5:16

Chapter 6

Galatians 6:1

Brothers

See how you translated this in Galatians 1:2.

if someone

"if anyone among you"

if someone is caught in any trespass

"if someone gives in and sins" or "if someone is discovered in an act of sin"

you who are spiritual

"those of you who are guided by the Spirit"

should restore him

"should correct him" or "should exhort him to return to a correct relationship with God"

in a spirit of gentleness

"with an attitude of gentleness" or "gently" or "in a kind way"

so you also may not be tempted

"so that nothing will tempt you also to sin"

Galatians 6:3

he is something

"he is someone important" or "he is better than others"

he is nothing

"he is not important" or "he is not better than others"

Galatians 6:4

his reason to boast

"his reason to be glad" or "his reason to be pleased"

will be in himself alone and not in someone else

"will be because of what he has done and not because of how he compares himself to someone else" or "will be because of what he has done and not because he is better than someone else"

Galatians 6:5

each one will carry his own burden

"each person will be responsible for his own work only" or "each person will be judged by his own work only"

Galatians 6:6

The one who is taught the word

"The person who hears the message" or "Whoever hears the teaching about God"

Galatians 6:7

for whatever a man plants, that he will also reap

"for whatever a person plants, that is what he will harvest" or "people reap the same thing as what they plant."

Galatians 6:8

plants seed to his own flesh
"plants seed to satisfy his sinful nature" or "does the things he wants to do because of his sinful nature"
from the flesh will reap destruction
"will be destroyed by his sinful nature"
plants seed to the Spirit
"plants seed to please the Spirit" or "does the things God's Spirit wants"
from the Spirit will reap eternal life
"will receive eternal life as a reward from God's Spirit"
Galatians 6:9
Let us not become weary
"Let us not grow tired" or "We must not get discouraged"
if we do not give up
"if we do not quit"
Galatians 6:10
those who belong to the household of faith
"those who are members of God's family through faith in Christ"
Galatians 6:12
to make a good impression
"to cause others to think well of them" or "to cause others to think that they are good people"
in the flesh
"with visible evidence" or "by their own efforts"
to compel you to be circumcised
"to force you to be circumcised." See how you translated "circumcised" in 2:3.
only to avoid being persecuted for the cross of Christ
"only so that the Jews will not persecute them"
for the cross of Christ
"for saying that the cross of Christ alone is what saves people" or "for believing that God forgives people's sins because Christ died on the cross"
Galatians 6:13
so that they may boast about your flesh

Chapter 1

Ephesians 1:1

Paul, an apostle ... to God's holy people in Ephesus
"I, Paul, an apostle ... write this letter to you, God's holy people Ephesus". Your language may have a particular way of introducing the author of a letter and its intended audience. Except where noted, all instances of "you" and "your" refers to the Ephesian believers, as well as all believers and so are plural.
who are faithful in Christ Jesus
"In Christ Jesus" expresses the strongest kind of relationship possible between Christ and those who believe in Him.
Ephesians 1:3
May the God and Father of our Lord Jesus Christ be praised
"Let us praise the God and Father of our Lord Jesus Christ". These are important titles that describe the relationship between God and Jesus. It is best to translate "Father" and "Son" with the same words that your language uses to refer to a human father and a human son.
who has blessed us
"for God has blessed us"

"so that they may be proud about what was done to your body" or "so that they may boast that you were circumcised"
Galatians 6:14
But may I never boast except in the cross
"I do not ever want to boast in anything other than the cross" or "May I boast only in the cross"
the world has been crucified to me
"the world has died to me" or "I think of the things of the world as dead"
and I to the world
"and I have been crucified to the world" or "and the people of the world thinks of me as dead"
Galatians 6:15
neither circumcision counts for anything nor uncircumcision
"neither circumcision nor uncircumcision is important to God" or "it does not matter whether a person is circumcised or not circumcised"
what counts is a new creation
"what counts is becoming a new creation" or "what matters is that people becomes new creatures"
Galatians 6:16
walk according to this standard
"live according to this rule" or "follow this teaching"
peace and mercy be upon them, even upon the Israel of God
"may God give peace and mercy to them, who are the Israel of God" or "may God give peace and mercy to them and to the Israel of God."
Galatians 6:17
for I carry on my body the marks of Jesus
"for the scars on my body show that I serve Jesus.". These marks were scars from people who beat and whipped Paul because they did not like him teaching about Jesus.
Galatians 6:18
The grace of our Lord Jesus Christ be with your spirit
"May our Lord Jesus Christ be kind to you"

every spiritual blessing

"every blessing coming from the Spirit of God"

in the heavenly places

"in the supernatural world." The word "heavenly" refers to the place where God is.

in Christ

"through Christ" or "through what Christ has done" or "by uniting us with Christ" or "because we are united with Christ"

Ephesians 1:4

from the foundation of the world

"from the time he created the world"

holy and blameless

Paul uses two similar words to emphasize moral goodness.

Ephesians 1:5

God predestined us for adoption

"God planned long ago to adopt us". The word "us" refers to Paul, the Ephesian church, and all believers in Christ.

God predestined us

"God chose us ahead of time" or "God chose us long ago"

for adoption as sons

"to be adopted as his children". Here "adoption" refers to becoming part of God's family and the word "sons" refers to males and females.

through Jesus Christ

God brought believers into his family by the work of Jesus Christ.

his will

"God's will"

Ephesians 1:6

he has freely given us in the One he loves

"he has kindly given to us by means of the One he loves".

The words "his" and "he" refer to God.

the One he loves

"the One he loves, Jesus Christ" or "his Son, whom he loves"

Ephesians 1:7

riches of his grace

"greatness of God's grace" or "abundance of God's grace"

Ephesians 1:8

He multiplied this grace to us

"He gave us this great amount of grace" or "He was extremely kind to us"

with all wisdom and understanding

"because he has all wisdom and understanding" or "so that we might have great wisdom and understanding"

Ephesians 1:9

according to what pleased him

"because he wanted to make it known to us" or "which was what he wanted".

which he demonstrated in Christ

"he demonstrated this purpose in Christ"

in Christ

"by means of Christ"

Ephesians 1:10

with a view to a plan

"He did this with a view to a plan" or "He did this, thinking about a plan". A new sentence can be started here. If you start a new sentence here, you will need to end 1:9 with a period instead of a comma.

for the fullness of time

"for the time that he has appointed"

Ephesians 1:11

we were given an inheritance, having been predestined according to the plan of him who works

"God gave us an inheritance, having predestined us according to his plan. For he works"

Ephesians 1:12

so that we, ... Christ, would be for the praise of his glory.

"we, ... Christ, would live in a way that brings glory to God." or "people would praise God because of the glorious grace he showed us who ... Christ." or "so that we, ... Christ, would praise him for his glory as long as we live.". The pronoun "we" refers to Paul and the other Jewish believers, not to the Ephesian believers.

the first to hope in Christ

"the first to trust in Christ"

Ephesians 1:13

the word of truth

"the message about the truth" or "the true message." Paul has been speaking in the previous two verses about himself

and the other Jewish believers, but now he begins speaking about the Ephesian believers.

were sealed with the promised Holy Spirit

"God has sealed you with the Holy Spirit that he promised".

Wax was placed on a letter and stamped with a symbol representing the person who wrote the letter. Paul uses this custom as a picture to show how God has used the Holy Spirit to assure us that we belong to him.

Ephesians 1:14

the guarantee of our inheritance

"the guarantee that we will receive what God has promised"

the redemption of the possession

"God redeems us as his own people" or "we take possession of our inheritance"

Ephesians 1:16

I have not stopped thanking God

"I continue to thank God". Paul prays for the Ephesian believers and praises God for the power that believers have through Christ.

Ephesians 1:18

that the eyes of your heart may be enlightened

"that you may gain understanding and be enlightened" or

"that God may enlighten your heart" or "that God may enlighten your understanding"

may be enlightened

"may be made to see"

the hope to which he has called you

"what he has called you to confidently expect" or "what he has called you to confidently wait for"

to which he has called you

to which he has invited you

the riches of his glorious inheritance among all God's holy people

"the riches of all the glorious things he has promised to give to all God's holy people"

all God's holy people

"all those whom he has set apart for himself" or "all those who belong completely to him"

Ephesians 1:19

the incomparable greatness of his power

God's power is far beyond all other power.

toward us who believe

"for us who believe"

the working of the strength of his might

"the strength of his might that is at work for us"

the strength of his might

"his very great strength"

Ephesians 1:20

raised him

"made him alive again"

when he raised him from the dead

"when he brought him back to life" or "when he caused him to be alive again"

seated him at his right hand in the heavenly places

"gave him all authority to rule from heaven" or "seated him in the place of honor and authority beside him". The person who sits "at the right hand" of a king sits at his right side and rules with all the authority of the king.

Ephesians 1:21

far above all rule and authority and power and dominion
"far above all types of supernatural beings". Rulers, authorities, dominions, and powers are different terms for the ranks of supernatural beings, both angelic and demonic.
every name that is named
"every name that man gives" or "every name that God gives"
name
Possible meanings are 1) title or 2) position of authority.
in this age
"at this time"
in the age to come
"in the future"
Ephesians 1:22
subjected all things under Christ's feet
"put all things under Christ's power" or "made all things subject to Christ"

Chapter 2

Ephesians 2:1

you were dead in your trespasses and sins
This speaks of sinful people being unable to obey God as if they were people who were physically dead.
in your trespasses and sins
"because you had trespassed and sinned"
Ephesians 2:2
in which you once walked
"because you used to live that way". To say that they "walked in" their trespasses and sins is to say that they often trespassed and sinned.
according to the ways of this world
"according to the values of people living in the world" or "following the principles of this present world"
according to the ruler of the authorities of the air
"doing what the ruler of the authorities of the air wants them to do." These words expand upon "according to the age of this world." The "ruler of the authorities of the air" is the devil or Satan.
the spirit that is working in the sons of disobedience
This is another way of speaking of the devil or Satan.
Ephesians 2:3
the desires of the flesh and of the mind
The words "flesh" and "mind" represent the entire person.
flesh
"body"
children of wrath
people with whom God is angry
Ephesians 2:4
God is rich in mercy
"God is abundant in mercy" or "God is very kind to us"
because of his great love with which he loved us
"because he loves us very much"
Ephesians 2:5
by grace you have been saved
"God saved us because of his great kindness toward us"
Ephesians 2:6
God raised us up together with Christ
"God has given us new life because we belong to Christ" or

head over all things
"ruler over all things"
Ephesians 1:23
The church is his body
"It is as though the church is his body" or "The church is like a body". Just as with a human body, the head (verse 22) rules all things pertaining to its body, so Christ is the head of the church body.
his body, the fullness of him who fills all in all
Possible meanings are 1) the body is the fullness of Christ. This means Christ fills or gives to the church everything that he has to give or 2) "the fullness" refers back to "him," that is, Christ in 1:22, and "him" in 1:23 refers to God the Father. This means the full deity of the Father dwells within Christ or 3) the body is the completion of Christ. This means that Christ as the "head" is completed by the church, which is "his body",.

"We can be sure that God will give us life as he has caused Christ to come alive again"
in the heavenly places
"in the supernatural world." The word "heavenly" refers to the place where God is.
in Christ Jesus
"In Christ Jesus" expresses the strongest kind of relationship possible between Christ and those who believe in him.
Ephesians 2:7
in the ages to come
"in the future"
Ephesians 2:8
For by grace you have been saved through faith
"God saved you by grace because of your faith in him".
God's kindness to us is the reason he made it possible for us to be saved from judgment if we simply trust in Jesus for forgiveness of our sins.
this did not
The word "this" refers back to "by grace you have been saved by faith."
Ephesians 2:9
not from works, so that no one may boast
"Salvation does not come from works, so that no one may boast" or "God does not save a person because of what that person does, so no one can boast and say that he earned his salvation"
Ephesians 2:10
we would walk in them
"we would always and continually do those good deeds"
Ephesians 2:11
Gentiles in the flesh
This refers to people who were not born Jewish. Paul reminds these believers that God has now made Gentiles and Jews into one body through Christ and his cross.
uncircumcision
"uncircumcised pagans". Non-Jewish people were not circumcised as babies and thus the Jews considered them people who do not follow any of God's laws.

circumcision

"circumcised people". This was another term for Jewish people because all male infants were circumcised.

what is called the "circumcision" in the flesh made by human hands

"Jews, who are circumcised by humans" or "Jews, who circumcise the physical body"

by what is called

"by what people call" or "by those whom people call"

Ephesians 2:12

separated from Christ

"not knowing Christ" or "not belonging to Christ"

foreigners to citizenship in Israel

"foreigners, not citizens of Israel"

strangers to the covenants of the promise

"not belonging to those with whom God made the covenants of the promise". Paul speaks to the Gentile believers as if they had been foreigners, kept out of the land of God's covenant and promise.

having no hope

"not hoping in God" or "not confidently waiting for eternal life with God". They had no reason to confidently expect anything good to happen. Specifically, they had no hope that God would save them and give them eternal life with him.

Ephesians 2:13

you who once were far away from God have been brought near by the blood of Christ

"you who once did not belong to God now belong to God because of the blood of Christ". Not belonging to God due to sin is spoken of as being far away from God. Belonging to God because of the blood of Christ is spoken of as being brought near to God.

by the blood of Christ

"when Christ died for us"

Ephesians 2:14

he himself is our peace

"he is the one who enables us to live in peace with each other". This emphasizes that Jesus alone is the reason that Jews and Gentiles can worship God as one peaceful community.

he made us both one

"he made the Jews and Gentiles one"

By his flesh

"By the death of his body on the cross" or "By dying on the cross" or "By his actions as a mortal man"

he broke down the dividing wall of hostility

"he made it possible for Jews and Gentiles not to be hostile to each other anymore". Paul is speaking of Jews and Gentiles being hostile to each other and unable to worship God together as if they were on different sides of a wall. Because Jesus died, Gentiles as well as Jews can now worship God.

Ephesians 2:15

He set aside the law with its commands and ordinances

Jesus's blood satisfied the law of Moses so that both the Jews and Gentiles can live at peace in God.

one new man

a single new people, the people of redeemed humanity.

in himself

It is union with Christ that makes reconciliation possible between Jews and Gentiles.

Ephesians 2:16

Christ reconciles both peoples

"Christ brings the Jews and the Gentiles together in peace" through the cross

"by means of Christ's death on the cross"

putting to death the hostility

"stopping them from hating one another". By dying on the cross Jesus eliminated the reason for Jews and Gentiles to be hostile toward each other. Neither are now required to live according to the law of Moses.

Ephesians 2:17

proclaimed the good news of peace

"proclaimed the good news that tells that God and people can be at peace with each other" or "proclaimed the good news that is itself the way that people can be at peace with each other". Paul tells the Ephesian believers that present Gentile believers are also now made one with the Jewish apostles and prophets; they are a temple for God in the Spirit.

you who were far away

This refers to the Gentiles or non-Jews.

those who were near

This refers to the Jews.

Ephesians 2:18

For through Jesus we both have access

Here "we both" refers to the believing Jews (including Paul) and the believing non-Jews.

in one Spirit

All believers, both Jewish and Gentile, are given the right to enter into the presence of God the Father by the same Holy Spirit.

Ephesians 2:19

foreigners and strangers ... fellow citizens ... and members of the household

Paul is contrasting "foreigners and strangers" with "fellow citizens ... and members." The word "citizens" refers to having political rights, so here "foreigners" probably refers to people living in a country not their own and having no political rights. The word "members" refers to being part of a family.

Ephesians 2:20

You have been built on the foundation

Paul speaks of God's people as if they were a building.

Christ is the cornerstone, the apostles are the foundation, and the believers are the structure.

You have been built

"God has built you"

Ephesians 2:21

the whole building fits together and grows as a holy temple

Paul continues to speak of Christ's family as if it were a building. In the same way a builder fits stones together while building, so Christ is fitting us together.

In him ... in the Lord

"In Christ ... in the Lord Jesus". These words express the strongest kind of relationship possible between Christ and those who believe in him.

Ephesians 2:22

you also are being built together as a dwelling place for God in the Spirit
This describes how believers are being put together to become a place where God will permanently live through

Chapter 3

Ephesians 3:1

For this reason

"Because God has made you Gentiles members of his household". This refers to chapter 2.

the prisoner of Christ Jesus

"the prisoner for Christ Jesus" or "the prisoner for preaching about Christ Jesus"

Ephesians 3:2

the stewardship of the grace of God that was given to me for you

"the responsibility that God gave me to bring his grace to you"

Ephesians 3:3

The mystery was made known to me by revelation

"I learned about the mystery by revelation" or "God revealed the mystery to me". Paul refers to the church as a "mystery". The role of the church in the plans of God was once not known but God has now revealed it. Part of this mystery involves the Gentiles having equal standing with the Jews in the plans of God.

The mystery

"God's secret plan" or "The hidden truth"

as I have written briefly

Paul refers to another letter he had written to these people.

Ephesians 3:5

In other generations this mystery was not made known to the sons of men

"God did not make this truth known to people in the past"

But now it has been revealed by the Spirit

"But now the Spirit has made it known"

his holy apostles and prophets

"the apostles and prophets whom God set apart to do this work"

Ephesians 3:6

the Gentiles are fellow heirs ... through the gospel

This is the hidden truth Paul began to explain in the previous verse. The Gentiles who receive Christ also receive the same things as the Jewish believers.

fellow members of the body

The church is often referred to as the body of Christ.

through the gospel

Possible meanings are 1) because of the gospel the Gentiles are fellow sharers in the promise or 2) because of the gospel the Gentiles are fellow heirs and members of the body and fellow sharers in the promise.

Ephesians 3:8

unsearchable

unable to be completely known

riches of Christ

Paul speaks of the truth about Christ and the blessings he brings as if they were material wealth.

Ephesians 3:9

the mystery hidden for ages in God, who created all things

"God, who created all things, kept this plan hidden for long

the power of the Holy Spirit.

you also are being built together

"God is also building you together"

ages in the past"

Ephesians 3:10

This plan was made known through the church

"God made this plan known by means of the church"

rulers and authorities

Paul uses these words together to emphasize that every spiritual being will know God's wisdom.

in the heavenly places

"in the supernatural world." The word "heavenly" refers to the place where God is.

the many-sided nature of the wisdom of God

"the great and complex wisdom of God"

Ephesians 3:11

according to the eternal plan

"in keeping with the eternal plan"

Ephesians 3:12

we have boldness

"we are without fear" or "we have courage"

access with confidence

"access into God's presence with certainty" or "freedom to enter into God's presence with assurance"

Ephesians 3:13

for you, which is your glory

"for you. This is for your benefit" or "for you. You should be proud of this". The Christians in Ephesus should be proud of that Paul is suffering in prison.

Ephesians 3:14

For this reason

"Because God has done all this for you"

I bend my knees to the Father

"I bow down in prayer to the Father" or "I humbly pray to the Father". Bowed knees are a picture of the whole person in an attitude of prayer.

Ephesians 3:15

from whom every family in heaven and on earth is named

"who created and named every family in heaven and on earth"

Ephesians 3:16

I pray that he would grant you, according to the riches of his glory, to be strengthened with power

"I pray that God, because he is so great and powerful, would allow you to become strong with his power."

would grant

"would cause"

in your inner person

"in your heart" or "in your soul"

Ephesians 3:17

I pray that Christ may live in your hearts through faith and that you may be rooted and founded in his love

This is the second item which Paul prays that God will "grant" the Ephesians. The first is that they would "be strengthened" (Ephesians 3:16).

that Christ may live in your hearts through faith

"that Christ may live within you because you trust in him"
you may be rooted and founded in his love
"that you will be like a firmly rooted tree and a building
built on stone because of his love"

Ephesians 3:18

that you might be able to understand

This is the first item which Paul says will be the result of
the Christians being rooted and grounded in Christ's love.
(Ephesians 3:17)

all God's holy people

"all believers in Christ"

the width, the length, the height, and the depth

"how very wise God is" or "how much Christ loves us"

Ephesians 3:19

to know the love of Christ, which goes beyond knowledge

This is the second item which Paul says will be the result of
the Christians being rooted and grounded in Christ's love.

Chapter 4

Ephesians 4:1

as the prisoner for the Lord

"as someone who is in prison because of his choice to serve
the Lord"

walk worthily of the calling

Walking is a common way to express the idea of living one's
life.

Ephesians 4:2

to live with great humility and gentleness and patience

"to always be very humble, gentle, and patient"

Ephesians 4:3

to keep the unity of the Spirit in the bond of peace

"to live peacefully with one another and remain united, as
the Spirit made possible". Here Paul speaks of "peace" as if
it were a bond that ties people together. Paul considers it
very important that the church is united and this is a major
chapter theme.

Ephesians 4:4

one body

The church is often referred to as the body of Christ.

one Spirit

"one Holy Spirit"

you were called in one hope of your calling

"God invited you to one hope when he invited you" or "God
chose you to hope for one thing when he chose you"

one hope

"one thing to confidently wait for"

Ephesians 4:6

Father of all ... over all ... through all ... and in all

The word "all" means "everything."

Ephesians 4:7

To each one of us grace has been given

"God gave a spiritual gift to each believer" or "a spiritual
gift has been given". Spiritual gifts are specific supernatural
abilities that the Holy Spirit gives to Christians when they
come to believe in Jesus. These spiritual gifts were
foundational to developing the church. This is only some of
the spiritual gifts.

according to the measure of the gift of Christ

"according to the amount that Christ has given us"

(Ephesians 3:17)

that you may be filled with all the fullness of God

This is the third item for which Paul bends his knees and
prays (Ephesians 3:14). The first is that they would "be
strengthened" (Ephesians 3:16) and the second is that they
"can understand" (Ephesians 3:18).

Ephesians 3:20

General Information:

The words "we" and "us" in this book continue to include
Paul and all believers.

Now to him who

"Now to God, who". Paul concludes his prayer with a
blessing.

to do far beyond all that we ask or think

"to do things that are much greater than all that we ask him
for or think about"

Ephesians 4:8

When he ascended on high

"When he went up to the very high place" (Psalm 68:18)

Ephesians 4:9

he ascended

"he went up"

he also descended

"he also came down"

into the lower regions of the earth

"into the lowest place on earth" or "into the lower regions,
the earth"

Ephesians 4:10

that he might fill all things

"so that he might satisfy everywhere in his power"

Ephesians 4:12

to equip God's holy people

"to prepare the people he has set apart" or "to provide the
believers with what they need"

for the work of service

"so they can serve others"

for the building up of the body of Christ

"improvement" or "strengthening". Paul is speaking of

people who grow spiritually as if they were doing exercises
to increase the strength of their physical bodies.

body of Christ

The "body of Christ" refers to all of the individual members
of Christ's Church.

Ephesians 4:13

reach the unity of faith

"become united together in faith"

Son of God

This refers to Jesus, the Son of God. It is best to translate

"Son" with the same word that your language uses to refer
to a human son.

become mature

"become mature believers"

mature

"fully developed" or "grown up"

Ephesians 4:14

be children

"be like children"

tossed back and forth ... carried away by every wind of doctrine

This speaks of a believer who has not become mature and follows wrong teaching as if that believer were a boat that the wind is blowing in different directions on the water.

by the trickery of people in their deceitful schemes

"by crafty people who trick believers with clever lies"

Ephesians 4:15

into him who is the head

Paul uses the human body to describe how Christ causes believers to work together in harmony as the head of a body causes the body parts to work together to grow healthy.

Ephesians 4:16

by every supporting ligament

A "ligament" is a strong band that connects bones or holds organs in place in the body.

Ephesians 4:17

Therefore, I say and insist on this in the Lord

"Because what I have just said, I will say something more to strongly encourage you because we all belong to the Lord"

that you must no longer walk as the Gentiles walk, in the futility of their minds

"stop living the way the Gentiles live, with their worthless thoughts"

Ephesians 4:18

They are darkened in their understanding, alienated from the life of God

"They do not understand what is true, and they do not have the life that God gives to people"

because of the ignorance that is in them

"because they refuse to learn what is true"

because of the hardness of their hearts

"because they are stubborn" or "because they refuse to listen to God"

Ephesians 4:19

have committed themselves to sensuality

"only want to satisfy their physical desires"

they practice every kind of uncleanness with greed

"they are continually practicing every kind of sinful act"

Ephesians 4:20

But that is not how you learned about Christ

"But what you learned about Christ was not like that"

Ephesians 4:21

I assume that you have heard ... and that you were taught

Paul knows that the Ephesians have heard and been taught. you were taught in him

"Jesus's people have taught you" or "someone has taught you because you are Jesus's people".

as the truth is in Jesus

"as everything about Jesus is true"

Ephesians 4:22

to put off what belongs to your former manner of life

"to stop living according to your former manner of life"

to put off the old man

"to stop living as your former self did". The term "old man" probably refers to the sinful nature with which a person is born. The "new man" is the new nature or new life that God gives a person when they come to believe in Christ.

that is corrupt because of its deceitful desires

Paul speaks of the sinful human nature as if it were a dead body falling apart in its grave.

Ephesians 4:23

to be renewed in the spirit of your minds

"to allow God to change your attitudes and thoughts"

Ephesians 4:24

in true righteousness and holiness

"truly righteous and holy"

Ephesians 4:25

get rid of lies

"stop telling lies"

we are members of one another

"we are members of God's family"

Ephesians 4:26

Be angry and do not sin

"You may get angry, but do not sin" or "If you become angry, do not sin"

Do not let the sun go down on your anger

"Do not let the sun set while you are still angry with someone"

Ephesians 4:27

Do not give an opportunity to the devil

"Do not give the devil an opportunity to lead you into sin"

Ephesians 4:29

harmful talk

This refers to any speech that is cruel or rude.

for the edification of those

"for encouraging those" or "for strengthening those"

give grace to the hearers

"help those who hear you"

Ephesians 4:30

do not grieve

"do not distress" or "do not upset"

for it is by him that you were sealed for the day of redemption

"for he is the seal that assures you that God will redeem

you on the day of redemption" or "for he is the one who

assures you that God will redeem you on the day when God

will free his people from sin"

Ephesians 4:31

Put away all bitterness, rage, anger

"You must not allow these things to be part of your life:

bitterness, rage, anger"

rage

intense anger

Ephesians 4:32

Be kind

"Instead, be kind"

tenderhearted

"gentle and compassionate towards others"

Chapter 5

Ephesians 5:1

Therefore be imitators of God

"Therefore you should do what God does,"

as beloved children

"because you are his children and he loves you dearly"
 Ephesians 5:2
 walk in love
 "live a life of love"
 a fragrant offering and sacrifice to God
 "like a sweet-smelling offering and sacrifice to God"
 Ephesians 5:3
 But sexual immorality or any kind ... must not even be named among you
 "Do not do anything that would let anyone think that you are are guilty of sexual immorality or any sinful act or greed"
 Ephesians 5:4
 Instead there should be thanksgiving
 "Instead you should thank God"
 Ephesians 5:6
 empty words
 words that have no truth to them
 Ephesians 5:8
 For you were once darkness
 Just as one cannot see in the dark, so people who love to sin lack spiritual understanding.
 but now you are light in the Lord
 Just as one can see in the light, so people whom God has saved understand how to please God.
 Walk as children of light
 "Live as people who understand what the Lord wants them to do"
 Ephesians 5:9
 the fruit of the light consists in all goodness, righteousness, and truth
 "the result of living in the light is good work, right living, and truthful behavior"
 Ephesians 5:11
 Do not associate with the unfruitful works of darkness
 "Do not do useless, sinful things with unbelievers". In this chapter Paul teaches how God's people should live. He uses the image of darkness to represent sin and the image of light to represent righteousness.
 unfruitful works
 actions that do nothing good, useful, or profitable. Paul is comparing evil actions to an unhealthy tree that produces nothing good.
 expose them
 "bring them out into the light" or "show and tell people how wrong these actions are"
 Ephesians 5:13
 when anything is exposed by the light
 "when the light shines on something"
 Ephesians 5:14
 anything that becomes visible is light
 "people can clearly see everything that comes into the light." The Bible often speaks of God's truth as if it were light that could reveal the character of something.
 Awake, you sleeper, and arise from the dead
 Possible meanings are 1) Paul is addressing unbelievers who need to wake up from being dead spiritually just as a person who has died must come alive again in order to respond, or 2) Paul is addressing the Ephesian believers and using death as a metaphor for their spiritual weakness.

(Isaiah 26:19, 51:17 and 52:1)
 the dead
 This expression describes all dead people together in the underworld. To arise from among them speaks of becoming alive again.
 you sleeper ... shine on you
 These instances of "you" refer to the "sleeper" and are singular.
 Christ will shine on you
 Christ will enable an unbeliever to understand how evil his deeds are and how Christ will forgive him and give him new life, just as light shows what is being hid by darkness.
 Ephesians 5:15
 Look carefully how you walk—not as unwise but as wise
 "Therefore you must be careful to live as a wise person rather than a foolish person"
 Ephesians 5:16
 Redeem the time
 "Use time wisely" or "Put time to its best use"
 because the days are evil
 "because the people around you are doing all kinds of evil things"
 Ephesians 5:18
 And do not get drunk with wine
 "You should not get drunk from drinking wine"
 Instead, be filled with the Holy Spirit
 "Instead, you should be controlled with the Holy Spirit"
 Ephesians 5:19
 psalms and hymns and spiritual songs
 Possible meanings are 1) "all sorts of songs to praise God" or 2) Paul is listing specific forms of music.
 psalms
 These are probably songs from the Old Testament book of Psalms that Christians sang.
 hymns
 These are songs of praise and worship that may have been written specifically for Christians to sing.
 spiritual songs
 Possible meaning is that these are songs that the Holy Spirit inspires a person to sing right at that moment.
 with all your heart
 "enthusiastically"
 Ephesians 5:20
 in the name of our Lord Jesus Christ
 "as people who belong to our Lord Jesus Christ"
 Ephesians 5:23
 the head of the wife ... the head of the church
 The word "head" represents the leader. Scholars are divided over how to understand this passage in its historical and cultural context. Some scholars believe men and women are perfectly equal in all things. Other scholars believe God created men and women to serve in distinctly different roles in marriage and the church. Translators should be careful not to let how they understand this issue affect how they translate this passage.
 Ephesians 5:24
 Christ, so also wives to their husbands
 "Christ. In the same way, wives also must be subject to their husbands"

Ephesians 5:25

love your wives

"unselfishly serve your wives"

gave himself up

"allowed people to kill him"

for her

"for us"

Ephesians 5:26

sanctify her ... cleansed her

"sanctified us ... cleansed us"

having cleansed her by the washing of water with the word

Possible meanings are 1) Paul is referring to God making Christ's people clean by God's word and through water baptism in Christ or 2) Paul speaks of God making us spiritually clean from our sins by the message as if God were making our bodies clean by washing them with water.

Ephesians 5:27

without stain or wrinkle

Paul speaks of the church as though it were a garment that is clean and in good condition and to emphasize the

church's purity.

holy and blameless

The word "blameless" means basically the same thing as "holy."

Ephesians 5:28

as their own bodies

"as husbands love their own bodies"

Ephesians 5:29

his own flesh

"his own body"

but nourishes

"but feeds"

Ephesians 5:30

we are members of his body

Here Paul speaks of the close union of believers with Christ as if they were part of his own body, for which he would naturally care.

Ephesians 5:31

For this reason

The words "his" and "himself" refer to a male believer who marries. (Genesis 2:24)

Chapter 6

Ephesians 6:1

Children, obey your parents in the Lord

"Children, as followers of the Lord, obey your parents"

Ephesians 6:2

Honor your father and mother

Here Paul quotes Moses from Exodus 20:12 and Deuteronomy 5:16. Moses was talking to the people of Israel as though they were one person, so "your" is singular. You may need to translate it as plural.

Ephesians 6:4

do not provoke your children to anger

"do not cause your children to be angry"

raise them in the discipline and instruction of the Lord

"teach them to become adults by making sure that they know and do what the Lord wants them to do"

Ephesians 6:5

be obedient to

"obey." This is a command. Paul does not write in this chapter about whether slavery is good or bad. Paul teaches about working to please God whether as a slave or as a master. What Paul teaches here about slavery would have been surprising. In his time, masters were not expected to treat their slaves with respect and not threaten them.

your masters according to the flesh

"your human masters"

deep respect and trembling

The phrase "deep respect and trembling" uses two similar ideas to emphasize the importance of slaves honoring their masters.

and trembling

"and fear"

in the honesty of your heart

"with sincerity"

Ephesians 6:6

as slaves of Christ

Serve your earthly master as though your earthly master

were Christ himself.

from your heart

"with sincerity" or "enthusiastically"

Ephesians 6:7

Serve with all your heart

"Serve with all of your being" or "Be completely dedicated when you serve"

Ephesians 6:9

treat your slaves in the same way

"you also must treat your slaves well" or "just as slaves must do good to their masters, you also must do good to your slaves" (Ephesians 6:5).

You know that he who is both their Master and yours is in heaven

"You know that Christ is the Master of both slaves and their masters, and that he is in heaven"

there is no partiality with him

"he judges everyone the same way"

Ephesians 6:10

the strength of his might

"his great power."

Ephesians 6:11

Put on the whole armor of God, so ... to stand against the scheming plans of the devil

Christians should use all the resources God gives to stand firmly against the devil just as a soldier puts on armor to protect himself from enemy attacks.

the scheming plans

"the tricky plans"

Ephesians 6:12

flesh and blood

This expression refers to people, not spirits who do not have human bodies.

against the powers over this present darkness

"against the powerful spiritual beings that rule over people during this present evil time"

Ephesians 6:13

so that you may be able to stand ... to stand firm
"so that you may be able to resist evil ... to remain strong"
in the evil day
"at the evil time" or "when people do evil deeds"
Ephesians 6:14
Stand firm
"Resist evil"
the belt of truth
Truth holds everything together for a believer just as a belt holds the clothing of a soldier together.
truth ... righteousness
We are to know the truth and act in ways that please God.
the breastplate of righteousness
Possible meanings are 1) the gift of righteousness covers a believer's heart just as a breastplate protects the chest of a soldier or 2) our living as God wants us gives us a clear conscience that protects our hearts the way a breastplate protects a soldier's chest.
Ephesians 6:15
and with your feet fitted with the readiness that comes from the gospel of peace
Just as a soldier wears shoes to give him solid footing, the believer must have solid knowledge of the gospel of peace in order to be ready to proclaim it.
Ephesians 6:16
In all circumstances take up the shield of faith
The believer must use the faith that God gives for protection when the devil attacks just as a soldier uses a shield to protect him from enemy attacks.
the flaming arrows of the evil one
The attacks of the devil against a believer are like flaming arrows shot at a soldier by an enemy.
Ephesians 6:17
take the helmet of salvation
Salvation given by God protects the believer's mind just as a helmet protects the head of a soldier.
the sword of the Spirit, which is the word of God
The writer speaks of God's instructions to his people as if they were a sword that his people could use to fight an

Chapter 1

Philippians 1:1
Paul and Timothy, servants of Christ Jesus
Paul and Timothy wrote this letter to the church at Philippi. Because Paul writes later in the letter saying "I," it is generally assumed that he is the author and that Timothy, who is with him, writes as Paul speaks. All instances of "you" and "your" in the letter refer to the believers in the Philippian church and are plural. The word "our" probably refers to all believers in Christ, including Paul, Timothy, and the Philippian believers.
all God's holy people in Christ Jesus
"all God's people in Christ Jesus" or "all those who belong to God because they are united with Christ"
the overseers and deacons
"the leaders of the church"
Philippians 1:3
every time I remember you
"every time I think of you"

enemy,
Ephesians 6:18
With every prayer and request, pray at all times in the Spirit
"Pray at all times in the Spirit as you pray and make specific requests"
To this end
"For this reason"
be watching with all perseverance as you offer prayers for all God's holy people
"be watching, and even when it is difficult, keep praying for all the believers"
Ephesians 6:19
that a message might be given to me
"that God might give me the word" or "God might give me the message"
when I open my mouth. Pray that I might make known with boldness
"when I speak. Pray that I boldly explain"
Ephesians 6:20
It is for the gospel that I am an ambassador who is kept in chains
"I am now in prison because I am a representative of the gospel"
so that I may declare it boldly, as I ought to speak
"so pray that whenever I teach the gospel, I will speak it as boldly as I should"
Ephesians 6:21
Tychicus
Tychicus was one of several men who served with Paul.
the beloved brother
"my beloved brother"
make everything known
"will tell you everything about me"
Ephesians 6:22
so that he may encourage your hearts
"so that he may encourage you"
Ephesians 6:23
Peace to the brothers
Paul closes his letter to the Ephesian believers with a blessing of peace and grace on all believers who love Christ.

Philippians 1:5
because of your partnership in the gospel
"because you are helping me proclaim the gospel"
Philippians 1:6
I am confident
"I am sure"
he who began ... you
"God, who began ... you"
Philippians 1:7
It is proper for me
"It is right for me"
I have you in my heart
"I love you very much"
have been my partners in grace
"have been partakers of grace with me" or "have shared in grace with me"
Philippians 1:8
God is my witness,

"God knows" or "God understands"
 with the compassion of Christ Jesus
 "and I love you as Christ Jesus dearly loves us all"
 Philippians 1:9
 may abound
 "may increase". Paul prays for the believers in Philippi and
 talks about the joy there is in suffering for the Lord.
 in knowledge and all understanding
 "as you learn and understand more about what pleases
 God"
 Philippians 1:10
 approve
 "test and choose"
 what is excellent
 "what is most pleasing to God"
 sincere and blameless
 "completely blameless"
 Philippians 1:11
 filled with the fruit of righteousness that comes through Jesus Christ
 "habitually doing what is righteous because Jesus Christ
 enables you"
 to the glory and praise of God
 "Then other people will see how you honor God" or "Then
 people will praise and give honor to God because of the
 good things they see you do." These alternate translations
 would require a new sentence.
 Philippians 1:12
 brothers
 This means fellow Christians, including both men and
 women.
 what has happened to me
 "what I suffered because I was put into prison for
 preaching about Jesus". Paul says that two things have
 happened: many people inside and outside the palace have
 found out why he is in prison, and other Christians are no
 longer afraid to proclaim the good news.
 has really served to advance the gospel
 "has caused more people to hear the gospel"
 Philippians 1:13
 my chains in Christ came to light
 "It became known that I am in prison for the sake of Christ"
 my chains in Christ came to light throughout the whole palace guard
 and to everyone else
 "the palace guards and many other people in Rome know
 that I am in chains for the sake of Christ"
 my chains in Christ
 "my chains for the sake of Christ" or "my chains because I
 teach people about Christ"
 palace guard
 This was a group of soldiers that helped protect the Roman
 emperor.
 Philippians 1:14
 Most of the brothers have far more confidence in the Lord
 "Most of the brothers in the Lord have far more
 confidence."
 fearlessly speak the word
 "fearlessly speak God's message"
 Philippians 1:15
 Some indeed even proclaim Christ

"Some people preach the good news about Christ"
 out of envy and strife
 "because they do not want people listening to me, and they
 want to cause trouble"
 and also others out of good will
 "but other people do it because they are kind and they want
 to help"
 Philippians 1:16
 The latter
 "Those who proclaim Christ out of good will"
 I am put here for the defense of the gospel
 "God chose me to defend the gospel" or "I am in prison
 because I defend the gospel."
 for the defense of the gospel
 "to teach everyone that the message of Jesus is true"
 Philippians 1:17
 But the former
 "But the ones who proclaim Christ out of envy and strife"
 while I am in chains
 "while I am imprisoned" or "while I am in prison"
 Philippians 1:18
 What then?
 "What then shall I think about this?"
 Only that in every way—whether from false motives or from true—
 Christ is proclaimed
 "As long as people preach about Christ, it does not matter if
 they do it for good reasons or for bad reasons"
 in this I rejoice
 "I am happy because people are preaching about Jesus"
 I will rejoice
 "I will celebrate" or "I will be glad"
 Philippians 1:19
 this will result in my deliverance
 "because people proclaim Christ, God will deliver me"
 in my deliverance
 "in my being brought to a safe place" or "in God bringing
 me to a safe place"
 through your prayers and the help of the Spirit of Jesus Christ
 "because you are praying and the Spirit of Jesus Christ is
 helping me"
 Spirit of Jesus Christ
 "Holy Spirit"
 Philippians 1:20
 It is my eager expectation and hope
 "I eagerly and confidently hope"
 with all boldness
 "because I act with all boldness" or "after I have acted
 boldly"
 Christ will be exalted in my body
 "I will honor Christ no matter what happens to my body" or
 "people will praise Christ no matter what I do or what
 others do to me"
 whether by life or by death
 "whether I live or die" or "if I go on living or if I die"
 Philippians 1:21
 For to me
 These words indicate that this is Paul's personal
 experience.
 to live is Christ

"to go on living is an opportunity to please Christ"

to die is gain

Possible meanings for "gain" are 1) Paul's death will help spread the message of the gospel or 2) Paul will be in a better situation.

Philippians 1:22

But if I am to live in the flesh

"But if I am to remain alive in my body"

that means fruitful labor for me

"that means I will be able to do work that produces good results"

Yet which to choose?

"But which should I choose?"

Philippians 1:23

For I am hard pressed between the two

"I am under tension. I do not know if I should choose to live or to die"

My desire is to depart and be with Christ

"I would like to die because I would go to be with Christ"

Philippians 1:25

Being convinced of this

"Since I am sure that it is better for you that I stay alive"

I know that I will remain

"I know that I will continue to live"

Philippians 1:26

so that in me

"so that because of what I do"

Philippians 1:27

that you are standing firm in one spirit, with one mind striving together for the faith of the gospel

The phrases "standing firm in one spirit" and "with one mind striving together" emphasize the importance of unity.

with one mind striving together

"agreeing with one another and working hard together"

for the faith of the gospel

"to spread the faith that is based on the gospel" or "to believe and live as the gospel teaches us"

Philippians 1:28

Do not be frightened in any respect

This is a command to the Philippian believers. If your language has a plural command form, use it here.

This is a sign to them of their destruction, but of your salvation—and this from God

"Your courage will show them that God will destroy them. It will also show you that God will save you"

and this from God

"and this is from God." Possible meanings are: 1) the believers' courage or 2) the sign or 3) destruction and salvation.

Philippians 1:30

having the same conflict which you saw in me, and now you hear in me

"suffering in the same way that you saw me suffer, and that you hear I am still suffering"

Chapter 2

Philippians 2:1

If there is any encouragement in Christ

"If Christ has encouraged you" or "If you are encouraged because of Christ"

if there is any comfort provided by love

"if his love for you has comforted you in any way"

if there is any fellowship in the Spirit

"if you have fellowship with the Spirit"

if there are any tender mercies and compassions

"if you have experienced many of God's acts of tender mercy and compassion"

Philippians 2:2

make my joy full

"cause me to rejoice greatly"

Philippians 2:3

Do nothing out of ambition or empty conceit

"Do not serve yourselves out of selfish ambition or think of yourselves as better than others"

Philippians 2:4

Let each of you look out not only for his own interests, but also for the interests of others

"Do not care only about what you need and desire, but also about what others need and desire"

Philippians 2:5

Have this mind in yourselves which also was in Christ Jesus

"Think about one another the way Christ Jesus thought of people"

Philippians 2:6

he existed in the form of God

"everything that is true of God was true of him"

did not consider his equality with God as something to hold on to

"did not think that he had to have the same status as God".

Holding onto equality with God represents demanding that he continue to be honored as God is honored. Christ did not do that. Though he did not cease to be God, he ceased to act as God.

Philippians 2:7

he emptied himself

Paul speaks of Christ as if he were a container in order to say that Christ refused to act with his divine powers during his ministry on earth.

he was born in the likeness of men

"he was born a human being"

Philippians 2:8

became obedient to the point of death

Possible meanings of "to the point of death" are 1) Christ went all the way to death or 2) Christ was obedient even until the time that he died.

death, even death on a cross

"death, that is, death on a cross"

Philippians 2:9

the name that is above every name

"the rank that is above any other rank" or "the honor that is above any other honor"

Philippians 2:10

at the name of Jesus every knee should bow

"at the name of Jesus everyone will bow to worship him"

under the earth

Possible meanings are 1) the place where people go when they die or 2) the place where demons dwell.

Philippians 2:11

every tongue

"every person" or "every being"

to the glory of God the Father

"with the result that they will praise God the Father"

Philippians 2:12

my beloved

"my dear fellow believers"

in my presence

"when I am there with you"

in my absence

"when I am not there with you"

work out your own salvation

"work in a way that is appropriate because you have been saved" or "work hard to do the good things that show that God has saved you"

salvation with fear and trembling

"salvation with deep reverence"

Philippians 2:13

both to will and to work for his good pleasure

"so that you will want to do what pleases him and will be able to do what pleases him"

Philippians 2:15

blameless and pure

"completely innocent"

in the middle of a crooked and depraved generation

"among very sinful people"

in which you shine as lights in the world

"among whom your righteous lives are like lights in the world"

Philippians 2:16

Hold on to the word of life

"Continue to firmly believe the word of life"

the word of life

"the message that brings life" or "the message that shows how to live the way God wants you to"

on the day of Christ

"when Christ returns"

I did not run in vain or labor in vain

"I did not work so hard for nothing"

run

The scriptures often use the image of walking to represent conducting one's life. Running is living life intensely.

Philippians 2:17

But even if I am being poured out as an offering on the sacrifice and service of your faith, I am glad and rejoice with you all

"But, even if the Romans kill me and it is as if my blood pours out as an offering, I will be glad and rejoice with you all if my death will make your faith and obedience more pleasing to God"

Philippians 2:19

But I hope in the Lord Jesus to send Timothy to you soon

"But if it is the will of the Lord Jesus, I expect to send Timothy to you soon"

Philippians 2:20

For I have no one else like him, who

"No one else here loves you as much as he does: he"

Philippians 2:21

For they all

This refers to a group of people Paul does not feel he can trust to send to Philippi. Paul is expressing his displeasure with those who should have been able to go but Paul does not trust them to fulfill their mission.

Philippians 2:22

as a son with his father, so he served with me

Fathers and sons love each other and work together.

Timothy was not really Paul's son, but he worked with Paul as a son works with his father.

in the gospel

"in telling people about the gospel"

Philippians 2:23

I hope to send him as soon as I see how things will go with me

"I hope to send him immediately after I see how things will go with me"

I hope to send him

"I plan to send him" or "I expect to send him"

I see how things will go with me

"I find out what happens concerning me" or "I learn what will happen to me"

Philippians 2:24

I am confident in the Lord that I myself will also come soon

"I am sure, if it is the Lord's will, that I will also come soon"

Philippians 2:25

Epaphroditus

This is the name of a man sent by the Philippian church to minister to Paul in prison.

fellow worker and fellow soldier

"fellow believer who works and struggles along with us".

Here Paul is speaking of Epaphroditus as if he were a soldier. He means that Epaphroditus is trained and is dedicated to serving God, no matter how great the hardship he must suffer.

your messenger and servant for my needs

"who brings your messages to me and helps me when I am in need"

Philippians 2:26

he was very distressed, and he longed to be with you all

"he was very worried and wanted to be with you all"

Philippians 2:27

sorrow upon sorrow

"the sorrow of losing him added to the sorrow I already have from being in prison"

Philippians 2:28

I can have less sorrow

"I will not be as sad as I have been"

Philippians 2:29

welcome him

"gladly receive Epaphroditus"

in the Lord with all joy

"with the great joy we have because the Lord Jesus loves us"

Philippians 2:30

he came near death

"he almost died." Paul speaks of dying as if death were a place that people could go to.

so that he could bring to completion what was lacking in your service to me

"so that he could complete what you could not do in serving

me"

Chapter 3

Philippians 3:1

Finally, my brothers

"Now moving along, my brothers" or "Concerning other matters, my brothers"

brothers

This means fellow Christians, including both men and women, because all believers in Christ are members of one spiritual family, with God as their heavenly Father.

rejoice in the Lord

"be happy because of all the Lord has done"

For me to write these same things again to you is no trouble for me

"It is no trouble for me to write these things again to you"

and it keeps you safe

"doing this keeps you safe because these teachings will protect you from those who teach what is not true"

Philippians 3:2

Watch out for

"Beware of" or "Be on guard against"

the dogs ... those evil workers ... the mutilation

These are three different ways of describing the same group of false teachers and Paul is using strong expressions to show how he feels about these Jewish teachers who claim to be Christians.

dogs

The word "dogs" was used by the Jews to refer to those who were not Jews. They were considered unclean. Paul speaks of the false teachers as though they were dogs, to insult them. If you have a different animal in your culture that is considered unclean or whose name is used as an insult, you could use this animal instead.

the mutilation

"those who mutilate the body". This exaggeration plays on the idea of circumcision. Paul speaks of those who wanted to trim off the foreskin as if they were totally mutilating the body.

Philippians 3:3

For it is we who are

Paul uses "we" to refer to himself and all true believers in Christ, including the Philippian believers.

the circumcision

"the truly circumcised ones" or "truly God's people". Paul continues warning the Philippians against people who say that Christians have to obey the Jewish ceremonial law. Paul uses this phrase to refer to believers in Christ who are not physically circumcised but are spiritually circumcised, which means they have received the Holy Spirit through faith.

have no confidence in the flesh

"do not trust in anything about ourselves to make us right with God". To have no confidence in the flesh means to understand that those things cannot make a person right with God.

Philippians 3:4

Even so, I myself could have confidence in the flesh. If anyone thinks he has confidence in the flesh, I could have even more

"However, I could trust in something about myself to make

me right with God. If anyone thinks he can trust in anything about himself, I could trust in myself even more". To have confidence in the flesh means to believe that those things can make a person right with God.

I myself

"certainly I"

Philippians 3:5

I was circumcised

"A priest circumcised me"

on the eighth day

"seven days after I was born"

a Hebrew of Hebrews

"a Hebrew son with Hebrew parents" or "the purest Hebrew".

with regard to the law, a Pharisee

"as a Pharisee, I was committed to obeying all of the law"

Philippians 3:6

As for zeal, I persecuted the church

"I had so much zeal for God that I attacked Christians" or

"Because I wanted so much to honor God, I persecuted the church"

as for righteousness under the law, I was blameless

"I was so righteous by obeying the law that I was blameless"

Philippians 3:7

whatever things were a profit for me

"anything that other Jews praised me for". Paul is referring here to the praise he received for being an eager Pharisee. He speaks of this praise as if he had viewed it in the past as a businessman's profit.

profit ... loss

If many people in your culture do not understand formal business terms, you could translate these terms as "things that made my life better" and "things that made my life worse".

I have considered them as loss

Paul speaks of that praise as if he were now viewing it as a business loss instead of a profit. In other words, Paul says that all his religious acts of righteousness are worthless before Christ.

Philippians 3:8

In fact

"Really" or "Truly"

now I count

"now that I have trusted in Christ, I count"

I count all things to be loss

"I consider everything to be worthless"

because of the surpassing value of the knowledge of Christ Jesus my Lord

"because knowing Christ Jesus my Lord is worth so much more"

so that I may gain Christ

"so that I may have only Christ"

Philippians 3:9

be found in him

"be truly united with Christ"

not having a righteousness of my own from the law
Paul knows that he cannot become righteous by obeying the law.
but that which is through faith in Christ
"but having the righteousness that comes by believing in Christ". The word "that" refers to righteousness. Paul knows that he can become righteous only by believing in Christ.
Philippians 3:10
the power of his resurrection
"his power that gives us life"
the fellowship of his sufferings
"what it is like to suffer as he suffered" or "what it is like to participate in suffering with him"
becoming like him in his death
Possible meanings are 1) Paul wants to be like Christ by dying as Christ died or 2) Paul wants his desire to sin to become as dead as Jesus was before he was raised.
Philippians 3:11
so somehow I may experience the resurrection from the dead
"so that no matter what happens to me now, I will come back to life after I die"
Philippians 3:12
obtained these things
These include knowing Christ, knowing the power of his resurrection, sharing in Christ's suffering, and being united with Christ in his death and resurrection. Paul urges the believers at Philippi to follow his present example because of heaven and the new bodies that wait for believers. He speaks, knowing that God will allow him to live forever in heaven, as if he were a runner racing for the finish line.
or am already perfect
"so I am not yet perfect" or "so I am not yet mature"
but I press on
"but I keep trying"
to take hold of that for which I was taken hold of by Christ Jesus
"to receive these things for which Jesus claimed me as his own". Receiving spiritual things from Christ is spoken of as if Paul could grasp them with his hands, and Jesus choosing Paul to belong to him is spoken of as if Jesus grasped Paul with his hands.
Philippians 3:13
I myself have yet taken hold of it
"all these things belong to me yet"
Forgetting what is behind and straining forward to what is ahead,
"I do not care what I have done in the past; I only work as hard as I can on what is ahead.". Like a runner in a race is no longer concerned about what is completed but on what is ahead; Paul speaks of setting aside his religious works of righteousness and only focusing on the race of life that Christ has set before him to complete.
Philippians 3:14
I press on toward the goal with a view to the prize of the upward call of God in Christ Jesus
"I do all I can to be like Christ, like a runner racing to the finish line, so that I may belong to him, and God may call me to himself after I die"
the upward call
Possible meanings are that Paul speaks as if God were to call Paul to ascend 1) to heaven as Jesus did or 2) meeting

God face to face and receiving eternal life.
Philippians 3:15
All of us who are mature, let us think this way
"I encourage all of us believers who are strong in the faith to think the same way"
God will also reveal that to you
"God will also make it clear to you" or "God will make sure you know it"
Philippians 3:16
Nevertheless, let us live up to what we have already attained.
"However, let us keep living by the same standard we have achieved."
Nevertheless
"No matter what else is true"
Philippians 3:17
Be imitators of me
"Do what I do" or "Live as I live"
those who are walking by the example that you have in us
"those who already are living as we live" or "those who already are doing what we do"
Philippians 3:18
Many are walking
"Many are conducting their lives"
those about whom I have often told you, and now I am telling you with tears
Paul interrupts his main thought with these words that describe the "many." You can move them to the beginning or end of the verse if you need to.
I have often told you
"I have told you many times"
am telling you with tears
"am telling you with great sadness"
as enemies of the cross of Christ
"in a way that shows they are actually against Jesus, who was willing to suffer and die on a cross". Here "the cross of Christ" refers to Christ's suffering and death. The enemies are those who say they believe in Jesus but are not willing to suffer or die like Jesus did.
Philippians 3:19
Their end is destruction
"Someday God will destroy them."
their god is their stomach
"they desire food and other physical pleasures more than they desire to obey God"
their glory is in their shame
"they are proud of the things that should cause them shame"
They think about earthly things
"All they think about is what will please themselves rather than what will please God"
Philippians 3:20
our citizenship is in heaven
"we are citizens of heaven" or "our homeland is heaven" or "our true home is heaven." By Paul's use of "our" and "we", he includes himself and the believers in Philippi.
Philippians 3:21
He will transform our lowly bodies
"He will change our weak, earthly bodies"
into bodies formed like his glorious body

"into bodies like his glorious body"
body, formed by the might of his power to subject all things to himself

Chapter 4

Philippians 4:1

Therefore, my beloved brothers whom I long for

"So, my fellow believers whom I love and greatly desire to see"

my joy and crown

"You give me joy because you have believed in Jesus, and you are my reward and honor for my work". Paul uses the word "joy" to mean that the Philippian church is the cause of his happiness and the word "crown" means the Philippian church brought honor to Paul before God.

in this way stand firm in the Lord, beloved friends

"continue living for the Lord in the way that I have taught you, dear friends"

Philippians 4:2

I am pleading with Euodia, and I am pleading with Syntyche

"I beg Euodia, and I beg Syntyche". These are women who were believers and helped Paul in the church at Philippi. Apparently these two women disagreed with each other. Paul was encouraging them to agree.

be of the same mind in the Lord

"agree with each other because you both believe in the same Lord"

Philippians 4:3

Yes, I ask you, my true companion

Here "you" refers to the "true fellow worker" and is singular. Paul does not say the name of the person. He calls him that to show he worked with Paul to spread the gospel. along with Clement

Clement was a man who was a believer and worker in the church at Philippi.

whose names are in the Book of Life

"whose names God has written in the Book of Life"

Philippians 4:4

Rejoice in the Lord

"Be happy because of all the Lord has done."

Philippians 4:5

The Lord is near

Possible meanings are 1) The Lord Jesus is near to the believers in spirit or 2) the day the Lord Jesus will return to the earth is near.

Philippians 4:6

in everything by prayer and earnest appeal with thanksgiving, let your requests be known to God

"whatever happens to you, ask God for everything you need with prayer and thanks"

Philippians 4:7

the peace of God

"the peace that God gives"

which surpasses all understanding

"which is more than we can understand"

will guard your hearts and your thoughts in Christ

"will be like a soldier and guard your emotions and thoughts in Christ"

your thoughts

The word translated "thoughts" can also be translated

"body. He will change our bodies with the same power he uses to control all things"

"minds," referring to the part of the person that thinks.

Philippians 4:8

whatever things are lovely

"whatever things are pleasing"

whatever things are of good report

"whatever things people admire" or "whatever things people respect"

if there is anything excellent

"if they are morally good"

if there is anything to be praised

"and if they are things that people praise"

Philippians 4:9

that you have learned and received and heard and seen in me

"that I have taught and shown you"

Philippians 4:11

to be content

"to be satisfied" or "to be happy"

in all circumstances

"no matter what my situation is"

Philippians 4:12

I know what it is to be poor ... to have plenty

Paul knows how to live happily having either no

possessions or many possessions.

how to be well fed or to be hungry, and how to have an abundance or to be in need

Paul uses these two phrases to emphasize that he has learned how to be content in any situation.

Philippians 4:13

I can do all things through him who strengthens me

"I can do all things because Christ gives me strength"

Philippians 4:14

in my difficulties

"when things became difficult"

Philippians 4:15

the beginning of the gospel

"as I began to preach the gospel"

no church supported me in the matter of giving and receiving except you alone

"the only church that supported me in the matter of giving and receiving was you" or "you were the only church that sent me money or helped me"

Philippians 4:17

It is not that I seek the gift

"My reason for writing this is not that I want you to give me more"

I seek the fruit that increases to your credit

"Rather I want God to bless you more because of the good deeds that you do"

Philippians 4:18

even more

"even more than necessary"

They are a sweet-smelling aroma, a sacrifice acceptable and pleasing to God

"I assure you these gifts are very pleasing to God, like an acceptable sacrifice". Paul speaks of the gift from the

Philippian church as if it were a sacrifice offered to God on an altar. Paul implies that the church's gift is very pleasing to God, like the sacrifices that the priests burned, which had a smell that pleased God.

Philippians 4:19

will meet all your needs

This phrase translates the same word that is translated "have been well supplied" in verse 18.

according to his riches in glory in Christ Jesus

"from his glorious riches that he gives through Christ Jesus"

Philippians 4:21

The brothers

This refers to those people who were either ministering with or to Paul.

all God's holy people

"every holy person"

Philippians 4:22

especially those of Caesar's household

"especially the fellow believers who work in the palace of Caesar"

Philippians 4:23

with your spirit

"with you"

Chapter 1

Colossians 1:1

an apostle of Christ Jesus through the will of God

"whom God chose to be an apostle of Christ Jesus". Though

this letter is from Paul and Timothy to the Colossian

believers, Paul makes it clear that he is the writer. Most

likely Timothy was with him and wrote the words down as

Paul spoke. Throughout this letter the words "we," "our,"

and "ours" include the Colossians unless noted otherwise.

The words "you," "your," and "yours" refer to the Colossian believers and so are plural unless noted otherwise.

Colossians 1:3

We give ... our Lord ... we always

These words do not include the Colossians.

Colossians 1:4

We have heard

Paul is excluding his audience.

your faith in Christ Jesus

"your belief in Christ Jesus"

Colossians 1:5

because of the hope reserved for you in heaven

"because you are confident that God, who is in heaven, will do the many good things that he has promised you". Here

"hope" stands for what the believer can confidently expect, that is, the things that God has promised to do for all

believers.

the word of truth, the gospel

"the message about the truth, the gospel" or "the true message, the gospel."

Colossians 1:6

this gospel is bearing fruit and is growing

"This gospel is having good results, more and more" or

"This gospel is having increasing results"

in all the world

"throughout the world"

the grace of God in truth

"the true grace of God"

Colossians 1:7

our beloved ... our behalf

The word "our" does not include the Colossians.

gospel as you learned it from Epaphras, our beloved fellow servant, who

"gospel. It is exactly what Epaphras, our beloved fellow servant, taught you. He"

Epaphras, our beloved fellow servant, who is a faithful servant of Christ on our behalf

Here "on our behalf" means that Epaphras was doing work for Christ that Paul himself would have done if he were not in prison.

Epaphras

the man who preached the gospel to the people in Colossae

Colossians 1:8

to us

The word "us" does not include the Colossians.

your love in the Spirit

"how the Holy Spirit has enabled you to love believers".

Colossians 1:9

Because of this love

"Because the Holy Spirit has enabled you to love other believers"

we heard ... we have not stopped ... We pray

The word "we" does not include the Colossians.

from the day we heard this

"from the day Epaphras told us these things"

that you will be filled with the knowledge of his will

"that God will fill you with what you need to know so that you can do his will"

in all wisdom and spiritual understanding

"so that the Holy Spirit will make you wise and able to understand what God wants you to do"

Colossians 1:10

that you will walk in a manner that is worthy of the Lord and that pleases him

"that you will live as God expects you to and so please him"

by bearing fruit in every good work and growing

"by making sure that all of your good works please God and people and growing". Paul is speaking of the Colossian believers as if they were trees or plants that grow and bear fruit.

growing in the knowledge of God

"always learning more about God"

Colossians 1:12

made you able to have a share

"allowed you to share"

made you able

Here Paul is focusing on his readers as receivers of God's blessings. But he does not mean that he himself has no share in those blessings.

inheritance

Receiving what God has promised believers is spoken of as if it were inheriting property and wealth from a family

member.
in light
"in the glory of his presence". This idea is opposite to the idea of the dominion of darkness in the next verse.
Colossians 1:13
He has rescued us
"God has rescued us"
the dominion of darkness
"the evil forces that controlled us"
his beloved Son
This refers to Jesus, the Son of God. It is best to translate "Son" with the same word that your language uses to refer to a human son.
Colossians 1:15
He is the image of the invisible God
"His Son is the image of the invisible God." By knowing the Son, we learn what God the Father is like. This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.
the firstborn of all creation
"God's Son, the most important one over all creation". The expression "firstborn" does not refer to when Jesus was born. Instead, it refers to his position as the eternal Son of God the Father. This refers to Jesus, the Son of God. It is best to translate "Son" with the same word that your language uses to refer to a human son.
of all creation
"over all that God created"
Colossians 1:16
For in him all things were created
"For in Jesus God created all things"
all things were created through him and for him
"God created all things through Jesus and for Jesus"
Colossians 1:17
He himself is before all things
"It is Jesus who existed before all things"
in him all things hold together
"Jesus holds everything together"
Colossians 1:18
He is the head
"Jesus Christ, the Son of God, is the head". It is best to translate "Son" with the same word that your language uses to refer to a human son.
He is the head of the body, the church
Paul speaks of Jesus's position over the church as if he were the head on the human body. As the head rules the body, so does Jesus rule the church.
the beginning
"the originating authority."
firstborn from among the dead
Jesus is the first person to die and come back to life, never to die again.
Colossians 1:20
through the blood of his cross
"by means of the blood Jesus shed on the cross"
the blood of his cross
Here "blood" stands for the death of Christ on the cross.
whether things on earth or things in heaven
This phrase explains what "all things" means. Some

languages might prefer to put it closer to "all things."
Colossians 1:21
At one time you also
"There was a time when you Colossian believers also" were alienated
were no longer living in loving relationship with God
Colossians 1:22
blameless, and above accusation
"holy and perfect". Paul uses these two concepts to emphasize the idea of perfection.
before him
"in God's view" or "in God's mind"
Colossians 1:23
not moved away from the hope of the gospel that you heard
"continuing in the hope of the gospel that you heard" or "continuing to confidently expect what is promised in the gospel".
which was proclaimed
"which believers proclaimed"
to every person created under heaven
"to every person in the world". God created everyone.
the gospel of which I, Paul, became a servant
"the gospel that I, Paul, serve God by proclaiming". Paul was a servant of God.
Colossians 1:24
I fill up in my flesh what is lacking of the afflictions of Christ
Paul may be acknowledging here that there is much suffering that he and all other Christians must endure before Christ comes again, and that Christ in a spiritual sense joins with them in experiencing these hardships. Paul certainly does not mean that Christ's sufferings alone were not enough to provide salvation for the believers.
I fill up in my flesh
Paul speaks of his body as if it were a container that could hold suffering.
for the sake of his body, which is the church
Paul often speaks of the church, the group of all Christian believers, as if it were Christ's body.
Colossians 1:25
to fulfill the word of God
"to be obedient to what God has instructed". This means to bring about the purpose of God's gospel message, which is that it be preached and believed.
Colossians 1:26
This is the mystery that was hidden
"This is the mystery that God had hidden"
for ages and for generations
The words "ages" and "generations" refer to the time period from the creation of the world until the time when the gospel was preached.
now has been revealed to God's holy people
"now God has revealed it to his holy people"
Colossians 1:27
the riches of the glory of this mystery
"the greatness of the glory of this mystery". Paul speaks as if it were a treasure of material wealth.
which is Christ in you
"which is that Christ is in you" or "which is that Christ is united to you". This is one of Paul's ways of expressing the

union of the believers with Christ.
the hope of glory
"so you can confidently expect to share in God's glory" or
"so you can confidently wait for God's glory".
Colossians 1:28

Chapter 2

Colossians 2:1

how great a struggle I have had for you
Paul has exerted much effort in developing their purity and
their understanding of the gospel and continues to
encourage the believers in Colossae and Laodicea to
understand that Christ is God and that he lives in believers.
Laodicea
This was a city very close to Colossae where there was
another church for which Paul was praying.
as many as have not seen my face in the flesh
"all those who have never seen me personally" or "all those
whom I have never met face to face"

Colossians 2:2

so that their hearts
"so that their hearts and yours"
brought together
This means brought together in a close relationship.
all the riches of full assurance of understanding
Paul speaks of a person who is completely sure that the
good news is true as though that person were rich in
physical things.

the mystery of God
This is knowledge that can be revealed only by God.
that is, Christ
Jesus Christ is the mystery revealed by God.

Colossians 2:3

In him all the treasures of wisdom and knowledge are hidden
"God has hidden all the treasures of wisdom and
knowledge in Christ". Only Christ can reveal God's true
wisdom and knowledge.
the treasures of wisdom and knowledge
"the very precious wisdom and knowledge". Paul speaks as
if they were material wealth.

Colossians 2:4

trick
To cause someone to believe something that is not true, so
he acts on that belief, and suffers harm as a result.
persuasive speech
speech that will make people change what they believe

Colossians 2:5

not with you in the flesh
"not physically present with you"
I am with you in spirit
"I continually think about you"

good order
the proper way of doing things
the strength of your faith
"how nothing and no one can cause you to stop believing"
Colossians 2:6

walk in him
"live so that people can see that you belong to Christ".
Walking on a path refers to how a person lives his life. The

We proclaim ... we may present
These instances of "we" include Paul and his companions
but do not include the Colossians.
so that we may present every person
"so that we may present to God every person"

words "in him" refer to being in close relationship with
Christ.

Colossians 2:7

Be rooted ... be built ... be established ... abound
These words explain what it means to "walk in him." Paul
speaks of a person with true faith in Christ as if that person
were a tree growing in solid ground with deep roots.
be built on him
Paul speaks of a person with true faith in Christ as if that
person were a building that has a strong foundation.
be established in faith
"trust in Jesus for everything"
just as you were taught
"just as you learned" or "just as they taught you"
abound in thanksgiving
"be very thankful to God"

Colossians 2:8

See that
"Make sure that"
captures you
Paul speaks of the way a person can believe false teachings
as if someone had physically caught and held that person
by force.
philosophy
religious doctrines and beliefs that are not from God's word
but are based on man's thoughts about God and life
empty deceit
Paul speaks of false ideas that produce nothing as though
they are containers with nothing in them.
the tradition of men ... the elemental spirits of the world
The "tradition of men" may refer to Jewish traditions, while
"the elemental spirits of the world" refers to pagan (Gentile)
belief systems. Both of these are worthless.
the elemental spirits of the world
Possible meanings are 1) spiritual powers that some people
thought control what happens on earth, or 2) the laws or
moral principles of the world.

Colossians 2:9

in him all the fullness of God lives in bodily form
"God's total nature lives in physical form in Christ"

Colossians 2:10

You have been filled in him
"You are made complete in Christ"
who is the head over every ruler and authority
Christ is the ruler over every other ruler
Colossians 2:11

In him you were also circumcised
"When you joined the church in baptism, God circumcised
you"
a circumcision not done by humans
Paul says that God has made Christian believers acceptable
to himself in a way that reminded him of circumcision, the

ceremony through which Hebrew male babies were added to the community of Israel.

Colossians 2:12

You were buried with him in baptism

"God buried you with Christ when you joined the church in baptism"

in him you were raised up

"because you have joined yourself to Christ, God raised you up". Paul speaks of the new spiritual life of believers that God made possible by making Christ come alive again.

you were raised up

"God caused you to live again"

Colossians 2:13

When you were dead ... he made you alive

"When you Colossian believers were unable to respond to God". Paul speaks of unresponsiveness to God as if it were death, while he also speaks of coming into new spiritual life as if it were coming back to life physically.

dead in your trespasses and in the uncircumcision of your flesh

You were dead on two accounts: 1) you were spiritually dead, living a life of sin against Christ and 2) you were not circumcised according to the law of Moses.

forgave us all of our trespasses

"he forgave us, both us Jews and you Gentiles, of all our trespasses"

Colossians 2:14

He blotted out the written record of debts that was hostile to us

Paul speaks of God forgiving our sins as if God were forgiving a debt that we owe him.

blotted out the written record

When someone blots out words, they cover the words with ink so that no one can read them.

that was hostile to us

"that was opposed to us"

Colossians 2:15

made a public spectacle of them

In Roman times, it was common practice for the Roman armies to have a victory parade when they returned home, displaying all the prisoners they had captured and goods they had obtained. God was victorious over the evil powers and authorities.

by the cross

Here "the cross" stands for Christ's death on the cross.

Colossians 2:16

in eating or in drinking

"for what you eat or what you drink". The law of Moses included what one could eat and drink.

about a festival or a new moon, or about Sabbath days

"for the way you celebrate festivals or new moons or the Sabbath". The law of Moses specified the days to celebrate, to worship, and to offer sacrifice.

Colossians 2:17

These are a shadow of the things to come, but the substance is Christ

"These are like a shadow of what would happen, but the reality is Christ" or "These are like a shadow of the savior who would come, but the savior is Christ". A shadow shows

the shape of an object, but it is not the object itself. In a similar way, the festivals, celebrations, and Sabbaths show us something about how God would save people, but those things do not save people. The savior is Christ.

Colossians 2:18

Let no one ... judge you out of your prize

"Let no one ... disqualify you from winning a prize". Here Paul refers to false teachers as if they were corrupt judges at an athletic contest who would unjustly disqualify the believers from winning the prizes they deserve, and he speaks of Christ saving a person as if Christ were giving a prize to the winner.

who wants humility

"who wants you to do things to show that you are humble" enters into the things he has seen

Here Paul speaks about people who claim to have dreams and visions from God and who talk proudly about them.

becomes puffed up for no reason by his fleshly thinking

"puffs himself up for no reason by means of the sinful thoughts he naturally thinks".

Colossians 2:19

He does not hold on to the head

"He does not firmly grasp Christ, who is like the head of a body" or "He does not cling to Christ, who is like the head of a body"

It is from the head that the whole body throughout its joints and ligaments is supplied and held together

"It is from the head that God supplies the whole body throughout its joints and ligaments and holds it together"

Colossians 2:20

If you died together with Christ to the elemental spirits of the world A believer is spiritually united with Christ. As Christ died, the believer has died to the elemental spirits of the world. The believer is no longer controlled by them.

the elemental spirits of the world

Possible meanings are 1) spiritual powers that some people thought control what happens on earth, or 2) the laws or moral principles of the world.

live as obligated to the world

"think you must obey the desires of the world"

the world

the thoughts, desires, and assumptions of the sinful

majority of the world's people

Colossians 2:21

"Do not handle, nor taste, nor touch"

"why do you believe them when they say, 'Do not handle, nor taste, nor touch'?"

Colossians 2:23

These rules have the appearance of wisdom, ... humility and severe treatment of the body

"These rules seem wise to unbelieving people because they allow those who follow them to appear humble because they hurt their own bodies"

have no value against the indulgence of the flesh

"do not help you stop following your human desires"

Colossians 3:1

God has raised you with Christ

"God has given you new life because you belong to Christ" or "you can be sure that God will give you life as he has caused Christ to come alive again"

things above

"things in heaven"

where Christ is sitting at the right hand of God

"where Christ is sitting in the place of honor at God's right side"

Colossians 3:3

For you have died

As Christ actually died, so God counts the Colossian believers as having died with Christ.

your life is hidden with Christ in God

"it is as though God has taken your life and concealed it with Christ in God's presence" or "only God knows what your true life really is, and he will reveal it when he reveals Christ"

Colossians 3:4

Christ appears ... you will also appear

"God reveals Christ ... he will also reveal you"

who is your life

Christ is the one who gives spiritual life to the believer.

Colossians 3:5

the members that are on earth

"the earthly parts of your nature" or "the parts of your nature that are worldly". The rest of the verse is a list of sinful "members" or behaviors.

uncleanness

"impure behavior"

passion

"lust" or "extremely strong desires"

greed, which is idolatry

"greed, which is the same thing as idolatry" or "do not be greedy because that is the same as worshipping idols"

Colossians 3:6

wrath of God

God's anger against those who do evil as shown by what he does to punish them.

the sons of disobedience

"people who disobey him"

Colossians 3:7

It is in these things that you also once walked

"These are the things you used to do"

when you lived in them

"when you practiced these things" or "when you lived among the people who disobey God"

Colossians 3:8

evil intentions

"desire to do wicked deeds"

slander

speech used to hurt others by saying untrue things about them

obscene speech

vulgar words that do not belong in polite conversation

from your mouth

"in your talk"

Colossians 3:9

you have taken off the old man with its practices

Here Paul is speaking of a Christian's rejecting his old sinful life as if it were an old garment that he takes off in order to put on a new garment. The old and new self mean the same as the old and new man. The term "old man" probably refers to the sinful nature with which a person is born. The "new man" is the new nature or new life that God gives a person after they come to believe in Christ.

Colossians 3:10

and you have put on the new man

see verse 9

the image

This refers to Jesus Christ.

Colossians 3:11

there is no Greek or Jew, circumcision or uncircumcision, barbarian, Scythian, slave, freeman

"race, religion, culture, and social status do not matter".

These terms are examples of the categories of people that Paul says do not matter for God. God sees every person alike, not by race, religion, nationality, or social status.

barbarian

a foreigner who does not know local customs

Scythian

This is someone from the land of Scythia, which was outside the Roman Empire. Greeks and Romans used this word for someone who grew up in a place where everyone did wicked things all the time.

Christ is all, and is in all

"Christ is all important and lives in all his people"

Colossians 3:12

as God's chosen ones, holy and beloved

"as those whom God has chosen for himself, whom he desires to see live for him alone, and whom he loves"

put on a heart of mercy, kindness, humility, gentleness, and patience

"have a merciful, kind, humble, gentle, and patient heart"

or "be merciful, kind, humble, gentle, and patient"

Colossians 3:13

Bear with one another

"Be patient with one another" or "Accept each other even when you disappoint each other"

Be gracious to each other

"Treat others better than they deserve to have you to treat them"

has a complaint against

"has a reason to complain against"

Colossians 3:14

have love, which is the bond of perfection

"love one another because doing so will unite you perfectly together"

Colossians 3:15

Let the peace of Christ rule in your hearts

"Do everything so that you can have peaceful relationships with each other" or "Allow God to give you peace in your heart".

in your hearts

"in your minds" or "inside of you"

Colossians 3:16

Let the word of Christ live in you richly

"Be obedient to the instructions of Christ" or "Always trust

Christ's promises"

singing psalms and hymns and spiritual songs

"singing all sorts of songs to praise God."

psalms

These are probably songs from the Old Testament book of Psalms that Christians sang.

with thankfulness in your hearts

"with thankfulness in your minds" or "being thankful"

Colossians 3:17

in word or in deed

"in speaking or in acting"

in the name of the Lord Jesus

"to honor the Lord Jesus" or "so that others will know you belong to the Lord Jesus and will think well of him" or "as if the Lord Jesus himself were doing it"

through him

Possible meanings are 1) because he has done great deeds or 2) because he has made it possible for people to speak to God and so give him thanks.

Colossians 3:18

Wives, submit to

"Wives, obey"

it is appropriate

"it is proper" or "it is right"

Colossians 3:19

do not be bitter against

"do not be harsh with" or "do not be angry at"

Colossians 3:21

do not provoke your children

"do not needlessly make your children angry"

Colossians 3:22

obey your masters according to the flesh

"obey your human masters"

things, not with eye-service, as people-pleasers, but with a sincere heart

"things. Do not obey only when your master is watching, as though you need only to please people, but be sincere"

with a sincere heart

"with all honest intentions"

Colossians 3:23

as to the Lord

"as you would work for the Lord"

Colossians 3:24

the reward of the inheritance

"the inheritance as your reward"

inheritance

Receiving what God has promised believers is spoken of as if it were inheriting property and wealth from a family member.

Colossians 3:25

anyone who does unrighteousness will receive the penalty

"God will punish anyone who does what is unrighteous"

who does unrighteousness

who actively does wrong of any kind

there is no partiality

"God does not favor anyone" or "God judges everyone by the same standard"

Chapter 4

Colossians 4:1

right and fair

These words are used to emphasize the things that are morally correct.

you also have a Master in heaven

"you also have a Master, who is God in heaven". Paul implies that God, as the Master in heaven, will give his servants what is right and fair, so this could be blessing for the earthly master who treats his servants kindly.

Colossians 4:2

Continue steadfastly in prayer

"Keep praying faithfully"

Colossians 4:3

God would open a door to us for the word

"God would provide opportunities for us to preach his message"

the mystery of Christ

This refers to the gospel of Jesus Christ, which was not understood before Christ came.

for which also I have been in chains

"It is for proclaiming the message of Jesus Christ that I am now in prison"

Colossians 4:4

Pray that I may make it clear

"Pray that I might be able to speak the message of Jesus Christ clearly"

Colossians 4:5

Walk in wisdom toward those outside

"Live in such a way that those who are not believers will

see that you are wise"

redeem the time

"do the best things you can with your time" or "put the time to its best use". Time is spoken of as something that can be restored and used to serve God.

Colossians 4:6

Let your words always be with grace. Let them be seasoned with salt

"Let your conversation always be gracious and attractive"

so that you may know how you should answer

"so that you may know how to answer questions from anyone about Jesus Christ" or "so that you may be able to treat every person well"

Colossians 4:7

all the things concerning me

"everything that has been happening to me"

fellow slave

"fellow servant." Though Paul is a free man, he sees himself as a servant of Christ and sees Tychicus as a fellow servant.

Colossians 4:8

about us

These words do not include the Colossians.

may encourage your hearts

"may encourage you"

Colossians 4:9

the faithful and beloved brother

Paul calls Onesimus a fellow Christian and servant of Christ. He was a slave of Philemon in Colossae and had stolen money from Philemon and run away to Rome where he became a Christian through the ministry of Paul. Now

Tychicus and Onesimus are the ones bringing Paul's letter to Colossae along with a letter from Paul to Philemon asking him to send Onesimus back to Paul.

They will make known

"Tychicus and Onesimus will make known"

everything that has happened here

Tradition says Paul was in Rome under house arrest or in prison at this time.

Colossians 4:10

Aristarchus

He was in prison with Paul in Ephesus when Paul wrote this letter.

if he comes

"if Mark comes"

Colossians 4:11

Jesus who is called Justus

This is a man who also worked with Paul.

These alone of the circumcision are my fellow workers for the kingdom of God

"These three men are the only Jewish believers working with me to proclaim God as king through Christ Jesus". Paul uses "circumcision" here to refer to Jews because, under the Old Testament law, all male Jews had to be circumcised.

These alone of the circumcision

"These men—Aristarchus, Mark, and Justus—alone of the circumcision"

Colossians 4:12

Epaphras

Epaphras was the man who had preached the good news to the people in Colossae.

one of you

"from your city" or "your fellow townsman"

a slave of Christ Jesus

"a committed disciple of Christ Jesus"

always strives for you in prayer

"earnestly prays for you"

you may stand complete and fully assured

"you may stand mature and confident"

Colossians 4:14

Demas

He was one of Paul's co-workers.

Colossians 4:15

brothers

This means fellow Christians, including both men and women.

in Laodicea

a city very close to Colossae where there was also a church.

Hierapolis was also a town close to Colossae.

Nympha, and the church that is in her house

"Nympha and the group of believers that meets in her house"

Colossians 4:17

Say to Archippus, "Look to the ministry that you have received in the

Lord, that you should fulfill it

Paul reminds Archippus of the task God had given him and that he, Archippus, was under obligation to the Lord to fulfill it.

Colossians 4:18

Remember my chains

"Remember me and pray for me while I am in prison". Paul closes his letter with a greeting written in his own handwriting.

May grace be with you

"I pray that our Lord Jesus Christ would continue to act graciously toward you all"

Chapter 1

1 Thessalonians 1:1

May grace and peace be to you

"May God be kind to you and give you peace"

peace be to you

The word "you" refers to the Thessalonian believers.

1 Thessalonians 1:2

We always give thanks to God

The words "we" and "us" refer to Paul, Silvanus, and Timothy, unless otherwise noted. Here "always" suggests that when Paul prays to God, he consistently presents the Thessalonians to God in his prayers.

we mention you continually in our prayers

"we continually pray for you"

1 Thessalonians 1:3

your work of faith, labor of love, and patient endurance of hope in our Lord Jesus Christ

"what you have done because you have faith in God, the hard work you have done because you love others, and how you always continued to hope in our Lord Jesus Christ"

patient endurance of hope in our Lord Jesus Christ

"continual trust in our Lord Jesus Christ"

1 Thessalonians 1:4

Brothers

Here this means fellow Christians, including both men and

women.

1 Thessalonians 1:5

not in word only

"not only in what we said"

but also in power, in the Holy Spirit

Possible meanings are 1) the Holy Spirit gave Paul and his companions the ability to preach the gospel powerfully or 2) the Holy Spirit made the preaching of the gospel have a powerful effect among the Thessalonian believers or 3) the Holy Spirit demonstrated the truth of the gospel preaching by means of miracles, signs, and wonders.

power, in the Holy Spirit, and in much assurance

"power and in the Holy Spirit, and God made you sure that it was true"

what kind of men

"how we conducted ourselves when"

1 Thessalonians 1:6

received the word

"welcomed the message" or "accepted what we had to say"

in much tribulation

"during a time of great suffering" or "in much persecution"

1 Thessalonians 1:7

Achaia

This is an ancient district in what is present-day Greece.

1 Thessalonians 1:8
the word of the Lord has rung out
"the Lord's teachings have rung out"
has rung out
Here Paul speaks of the Christian witness as if it were a bell that was rung or a musical instrument that was being played.
1 Thessalonians 1:9
For they themselves
Paul is referring to the churches that already existed in the surrounding regions, who have heard about the Thessalonian believers.

Chapter 2

1 Thessalonians 2:1
you yourselves
These words refer to the Thessalonian believers.
was not useless
"was very worthwhile"
1 Thessalonians 2:2
previously suffered and were shamefully treated
"were mistreated and insulted"
in much struggling
"while struggling under great opposition"
1 Thessalonians 2:3
was not from error, nor from uncleanness, nor from deceit
"was truthful, pure, and honest"
1 Thessalonians 2:4
approved by God to be trusted
Paul was tested and proven trustworthy by God.
we speak
Paul is referring to preaching the gospel message.
who examines our hearts
"who knows our desires and thoughts"
1 Thessalonians 2:5
we never came with words of flattery
"we never spoke to you with false praise"
1 Thessalonians 2:6
Nor did we seek glory from people
"And we did not try to make people praise us"
1 Thessalonians 2:7
as a mother comforting her own children
Just as a mother gently comforts her children, so Paul, Silvanus, and Timothy spoke gently.
1 Thessalonians 2:8
In this way we had affection for you
"This is how we demonstrated our love for you"
We were pleased to share with you not only the gospel of God but also our own lives
"We were pleased not only to tell you the gospel of God but also to spend time with you and to help you"
you had become very dear to us
"we cared for you deeply"
1 Thessalonians 2:9
our labor and toil
"how hard we worked"
Night and day we were working so that we might not be a burden to any of you
"We worked hard to make our own living so you would not

what kind of reception we had among you
"how warmly you welcomed us"
you turned to God from the idols to serve the living and true God
"you stopped worshiping idols and started serving the living and true God"
1 Thessalonians 1:10
whom he raised from the dead
"whom God caused to live again so that he was no longer dead."
who rescues us
Here Paul includes the Thessalonian believers.

need to support us"
1 Thessalonians 2:11
as a father with his own children
Paul compares how he encouraged the Thessalonians to a father gently teaching his children how to behave.
1 Thessalonians 2:12
exhorting you and comforting you and urging you
"strongly exhorted you"
into his own kingdom and glory
"into his own glorious kingdom"
to walk in a manner that is worthy of God
"to live so that people will think well of God"
1 Thessalonians 2:13
not as the word of man
"not a message that is made up by a man"
the word of God
"the message that comes from God"
which is also at work in you who believe
"which those of you who believe are listening to and beginning to obey"
1 Thessalonians 2:14
became imitators of the churches
"became like the churches"
from your own countrymen
"from other Thessalonians"
1 Thessalonians 2:16
They forbid us to speak
"They try to make us stop speaking"
wrath will overtake them in the end
This refers to God finally judging and punishing people for their sins.
1 Thessalonians 2:17
in person not in heart
"in person, but we continued to think about you"
to see your faces
"to see you" or "to be with you"
1 Thessalonians 2:19
For what is our hope, or joy, or crown of pride in ... our Lord Jesus at his coming? Is it not you?
"For you are our hope, our joy, and our crown of pride in front of our Lord Jesus at his coming" or "For what is the reason that we can be hopeful or joyful? What is our crown of pride in front of our Lord Jesus at his coming? Is it not you?"

Chapter 3

1 Thessalonians 3:1

we could no longer bear it

"we could no longer endure worrying about you"

good to be left behind at Athens alone

"good for Silvanus and me to stay behind in Athens". Athens was a city in the the Roman province of Achaia

it was good

"it was proper"

1 Thessalonians 3:3

no one would be shaken

"no one would be frightened away from trusting in Christ"

we have been appointed

"God has appointed us"

1 Thessalonians 3:4

Truly

"Moreover"

to suffer affliction

"to be mistreated by others"

1 Thessalonians 3:5

I could no longer endure it

"I could not continue to wait patiently"

I sent

"I sent Timothy"

our labor

"our hard work among you" or "our teaching among you"

in vain

"useless"

1 Thessalonians 3:6

came to us

The word "us" refers to Paul and Silvanus.

the good news of your faith

"a good report of your faith"

you always have good memories

When they think of Paul, they always have good thoughts about him.

you long to see us

"you desire to see us"

Chapter 4

1 Thessalonians 4:1

we earnestly appeal to you and exhort you

"we strongly exhort you". Paul uses these words to emphasize how strongly they exhort the believers.

you received instructions from us

"we taught you"

you must walk

"you ought to live"

1 Thessalonians 4:2

through the Lord Jesus

Paul speaks of his instructions as if they were given by Jesus himself.

1 Thessalonians 4:3

you avoid sexual immorality

"you stay away from sexually immoral acts"

1 Thessalonians 4:4

knows how to possess his own vessel

"know how to control his own body"

1 Thessalonians 4:5

1 Thessalonians 3:7

because of your faith

"because of your faith in Christ"

in all our distress and affliction

"in all our distress caused by our afflictions"

1 Thessalonians 3:8

we live

"we are very encouraged"

if you stand firm in the Lord

"if you continue to trust in the Lord"

1 Thessalonians 3:9

For what thanks can we give to God for you, for all the joy that we have before our God over you?

"We cannot thank God enough for what he has done for you! We greatly rejoice over you when we pray to our God"

1 Thessalonians 3:10

very hard

"fervently"

see your face

"visit you"

1 Thessalonians 3:11

May our God

"We pray that our God"

direct our way to you

Paul speaks as if he wants God to show him and his companions the route to take to visit the Thessalonian Christians. The word "our" refers to Paul, Silvanus, and Timothy but not the Thessalonian believers.

Father himself

Here "himself" refers back to "Father" for emphasis.

1 Thessalonians 3:13

strengthen your hearts so that they will be

"strengthen you so that you will be"

at the coming of our Lord Jesus

"when Jesus comes back to earth"

with all his holy people

"with all those who belong to him"

in the passion of lust

"with wrongful sexual desire"

1 Thessalonians 4:6

no man

"no person"

transgress and wrong his brother

"do very wrong things to his brother" or "do what God had forbidden and wrong his brother"

the Lord is an avenger

"the Lord will punish the one who transgressed and will defend the one who was wronged"

forewarned you and testified

"told you beforehand and strongly warned against"

1 Thessalonians 4:7

God did not call us to uncleanness, but to holiness

"God called us to cleanness and holiness"

God did not call us

The word "us" refers to all believers.

1 Thessalonians 4:8

he who rejects this
"whoever ignores this teaching"
rejects not people, but God
Paul stresses that this teaching is not from man, but from God.
1 Thessalonians 4:10
you do this for all the brothers who are in all Macedonia
"you show love to the believers throughout Macedonia"
1 Thessalonians 4:11
to aspire
"to try to"
live quietly
"live in a calm and orderly way". Paul uses the word
"quietly" to describe living at peace and not causing strife.
take care of your own responsibilities
"do your own work" or "take care of the things that you are responsible for". This may also imply that we should not gossip and interfere in other people's concerns.
labor with your hands
"work at your own jobs to earn what you need to live"
1 Thessalonians 4:12
walk properly
"behave properly"
properly
in a way that shows respect to others and earns their respect
before outsiders
"in the sight of those who do not believe in Christ". Paul speaks of those who do not believe in Christ as if they are outside, in a place away from the believers.
1 Thessalonians 4:13
We do not want you to be uninformed

Chapter 5

1 Thessalonians 5:1
General Information:
The words "we" and "us" refer to Paul, Silvanus, and Timothy, unless otherwise noted. Also, the word "you" is plural and refers to the believers at the church of Thessalonica
concerning the times and seasons
"the exact time that the Lord will return."
1 Thessalonians 5:2
perfectly well
"accurately"
like a thief in the night
"unexpectedly". Just as one does not know which night a thief may come, we do not know when the day of the Lord will come.
1 Thessalonians 5:3
When they say
"When the people say"
then sudden destruction
"then unexpected destruction"
like birth pains in a pregnant woman
Just as a pregnant woman's birth pains come suddenly, the destruction will come, and people will not escape.
1 Thessalonians 5:4
are not in darkness

"We want you to be informed" or "We want you to know"
those who sleep
"those who have died"
so that you do not grieve like the rest
"because we do not want you to mourn like the rest"
like the rest, who do not have hope
"like people who do not have confidence in the future promise" or "like the people who are not sure that they will rise from the dead"
1 Thessalonians 4:14
rose again
"rose to live again"
1 Thessalonians 4:15
by the word of the Lord
"by means of understanding the teachings of the Lord"
at the coming of the Lord
"when the Lord returns"
1 Thessalonians 4:16
the Lord himself will descend
"the Lord himself will come down"
the archangel
"the chief angel"
the dead in Christ will rise first
"those who believe in Jesus Christ, but who have already died, will rise first"
1 Thessalonians 4:17
with them
The word "them" refers to the dead believers who were made alive again.
be caught up in the clouds to meet the Lord in the air
"meet the Lord Jesus in the sky"

"you are not unknowing, like people who live in the dark"
so that the day would overtake you like a thief
The Lord will come on a day when believers will not expect him to come, but it will not "overtake" them—God will not destroy them on that day—because they will be ready for Jesus to return.
1 Thessalonians 5:5
For you are all sons of the light and sons of the day
"For you know the truth, like people who live in the light, like people during the day". Paul speaks of the truth as if it were light and day.
We are not sons of the night or the darkness
"We are not unknowing, like people who live in the darkness, like people at night"
1 Thessalonians 5:6
let us not sleep as the rest do
"let us not be like others who are not aware that Jesus is coming back"
keep watch and be sober
Paul describes spiritual awareness as the opposite of sleep and drunkenness.
1 Thessalonians 5:7
For those who sleep do so at night
Just as when people sleep, so the people of this world do not know that Christ will return.

those who get drunk do so at night
Paul is stating that it is at night when people become drunk,
so when people are unaware of Christ's return they do not
live a self-controlled life.
1 Thessalonians 5:8
we belong to the day
"we know the truth" or "we have received the light of truth"
we must stay sober
"let us exercise self-control"
put on faith and love as a breastplate
"protect ourselves with faith and love" or "protect ourselves
by trusting Christ and loving him".
the hope of salvation for our helmet
"protect ourselves by being certain that Christ will save us"
1 Thessalonians 5:10
whether we are awake or asleep
"whether we are alive or dead"
1 Thessalonians 5:11
build each other up
"encourage each other"
1 Thessalonians 5:12
to acknowledge those who labor
"to esteem and appreciate those who are involved in
leading"
who rule over you in the Lord
This refers to people God appointed to serve as leaders of
the local group of believers.
1 Thessalonians 5:16
Rejoice always
Paul is telling the believers to maintain a spiritual attitude
of rejoicing in all things.
1 Thessalonians 5:18
In everything give thanks
Paul is exhorting the believers to express thankfulness in

Chapter 1

2 Thessalonians 1:1

General Information:

Paul is the author of this letter, but he includes Silvanus
and Timothy as senders of the letter. The words "we" and
"us" refer to Paul, Silvanus, and Timothy, unless otherwise
noted. Also, the word "you" is plural and refers to the
believers at the church of Thessalonica.

Silvanus

This is the Latin form of "Silas." He is the same person listed
in the book of Acts as Paul's fellow traveler.

2 Thessalonians 1:2

Grace to you

Paul commonly uses this greeting in his letters.

2 Thessalonians 1:3

We should always give thanks to God

"We should often give thanks to God". This emphasizes the
greatness of what God is doing in the lives of the
Thessalonian believers.

brothers

"brothers and sisters"

the love each of you has for one another increases

"you sincerely love one another"

one another

all things.

For this is the will of God

Paul is referring to the behavior he just mentioned as being
God's will for the believers.

1 Thessalonians 5:19

Do not quench the Spirit

"Do not stop the Holy Spirit from working among you"

1 Thessalonians 5:20

Do not despise prophecies

"Do not hate anything the Holy Spirit tells someone"

1 Thessalonians 5:21

Test all things

"Make sure that all messages that seem to come from God
truly come from him"

Hold firmly to what is good

Paul speaks of messages from the Holy Spirit as if they
were objects that one could grasp in his hands.

1 Thessalonians 5:23

sanctify you completely

This refers to God making a person sinless and perfect in
his sight.

May your whole spirit, soul, and body be preserved blameless

"May God make your whole life without sin" or "May God
keep you completely blameless"

1 Thessalonians 5:24

Faithful is he who calls you

"He is faithful who calls you"

the one who will also do it

"he will be helping you"

1 Thessalonians 5:27

I command you by the Lord to have this letter read

"With the authority of the Lord, I direct you to read this
letter"

Here "one another" means fellow Christians.

2 Thessalonians 1:4

we ourselves

Here "ourselves" is used to emphasize Paul's boasting.

2 Thessalonians 1:5

you will be considered worthy of the kingdom of God

"God will consider you worthy to be part of his kingdom"

2 Thessalonians 1:6

it is righteous for God

"God is just"

for God to return affliction to those who afflict you

"for God to afflict those who afflict you"

2 Thessalonians 1:7

and relief to you

"and to relieve you". This continues the description of what
God is right "to return" to people (verse 6).

relief to you

"for God to provide relief to you"

2 Thessalonians 1:8

in flaming fire, inflicting vengeance on ... do not know God and on those
who

"punishing with blazing fire those who do not know God
and those who"

2 Thessalonians 1:10

when he comes on that day

Here "that day" is the day when Jesus will return to the world.

to be glorified in his holy people and to be marveled at by all those who believed

"so that his people will glorify him and all those who believed will stand in awe of him"

2 Thessalonians 1:11

we also pray continually for you

"we also pray regularly for you"

calling

This refers to God appointing or choosing people to be his

Chapter 2

2 Thessalonians 2:1

brothers

"brothers and sisters"

2 Thessalonians 2:2

that you not be easily disturbed or troubled, either by a spirit or by a message

"that no spirit or person easily disturb or trouble you, either by a message"

by a message, or by a letter that seems to be coming from us

"by spoken word or by written letter that pretends to be coming from us"

to the effect that

"saying that"

the day of the Lord

This refers to the time when Jesus will come back to the earth for all believers.

2 Thessalonians 2:3

it will not come

"the day of the Lord will not come"

the falling away

This refers to a future time when many people will turn away from God.

the man of lawlessness is revealed

"God reveals the man of lawlessness". This is the same as "son of destruction" and "lawless one" in this chapter. Paul associates him with Satan, who is actively working in the world.

the son of destruction

"the one who destroys everything he can". Paul speaks of destruction as a person who bore a son whose goal is to totally destroy everything.

2 Thessalonians 2:4

all that is called God or that is worshiped

"everything that people consider to be God or everything that people worship"

exhibits himself as God

"shows himself as God"

2 Thessalonians 2:5

Do you not remember ... these things?

"I am sure you remember ... these things"

these things

This refers to the return of Jesus, the day of the Lord, and the man of lawlessness.

2 Thessalonians 2:6

children and servants and to proclaim his message of salvation through Jesus.

fulfill every good purpose

"make you able to do good in every way that you desire"

2 Thessalonians 1:12

that the name of our Lord Jesus may be glorified in you

"that you may glorify the name of our Lord Jesus"

and you in him

"and Jesus will glorify you"

according to the grace of our God and the Lord Jesus Christ

"because God and the Lord Jesus Christ have given grace to you"

what restrains him

"what keeps him from doing what he wants to do"

he will be revealed only at the right time

"God will reveal the man of lawlessness when the time is right"

2 Thessalonians 2:7

mystery of lawlessness

This refers to a sacred secret that only God knows.

who restrains him

To restrain someone is to hold him back or to keep him from doing what he wants to do.

2 Thessalonians 2:8

Then the lawless one will be revealed

"Then God will allow the lawless one to show himself"

with the breath of his mouth

"by the power of his spoken word"

bring him to nothing by the revelation of his coming

When Jesus returns to earth and shows himself, he will defeat the lawless one.

2 Thessalonians 2:9

with all power, signs, and false wonders

"with all kinds of power, signs, and false wonders"

2 Thessalonians 2:10

with every kind of evil that deceives those who are perishing

This man who is given power by Satan will deceive everyone who does not believe in Jesus.

who are perishing

Here "perishing" has the concept of everlasting or eternal destruction.

they refused to love the truth

Here this speaks of these people as if someone had offered them a physical object, like good food, and they had refused to accept or receive it.

2 Thessalonians 2:11

For this reason

"Because the people do not love the truth"

God is sending them a powerful delusion so that they will believe a lie

"God is sending the man of lawlessness to delude them"

a powerful delusion

A lie that sounds so true that many people believe it.

2 Thessalonians 2:12

they all may be condemned

"God will judge all of them"

who did not believe the truth but instead took pleasure in

unrighteousness

"who enjoyed doing evil deeds because they did not believe the truth"

2 Thessalonians 2:13

we should always give thanks

"we should continually give thanks"

we should

Here "we" refers to Paul, Silvanus, and Timothy.

brothers loved by the Lord

"for the Lord loves you, brothers"

as the firstfruits to be saved through the sanctification by the Spirit and belief in the truth

"to be among the first people who believe what is true, whom God has saved and set apart for himself by his Spirit"

2 Thessalonians 2:15

So then, brothers, stand firm

Paul exhorts the believers to hold fast to their faith in Jesus.

hold tightly to the traditions

"believe the truths"

you were taught

"we have taught you"

Chapter 3

2 Thessalonians 3:1

brothers

"brothers and sisters"

that the word of the Lord may rush and be glorified, as it also is with you

"that more and more people will soon hear our message about our Lord Jesus and honor it, as happened with you"

2 Thessalonians 3:2

that we may be delivered

"that God may rescue us"

for not all have faith

"for many people do not believe in Jesus"

2 Thessalonians 3:3

the evil one

"Satan"

2 Thessalonians 3:4

We have confidence

"We have faith"

2 Thessalonians 3:5

direct your hearts to

"cause you to understand"

the love of God and to the endurance of Christ

"how much God loves you and how much Christ has endured for you"

2 Thessalonians 3:6

in the name of our Lord Jesus Christ

"as if our Lord Jesus Christ himself were speaking"

our Lord

Here "our" refers to all believers.

is idle

"does not do what is right"

2 Thessalonians 3:7

to imitate us

"to act the way that my fellow workers and I act"

we were not idle

"we lived disciplined lives"

whether by word or by our letter

"whether by what we taught you in person or by what we wrote to you in a letter"

2 Thessalonians 2:16

Lord Jesus Christ himself

Here "himself" gives additional emphasis to the phrase "Lord Jesus Christ."

may our Lord ... who loved us and gave us

The words "our" and "us" refer to all believers.

gave us eternal comfort and good hope through grace

"caused us to have unceasing encouragement and good hope through grace"

good hope through grace

"certainty that we will receive good things from him because of his kindness"

2 Thessalonians 2:17

comfort and strengthen your hearts in

"comfort you and strengthen you for"

every good work and word

"every good thing you do and say"

2 Thessalonians 3:8

anyone's bread

"anyone's food"

we worked night and day

"we worked all the time"

in labor and toil

"in very difficult circumstances"

2 Thessalonians 3:9

We did this not because we have no authority, but we did this

"Even though we have authority, we did this"

2 Thessalonians 3:10

The one who is unwilling to labor must not eat

"Only people who are willing to work should eat"

2 Thessalonians 3:11

you are idle

"live a lazy life"

but busybodies

Busybodies are people who interfere in the affairs of others without being asked to help.

2 Thessalonians 3:12

with quietness

"in a quiet, peaceful, and mild manner." Paul exhorts the meddlers to stop getting involved in other people's affairs.

eat their own bread

"eat their own food"

2 Thessalonians 3:13

But

Paul uses this word to contrast the lazy believers with the hardworking believers.

you, brothers

The word "you" refers to all the Thessalonian believers.

2 Thessalonians 3:14

if anyone does not obey our word

"if anyone does not obey our instructions"

take note of him

"publicly identify that person"

2 Thessalonians 3:16

may the Lord of peace himself give you

"I pray that the Lord of peace himself gives you"

the Lord of peace himself

Here "himself" emphasizes that the Lord will personally

Chapter 1

1 Timothy 1:1

Paul, an apostle

"I, Paul, wrote this letter. I am an apostle." Your language may have a particular way of introducing the author of a letter. In this book, unless otherwise noted, the word "our" refers to Paul and Timothy (the one to whom this letter is written), as well as to all believers.

according to the commandment of

"by the authority of"

God our Savior

"God who saves us"

Christ Jesus our hope

"Christ Jesus, who is the one in whom we have confidence" or "Christ Jesus, whom we trust"

1 Timothy 1:2

true son in the faith

"who is truly like a son to me". Paul speaks of his close relationship to Timothy as though they were father and son. This shows Paul's sincere love and approval of Timothy. It is also likely that Timothy was converted to Christ by Paul, and so this is why Paul considers him like his own child

Grace, mercy, and peace

"May grace, mercy, and peace be yours," or "May you experience kindness, mercy, and peace"

God the Father and

"God, who is our Father, and.". This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.

Christ Jesus our Lord

"Christ Jesus, who is our Lord".

1 Timothy 1:3

As I urged you

"As I pleaded with you" or "As I asked you very strongly". The word "you" in this letter is singular and refers to Timothy.

remain in Ephesus

"wait for me there in the city of Ephesus"

a different doctrine

"a different doctrine from what we teach"

1 Timothy 1:4

Neither should they pay attention

"And I also want you to command them not to pay attention"

to stories

These may have been stories about their ancestors.

endless genealogies

With the word "endless", Paul uses this to emphasize that the genealogies are very long. "Genealogies" refer to the written or verbal record of a person's parents and ancestors

These promote arguments

give peace to believers.

2 Thessalonians 3:17

I, Paul, write this with my own hand

Paul makes it clear that this letter is from him and not a forgery.

"These make people angrily disagree."

rather than the plan of God, which is by faith

"rather than helping people to understand God's plan to save us, which we learn by faith" or "rather than helping us to do God's work, which we do by faith."

1 Timothy 1:5

the commandment

Here this does not mean the Old Testament or the Ten Commandments but rather the instructions that Paul gives in 1 Timothy 1:3 and 1 Timothy 1:4.

is love

"is to love God" or "is to love people."

from a pure heart

"from a mind that is honest"

good conscience

"a conscience that chooses right instead wrong"

sincere faith

"genuine faith" or "a faith without hypocrisy"

1 Timothy 1:6

have gone astray from these things

"no longer try to do these things"

turned to worthless talk

"begun to have useless discussions"

1 Timothy 1:7

teachers of the law

Here "law" refers to the law of Moses.

but they do not understand

"even though they do not understand"

what they so confidently affirm

"what they so confidently state is true"

1 Timothy 1:8

we know that the law is good

"we understand that the law is useful" or "we understand that the law is beneficial"

if one uses it lawfully

"if a person uses it the way God intended"

1 Timothy 1:9

We know this

"Because we realize this"

that law is not set in place for a righteous man

"that God did not set the law in place for the righteous man"

a righteous man

"a righteous person" or "a good person"

1 Timothy 1:10

sexually immoral people

This refers to anyone who sleeps with someone to whom they are not married.

homosexuality

"sexual activity with other members of the same sex."

those who kidnap people for slaves

"those who kidnap people to sell as slaves" or "those who take people to sell as slaves"

whatever else is opposed to truthful teaching
"whatever other things people do that we teach is wrong"
1 Timothy 1:11
the glorious gospel of the blessed God
"the gospel about the glory that belongs to the blessed God"
or "the gospel of the glorious and blessed God"
with which I have been entrusted
"which God has given me and made me responsible for"
1 Timothy 1:12
he considered me faithful
"he considered me trustworthy"
he appointed me to service
"he assigned me to serve him" or "he appointed me as his servant"
1 Timothy 1:13
I was a blasphemer
"I was a person who spoke evil against Christ." Paul is referring to his character before he was a Christian.
a persecutor
"a person who persecuted those who believed in Christ"
a violent man
"a person who was cruel to other people" or "a person who believed I had the right to hurt others"
But I received mercy because I acted ignorantly in unbelief
"But because I did not believe in Jesus, and I did not know what I was doing, I received mercy from Jesus"
I received mercy
"Jesus showed me mercy"
1 Timothy 1:14
the grace of our Lord overflowed
"God showed me much grace"
overflowed with the faith and the love that is in Christ Jesus
"overflowed, which caused me to trust in Christ Jesus and love him"
that is in Christ Jesus
"that Christ Jesus enables me to give to God because I am united to him"
1 Timothy 1:15
This message is reliable
"This statement is true"
worthy of all acceptance
"we should receive it without any doubt"

Chapter 2

1 Timothy 2:1
first of all
"before anything else"
I urge that humble requests, prayers, petitions, and thanksgivings be made
"I plead with all believers to make requests, prayers, intercessions, and thanksgiving to God"
1 Timothy 2:2
a peaceful and quiet life
Paul wants all believers to be able to live calm lives without trouble from the authorities.
in all godliness and dignity
"that honors God and that other people will respect"
1 Timothy 2:4
He desires all people to be saved and to come to the knowledge of the

sinner, of whom I am chief
"sinners, of whom I am the chief sinner" or "sinners, of whom I am the worst." Paul is saying that he has sinned more than any other sinner, not that he has been the leader of a group of sinners.
1 Timothy 1:16
I was given mercy
"God showed me mercy" or "I obtained mercy from God"
the chief
"the chief sinner" or "the worst sinner."
1 Timothy 1:17
the king of the ages
"the eternal king"
Now to the king of the ages, the immortal, invisible, the only God, be honor and glory forever and ever
"Now may people forever honor and glorify the king of the ages, who is immortal, invisible, and the only God"
1 Timothy 1:18
I am placing this command before you
"I am entrusting you with this command"
my child
"who is truly like my child"
in accordance with the prophecies previously made about you
"in agreement with what other believers prophesied about you"
fight the good fight
"continue to work hard for the Lord"
1 Timothy 1:19
a good conscience
"a conscience that chooses right instead wrong."
some have shipwrecked their faith
Paul means that they have ruined their faith and no longer believe in Jesus.
1 Timothy 1:20
Hymenaeus ... Alexander
These are names of men.
whom I delivered over to Satan
Paul has cast the men out of the community, so Satan now has power over them and can harm them.
they may be taught
"God may teach them"

truth
"God desires to save all people and for them to come to the knowledge of the truth"
to come to the knowledge of the truth
"to know and accept what is true"
1 Timothy 2:5
one mediator for God and man
A mediator is a person who helps negotiate a peaceful settlement between two parties who disagree with each other. Here Jesus helps sinners enter into a saving relationship with God.
1 Timothy 2:6
gave himself
"died willingly"
as a ransom

"as a payment to obtain freedom"

as the testimony at the right time

"as the proof at the right time that God wants to save all people"

1 Timothy 2:7

For this purpose

"For this reason"

I was appointed a herald and an apostle

"Christ made me an official messenger and an apostle"

I am telling the truth, I am not lying

With these two comments Paul emphasizes that he is telling the truth when he says that he was appointed to be a herald, an apostle, and a teacher. Some translators may prefer to put these comments at the end of the verse.

in faith and truth

"about the message of faith and truth" or "about the true faith"

1 Timothy 2:8

I want men in every place to pray and to lift up holy hands

"I want holy men in every place to lift up their hands and pray"

men in every place

"the males in all places" or "the males everywhere." Here the word "men" refers specifically to males.

lift up holy hands

It was a normal posture for people to raise their hands while praying.

1 Timothy 2:9

with modesty and self-control

Paul is emphasizing that women should wear clothes that are appropriate and do not attract improper attention from men.

not with braided hair

"not having elaborate hairstyles that attract attention" pearls

These are beautiful and valuable white balls that people use as jewelry.

1 Timothy 2:10

General Information:

Possible meanings of this verse are 1) the words "through good works" tell how the women Paul is talking about

"proclaim godliness" or 2) those words tell how women are to "dress," or "but with good works, as is proper for women who proclaim godliness" (1 Timothy 2:9).

who proclaim godliness through good works

"who want to show that they honor God by doing good deeds"

1 Timothy 2:11

in silence

"in quietness"

and with all submission

"and submit to what is taught"

1 Timothy 2:12

I do not permit a woman

"I do not allow a woman". Some scholars believe men and women are perfectly equal in all things. Other scholars believe God created men and women to serve in distinctly different roles in marriage and the church. Translators should be careful not to let how they understand this issue affect how they translate this passage.

1 Timothy 2:13

Adam was formed first

"God created Adam first"

then Eve

"and then God created Eve"

1 Timothy 2:14

Adam was not deceived

"And Adam was not the one whom the serpent deceived"

but the woman was deceived and became a transgressor

"but it was the woman who disobeyed God when the serpent deceived her"

1 Timothy 2:15

she will be saved through bearing children

Possible meaning is that God will keep women physically safe as they give birth to children.

if they continue

"if they remain" or "if they continue living." Here "they" refers to women.

in faith and love and sanctification

"in trusting Jesus and loving others and living a holy life"

with self-control

"with good judgment" or "with modesty"

Chapter 3

1 Timothy 3:1

a good work

"an honorable task"

1 Timothy 3:2

husband of one wife

An overseer must have only one wife. It is unclear if this excludes men who have been previously widowed or divorced, or never married. The church has used different titles for church leaders. Some titles include elder, pastor, and bishop. The word "overseer" reflects the meaning of the original language in verses 1-2. Paul writes about "deacons" in verses 8 and 12 as another kind of church leader.

He must be moderate, sensible, orderly, and hospitable

"He must not do anything to excess, must be reasonable and behave well, and must be friendly to strangers"

1 Timothy 3:3

He must not be addicted to wine, not a brawler but instead gentle, peaceful

"He must neither drink too much alcohol nor like to fight and argue, but instead he must be gentle and peaceful"

a lover of money

"greedy for money"

1 Timothy 3:4

He should manage

"He should take care of"

he should make sure his children obey and respect him in every way

Possible meanings are 1) the overseer's children should obey and show respect to their father or 2) the overseer's children should show respect to everyone or 3) the overseer should show respect to those in his household as he leads them.

1 Timothy 3:5

For if a man does not know how to manage

"For when a man cannot manage"

how will he care for a church of God?

"he cannot take care of a church of God." or "he will not be able to lead a church of God."

a church of God

"the believers over whom he is in charge"

1 Timothy 3:6

He should not be a new convert

"He should not be a new believer"

fall into condemnation as the devil

"have God condemn him as he condemned the devil"

1 Timothy 3:7

those outside

"those who are not Christians"

he does not fall into disgrace and the trap of the devil

"nothing causes him shame before the unbelievers and so that the devil does not cause him to sin"

1 Timothy 3:8

In the same way, deacons

"Deacons, like overseers". Paul gives some special instructions on how the deacons of the church and their wives should act and be.

should be dignified, not double-talkers

"should act properly and mean what they say"

1 Timothy 3:9

They should keep the mystery of the faith with a clean conscience

"They must continue to believe, with a clean conscience, the true message God has revealed to us"

the mystery of the faith

"the truth of the faith that God revealed"

faith with a clean conscience

"faith, knowing they have tried their hardest to do what is right"

1 Timothy 3:10

They should also be approved first

"Other believers should approve of them first"

be approved

This means other believers should evaluate those who want to be a deacon and determine if they are fit to serve in the church.

1 Timothy 3:11

In the same way, their wives

Possible meaning is the wives of deacons.

be dignified

"act properly" or "be worthy of respect"

should be dignified, not slanderers, but sober and faithful

"should be dignified; they should not speak evil about other people, and they should not do anything to excess; rather, they should be faithful"

sober

"moderate." See how you translated "moderate" in 1

Timothy 3:2.

1 Timothy 3:12

manage well their children and household

"properly take care of and lead their children and others who live in their homes"

1 Timothy 3:13

For those

"For those deacons"

acquire for themselves

"receive for themselves"

a good standing

"a good reputation among other believers"

great confidence in the faith that is in Christ Jesus

Possible meanings are 1) they will trust in Jesus with even more confidence or 2) they will speak confidently to other people about their faith in Jesus.

1 Timothy 3:14

I hope to come to you soon

"I expect to come to you soon"

1 Timothy 3:15

But if I delay

"But in case I cannot go there soon" or "But if something prevents me for being there soon"

so that you may know how to conduct yourself in the household of God

"so that you all may know how to conduct yourselves as members of God's family"

household of God, which is the church of the living God

"household of God. Those who belong to the family of God are the community of believers in the living God"

which is the church of the living God, the pillar and support of the truth

"which is the church of the living God. And, by keeping and teaching God's truth, these members of the church support the truth just as a pillar and base support a building"

1 Timothy 3:16

We all agree

"No one can deny"

that the mystery of godliness is great

"that the truth that God has revealed is great"

He was revealed ... up in glory

This is most likely a song or poem that Paul is quoting. If your language has a way of indicating that this is poetry you could use it here. Some modern translations read, "God was revealed" or "God appeared." If Paul is quoting a song or poem, the word "he" refers to Jesus Christ. If he is not quoting, the word "he" could refer to either God or Jesus Christ.

in the flesh

"as a true human being"

was vindicated by the Spirit

"the Holy Spirit confirmed that he was who he said he was"

was seen by angels

"the angels saw him"

was proclaimed among nations

"people in many nations told others about him"

was believed on in the world

"people in many parts of the world believed in him"

was taken up in glory

"God the Father took him up to heaven in glory". This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father. This means he received power from God the Father and he is worthy of honor.

Chapter 4

1 Timothy 4:1

in later times

These words could refer to 1) a time after Paul dies or 2) a later time in Paul's own life.

leave the faith

"stop trusting in Jesus"

and pay attention

"and give attention"

deceitful spirits and the teachings of demons

"spirits who trick people and the things that demons teach"

1 Timothy 4:2

by the hypocrisy of liars

"They will learn these things by the hypocrisy of liars"

their own consciences having been seared

Possible meanings are 1) Paul is speaking of people who can no longer tell that they are doing wrong as if their minds were skin that someone had burned with a hot iron. or 2) Paul is speaking of these people as if Satan had put a mark on them with a hot iron to indicate that they belong to him.

1 Timothy 4:3

They will

"These people will"

forbid people to marry

"forbid believers to marry"

require them to abstain from foods

"they will not allow people to eat certain foods"

1 Timothy 4:4

For every creation of God is good

"everything that God has created is good"

nothing received with thanksgiving is to be rejected

"we should not refuse anything for which we give thanks to God"

1 Timothy 4:5

it is sanctified by the word of God and prayer

"it is dedicated for God's use by praying in agreement with his word"

it is sanctified

"we have set it apart"

1 Timothy 4:6

If you place these things before the brothers

"If you help the believers remember these things"

these things

This refers to the teaching that started in 1 Timothy 3:16.

you are being nourished by the words of faith and by the good teaching that you have followed

"the words of faith and the good teaching that you have followed are causing you to trust more strongly in Christ"

words of faith

"words that cause people to believe"

1 Timothy 4:7

profane stories loved by old women

"ungodly stories and old wives' tales." "Profane" here refers to stories that purposely dishonor God.

loved by old women

"silly" or "absurd." Paul is not purposely insulting women in his reference to "old women." Instead, he and his audience knew that there are more women than men

whose minds have become feeble due to old age.

train yourself in godliness

"train yourself to act in ways that please God"

1 Timothy 4:8

bodily training

"physical exercise"

holds promise for this life

"is beneficial to this life"

1 Timothy 4:9

worthy of full acceptance

"worthy of your complete belief"

1 Timothy 4:10

For it is for this

"This is the reason"

labor and struggle

The word "labor" here refers to working very hard.

For we hope in the living God ... believers

"For we confidently expect that the living God... believers, will do what he promised to do" or "For we fully trust in the living God ... believers"

the living God

"the God who is alive," or "God, who acts," or "God, who gives life to all living beings."

but especially of believers

"but he is especially the Savior of those people who believe"

1 Timothy 4:11

Instruct the people and teach these things

"Instruct and teach these things I just mentioned"

1 Timothy 4:12

Let no one despise your youth

"Do not let anyone consider you less important because you are young"

in speech, conduct, love, faithfulness, and purity

"by speaking and doing what is right, by loving others, and by being faithful and pure"

1 Timothy 4:13

attend to the reading, to the exhortation, and to the teaching

"continue reading the scripture to the people, exhorting the people, and teaching the people"

1 Timothy 4:14

Do not neglect the gift that is in you

"Do not neglect your spiritual gift"

Do not neglect

"Be sure to use"

which was given to you through prophecy

"which you received when leaders of the church spoke God's word"

laying on of the hands of the elders

This was a ceremony in which the church leaders put their hands on Timothy and prayed that God would enable him to do the work he had commanded him to do.

1 Timothy 4:15

Care for these things. Be in them

"Do all these things and live according to them"

so that your progress may be evident to all people

"so other people will know that you are serving God better and better"

1 Timothy 4:16

Give careful attention to yourself and to the teaching
"Conduct yourself carefully and give attention to the teaching"
Continue in these things
"Continue to do these things"

Chapter 5

1 Timothy 5:1

Do not rebuke an older man
"Do not speak harshly to an older man"
Instead, exhort him
"Instead, encourage him"
as if he were a father ... as brothers
Paul tells Timothy that he should treat fellow believers with sincere love and respect.

1 Timothy 5:2

older women ... younger women
"exhort older women ... exhort younger women" or
"encourage older women ... encourage younger women"
in all purity
"with pure thoughts and actions"

1 Timothy 5:3

Honor widows
"Respect and provide for widows"
the real widows
"widows with no one to provide for them"

1 Timothy 5:4

let them first learn
"let them make it a priority to learn"
in their own household
"to their own family" or "to those living in their homes"
Let them repay their parents
"Let them do good to their parents in return for the good things their parents have given them"

1 Timothy 5:5

But she who is a real widow, who is left all alone
"But one who is truly a widow, who has no family"
has set her hope in God
"confidently expects that God will do what he promised to do"
continues in offering earnest appeals and prayers
"continues to make requests and prayers"

1 Timothy 5:6

is dead
"is like a dead person; she does not respond to God"

1 Timothy 5:7

Instruct them in these things
"Teach them these things, too"
so that they may be blameless
"so that no one can find fault with them"

1 Timothy 5:8

does not provide for his own relatives, especially for those of his own household
"does not help with his relatives' needs, especially for those family members living in his home"
he has denied the faith
"he has acted contrary to the truth we believe"
is worse than an unbeliever
"is worse than those who do not believe in Jesus."

you will save yourself and those who listen to you
Possible meanings are 1) Timothy will save himself and those who hear him from God's judgment or 2) Timothy will save himself and those who hear him from the influence of false teachers.

1 Timothy 5:9

be enrolled as a widow
There seems to have been a list, written or not, of widows. The church members met these women's needs for shelter, clothing, and food, and these women were expected to devote their lives to serving the Christian community.
a wife of one husband
Possible meanings are 1) she was always faithful to her husband or 2) she had not divorced her husband and then married another man.

1 Timothy 5:10

She must have a reputation for doing good deeds
"People must be able to tell others about her good deeds"
has been hospitable to strangers
"has welcomed strangers into her home"
has washed the feet of God's holy people
"has done common work to help other believers"
has relieved the afflicted
"has helped those who are suffering"
has been devoted to every good work
"has given herself to doing all kinds of good deeds"

1 Timothy 5:11

But as for younger widows, refuse to enroll them in the list
"But do not include younger widows in the list"
For when they give in to bodily desires against Christ, they want to marry
"For when they prefer to fulfill their sensual desires and get married, they go against their promise to serve Christ as widows"

1 Timothy 5:12

set aside their first commitment
"do not do what they promised before to do"

1 Timothy 5:13

learn to be lazy
"get into the habit of doing nothing"
talk nonsense and are busybodies, saying things they should not say
These people should not be looking into other people's private lives and telling about them to others who are no better off after hearing.

1 Timothy 5:14

to manage the household
"to take care of everyone in her house"
the enemy
These words could refer to Satan or unbelievers who are hostile to Christians.

1 Timothy 5:15

turned aside after Satan
"decided to obey Satan instead of Christ"

1 Timothy 5:16

any believing woman
"any woman who believes in Christ"
has widows

"has widows among her relatives"
so that the church will not be burdened
"so that the Christian community will not have to help
widows whose families could provide for them"
real widows
"those women who have no one to provide for them"
1 Timothy 5:17
Let the elders who rule well be considered worthy
"All believers should think of the elders who are good
leaders as worthy"
double honor
"respect and payment" or "more respect than others
receive"
those who labor with the word and in teaching
"those who work hard preaching and those who teach
God's word"
1 Timothy 5:18
For the scripture says
"For we read in the scriptures that"
is worthy of
"deserves"
1 Timothy 5:19
Do not receive an accusation
"Do not accept as true any accusation that someone speaks"
two or three
"two or more"
1 Timothy 5:20
before all
"where everyone can see"
so that the rest may be afraid
"so that others will be afraid to sin"
1 Timothy 5:21

Chapter 6

1 Timothy 6:1
Let all who are under the yoke as slaves
"Let all who are believers working as slaves". Paul does not
write in this chapter about whether slavery is good or bad.
Paul teaches about honoring, respecting, and diligently
serving masters. Paul teaches all believers to be godly and
content in every situation.
the name of God and the teaching might not be blasphemed
"the unbelievers might always speak respectfully about the
character of God and the teaching"
the teaching
"the gospel"
1 Timothy 6:2
The slaves who have believing masters should not show them
disrespect because they are brothers
Possible meanings are 1) it is because the believing masters
are fellow believers that their slaves should not show them
disrespect or 2) slaves should not think that because their
masters are believers they can therefore show them
disrespect.
those who receive the benefit
"the masters whom the slaves help with their good work"
and beloved
"and the slaves should love them" or "whom God loves"
1 Timothy 6:3

the chosen angels
This means the angels whom God and Jesus have chosen to
serve them in a special way.
to keep these commands without partiality, and to do nothing out of
favoritism
"to keep these rules without being partial or showing favor
to anyone"
1 Timothy 5:22
Do not share in the sins of another person
"do not join in another person's sin"
1 Timothy 5:23
You should no longer drink water
Paul is telling Timothy to use wine as medicine. The water
in that area often caused sickness.
for the stomach and your frequent sicknesses
"to help your stomach and to stop your frequent illnesses"
1 Timothy 5:24
The sins of some people are openly known
"The sins of some people are very obvious"
they go before them into judgment
"their sins go before those people into judgment."
But some sins follow later
"But some sins follow people later."
1 Timothy 5:25
some good works are openly known
"some good works are obvious"
good works
The works are considered "good" because they fit with
God's character, purposes, and will.
but even the others cannot be hidden
"but people will later find out about even the good deeds
that are not obvious"

truthful words
"trustworthy words"
1 Timothy 6:4
understands nothing
"understands nothing about God's truth"
He has an unhealthy interest in controversies and arguments
"All he wants to do is argue"
controversies and arguments about words that result in envy
"controversies and arguments about the meanings of
words, and these controversies and arguments result in
envy"
1 Timothy 6:5
morally corrupt minds
"wicked minds"
They have lost the truth
"They have forgotten the truth"
1 Timothy 6:6
Now
"Of course"
godliness with contentment is great gain
"it provides great benefits for people to do what is godly
and to be content with what they have"
1 Timothy 6:7
we brought nothing into the world
"we brought nothing into the world when we were born"

we can take nothing out of it
"we can take nothing out of the world when we die"
1 Timothy 6:9
to become wealthy fall into temptation, into a trap
"to become wealthy will encounter more temptation than they can resist, and they will be like an animal in a trap"
They fall into many foolish and harmful desires, and into whatever else sinks
"They desire many foolish and harmful things and then do things that sink"
into whatever else sinks people into ruin and destruction
"into other kinds of evil that ruin and destroy people"
1 Timothy 6:10
For the love of money is a root of all kinds of evil
"This happens because loving money is a cause of all kinds of evil"
who desire it
"who desire money"
have been misled away from the faith
"have let their desires lead them away from the truth"
have pierced themselves with much grief
"have caused themselves to be very sorrowful"
1 Timothy 6:11
man of God
"person who belongs to God"
flee from these things
"completely avoid these things"
Pursue righteousness
"Seek to gain" or "Do your best to act in"
1 Timothy 6:12
Fight the good fight of faith
"Try your hardest to obey Christ's teachings with as much energy as an athlete uses in a contest"
Take hold of the everlasting life
"Take eternal life as your reward as a victorious athlete takes his prize"
to which you were called
"to which God has called you"
you gave the good confession
"you confessed the truth"
1 Timothy 6:13
I give these orders to you
"This is what I command you"
before God, who gives life to all things
"with God, who causes all things to live, as my witness"
and before Christ Jesus, who testified before Pontius Pilate
"in the presence of Christ Jesus, who spoke ... Pilate" or
"with Christ Jesus, who spoke ... Pilate, as my witness"
1 Timothy 6:14

Chapter 1

2 Timothy 1:1
through the will of God
"because of God's will"
according to
"for the purpose of" or "in keeping with"
of the life that is in Christ Jesus
"of the life that we receive as a result of belonging to Christ Jesus"

without spot or blame
Possible meanings are 1) Jesus will not find fault with Timothy or blame him for doing wrong or 2) other people will not find fault with Timothy or blame him for doing wrong.
until the appearance of our Lord Jesus Christ
"until our Lord Jesus Christ comes again"
1 Timothy 6:15
God will reveal Christ's appearing
"God will reveal Jesus"
the blessed and only Sovereign
"the One worthy of praise who rules over the world"
1 Timothy 6:16
Only he has immortality
"Only he has the power to live forever"
dwells in inapproachable light
"dwells in a light so bright that no one can approach him"
1 Timothy 6:17
Instruct the rich in this world
"Solemnly charge those who are rich in this world"
not to hope in riches, which are uncertain
"not to confidently expect that they will always have what they need, because it is uncertain how long they may have their many possession"
they should hope in God
"they should confidently expect that God will do what he has promised to do"
all the true riches
"all the things that will make us truly happy."
1 Timothy 6:18
be rich in good works
"serve and help others in many ways"
1 Timothy 6:19
they will store up for themselves a good foundation for what is to come
"it will be as though they were storing up for themselves many things that God will give them"
1 Timothy 6:20
protect what was given to you
"faithfully proclaim the true message that Jesus has given to you"
Avoid the profane and empty talk
"Do not pay attention to the ungodly and useless talk"
of what is falsely called knowledge
"of what some people falsely call knowledge"
1 Timothy 6:21
they have gone astray from the faith
"they have stopped believing the truth"
May grace be with you
"May God give grace to all of you"

2 Timothy 1:2

beloved child
"who is like my beloved child"
Grace, mercy, and peace from
"May grace, mercy, and peace be yours from"
God the Father and
"God, who is our Father, and.". This refers to God the Father. It is best to translate "Father" with the same word

that your language uses to refer to a human father.

Christ Jesus our Lord

"Christ Jesus, who is our Lord"

2 Timothy 1:3

whom I serve from my forefathers

"whom I serve as my ancestors did"

with a clean conscience

"knowing I have tried my hardest to do what is right"

as I constantly remember you

"when I remember you continually"

night and day

"always" or "constantly"

2 Timothy 1:4

I long to see you

"I want very much to see you"

I may be filled with joy

"I may be full of joy"

I remember your tears

"I remember how you cried for me"

2 Timothy 1:5

I have been reminded of your

"I also recall your"

your genuine faith

"your faith that is real"

faith, which lived first in your grandmother Lois and your mother

Eunice, and I am convinced that it lives in you also

"faith. Lois, your grandmother, and Eunice, your mother,

first had genuine faith, and I am confident that you have

genuine faith as well"

2 Timothy 1:6

This is the reason I am

"Because of your sincere faith in Jesus, I am"

to rekindle the gift

"to start using again the gift"

the gift of God which is in you through the laying on of my hands

"the gift of God that you received when I laid my hands on you."

2 Timothy 1:7

God did not give us a spirit of fear, but of power and love and discipline

"God's Holy Spirit does not cause us to be afraid. He causes

us to have power and love and discipline" or "God does not

cause us to be afraid but to have power and love and

discipline"

discipline

The power to control ourselves or the power to correct

other people who are doing wrong.

2 Timothy 1:8

of the testimony

"of telling others"

his prisoner

"a prisoner because I testify about the Lord"

share in suffering for the gospel

"suffer with me for the gospel"

gospel according to the power of God

"gospel, allowing God to make you strong"

2 Timothy 1:9

with a holy calling

"with a calling that set us apart as his people"

He did this

"He saved and called us"

not according to our works

"not because we did anything to deserve it"

but according to his own plan and grace

"but because he planned to show us kindness"

in Christ Jesus

"through our relationship to Christ Jesus"

before times ever began

"before time began"

2 Timothy 1:10

God's salvation has been revealed by the appearing of our Savior Christ Jesus

"God has shown how he will save us by sending our Savior Christ Jesus"

who put an end to death

"who made it possible for people not to remain dead forever"

brought life and immortality to light through the gospel

"taught what life that never ends is by preaching the gospel"

2 Timothy 1:11

I was appointed a herald

"God chose me to be a herald"

a herald

a person who proclaims important or official messages

2 Timothy 1:12

For this cause

"Because I am an apostle"

I also suffer these things

Paul is referring to being a prisoner.

to keep that which I have entrusted to him

Paul is trusting Jesus to help him remain faithful, or Paul is

trusting that Jesus will ensure that people continue

spreading the gospel message.

I am convinced

"I am certain"

that day

This refers to the day when God judges all people.

2 Timothy 1:13

Keep the example of the truthful words that you heard from me

"Keep teaching the correct ideas I have taught you"

truthful words

"trustworthy words"

with the faith and love that are in Christ Jesus

"as you trust in Jesus Christ and love him"

2 Timothy 1:14

The good thing

This refers to the work of proclaiming the gospel correctly.

guard it

Timothy needs to be alert because people will oppose his

work, try to make him stop, and distort what he says.

through the Holy Spirit

"with the power of the Holy Spirit"

2 Timothy 1:15

turned away from me

"have stopped helping me"

Phygelus and Hermogenes

These are names of men.

2 Timothy 1:16

Onesiphorus
This is the name of a man.
to the household
"to the family"
was not ashamed of my chain

Chapter 2

2 Timothy 2:1

my child
"who is like my child"
be strengthened in the grace that is in Christ Jesus
"let God use the grace he gave you through your
relationship to Christ Jesus to make you strong"

2 Timothy 2:2

among many witnesses
"with many witnesses there to agree that what I said is
true"

entrust them to faithful people

"commit them"

2 Timothy 2:3

Suffer hardship with me

"Endure suffering as I do"

as a good soldier of Christ Jesus

Paul compares suffering for Christ Jesus to the suffering
that a good soldier endures.

2 Timothy 2:4

No soldier serves while entangled in the affairs of this life

"When soldiers are serving, they do not get distracted by
the ordinary things that people do."

his superior officer

"his leader" or "the one who commands him"

2 Timothy 2:5

he is not crowned unless he competes by the rules

"they will crown him as winner only if he competes by the
rules"

he is not crowned

"he does not win the prize." Athletes in Paul's time were
crowned with wreaths made from the leaves of plants
when they won competitions.

competes by the rules

"competes according to the rules"

2 Timothy 2:6

It is necessary that the hard-working farmer receive his share of the
crops first

The reader should understand that Christ's servants need
to work hard.

2 Timothy 2:7

in everything

"about everything"

2 Timothy 2:8

who was raised from the dead

"whom God caused to live again"

according to my gospel message

"according to the gospel message that I preach"

2 Timothy 2:9

to the point of being bound with chains as a criminal

"to the point of wearing chains as a criminal in prison"

the word of God is not bound

"no one can stop the word of God"

"was not ashamed that I was in prison"

2 Timothy 1:18

May the Lord grant to him to find mercy from him

"May Onesiphorus receive mercy from the Lord"

2 Timothy 2:10

for those who are chosen

"for the people whom God has chosen"

may obtain the salvation that is in Christ Jesus

"will receive salvation from Christ Jesus"

with eternal glory

"and that they will be forever with him in the glorious place
where he is"

2 Timothy 2:11

This is a trustworthy saying

"These are words you can trust"

If we have died with him, we will also live with him

This is most likely the beginning of a song or poem that
Paul is quoting. If your language has a way of indicating
that this is poetry, you could use it here. If not, you could
translate this as regular prose rather than poetry.

died with him

Paul uses this expression to mean that people share in
Christ's death when they trust in Jesus, deny their own
wants, and obey him.

2 Timothy 2:13

if we are unfaithful ... he cannot deny himself

This is most likely the end of a song or poem that Paul is
quoting.

if we are unfaithful

"even if we fail God" or "even if we do not do what we
believe God wants us to do"

he cannot deny himself

"he must always act according to his character"

2 Timothy 2:14

before God

"in God's presence" or "with God as your witness"

not to quarrel about words

"not to argue about foolish things that people say"

it is of no value

"this does not benefit anyone"

2 Timothy 2:15

to present yourself to God as one approved, a laborer who has no
reason to be ashamed

"to present yourself to God as a person who has proven to
be worthy and has no cause for shame"

a laborer

"like a workman"

accurately teaches the word of truth

"explains the true message correctly."

2 Timothy 2:16

Avoid profane and empty talk

"Do not pay attention to ungodly and useless talk"

which leads to more and more godlessness

"which causes people to become more and more ungodly"

2 Timothy 2:17

Their talk will spread like cancer

"What they say will spread like an infectious disease" or
"Their talk will spread quickly and cause destruction like cancer"

Hymenaeus and Philetus

These are names of men.

2 Timothy 2:18

who have gone astray from the truth

"who have started saying things that are not true"

the resurrection has already happened

"God has already raised dead believers to eternal life"

they destroy the faith of some

"they cause some people to stop believing"

2 Timothy 2:19

the firm foundation of God stands

"God's truth is like a firm foundation" or "God has established his people like a building on a firm foundation" or "God's faithfulness is like a firm foundation."

this inscription

Possible meanings of "inscription" are 1) words written into stone with a chisel or 2) words impressed in wax by a king's ring.

who names the name of the Lord

"who calls on the Lord" or "who says he is a believer in Christ"

depart from unrighteousness

"stop being evil"

2 Timothy 2:20

containers of gold and silver ... containers of wood and clay

Here "containers" is a general word for bowls, plates, and pots. If your language does not have a general word, use the word for "bowls" or "pots."

honorable use ... dishonorable

"special occasions ... ordinary times" or "the kinds of activities people do in public ... the kinds of activities people do in private"

2 Timothy 2:21

cleans himself from dishonorable use

"separates himself from dishonorable people" or "makes himself pure"

He is set apart, useful to the Master, and prepared for every good work

"The Master sets him apart, and he is ready for the Master to use him for every good work"

2 Timothy 2:22

Flee youthful lusts

"Completely avoid youthful lusts"

Pursue righteousness

"Seek after righteousness"

with those

Possible meanings are 1) Paul wants Timothy to join with other believers in pursuing righteousness, faith, love, and peace, or 2) Paul wants Timothy to be at peace and not argue with other believers.

those who call on the Lord

"those who worship the Lord"

out of a clean heart

"with a sincere mind" or "with sincerity"

2 Timothy 2:23

refuse foolish and ignorant questions

"refuse to answer foolish and ignorant questions." or

"refuse to answer the questions that foolish people who do not want to know the truth ask"

they give birth to quarrels

"they cause arguments"

2 Timothy 2:25

correcting his opponents with gentleness

"gently correcting those who oppose him"

his opponents

"people who say that what he teaches is not true"

Perhaps God may give them repentance

"God may give them the opportunity to repent"

for the knowledge of the truth

"so that they will know the truth"

2 Timothy 2:26

They may become sober again

"They may think correctly again"

leave the devil's trap

"stop doing what the devil wants"

after they have been captured by him for his will

"after he has deceived them into obeying his will"

Chapter 3

2 Timothy 3:1

In the last days

"during this period of time before Jesus returns"

difficult times

These will be days, months, or even years when Christians will endure suffering and danger.

2 Timothy 3:2

lovers of themselves

"self-centered"

2 Timothy 3:3

without natural affection

"unloving even to their own families"

unable to reconcile

"unwilling to live peacefully with others"

not lovers of good

"haters of good"

2 Timothy 3:5

They will have a shape of godliness, but they will deny its power

"They will appear to honor God, but they way they act will show that they do not really believe in God's power"

have a shape of godliness

"appear to honor God"

Turn away from these people

"Avoid these people"

2 Timothy 3:6

enter into households and captivate

"enter into houses and greatly influence"

foolish women

"women who are spiritually weak."

who are loaded up with sins

"who sin often" or "who feel terrible guilt because they continue to sin." The idea is that these men can easily influence these women because the women are unable to stop sinning.

are led away by various desires
"they desire to sin in various ways rather than obey Christ"
2 Timothy 3:8
Jannes and Jambres
These are names of men.
stood against
"opposed" (Exodus 7:11)
stand against the truth
"oppose the gospel of Jesus"
They are men corrupt in mind
"Their minds are corrupt" or "They cannot think rightly"
and with regard to the faith they are rejected
"and they have shown that their faith is not sincere" or
"and, according to the true teachings of the Christian faith,
God has rejected them"
2 Timothy 3:9
they will not advance very far
"they will not have much success"
obvious to all
"easily seen by all"
2 Timothy 3:10
you have followed my teaching
"you have paid close attention to my teaching"
my teaching
"what I have taught you to do"
longsuffering
"perseverance"
2 Timothy 3:11
Out of them all, the Lord rescued me
Paul speaks of God having stopped him from suffering
these hardships and dangers as if God had carried him out
of a physical location.
2 Timothy 3:12
to live in a godly manner in Christ Jesus
"to live godly lives as followers of Jesus"
will be persecuted
"will certainly have to endure persecution"

Chapter 4

2 Timothy 4:1
this solemn command before God and Christ Jesus
"this serious command in the presence of God and Christ
Jesus" or "this solemn command, having as my witnesses
God and Christ Jesus"
the dead, and because of his appearing and his kingdom
"the dead when he returns to rule as king"
2 Timothy 4:2
the word
"the message about Christ"
Reprove
tell someone he is guilty of doing wrong
exhort, with all patience and teaching
"exhort, and teach the people, and always be patient with
them"
2 Timothy 4:3
For the time will come when
"Because at some time in the future"
people
The context indicates that these will be people who are a

2 Timothy 3:13
impostors
An imposter is a person who wants other people to think he
is someone other, usually more important, than who he is.
will go from bad to worse
"will become even more evil"
leading others astray and being led astray
"deceiving and being deceived" or "teaching lies and
believing lies"
2 Timothy 3:14
remain in the things that you have learned
"do not forget what you learned" or "continue doing what
you have learned"
2 Timothy 3:15
the sacred writings. These are able to make you wise for salvation
through faith in Christ Jesus
"what is in the sacred writings. When you read the word of
God, you can become wise so as to receive salvation from
Christ Jesus by faith"
2 Timothy 3:16
All scripture has been inspired by God
"All scripture is God-breathed" or "God has spoken all
scripture by his Spirit"
It is profitable
"It is useful" or "It is beneficial"
for conviction
"for pointing out errors"
for correction
"for fixing errors"
for training in righteousness
"for training people to be righteous"
2 Timothy 3:17
the man of God
"all believers"
may be competent, equipped
"may be completely prepared"

part of the community of believers.
will not endure sound teaching
"will no longer want to listen to true teaching"
they will heap up for themselves teachers according to their own
desires
"they will listen to many teachers who assure them that
there is nothing wrong with their sinful desires"
who say what their itching ears want to hear
"who say only what they want so much to hear"
2 Timothy 4:4
They will turn their hearing away from the truth
"They will no longer pay attention to the truth"
they will turn aside to myths
"they will pay attention to teachings that are not true"
2 Timothy 4:5
be sober-minded
"think clearly"
2 Timothy 4:6
I am already being poured out
Paul speaks of his readiness to die as if he were a cup of

wine being poured out as a sacrifice to God.
The time of my departure has come
"Soon I will die and leave this world"
2 Timothy 4:7
I have fought the good fight
"I have done my best"
I have kept the faith
"I have been faithful in doing my ministry" or "I have kept
the teachings about what we believe from any error"
2 Timothy 4:8
The crown of righteousness has been reserved for me
"God has reserved the crown of righteousness for me"
crown of righteousness
Just as the judge of a race gives a crown to the winner,
when Paul finishes his life, God will declare that Paul is
righteous.
on that day
"on the day when the Lord comes again" or "on the day
when God judges people"
but also to all those who have loved his appearing
"but also he will give it to those who are eagerly waiting for
him to return"
2 Timothy 4:10
Demas ... Crescens ... Titus
These are names of men.
He loves this present world
Possible meanings are 1) he loves the temporary comforts
of this world or 2) he is afraid he will die if he remains with
Paul.
Crescens went ... and Titus went
These two men had left Paul, but Paul is not saying that
they also "love this present world" like Demas.
Dalmatia
This is the name of a land region.
2 Timothy 4:11
he is useful to me in the service
"he can help me in the ministry"
2 Timothy 4:13
Carpus
This is the name of a man.
the books
This refers to scrolls. A scroll was a type of book made of
one long sheet of papyrus or leather.
especially the parchments
"especially those made from animal skins"
2 Timothy 4:14
Alexander the coppersmith displayed
"Alexander, who works with metal, displayed"
displayed many evil deeds against me
"did many evil things to me"
The Lord will repay him according to his deeds
"The Lord will punish him for what he has done"

Chapter 1

Titus 1:1
for the faith of
"to strengthen the faith of"
that agrees with godliness
"that is suitable for honoring God"

2 Timothy 4:15
opposed our words
"opposed the message that we teach"
2 Timothy 4:16
At my first defense
"When I first appeared in court and explained my actions"
no one stood with me
"no one stayed with me and helped me"
May it not be counted against them
"May God not count it against them" or "I pray that God
does not punish those believers for leaving me"
2 Timothy 4:17
the Lord stood by me
"the Lord helped me"
so that, through me, the proclamation of the message might be fully
accomplished ... the Gentiles might hear
"so that I was able to speak all of the Lord's message ... the
Gentiles heard"
I was rescued out of the lion's mouth
"I was rescued from great danger"
2 Timothy 4:19
house of Onesiphorus
"family of Onesiphorus"
Priscilla
This is the name of a woman.
Aquila
This is the name of a man.
Onesiphorus
This is the name of a man.
2 Timothy 4:20
Erastus ... Trophimus
These are names of men.
Miletus
This is the name of a city to the south of Ephesus.
2 Timothy 4:21
Eubulus ... Pudens, Linus
These are all names of men.
Do your best to come
"Try hard to come"
greet you, also Pudens, Linus, Claudia, and all the brothers
"greet you. Pudens, Linus, Claudia, and all the brothers
also greet you"
Claudia
This is a female name.
2 Timothy 4:22
May the Lord be with your spirit
"I pray that the Lord makes your spirit strong." (Timothy)
May grace be with you
"I pray that the Lord shows his grace to all of you there."
Here "you" is plural and refers to all the believers with
Timothy.

Titus 1:2
with the hope of everlasting life
"with the confidence of receiving everlasting life"
before all the ages of time
"before time began"

Titus 1:3

At the right time he revealed his word

"At the proper time he caused people to understand his message"

with which I have been entrusted

"that he trusted me to deliver"

God our Savior

"God, who saves us"

Titus 1:4

a true son

"you who are like a son to me"

our common faith

"the teachings that we both believe"

Grace and peace

"May you experience kindness and peace within"

Christ Jesus our Savior

"Christ Jesus who is our Savior"

Titus 1:5

For this purpose I left you in Crete, that you might set

"This is the reason I left you in Crete: I wanted you to set"

I left you in Crete

"I told you to stay in Crete"

set in order things not yet complete

"finish arranging things that needed to be done"

ordain elders

"appoint elders"

elders

In the early Christian churches, Christian elders gave spiritual leadership to the assemblies of believers.

Titus 1:6

An elder must be blameless, the husband

"An elder must not have a bad reputation and must be the husband"

the husband of one wife

"a man who has only one woman" or "a man who is faithful to his wife". This means that he has only one wife, that is, he does not have any other wives or concubines. It may also imply that he does not commit adultery and that he has not divorced a previous wife.

faithful children

Possible meanings are 1) children who believe in Jesus or 2) children who are trustworthy.

Titus 1:7

overseer

This is another name for the same position of spiritual leadership that Paul referred to as "elder" in 1:6.

a manager of the household of God

Paul speaks of the church as if it were God's household and the overseer as if he were a servant in charge of managing the household.

not addicted to wine

"not an alcoholic" or "not one who drinks much wine"

not a brawler

"not one who likes to fight"

Titus 1:8

Instead

Paul is changing his argument from what an elder should not be, to what an elder is to be.

Titus 1:9

hold tightly to

"be devoted to" or "know well". Paul speaks of devotion to the Christian faith as if it were grasping the faith with one's hands.

truthful teaching

"trustworthy words"

Titus 1:10

rebellious people

These are rebellious people who oppose Paul's gospel message.

empty talkers and deceivers

"people who say useless things and deceive others"

those of the circumcision

This refers to the Christian Jews who taught that men must be circumcised in order to follow Christ.

Titus 1:11

It is necessary to stop them

"They must be stopped from influencing others by their words"

are upsetting whole families

"are ruining whole families"

for disgraceful profit

This refers to profit that people make by doing things that are not honorable.

what they should not teach

These are things that are not proper to teach regarding Christ and the Law because they are not true.

Titus 1:12

One of their own prophets

"A prophet from Crete itself" or "A Cretan that they themselves consider to be a prophet"

Cretans are always liars

"Cretans lie all the time"

Titus 1:13

Therefore, correct them severely

"You must use strong language that the Cretans will understand when you correct them"

Titus 1:14

Jewish myths

This refers to the false teaching of the Jews.

turn away from the truth

"reject the truth"

Titus 1:15

To those who are pure, all things are pure

"If people are pure on the inside, everything they do will be pure"

To those who are pure

"To those who are acceptable to God"

to those who are corrupt and unbelieving, nothing is pure

"if people are morally defiled and do not believe, they cannot do anything pure"

Titus 1:16

they deny him by their actions

"how they live proves that they do not know him"

They are detestable

"They are disgusting"

Chapter 2

Titus 2:1

But you, speak what fits

"But you, Titus, in contrast with the false teachers, be sure to say those things that fit"

Titus 2:2

to be temperate

"to be sober-minded"

temperate, dignified, sensible

"temperate and dignified, to control their desires"

and sound in faith, in love, and in perseverance

"and they must firmly believe the true teachings about God, truly love others, and continually serve God even when things are difficult"

Titus 2:3

slanderers

This word refers to people who say bad things about other people whether they are true or not.

or being slaves to much wine

"and not drinking too much wine"

Titus 2:5

so that God's word may not be spoken of as evil

"so that no one insults God's word"

Titus 2:6

In the same way, encourage

"Also be sure to encourage"

Titus 2:7

present yourself as an example of good works

"show yourself to be an example of one who does right and proper things"

Titus 2:8

a truthful message

"trustworthy words"

Titus 2:9

their masters

"their own masters"

in everything

"in every situation"

please them

"satisfy their masters"

Titus 2:10

demonstrate all good faith

"show that they are worthy of their masters' trust"

in every way

"in everything they do"

they may bring credit to the teaching about God our Savior

"they may cause people to understand that the teaching

about God our Savior is good"

God our Savior

"our God who saves us"

Titus 2:11

the grace of God has appeared

Paul speaks of the grace of God as if it were a person who goes to other people.

Titus 2:12

trains us

Paul speaks of the grace of God (Titus 2:11) as if it were a person who goes to other people and trains them to live holy lives.

trains us to reject godlessness

"teaches us not to dishonor God"

worldly desires

"strong desires for the things of this world" or "strong desires for sinful pleasures"

in this age

"as we live in this world"

Titus 2:13

we look forward to receiving

"we eagerly wait to receive"

our blessed hope, the appearance of the glory of our great God and Savior Jesus Christ

"the good thing for which we confidently wait, that is, the glorious appearance of our great God and Savior Jesus Christ"

Titus 2:14

gave himself for us

"gave himself to die for us"

to redeem us from all lawlessness

Paul speaks of Jesus as if he were setting slaves free from their evil master.

a special people

A group of people that he treasures.

are eager

"have a strong desire"

Titus 2:15

give correction with all authority

"correct with all authority those people who do not do these things"

Let no one

"Do not allow anyone to"

disregard you

"refuse to listen to your words"

Chapter 3

Titus 3:1

submit to rulers and authorities, to obey them

"do as the political rulers and government authorities say by obeying them"

rulers and authorities

These words have similar meanings and are used together to include everyone who holds authority in the government.

be ready for every good work

"be ready to do good whenever there is opportunity"

Titus 3:2

to insult no one

"to speak evil of no one"

Titus 3:3

For once we ourselves

"This is because we ourselves were once"

once

"formerly" or "previously"

we ourselves

"even we" or "we also"

were thoughtless
"were foolish" or "were unwise"
We were led astray and enslaved by various desires and pleasures
"Various desires and pleasures had lied to us and so led us astray" or "We had allowed ourselves to believe the lie that various desires and pleasures could make us happy, and then we were unable to control our feelings or stop doing things we thought would give us pleasure"
We lived in evil and envy
"We were always doing evil things and not wanting others to have good things"
We were detestable
"We caused others to hate us"
Titus 3:4
when the kindness of God our Savior and his love for mankind appeared
Paul speaks of God's kindness and love as if they were people that came into our sight.
Titus 3:5
by his mercy
"because he had mercy on us"
washing of new birth
Paul is probably speaking of God's forgiveness for sinners as if God were physically washing them and he is also speaking of sinners who become responsive to God as if they had been born again.
Titus 3:6
whom God richly poured on us
"whom God gave to us generously". It is common for New Testament writers to speak of the Holy Spirit as a liquid that God can pour out in large amounts.
through our Savior Jesus Christ
"when Jesus Christ saved us"
Titus 3:7
having been justified
"since God has declared us to be without sin"
we might become heirs having the hope of eternal life
"we might become like God's heirs, confidently waiting to inherit eternal life" or "we might have the confident expectation that God will cause us to live forever". The people to whom God has made promises are spoken of as if they were heirs, inheriting property and wealth from a family member.
Titus 3:8
may be careful to engage themselves in good works
"may seek to do good works"
Titus 3:9
But avoid foolish debates

Chapter 1

Philemon 1:1

Paul, a prisoner of Christ Jesus, and the brother Timothy, to Philemon
"I, Paul, a prisoner of Christ Jesus, and Timothy, our brother, are writing this letter to Philemon". Your language may have a particular way of introducing the authors of a letter. Three times Paul identifies himself as the author of this letter. Evidently Timothy was with him and probably wrote the words down as Paul said them. People opposing Paul's preaching had punished him by putting him into

"So avoid arguments concerning unimportant matters"
genealogies
This is the study of family kinship relationships.
strife
arguments
the law
"the law of Moses"
Titus 3:10
Reject anyone
"Have everyone stay away from anyone"
after one or two warnings
"after you have warned that person once or twice"
Titus 3:11
such a person
"a person like that"
has turned from the right way
Paul speaks of someone who has rejected the truth as if he had left the correct path on which he had been walking.
condemns himself
"brings judgment on himself"
Titus 3:12
When I send
"After I send"
Artemas ... Tychicus
These are men's names.
spend the winter
"stay until winter has ended"
Titus 3:13
Zenas ... Apollos
These are men's names.
Titus 3:14
Our people
Paul is referring to the believers in Crete.
that provide for urgent needs
"that help people who need important things immediately"
needs, and so not be unfruitful
"needs; in this way they will be fruitful" or "needs, and so they will do good works". Paul speaks of people doing good works as if they were trees bearing good fruit.
Titus 3:15
All those
"All the people"
those who love us in faith
"the believers who love us" or "the believers who love us because we share the same belief"
Grace be with all of you
"May God's grace be with you"

prison.

brother

Here this means a fellow Christian.

our dear friend

The word "our" here refers to Paul and those with him but not to the reader.

and fellow worker

"who, like us, works to spread the gospel"

Philemon 1:2

Apphia our sister
 "Apphia our fellow believer" or "Apphia our spiritual sister"
 Archippus our fellow soldier
 "Archippus, who also fights the spiritual battle with us"
 Philemon 1:3
 May grace be to you and peace from God our Father and the Lord Jesus Christ
 "May God our Father and the Lord Jesus Christ give you grace and peace."
 God our Father
 The word "our" here refers to Paul, those with him, and the reader.
 Philemon 1:6
 the sharing of your faith may be effective
 "the way you tell others what you believe may cause them to believe also"
 be effective, so you will have a full understanding of every good thing we have
 "have a good result, and you will completely understand all the good things we have"
 in Christ
 "because of Christ"
 Philemon 1:7
 the hearts of God's holy people have been refreshed by you
 "you have encouraged believers"
 you, brother
 "you, dear friend"
 Philemon 1:8
 all the boldness in Christ
 "courage because Christ has given me authority"
 Philemon 1:9
 yet because of love
 "because I love you"
 Philemon 1:10
 my child Onesimus
 "my spiritual son Onesimus"
 Onesimus
 The name "Onesimus" means "profitable" or "useful". He was apparently Philemon's slave and had stolen something and run away.
 whom I have fathered in my chains
 "who became my spiritual son when I taught him about Christ and he received new life while I was in my chains" or "who became like a son to me while I was in my chains"
 in my chains
 "while I was in prison"
 Philemon 1:12
 I have sent him back to you
 Paul was probably sending Onesimus with another believer who carried this letter.
 who is my very heart
 "whom I love dearly"
 Philemon 1:13
 so he could serve me for you
 "so that, since you cannot be here, he might help me" or "so that he could help me in your place"
 while I am in chains
 "while I am in prison"
 for the sake of the gospel

"because I preach the gospel". Paul was in prison because he preached the gospel publicly.
 Philemon 1:14
 But I did not want to do anything without your consent
 "But I wanted to make sure that you approved of everything I did"
 I did not want your good deed to be from necessity but from good will
 "I did not want you to do this good deed because I commanded you to do it, but because you wanted to do it" or "but because you freely chose to do the right thing"
 Philemon 1:15
 Perhaps for this he was separated from you for a time, so that
 "Perhaps the reason God took Onesimus away from you during this time was so that"
 Philemon 1:16
 better than a slave
 "more valuable than a slave"
 a beloved brother
 "a precious brother in Christ"
 much more so to you
 "he means even more to you"
 in both the flesh
 "both as a man." Paul is referring to Onesimus' being a trustworthy servant.
 in the Lord
 "as a brother in the Lord"
 Philemon 1:17
 if you have me as a partner
 "if you think of me as a fellow worker for Christ"
 Philemon 1:18
 charge that to me
 "say that I am the one who owes you"
 Philemon 1:19
 I, Paul, write this with my own hand
 "I, Paul, write this myself." Paul wrote this part with his own hand so that Philemon would know that the words were really from Paul.
 not to mention
 "I do not need to remind you" or "You already know".
 you owe me your own self
 "you owe me your own life." or "you owe me much because I saved your life"
 Philemon 1:20
 refresh my heart in Christ
 "encourage me in Christ" or "refresh my heart in Christ by accepting Onesimus kindly"
 Philemon 1:21
 Confident about your obedience
 "Because I am sure that you will do what I ask"
 Philemon 1:22
 At the same time
 "Also"
 prepare a guest room for me
 "make a room in your house ready for me."
 for I hope that through your prayers I will be returned to you
 "for I confidently expect that God will answer your prayers and send me back to you"
 your ... you
 These words are plural and refer to Philemon, Apphia,

Archippus, and the other Christians that meet in their home.

Philemon 1:23

Epaphras

This man is a fellow believer and prisoner with Paul.

my fellow prisoner in Christ Jesus

"who is in prison with me because he serves Christ Jesus"

Philemon 1:24

Chapter 1

Hebrews 1:2

in these last days

"in these final days." (Deuteronomy 4:30). This phrase refers to the time when Jesus began his ministry, extending until God establishes his complete rule in his creation.

through a Son

This refers to Jesus, the Son of God. It is best to translate "Son" with the same word that your language uses to refer to a human son.

to be the heir of all things

"to possess all things"

It is through him that God also made the universe

"It is through the Son that God also made all things"

Hebrews 1:3

the brightness of God's glory, the exact representation of his being

"glory and is just like God" or "glory, and what is true about God is true about the Son"

the word of his power

"his powerful command"

After he had made cleansing for sins

"After he had finished making us clean from sins" or "he had made it possible for God to forgive our sins"

he sat down at the right hand of the Majesty on high

"he sat down at the place of honor and authority beside God Most High"

Hebrews 1:4

He has become

"The Son has become"

as the name he has inherited is more excellent than their name

"as the honor and authority he has received is superior to their honor and authority"

Hebrews 1:5

For to which of the angels did God ever say, "You are my Son ... a Son to me"?

"For God never said to any of the angels, 'You are my Son ... a Son to me.'" (Psalm 2:7).

Hebrews 1:6

the firstborn

"his honored Son, his only Son" (Psalm 97:7). The author refers to Jesus as the "firstborn" to emphasize the Son's importance and authority over everyone else. It does not imply that there was a time before Jesus existed or that God the Father has other sons like Jesus. These are important titles that describe the relationship between God and Jesus. It is best to translate "Father" and "Son" with the same words that your language uses to refer to a human father and a human son.

he says

"God says"

So do Mark, Aristarchus, Demas, and Luke, my fellow workers

"Mark, Aristarchus, Demas, and Luke, my fellow workers, also greet you"

my fellow workers

"the men who work with me"

Philemon 1:25

The grace of our Lord Jesus Christ be with your spirit

"May our Lord Jesus Christ be kind to all of you"

Hebrews 1:7

He is the one who makes his angels spirits, and his servants flames of fire

Possible meanings are: 1) "God has made his angels to be spirits who serve him with power like flames of fire" (Psalm 104:4) or 2) God makes the wind and flames of fire his messengers and servants. In the original language the word for "angel" is the same as "messenger," and the word for "spirits" is the same as "wind." The point is that the angels serve the Son because he is superior.

Hebrews 1:8

But to the Son he says

"But God says this to the Son"

Your throne, God, is forever and ever

"You are God, and your reign will last forever and ever" (Psalm 45:6).

The scepter of justice is the scepter of your kingdom

"And you will rule over your kingdom with justice" or "And you will rule over the people of your kingdom justly"

Hebrews 1:9

has anointed you with the oil of joy more than your companions

"has honored you and made you more joyful than anyone else". Here "oil of joy" refers to the joy that the Son felt when God honored him.

Hebrews 1:10

In the beginning

"Before anything existed"

you laid the earth's foundation

"you created the earth". The author speaks of God creating the earth as if he built a building on a foundation. (Psalm 102:25)

The heavens are the work of your hands

"You made the heavens"

Hebrews 1:11

They will perish

"The heavens and earth will no longer exist"

wear out like a piece of clothing

The author speaks of the heavens and earth as if they were a piece of clothing that will get old and eventually become useless.

Hebrews 1:12

roll them up like a cloak, they will be changed like a piece of clothing

The author speaks of the heavens and earth as if they were a robe or another kind of outer garment, that could also be exchanged for other clothing.

your years do not end

"your life will never end"

Hebrews 1:13

But to which of the angels has God said at any time ... feet"?

"But God has never said to an angel at any time ... feet."
Sit at my right hand
"Sit in the place of honor beside me" (Psalm 110:1).
until I make your enemies a footstool for your feet
This image represents defeat and dishonor for his enemies.

Chapter 2

Hebrews 2:1

we must

Here "we" refers to the author and includes his audience.
so that we do not drift away from it
"so that we do not stop believing it" or "so that we do not
stop obeying it"

Hebrews 2:2

For if the message that was spoken through the angels
"Because the message that God spoke through the angels".
The Jews believed that God spoke his law to Moses through
angels.

every transgression and disobedience receives just repayment
"every person who sins and disobeys will receive just
repayment"

repayment

"punishment"

Hebrews 2:3

how then can we escape if we ignore so great a salvation?
"then God will certainly punish us if we do not pay
attention to his message about how God will save us!"
ignore

"pay no attention to" or "consider unimportant"

This is salvation that was first announced by the Lord and confirmed to
us by those who heard it

"The Lord himself first announced the message about how
God will save us and then those who heard the message
confirmed it to us"

Hebrews 2:4

according to his will

"in just the way he wanted to do it"

Hebrews 2:5

For it was not to the angels that God subjected
"For God did not make the angels rulers over"
the world to come

"the people who will live in the new world". The writer
reminds these Hebrew believers that the earth will one day
be under the rule of the Lord Jesus.

Hebrews 2:6

What is man, that you are mindful of him?

"Humans are insignificant, and yet you are mindful of
them!" (Psalm 8:4).

Or a son of man, that you care for him?

"Human beings are of little importance, and yet you care
for them!" (Psalm 144:3).

Hebrews 2:7

a little lower than the angels

"less important than the angels" (Psalm 8:5)

made man ... crowned him

"made humans ... crowned them"

you crowned him with glory and honor

"you have given them great glory and honor"

Hebrews 2:8

Hebrews 1:14

Are not all angels spirits ... inherit salvation?

"All angels are spirits who ... inherit salvation."

for those who will inherit salvation

"for those whom God will save"

his feet ... to him

"their feet ... to them"

You put everything in subjection under his feet

"You have given them control over everything" (Psalm 8:6)

He did not leave anything not subjected to him

"God made everything subject to him"

we do not yet see everything subjected to him

"we know that humans are not in control of everything yet"

Hebrews 2:9

we see him

"we know there is one"

who was made

"whom God made"

lower than the angels ... crowned with glory and honor

See how you translated these words in Hebrews 2:7. The
writer reminds these Hebrew believers that Christ became
lower than the angels when he came to earth to suffer
death for forgiveness of sins, and that he became a merciful
high priest to believers.

he might taste death

"he might die"

Hebrews 2:10

bring many sons to glory

"save many believers". The gift of glory is spoken of, as if it
were a place to which people could be brought.

the founder of their salvation

"the one who makes their salvation possible" or "the one
who leads people to salvation"

complete

Becoming mature and completely trained is spoken of as if
a person were made complete, perhaps complete in all his
body parts.

Hebrews 2:11

the one who sanctifies

"the one who makes others holy" or "the one who makes
others pure from sin"

those who are sanctified

"those whom he makes holy" or "those whom he makes
pure from sin"

have one source

"have one source, God himself"

he is not ashamed

"Jesus is not ashamed"

is not ashamed to call them brothers

"is pleased to call them fellow believers"

Hebrews 2:12

I will proclaim your name to my brothers

"I will proclaim to my brothers the great things you have
done" (Psalm 22:22)

from inside the assembly

"when believers come together to worship God"

Hebrews 2:13

And again,
"And a prophet wrote in another scripture passage what Christ said about God:" (Isaiah 8:17)
the children
"those who are like my children" (Isaiah 8:18)
Hebrews 2:14
the children
"those who are like his children"
share in flesh and blood
"are all human beings"
he shared in those things in the same way
"Jesus in the same way shared in flesh and blood"
through death
"by dying"
has the power of death
"has the power to cause people to die"
Hebrews 2:15

Chapter 3

Hebrews 3:1
holy brothers
"holy brothers and sisters"
you share in a heavenly calling
"God has called us together"
the apostle and high priest
"the one whom God sent and is the high priest". The word "apostle" means someone who has been sent. In this passage, it does not refer to any of the twelve apostles.
of our confession
"whom we confess" or "in whom we believe"
Hebrews 3:2
in all the house of God
"to all of God's people"
Hebrews 3:3
Jesus has been considered
"God has considered Jesus"
Hebrews 3:4
the one who built everything
God's acts of creating the world are spoken of as if they were the actions of building a house.
every house is built by someone
"every house has someone who built it"
Hebrews 3:5
in God's entire house
See how you translated this in Hebrews 3:2.
house, bearing witness about the things
"house. Moses's life and work pointed to the things"
were to be spoken of in the future
"God would speak about in the future"
Hebrews 3:6
Son
This refers to Jesus, the Son of God. It is best to translate "Son" with the same word that your language uses to refer to a human son.
who is in charge of the house of God
"who rules over God's people"
if we hold firmly to our courage and the hope of which we boast
"if we continue to be courageous and joyfully expect God to do what he has promised"

This was so that he would free all those who through fear of death lived all their lives subject to slavery
"This was so he might free all people. For we lived like slaves because we were afraid of dying"
Hebrews 2:17
it was necessary for him
"it was necessary for Jesus"
like his brothers
"like human beings"
he could make atonement for the sins of the people
"he could make it possible for God to forgive people's sins"
Hebrews 2:18
was tempted
"Satan tempted him"
who are tempted
"whom Satan is tempting"

Hebrews 3:7
if you hear his voice
"when you hear God speak" (Psalm 95:7)
Hebrews 3:8
do not harden your hearts
"do not be stubborn" or "do not refuse to listen"
as in the rebellion, in the time of testing in the wilderness
"as when your ancestors rebelled against God and tested him in the wilderness"
Hebrews 3:9
your ancestors
Here "your" is plural and refers to the people of Israel.
by testing me
Here "me" refers to God. (Psalm 95:9)
Hebrews 3:10
I was angry
"I was greatly unhappy" (Psalm 95:10)
They have always gone astray in their hearts
"They have always rejected me" or "They have always refused to obey me"
They have not known my ways
"They have not understood how I want them to conduct their lives"
Hebrews 3:11
They will never enter my rest
"They will never enter the place of rest" or "I will never allow them to experience my blessings of rest"
Hebrews 3:12
that none of you has an evil heart of unbelief, a heart that turns away from the living God
"that none of you refuses to believe the truth and stops obeying the living God"
the living God
"the true God who is really alive"
Hebrews 3:13
as long as it is called "today,"
"while there is still opportunity,"
no one among you will be hardened by the deceitfulness of sin
"no one among you will be deceived by sin and become stubborn" or "you do not sin, deceiving yourselves so that

you become stubborn"

Hebrews 3:14

For we have become

Here "we" refers to both the writer and the readers.

if we firmly hold to our confidence in him

"if we continue to confidently trust in him"

from the beginning

"from when we first began to believe in him"

to the end

"until we die"

Hebrews 3:15

it has been said

"the writer wrote"

if you hear his voice

"if you hear God speak" (Psalm 95:7)

as in the rebellion

"as when your ancestors rebelled against God"

Hebrews 3:16

Who was it who heard God and rebelled? Was it not all those who came out of Egypt through Moses?

Chapter 4

Hebrews 4:1

Therefore

"Because what I have just said is true" or "Since God will certainly punish those who do not obey"

let us fear

"we must be very careful"

entering his rest

"to experience God's blessings of rest"

none of you may seem to have fallen short of it

"none of you fail to enter into God's rest, which he promised to us" or "God allows you all to enter into his rest as he promised us"

Hebrews 4:2

For we were told the good news just as they were

"For we heard the good news just as they did" Here "they" refers to the Hebrews' ancestors who were alive during the time of Moses.

But that message did not benefit those who did not unite in faith with those who obeyed

"But that message benefited only those who believed and obeyed it". (See Deuteronomy 1:32)

unite

join

Hebrews 4:3

we who have believed enter that rest

"we who have believed will enter the place of rest" or "we who have believed will experience God's blessings of rest" (Psalm 95:11)

just as he said

"just as God said"

As I swore in my wrath

"As I swore when I was very angry"

They will never enter my rest

"They will never enter the place of rest" or "They will never experience my blessings of rest"

his works were finished

"he finished his works of creation"

"All those who came out of Egypt with Moses heard God, yet they still rebelled."

Hebrews 3:17

With whom was he angry for forty years? Was it not with those who sinned, whose dead bodies fell in the wilderness?

"For forty years, God was angry with those who sinned, and he let them die in the wilderness."

Hebrews 3:18

To whom did he swear that they would not enter his rest, if it was not to those who disobeyed him?

"And it was to those who disobeyed that he swore they would not enter his rest."

they would not enter his rest

"they would not enter the place of rest" or "they would not experience his blessings of rest". The word "they" refers to the disobedient Israelites.

Hebrews 3:19

because of unbelief

"because they did not believe him"

from the foundation of the world

"at the beginning of the world" or "from the time he created the world". The author speaks of the world as if it were a building set on a foundation.

Hebrews 4:4

the seventh day

The word "seventh" is the ordinal number for "seven." The quotation, "God rested on ... works," is from Genesis 2:2 and Exodus 31:17.

Hebrews 4:6

it remains for some to enter that rest

"God still allows some people to enter his place of rest" or

"God still allows some people to experience his blessings of rest"

Hebrews 4:7

if you hear his voice

"if you hear God speaking". God's commands to Israel are spoken of as if he had given them in an audible voice. See how you translated this in Hebrews 3:7.

do not harden your hearts

"do not be stubborn" or "do not refuse to listen"

Hebrews 4:8

if Joshua had given them rest

"if Joshua had been able to cause the people to rest" or "if the Israelites during the time of Joshua had experienced God's blessings of rest". (see Joshua 11:23)

Hebrews 4:10

he who enters into God's rest

"the person who enters into God's place of rest" or "the person who experiences God's blessings of rest"

Hebrews 4:11

let us be eager to enter that rest

"we should also do everything we can to rest with God where he is"

will fall into the kind of disobedience that they did

"will disobey in the same way as they did"

that they did

Here "they" refers to the Hebrews' ancestors during the time of Moses.

Hebrews 4:12

the word of God is living and active ... It pierces ... is able
"the words of God are living ... They pierce ... are able". This speaks about God's word as if it were alive. It means when God speaks, it is powerful and effective.

sharper than any two-edged sword

A two-edged sword can easily cut through a person's flesh. God's word is very effective in showing what is in a person's heart and thoughts. The sword has a blade that is sharp on both edges.

It pierces even to the dividing of soul and spirit, of joints and marrow
The sword is so sharp that it can cut through and divide parts of the human that are very difficult or even impossible to divide. This means that there is nothing inside us that we can hide from God. The "soul" is what causes a person to be alive. The "spirit" is the part of a person that causes him to be able to know and believe in God. The "joint" is what holds two bones together. The "marrow" is the center part of the bone.

is able to discern

"exposes"

the thoughts and intentions of the heart

"what a person is thinking and intends to do"

Hebrews 4:13

No thing that has been created is hidden before God

"Nothing that God has created can hide from him"

everything is bare and open

"everything is completely exposed"

to the eyes of the one to whom we must give an account

"to God, who will judge how we have lived". God is spoken of as if he had eyes.

Hebrews 4:14

who has passed through the heavens

"who has entered where God is"

let us firmly hold to our confession

"let us continue to believe confidently in him, as we say that we do"

Hebrews 4:15

we do not have a high priest who cannot feel sympathy ... Rather, we have

"we have a high priest who can feel sympathy ... Rather, we have"

who has in all ways been tempted as we are

"who has endured temptation in every way that we have"

or "whom the devil has tempted in every way that he tempts us"

he is without sin

"he did not sin"

Hebrews 4:16

to the throne of grace

"to where our gracious God is sitting on his throne"

we may receive mercy and find grace to help in time of need

"God may be merciful and gracious and help us in time of need"

Chapter 5

Hebrews 5:1

chosen from among people

"whom God chooses from among the people"

is appointed

"God appoints"

to act on the behalf of people

"to represent the people"

so that he may offer

The word "he" refers to a high priest. The writer describes the sinfulness of the Old Testament priests, and then he shows that Christ has a better kind of priesthood, one not based on Aaron's priesthood but on the priesthood of Melchizedek.

Hebrews 5:2

He can deal gently

"The high priest can deal gently"

those ... who have been deceived

"those ... whom others have deceived" or "those ... who believe false things and so behave badly"

is subject to weakness

"is spiritually weak" or "is weak to the desire to sin"

Hebrews 5:3

he also is required

"God also requires him"

Hebrews 5:4

takes this honor

The "honor" or praise and respect that people gave to the high priest stand for his task.

he is called by God, just as Aaron was

"God calls him, just as he called Aaron"

Hebrews 5:5

the one speaking to him said

"God said to him"

You are my Son; today I have become your Father

These two phrases mean essentially the same thing. See how you translated them in Hebrews 1:5. These are important titles that describe the relationship God and Jesus. It is best to translate "Father" and "Son" with the same words that your language uses to refer to a human father and a human son.

Hebrews 5:6

he also says

"he also says to Christ"

in another place

"in another place in the scriptures"

after the manner of Melchizedek

"in the same way that Melchizedek was a priest" (Psalm 110:4)

Hebrews 5:7

During the days of his flesh

"While Jesus lived on earth"

the one able to save him from death

"God was able to save Christ after Christ's death by making him alive again".

he was heard

"God heard him"

Hebrews 5:9

He was made perfect

"God made him perfect". Here this means being made mature, able to honor God in all aspects of life.
became, for everyone who obeys him, the cause of eternal salvation
"now he saves all who obey him and causes them to live forever"
Hebrews 5:10
He was designated by God
"God designated him" or "God appointed him"
as high priest after the manner of Melchizedek
"to be the sort of high priest that Melchizedek was"
Hebrews 5:11
We have much to say
"I have much to say"
you have become dull in hearing
"you have trouble understanding it"
Hebrews 5:12

Chapter 6

Hebrews 6:1

let us leave the beginning of the message of Christ and move forward to maturity
"let us stop only discussing what we first learned and start understanding more mature teachings as well"
Let us not lay again the foundation
"Let us not repeat the basic teachings"
dead works
Sinful deeds are spoken of as if they belonged to the world of the dead.
Hebrews 6:2
nor the foundation of teaching
"nor the basic teachings"
laying on of hands
This practice was done to set someone apart for special service or position.
Hebrews 6:4
those who were once enlightened
"those who once understood the message about Christ"
who tasted the heavenly gift
"who experienced God's saving power"
who were sharers of the Holy Spirit
"who received the Holy Spirit"
Hebrews 6:5
who tasted God's good word
"who learned about God's good message"
the powers of the age to come
"how God will work powerfully in the future"
Hebrews 6:6
it is impossible to restore them again to repentance
"it is impossible to bring them back to repent again"
they crucify the Son of God for themselves again
"it is like they crucify for themselves the very Son of God again"
Hebrews 6:7
the land that drinks in the rain
"the land that absorbs the rain"
that gives birth to the plants
"that produces plants"
the land that receives a blessing from God
Rain and crops are seen as proof that God has helped the

elementary principles of God's messages
"basic truths of God's messages" or "beginning lessons of God's word"
You need milk
"You have become like babies and can drink only milk"
milk, not solid food
"milk instead of solid food that adults can eat"
Hebrews 5:13
takes milk because he is still a little child
"drinks milk because he is still a spiritual infant"
Hebrews 5:14
who because of their maturity have their understanding trained for distinguishing good from evil
"who are mature and can distinguish between good and evil"

farmland. The farmland is spoken of as if it were a person who could receive God's blessing.

Hebrews 6:8

is near to a curse
"is in danger of God cursing it"
Its end is in burning
The farmer will burn everything in the field.
Hebrews 6:9
we are convinced
"I am convinced" or "I am certain"
about better things concerning you
"that you are doing better things than what I have mentioned"
things that concern salvation
"things that concern God saving you"
Hebrews 6:10
For God is not unjust. He will not forget
"For God is just. He will certainly remember"
for his name
"for God's name"
Hebrews 6:11
We greatly desire
"I greatly desire"
diligence
careful, hard work
to the end
"to the end of your lives"
in order to make your hope certain
"in order to have complete certainty that you will receive what God has promised you"
Hebrews 6:12
imitators
An "imitator" is someone who copies the behavior of someone else.
inherit the promises
"receive what God promised them"
Hebrews 6:15
what was promised
"what God promised Abraham". In the covenant that God made with Abraham, God promised to make Abraham's descendants into a great nation. He also promised to

protect Abraham's descendants and to give them land of their own.
Hebrews 6:17
to the heirs of the promise
"to those who would receive what God promised"
the unchangeable quality of his purpose
"that God would always do what He said He would do"
Hebrews 6:18
we, who have fled for refuge
"we, who have trusted God"
will have a strong encouragement to hold firmly to the hope set before us
"will continue to trust in God just as He has placed before

Chapter 7

Hebrews 7:1

Salem

This is the name of a city.

Abraham returning from the slaughter of the kings

This refers to when Abraham and his men went and defeated the armies of four kings in order to rescue his nephew, Lot, and his family.

Hebrews 7:2

It was to him

"It was to Melchizedek"

king of righteousness ... king of peace

"righteous king ... peaceful king"

Hebrews 7:3

He is without father, without mother, without ancestors, with neither beginning of days nor end of life

It is possible to think from this passage that Melchizedek was neither born nor did he die. However, it is likely that the writer means the Scriptures provides no information about Melchizedek's ancestry, birth, or death.

Hebrews 7:4

this man was

"Melchizedek was"

Hebrews 7:5

The descendants of Levi who receive the priestly office

"the descendants of Levi who become priests"

from the people

"from the people of Israel"

from their brothers

"from their relatives"

Hebrews 7:6

whose descent was not traced from them

"who was not a descendant of Levi"

the one who had the promises

"the one to whom God had spoken his promises"

Hebrews 7:7

the lesser person is blessed by the greater person

"the more important person blesses the less important person"

Hebrews 7:8

In this case ... in that case

These phrases are used to compare the Levite priests with Melchizedek. Your language may have a way to emphasize that the author is making a comparison.

is testified that he lives on

us to do"

Hebrews 6:19

as a secure and reliable anchor for the soul

"that causes us to live completely secure in God's presence"

hope that enters into the inner place behind the curtain

Confidence is spoken of as if it were a person who could go into the most holy place of the temple. It was thought to be the place where God was most intensely present among his people. In this passage, this place stands for heaven and God's throne room.

Hebrews 6:20

after the order of Melchizedek

"in the same way that Melchizedek was a priest"

"scripture shows that he lives on"

Hebrews 7:9

Levi, who received tithes, also paid tithes through Abraham

Since Levi had not been born yet, the author speaks of him as still being in Abraham's body. In this way, the author argues that Levi paid tithes to Melchizedek through Abraham.

Hebrews 7:11

Now

This does not mean "at this moment," but is used to draw attention to the important point that follows.

what further need would there have been for another priest to arise after the manner of Melchizedek, and not be considered to be after the manner of Aaron?

"no one would have needed another priest, one who was like Melchizedek and not like Aaron, to arise."

to arise

"to come" or "to appear"

after the manner of Melchizedek

"in the same way that Melchizedek was a priest"

not be considered to be after the manner of Aaron

"not be after the manner of Aaron" or "who is not a priest like Aaron"

Hebrews 7:12

For when the priesthood is changed, the law must also be changed

"For when God changed the priesthood, he also had to change the law"

Hebrews 7:13

For the one

This refers to Jesus.

about whom these things are said

"about whom I am speaking"

Hebrews 7:14

it is from Judah that our Lord was born

The words "our Lord" refer to Jesus.

from Judah

"from the tribe of Judah"

Hebrews 7:15

when another priest arises

"when another priest comes"

in the likeness of Melchizedek

"in the same way that Melchizedek was a priest"

Hebrews 7:16

This one became a priest

The words "This one" refer to the one who became priest in the likeness of Melchizedek.
not based on a law of physical requirement
"a law of human descent" or "a law that required priests to be descendants of priests".
Hebrews 7:17
For scripture witnesses about him
"For God witnesses about him through the scriptures" or
"For this is what was written about him in the scripture"
according to the order of Melchizedek
"according to the priesthood of Melchizedek" (Psalm 110:4)
Hebrews 7:18
has the former command been set aside
"has God made the commandment invalid"
Hebrews 7:19
the law made nothing perfect
"no one could become perfect by obeying the law"
a better hope is introduced
"God has introduced a better hope" or "God has given us reason for a more confident hope"
through which we come near to God
"and because of this hope we approach God" or "and because of this hope we worship God"
Hebrews 7:20
And it was not without an oath!
"And God did not choose this new priest without swearing an oath!" or "And God showed how important it was by swearing an oath!"
Hebrews 7:22
Jesus has given the guarantee of a better covenant

"Jesus has told us that we can be sure that there will be a better covenant"
Hebrews 7:24
he has a permanent priesthood
"he is a priest permanently"
Hebrews 7:25
Therefore he
"Because Christ is our high priest who lives forever, he"
those who approach God through him
"those who come to God because of what Jesus has done"
Hebrews 7:26
exalted above the heavens
"whom God has given more honor and power than anyone else"
Hebrews 7:28
the law appoints as high priests men who have weaknesses
"according to the law, men appoint as high priests men who are spiritually weak" or "for according to the law, men who are weak against sin are appointed as high priests"
the word of the oath, which came after the law, appointed a Son
"God appointed a Son by his oath, which he made after he gave the law, a Son" or "after he had given the law, God swore an oath and appointed his Son". These are important titles that describe the relationship between God and Jesus. It is best to translate "Father" and "Son" with the same words that your language uses to refer to a human father and a human son.
who has been made perfect
"who has completely obeyed God and become mature"

Chapter 8

Hebrews 8:1
we are saying
"I am saying" or "I am writing"
We have a high priest
The author is including the readers here, so the word "we" is inclusive.
sat down at the right hand of the throne of the Majesty
"sat down at the place of honor and authority beside the throne of the Majesty"
Hebrews 8:2
the true tabernacle that the Lord, not a man, set up
People built the earthly tabernacle out of animal skins fastened to a wooden framework, setting it up in the manner of a tent. Here "true tabernacle" means the heavenly tabernacle that God created.
Hebrews 8:3
For every high priest is appointed
"For God appoints every priest"
Hebrews 8:4
according to the law
"as God requires in the law"
Hebrews 8:5
They serve a copy and shadow of the heavenly things
"They serve what is a vague image of the heavenly things" or "They serve what is only similar to the heavenly things". The words "copy" and "shadow" emphasize that the priesthood and the earthly temple were images of Christ,

the true high priest, and the heavenly temple.
It is just as Moses was warned by God when he was about to construct the tabernacle
"It is just as God warned Moses when Moses was about to command the people to construct the tabernacle"
See that
"Make sure that"
to the pattern
"to the design"
that was shown to you
"that I showed you"
on the mountain
"on Mount Sinai"
Hebrews 8:6
Christ has received
"God has given Christ"
mediator of a better covenant
Christ, as mediator, made it possible for a better covenant between God and humans to exist.
covenant, which is based on better promises
"covenant. It was this covenant that God made based on better promises" or "covenant. God promised better things when he made this covenant"
Hebrews 8:7
first ... second
"old covenant ... new covenant"
had been faultless

"had been perfect"

no occasion for a second would have been sought

"no one would have sought a way to establish a second covenant" or "there would have been no reason to establish a second covenant"

Hebrews 8:8

with the people

"with the people of Israel"

See

"Pay attention to what I am about to tell you"

the house of Israel and with the house of Judah

"the people of Israel and with the people of Judah"

(Jeremiah 31:31)

Hebrews 8:9

I took them by their hand to lead them out of the land of Egypt

"I led them out of Egypt like a father leads his young child"

Hebrews 8:10

the house of Israel

"the people of Israel"

after those days

"after that time"

I will put my laws into their minds and I will also write them on their hearts

"I will enable them to understand my laws and I will also enable them to obey my law"

I will be their God, and they will be my people

"I will be the God they worship, and they will be the people for whom I care" (Jeremiah 31:33)

Hebrews 8:11

They will not teach each one his fellow citizen and each one his brother, saying, 'Know the Lord.'

"They will not need to teach their neighbors or brothers to know me" (Jeremiah 31:34)

citizen ... brother

Both of these refer to a fellow Israelite.

Know the Lord ... will all know me

"Know" here stands for acknowledge.

Hebrews 8:12

toward their evil deeds

"to those who did evil deeds"

their sins I will not remember any longer

Here "remember" stands for "think about"

Hebrews 8:13

he declared the first covenant to be obsolete

"he declared that the first covenant was no longer useful"

Chapter 9

Hebrews 9:1

had regulations

"had detailed instructions"

Hebrews 9:2

a tabernacle was prepared

"the Israelites prepared a tabernacle"

tabernacle

"tent"

The first room

"The first room in the tabernacle" or "The first section of the tabernacle"

the lampstand, the table, and the bread of the presence

The author assumes that his readers already know about these things.

bread of the presence

"bread the priests presented to God"

Hebrews 9:3

Behind the second curtain

The first curtain was the outer wall of the tabernacle, so the "second curtain" was the curtain between the "holy place" and the "most holy place."

Hebrews 9:4

Inside it

"Inside the ark of the covenant"

Aaron's rod that budded

This was the rod Aaron had when God proved to the people of Israel that he had chosen Aaron as his priest by making Aaron's rod bud.

that budded

"from which leaves and flowers had grown"

tablets of the covenant

This refers to the stone tablets on which the ten commandments were written.

Hebrews 9:5

glorious cherubim overshadowed the atonement lid

"glorious cherubim covered the atonement lid with their wings". Here the two cherubim are spoken of as providing shade for the ark of the covenant.

which we cannot

"which I cannot"

Hebrews 9:6

After these things were prepared

"After the priests prepared these things"

Hebrews 9:7

not without blood that he offered

"always with blood, which he offered."

blood

This is the blood of the bull and goat that the high priest had to sacrifice on the Day of Atonement.

Hebrews 9:8

the most holy place

Possible meanings are 1) the inner room of the tabernacle on earth or 2) God's presence in heaven.

the first tabernacle was still standing

"the outer room of the tabernacle was still standing" or "the earthly tabernacle and the sacrificial system still existed."

Hebrews 9:9

This was an illustration

"This was a picture" or "This was a symbol"

for the present time

"for now"

that are now being offered

"that the priests now offer"

are not able to perfect the worshiper's conscience

"are not able to make the worshiper free from guilt". A person's conscience is his knowledge of right and wrong. It is also his awareness of whether or not he has done wrong. If he knows he has done wrong, we say that he feels guilty.

Hebrews 9:10

until the time of the new order

"until God creates the new covenant"

Hebrews 9:11

good things

This does not refer to material things. It means the good things that God promised in his new covenant.

the greater and more perfect tabernacle

This refers to the heavenly tent or tabernacle, which is more important and more perfect than the earthly tabernacle.

that was not made by human hands

"that humans did not make"

Hebrews 9:12

most holy place

This means the most holy place in the heavenly tabernacle, because God himself lives there.

Hebrews 9:13

sprinkling of a heifer's ashes on those who have been defiled

The priest would drop small amounts of the ashes on the people who were defiled.

for the cleansing of their flesh

"for the cleansing of their bodies"

Hebrews 9:14

how much more will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our conscience from dead works to serve the living God?

"then certainly Christ's blood will cleanse our conscience even more from dead works to serve the living God!

Because, through the eternal Spirit, he offered himself without even the smallest fault to God."

the blood of Christ

The "blood" of Christ stands for his death.

cleanse our conscience

Believers no longer have to feel guilty for the sins they have committed because Jesus sacrificed himself and has forgiven them.

dead works

Sinful deeds are spoken of as if they belonged to the world of the dead.

Hebrews 9:15

he is the mediator of a new covenant

See how you translated a similar phrase in Hebrews 8:6-7.

to redeem those under the first covenant from their transgressions

"to take away the transgressions of those who were under the first covenant." or "to take away the guilt of those who were under the first covenant." or "to take away the punishment that those who were under the first covenant deserved because they had transgressed"

those who are called

"those whom God has called" or "those whom God has chosen to be his children"

Hebrews 9:16

will

a legal document in which a person states who should receive his possessions when he himself dies

the death of the person who made it must be proven

"someone must prove that the person who made the will has died"

Hebrews 9:18

So not even the first covenant was established without blood

"So God established even the first covenant with blood" (Hebrews 8:7)

blood

"the death of animals sacrificed to God"

Hebrews 9:19

took the blood ... with water ... and sprinkled ... the scroll ... and all the people

The priest dipped the hyssop (a woody shrub with flowers in summer) in the blood and the water and then shook the hyssop so drops of blood and water would fall on the scroll and on the people. Sprinkling was done by the priests by which they applied the benefits of the covenant to people and to objects. Here the scroll and the people's acceptability to God are renewed.

Hebrews 9:20

the blood of the covenant

"the blood that brings into effect the covenant"

Hebrews 9:21

he sprinkled

"Moses sprinkled"

all the containers used in the ministry

"all the utensils the priests used in their work"

Hebrews 9:22

almost everything is cleansed with blood

"the priests use blood to cleanse almost everything"

Without the shedding of blood there is no forgiveness

"Forgiveness of the sins of the people only comes when something dies as a sacrifice" or "God only forgives when something dies as a sacrifice"

Hebrews 9:23

the copies of the things in heaven should be cleansed with these animal sacrifices

"the priests should use these animal sacrifices to cleanse what are copies of things that are in heaven"

the heavenly things themselves had to be cleansed with much better sacrifices

"as for the heavenly things themselves, God had to cleanse them with much better sacrifices"

Hebrews 9:24

the most holy place made with hands, which

"the most holy place, which humans made, and which"

of the true one

"of the true most holy place"

Hebrews 9:25

He did not go there

"He did not enter heaven"

year by year

"every year"

with the blood of another

This means with the blood of an animal victim, not with his own blood.

Hebrews 9:26

If that had been the case

"If he had needed to offer himself often"

since the foundation of the world

"since God created the world"

to do away with sin by the sacrifice of himself

"to cause God to forgive sins by sacrificing himself" or "to sacrifice himself so that God can forgive sin"
Hebrews 9:28
Christ was offered once

Chapter 10

Hebrews 10:1

the law is only a shadow of the good things to come

The author means the law is not the good things that God had promised. It only hints at the good things that God is going to do.

not the real forms of those things themselves

"not the real things themselves"

Hebrews 10:2

would the sacrifices not have ceased to be offered?

"they would have ceased offering those sacrifices."

ceased to be

"stopped being"

the worshipers would have been cleansed one time and would

"the sacrifices would have taken away the worshipers' sin once, and they would" or "God would have made the worshipers no longer guilty of sin once, and they would" would no longer have any consciousness of sin

"would no longer think that they are guilty of sin" or

"would know that they are no longer guilty of sin"

Hebrews 10:4

For it is impossible for the blood of bulls and goats to take away sins

"For it is impossible for the blood of bulls and goats to cause God to forgive sins"

Hebrews 10:5

you did not desire

Here "you" is singular and refers to God. (Psalm 40:6)

a body you have prepared

"you have made a body ready"

Hebrews 10:7

Then I said

This refers to Christ.

Hebrews 10:8

sacrifices ... offerings

See how you translated these words in Hebrews 10:5.

whole burnt offerings ... sin offerings

See how you translated similar words in Hebrews 10:6.

that are offered

"that priests offer"

Hebrews 10:9

He takes away the first practice in order to establish the second practice

"He stops people atoning for sins the first way in order to atone for sins the second way"

first practice ... the second practice

"old practice ... the new practice"

Hebrews 10:10

we have been sanctified

"God has sanctified us" or "God has dedicated us to himself"

through the offering of the body of Jesus Christ

"because Jesus Christ offered his body as a sacrifice"

Hebrews 10:11

can never take away sins

"can never cause God to forgive sins"

Hebrews 10:12

"Christ offered himself once"

to take away the sins

"so that God would forgive the the guilt that people have before God because of the sins they committed"

he sat down at the right hand of God

"he sat down at the place of honor and authority beside God"

Hebrews 10:13

until his enemies are made a footstool for his feet

"until God humiliates Christ's enemies and they become like a footstool for his feet"

Hebrews 10:14

those who are being sanctified

"those whom God is sanctifying" or "those whom God has dedicated to himself"

Hebrews 10:16

with them

"with my people" (Jeremiah 31:31 & 33)

after those days

"when the time of the first covenant with my people has finished"

I will put my laws in their hearts

"I will enable them to know my laws"

I will write them on their minds

"I will cause them to remember my laws"

Hebrews 10:17

Their sins and lawlessness I will remember no longer."

"I will no longer remember their sins and lawlessness." or

"Then next he said, 'Their sins and lawlessness I will remember no longer.'"

Their sins and lawlessness

"The things they did that were forbidden and how they broke the law"

Hebrews 10:18

where there is forgiveness for these

"when God has forgiven these things"

there is no longer any sacrifice for sin

"people no longer need to make offerings for sin"

Hebrews 10:19

brothers

"brothers and sisters"

the most holy place

This means the presence of God, not the most holy place in the old tabernacle.

by the blood of Jesus

Here "blood of Jesus" refers to the death of Jesus.

Hebrews 10:20

living way

Possible meanings are 1) this new way to God that Jesus has provided results in believers living forever or 2) Jesus is alive, and he is the way believers enter into the presence of God.

through the curtain

The curtain in the earthly temple represents the separation between people and God's true presence.

by means of his flesh

"by means of his death"

Hebrews 10:21

we have a great priest over the house of God

This must be translated in such a way as to make it clear that Jesus is this "great priest".

over the house

"in charge of all the people of God"

Hebrews 10:22

with true hearts

"with sincerity"

in the full assurance of faith

"and trusting completely in Jesus"

having our hearts sprinkled clean

"as if had he made our consciences clean with his blood" sprinkled

See how you translated this in Hebrews 9:19.

having our bodies washed with pure water

"as if he had washed our bodies in pure water"

our bodies washed with pure water

Possible meanings are 1) "bodies" represents peoples' entire beings, and "washed with pure water" represents Christ making a person spiritually pure or 2) this is literal and it refers to Christian baptism.

Hebrews 10:23

Let us also hold firmly to the hope we confess

"Let us be determined to continue confessing the things that we confidently expect from God"

Hebrews 10:25

Let us not abandon meeting together

"Let us not stop coming together to worship"

as you see the day coming closer

"as you know that Christ will return soon"

Hebrews 10:26

we deliberately go on sinning

"we know we are sinning but we do it again and again"

after we have received the knowledge of the truth

"after we have learned the truth about God"

a sacrifice for sins no longer remains

"no one can offer a sacrifice for which God will forgive our sins"

a sacrifice for sins

Here "sacrifice for sins" stands for "an effective way to sacrifice animals to take away sins"

Hebrews 10:27

of judgment

Of God's judgment, that is, that God will judge.

a fury of fire that will consume God's enemies

God's fury is spoken of as if it were fire that would burn up his enemies.

Hebrews 10:28

of two or three witnesses

"of at least two or three witnesses"

Hebrews 10:29

How much worse punishment do you think one deserves ... grace?

"This was severe punishment. But the punishment will be even greater for anyone ... grace!"

who has trampled underfoot the Son of God

"who has rejected the Son of God"

who has regarded the blood of the covenant as unholy

"by treating the blood of the covenant as unholy". Here

"blood" stands for Christ's death, by which God established the new covenant.

the blood by which he was sanctified

"the blood by which God sanctified him"

the Spirit of grace

"the Spirit of God, who provides grace"

Hebrews 10:30

Vengeance belongs to me

Vengeance is spoken of as if it were an object that belongs to God, who has the right to do as he wishes with what he owns. God has the right to take vengeance on his enemies.

I will pay back

God taking vengeance is spoken of as if he were paying back the harmful things that someone has done to others.

Hebrews 10:31

to fall into the hands

"to receive the full punishment"

Hebrews 10:32

the former days

"the time in the past"

after you were enlightened

"after you learned the truth about Christ"

how you endured a great struggle in suffering

"how much suffering you had to endure"

Hebrews 10:33

Sometimes you were publicly exposed to insult and persecution

"People ridiculed you by insulting you and persecuting you in public"

you shared with those

"you joined those"

Hebrews 10:34

a better and everlasting possession

God's eternal blessings are spoken of as a "possession".

Hebrews 10:35

do not throw away your confidence, which has a great reward

"do not stop confidently trusting in God, who will reward you greatly"

Hebrews 10:37

For in a very little while

"As God said in the scriptures, 'For in a very little while'"

(Isaiah 26:20)

in a very little while

"very soon"

Hebrews 10:38

My righteous one ... If he shrinks ... with him

"My faithful people ... If any one of them shrinks ... with that person" or "My faithful people ... If they shrink ... with them"

My righteous ... my soul will

Here "My" and "my whole being" refer to God. (Habakkuk 2:4)

shrinks back

stops doing the good thing he is doing

Hebrews 10:39

who turn back to destruction

"who stop trusting God, whom God will destroy"

who have faith and preserve their souls

"who have faith, which will result in our living with God forever"

Chapter 11

Hebrews 11:1

faith is being sure of the things hoped for

"when we have faith, we are sure that we will receive from God the things we confidently wait for"

that are not seen

"that we still have not seen" or "that still have not happened"

Hebrews 11:2

For because of this

"Because they were certain about events that had not happened"

the ancestors were approved for their faith

"God approved of our ancestors because they had faith"

Hebrews 11:3

the universe was created by God's command

"God created the universe by commanding it to exist"

what is visible was not made out of things that were visible

"God did not create what we see out of things that were visible"

Hebrews 11:4

he was attested to be righteous

"God declared that Abel was righteous"

Abel still speaks

"we still learn from what Abel did"

Hebrews 11:5

It was by faith that Enoch was taken up so that he did not see death
"It was by faith that Enoch did not die because God took him"

see death

"die"

before he was taken up

"before God took him"

it was testified that he had pleased God

"God said that Enoch had pleased him" or "people said that Enoch pleased God."

Hebrews 11:6

without faith it is impossible to please him

"a person can please God only if he has faith"

that anyone coming to God

"that anyone who wants to belong to God"

he is a rewarder of those

"he rewards those"

those who seek him

Those who learn about God and make an effort to obey him are spoken of as if they were seeking to find him.

Hebrews 11:7

having been given a divine message

"because God told him"

about things not yet seen

"about events that had not happened yet"

the world

"the people living in the world at that time"

became an heir of the righteousness

"received from God the righteousness"

that is according to faith

"that God gives to those who have faith in him"

Hebrews 11:8

when he was called

"when God called him"

went out to the place

"left his home to go to the place"

that he was to receive as an inheritance

"that God would give him"

He went out

"He left his home"

Hebrews 11:9

he lived in the land of promise as a foreigner

"he lived as a foreigner in the land God had promised to him"

fellow heirs

"heirs together." This speaks about Abraham, Isaac, and Jacob as if they were heirs that would receive an inheritance from their father.

Hebrews 11:10

the city with foundations

"the eternal city"

whose architect and builder is God

"which is designed and built by God" or "which God would design and build"

Hebrews 11:11

It was by faith

"It was because Sarah believed God ... she"

Sarah herself was barren

Sarah was not able to have children.

she received ability to conceive

"she became able to bear a child"

since she considered as faithful the one who had given the promise

"because she believed God, who had given the promise, to be faithful."

Hebrews 11:12

descendants as many as the stars in the sky and as countless as sand by the seashore

This means that Abraham had so many descendants that no one can count them all.

Hebrews 11:13

without receiving the promises

"without receiving what God had promised them"

they saw and greeted them from far off

"they believed and were glad about what God would do in the future"

they were foreigners and exiles on earth

This emphasizes that this earth was not their true home. They were waiting for their true home that God would make for them.

Hebrews 11:14

a homeland

"a country for them to belong to"

Hebrews 11:16

heavenly one

"heavenly country" or "country in heaven"

God is not ashamed to be called their God

"God is happy to have them call him their God"

Hebrews 11:17

when he was tested

"when God tested him"

Hebrews 11:18

to whom it had been said
 "to whom God said"
 that your descendants will be named
 "that I will designate your descendants"
 Hebrews 11:19
 God was able to raise up Isaac from the dead
 "God was able to cause Isaac to live again"
 figuratively speaking
 "in a manner of speaking." This means that what the author
 says next is not to be understood literally. God did not bring
 Isaac back from death literally.
 it was from them
 "it was from the dead"
 he received him back
 "Abraham received Isaac back"
 Hebrews 11:21
 Jacob worshiped
 "Jacob worshiped God"
 Hebrews 11:22
 when his end was near
 "when he was about to die"
 spoke of the departure of the children of Israel from Egypt
 "spoke of when the children of Israel would leave Egypt"
 the children of Israel
 "the Israelites" or "the descendants of Israel"
 instructed them about his bones
 Joseph died while in Egypt. He wanted his people to take
 his bones with them when they left Egypt so they could
 bury his bones in the land that God promised them.
 Hebrews 11:23
 Moses, when he was born, was hidden for three months by his parents
 "Moses's parents hid him for three months after he was
 born"
 Hebrews 11:24
 had grown up
 "had become an adult"
 refused to be called
 "refused to allow people to call him"
 Hebrews 11:26
 disgrace for the sake of Christ
 "being disrespected for the sake of Christ"
 he was looking ahead to his reward
 "he was thinking about the reward he would receive"
 Hebrews 11:27
 he endured as if he were seeing the one who is invisible
 Moses is spoken of as if he saw God, who is invisible.
 the one who is invisible
 "the one no one can see"
 Hebrews 11:28
 he kept the Passover and the sprinkling of the blood
 "he commanded the people to obey God's commands
 concerning the Passover and to sprinkle blood on their
 doors"
 the sprinkling of the blood
 This refers to God's command to the Israelites to kill a lamb
 and spread its blood on the doorposts of every house where
 they lived. This would prevent the destroyer from killing
 their firstborn sons. This was one of the Passover
 commands.

should not touch
 "would not kill"
 Hebrews 11:29
 they passed through the Sea of Reeds
 "the Israelites passed through the Sea of Reeds"
 they were swallowed up
 "the Egyptians drowned in the water"
 Hebrews 11:30
 they had been circled around for seven days
 "the Israelites had marched around the walls for seven
 days"
 Hebrews 11:31
 had received the spies in peace
 "had peacefully received the spies"
 Hebrews 11:32
 What more can I say?
 "And there are many more examples"
 the time will fail me
 "I will not have enough time"
 Barak
 This is the name of a man.
 Hebrews 11:33
 It was through faith that they
 "It was through faith that men like these"
 they conquered kingdoms
 "they defeated the people of foreign kingdoms"
 committed righteousness
 "did righteous deeds" or "did what was right"
 They stopped the mouths of lions
 "They kept lions from eating them"
 Hebrews 11:34
 quenched the power of fire, escaped the edge of the sword
 "they kept fire from burning them, they kept their enemies
 from killing them"
 were made strong when they were weak
 "they received strength from God when they were weak"
 became mighty in battle, and defeated
 "and they became mighty in battle and defeated"
 Hebrews 11:35
 Women received back their dead by resurrection
 "Women received back alive those who had died"
 Others were tortured, not accepting release
 "Others accepted torture rather than release from prison"
 Others were tortured
 "Others allowed those who imprisoned them to torture
 them" or "Others endured terrible pain"
 a better resurrection
 Possible meanings are 1) these people will experience a
 better life in heaven than what they experienced in this
 world or 2) these people will have a better resurrection
 than those who did not have faith. Those with faith will live
 forever with God. Those without faith will live forever
 separated from God.
 Hebrews 11:36
 Others experienced mocking and whippings, and even chains and
 imprisonment
 "People afflicted others by mocking and whipping them and
 even putting them in chains and imprisoning them"
 Hebrews 11:37

They were stoned. They were sawn in two. They were killed with the sword
"People threw stones at others. People sawed others in two. People killed others with the sword"
went about
"went from place to place"
in sheepskins and goatskins
"wearing only the skins of sheep and goats"
They were destitute
"They had nothing" or "They were very poor"
Hebrews 11:38
The world was not worthy
"The people of this world were not worthy"

Chapter 12

Hebrews 12:1

we are surrounded by such a large cloud of witnesses
"there are so many examples of faithful people about whom we learn in the scriptures"
witnesses
Here "witnesses" refers to the Old Testament believers in chapter 11 who lived before the race of faith that believers now run.
let us lay aside every weight and easily entangling sin
Here "weight" and "easily entangling sin" are spoken of as if a person could take them off himself and put them down.
every weight
Attitudes or habits that keep believers from trusting and obeying God are spoken of as if they were loads that would make it difficult for a person to run while carrying.
easily entangling sin
"sin that makes obeying God difficult"
Let us run with perseverance the race that is placed before us
"Let us continue obeying what God has commanded us, just like a runner keeps going until the race is over"
Hebrews 12:2
the founder and perfecter of the faith
"creator and finisher of our faith" or "the one who enables us to have faith from beginning to end"
For the joy that was placed before him
The joy that Jesus would experience is spoken of as if God the Father had placed it before him as a goal to reach.
despised its shame
This means he was not concerned about the shame of dying on a cross.
sat down at the right hand of the throne of God
"sat down at the place of honor and authority beside the throne of God"
Hebrews 12:3
become weary and lose heart
"become tired and discouraged"
Hebrews 12:4
You have not yet resisted or struggled against sin
"You have not yet had to endure attacks of sinners"
of blood
"of death"
Hebrews 12:5
the encouragement that instructs you
"what God has instructed you in the scriptures to

They were always wandering about
This was because they had no place to live.
in caves and holes in the ground
"some lived in caves or in holes in the ground"
Hebrews 11:39
Although all these people were approved by God because of their faith, they did not receive the promise
"God honored all these because of their faith, but they did not themselves receive what God had promised"
Hebrews 11:40
so that without us, they would not be made perfect
"in order that God would perfect us and them together"

encourage you"

as sons ... My son
The word translated "sons" and "son" is specifically the word for a male child. In that culture the family line continued through the sons, not normally through the daughters.
My son ... corrected by him
The author is quoting from Proverbs 3:11 in the Old Testament, which was the words of Solomon to his male children.
do not think lightly of the Lord's discipline, nor grow weary
"take it very seriously when the Lord disciplines you, and do not grow weary"
nor grow weary
"and do not become discouraged"
you are corrected by him
"he corrects you"
Hebrews 12:6
every son he receives
The word translated "son" is specifically the word for a male child. In that culture the family line continued through the sons, not normally through the daughters. The author quotes from Proverbs 3:12.
Hebrews 12:7
Endure suffering as discipline
"Understand that during suffering God teaches us discipline"
God deals with you as with sons
The readers are God's sons, and so God deals with them the way a father properly deals with sons.
sons ... son
"children ... child"
what son is there whom his father does not discipline?
"every father disciplines his children!"
Hebrews 12:8
But if you are without discipline, which all people share in
"So if you have not experienced God disciplining you like he disciplines all his children"
then you are illegitimate and not his sons
Those whom God does not discipline are spoken of as if they are sons born to a man and a woman who are not married each other.
Hebrews 12:9
How much more should we submit to the Father of spirits and live!

"Therefore even more so, we should obey the Father of spirits so that we will live"

the Father of spirits

"our spiritual Father" or "our Father in heaven"

Hebrews 12:10

so that we can share in his holiness

"so that we may become holy, as God is holy"

Hebrews 12:11

No discipline at the time seems to give joy, but to give sorrow

"At the time, it seems that no discipline brings joy; rather, discipline always brings sorrow"

it produces the peaceful fruit of righteousness

"it produces righteousness, which results in peace"

who have been trained by it

"whom God has trained by disciplining them"

Hebrews 12:12

strengthen your hands that hang down and your weak knees.

It is in this way that the author speaks about living as Christians and helping others. (Hebrews 12:1)

Hebrews 12:13

straight paths

Living so as to honor and please God is spoken of as if it were a straight path to follow.

what is lame will not be sprained

"whoever is weak and wants to quit will not sprain his ankle"

rather be healed

"instead God will heal him"

Hebrews 12:14

Pursue peace with everyone

"Try to live peacefully with everyone"

and holiness, for without it no one will see the Lord

"and pursue holiness because only holy people will see the Lord"

Hebrews 12:15

no one lacks God's grace

"no one receives God's grace and then lets go of it" or "no one rejects God's grace after first trusting in him"

that no root of bitterness grows up to cause trouble, so that many do not become defiled by it

"that no one becomes like a bitter root, which when it grows causes trouble and harms many people"

Hebrews 12:17

he was rejected

"his father, Isaac, refused to bless him"

because he found no opportunity for repentance

"because it was not possible for him to repent"

even though he sought it with tears

Here "he" refers to Esau. The man Esau, who was told about in the writings of Moses, refers to Isaac's first son and Jacob's brother.

Hebrews 12:18

For you have not come to a mountain that can be touched

"For you have not come, as the people of Israel came, to a mountain that a person can touch"

Hebrews 12:19

You have not come to a trumpet blast

"You have not come to a place where there is the loud sound of a trumpet"

nor to a voice that speaks words whose hearers begged that not another word be spoken to them

"or where God was speaking in such a way that those who heard him begged him not to speak another word to them"

Hebrews 12:20

For they could not endure

"For the Israelites could not endure" (Exodus 19:12-13)

what was commanded

"what God commanded"

it must be stoned

"you must stone it"

Hebrews 12:22

Mount Zion

The writer speaks of Mount Zion, the temple mount in Jerusalem, as if it were heaven itself, the residence of God.

tens of thousands of angels

"an uncountable number of angels"

Hebrews 12:23

the firstborn

This speaks of believers in Christ as if they were firstborn sons and emphasizes their special place and privilege as God's people.

who have been registered in heaven

"whose names God has written in heaven"

who have been made perfect

"whom God has made perfect"

Hebrews 12:24

the sprinkled blood that speaks better than Abel's blood

"the sprinkled blood of Jesus that says better things than the blood of Abel". The man Abel was the son of the first man and woman, Adam and Eve. Cain, also their son, murdered Abel.

Hebrews 12:25

you do not refuse the one who is speaking

"you pay attention to the one who is speaking"

if they did not escape

"if the people of Israel did not escape judgment"

the one who warned them on earth

"God, who warned them at Mount Sinai"

if we turn away from the one who is warning

"if we disobey the one who is warning"

Hebrews 12:26

his voice shook the earth

"when God spoke, the sound of his voice caused the earth to shake" (Haggai 2:6)

Hebrews 12:27

mean the removal of those things that can be shaken, that is, of the things

"mean that God will remove the things that he can shake, that is, the things"

that have been created

"that God has created"

the things that cannot be shaken

"the things that do not shake" or "the things that cannot shake"

Hebrews 12:28

receiving a kingdom

"because God is making us members of his kingdom"

let us be thankful

"let us give thanks"
with reverence and awe
"with great respect and dread"
Hebrews 12:29

Chapter 13

Hebrews 13:1

Let brotherly love continue

"Continue to show your love for other believers as you would for a member of your family"

Hebrews 13:2

Do not forget

"Be sure to remember"

hospitality for strangers

"to welcome and show kindness to strangers"

Hebrews 13:3

as if you were bound with them

"as if you were in prison with them"

who are mistreated

"whom others are mistreating" or "who are suffering"

since you yourselves also are in the body

Possible meanings are 1) because you are human and can suffer likewise, or 2) as if you too were being mistreated.

Hebrews 13:4

Let marriage be held in honor by all

"Everyone should hold marriage in honor"

let the marriage bed be kept pure

"Let husbands and wives honor their marriage relationship to one another"

Hebrews 13:5

Let your conduct be free from the love of money

"Let your conduct not be affected by the love of money"

Be content

"Be satisfied"

Hebrews 13:6

I will not be afraid. What can a man do to me?

"I will not fear what any person can do to me!" (Psalm 56:4)

Hebrews 13:7

spoke God's word to you

"told you what God has said"

the result of their conduct

"the outcome of the way they behave"

Imitate their faith

"Trust and obey God in the same way they do"

Hebrews 13:8

is the same yesterday, today, and forever

"is the same in the past, the present, and in the future forever"

Hebrews 13:9

Do not be carried away by various strange teachings

"Do not let others persuade you to believe their various strange teachings"

various strange teachings

"many, different teachings that are not the good news we told you"

it is good that the heart should be strengthened by grace, not by foods that do not help those who walk by them

"we become stronger when we think of how God has been kind to us, but we do not become stronger by obeying rules

our God is a consuming fire

God is spoken of here as if he were a fire that can burn up anything.

about food"

the heart should be strengthened

"we should be strengthened inwardly"

foods

Here "foods" stands for rules about food.

those who walk by them

"those who regulate their lives by them"

Hebrews 13:10

We have an altar from which

"What we have is like an altar from which"

Hebrews 13:11

the blood of the animals killed for sins is brought by the high priest into the holy place

"the high priest brings into the holy place the blood of the animals that the priests killed for sins"

while their bodies are burned

"while the priests burn the animals' bodies"

outside the camp

"away from where the people live"

Hebrews 13:12

So

"In the same way"

outside the city gate

"outside the city"

Hebrews 13:13

Let us therefore go to him outside the camp

Obedying Jesus is spoken of as if a person were leaving the camp to go out where Jesus is.

bearing the disgrace he endured

"while allowing others to treat us with disgust just like people insulted him"

Hebrews 13:14

looking for

"waiting for"

the one that is to come

"the permanent city that will come"

Hebrews 13:15

sacrifices of praise

Praise is spoken of as if it were incense or sacrifices of animals.

praise that is the fruit of lips that acknowledge his name

"praise that is produced by the lips of those who acknowledge him"

Hebrews 13:16

Let us not forget doing good and sharing

"Let us always remember to do good and share our goods with one another"

with such sacrifices

Doing good and helping others is spoken of as if they were sacrifices on an altar.

Hebrews 13:17

keep watch over your souls

The believers' souls, that is, the believers' spiritual well-

being, are spoken of as if they were objects or animals that guards could keep watch over.

not with groaning

Here "groaning" stands for sadness or grief.

Hebrews 13:18

we are convinced that we have a good conscience

"we are certain that we have no guilt"

Hebrews 13:19

that I will be returned to you sooner

"that God will return me to you sooner" or "that God will quickly remove the things that stop my coming to you"

Hebrews 13:20

brought back from the dead the great shepherd of the sheep, our Lord Jesus

"raised the great shepherd of the sheep, our Lord Jesus, to life"

from the dead

"from among all those who have died."

the great shepherd of the sheep

Christ in his role of leader and protector of those who believe in him is spoken of as if he were a shepherd of sheep.

by the blood of the eternal covenant

Here "blood" stands for the death of Jesus, which is the basis for the covenant that will last forever between God and all believers in Christ.

Hebrews 13:21

equip you with everything good to do his will

"give you every good thing you need in order to do his will" or "make you capable of doing every good thing according to his will"

working in us

The word "us" refers to the author and the readers.

to whom be the glory forever

"whom all people will praise forever"

Hebrews 13:22

brothers

"fellow believers"

to bear with the word of encouragement that I have briefly written to you

"to patiently consider what I have just briefly written to encourage you"

the word of encouragement

"the encouraging message"

Hebrews 13:23

has been set free

"is no longer in prison"

Hebrews 13:24

Those from Italy greet you

Possible meanings are 1) the author is not in Italy, but there is a group of believers with him who have come from Italy or 2) the author is in Italy while writing this letter.

Italy

This is the name of a region at that time. Rome is the capital city of Italy.

Chapter 1

James 1:1

James, a servant of God and of the Lord Jesus Christ

"This letter is from James, a servant of God and of the Lord Jesus Christ"

to the twelve tribes

"to God's faithful people"

in the dispersion

"who are scattered around the world"

James 1:2

Consider it all joy, my brothers, when you experience various troubles

"My fellow believers, think of all your different kinds of troubles as things to celebrate"

James 1:3

the testing of your faith produces endurance

"when you suffer hardships, God is finding out how much you trust him. As a result, you will become able to endure even more hardships"

James 1:4

Let endurance complete its work

"Learn to endure any hardship"

fully developed

able to trust in Christ and obey him in all circumstances

not lacking anything

"having all that you need"

James 1:5

ask for it from God, the one who gives generously and without rebuke to all

"ask God for it. He is the one who gives generously and does not rebuke any"

he will give it to him

"God will give it to him"

James 1:6

in faith, doubting nothing

"with complete certainty that God will answer"

For anyone who doubts is like a wave in the sea that is driven by the wind and tossed around

Anyone who doubts that God will help him is said to be like the water in the ocean or in a large lake, which keeps moving in different directions.

James 1:8

is a double-minded man, unstable

"cannot decide if he will follow Jesus or not and is unstable"

James 1:9

the lowly brother

"the believer whom other people consider unimportant"

boast of his high position

Someone whom God has honored is spoken of as if he were standing in a high place.

James 1:10

but the rich man of his low position

"but let the man who has lots of money boast of his low position"

James 1:11

its beauty perishes

"it is no longer beautiful"

the rich man will fade away in the middle of his journey

As flowers do not die suddenly but instead fade away over a short time, so also the rich people may not die suddenly

but instead take a little time to disappear. He also has not given any thought to his coming death, and that it takes him by surprise.

James 1:12

Blessed is the man who endures testing
"The man who endures testing is fortunate"
endures testing
remains faithful to God during hardships
passed the test
he has been approved by God

receive the crown of life

"receive eternal life as his reward"

has been promised to those who love God

"God has promised to those who love him"

James 1:13

when he is tempted

"when he desires to do something evil"

I am tempted by God

"God is trying to make me do something evil"

God is not tempted by evil nor does he himself tempt anyone

"No one can make God desire to do evil and God himself does not try to persuade anyone to do evil"

James 1:14

each person is tempted by his own desire

A person's evil desire is spoken of as if it were someone else who was tempting him to sin and who could drag him away.

entices

attracts, persuades someone to do evil

James 1:15

Then after the desire conceives, it gives birth to sin, and ... is full grown, it gives birth to death

This is a picture of someone who ends up dying both spiritually and physically.

James 1:16

Do not be deceived

"Do not let anyone deceive you"

James 1:17

Every good gift and every perfect gift

James uses these phrases to emphasize that anything good that a person has comes from God.

the Father of lights

God, the creator of all the lights in the sky (sun, moon, and stars), is said to be their "Father."

With him there is no changing or shadow because of turning

"God always stays the same. He does not change like shifting shadows"

James 1:18

to give us

The word "us" refers to James and his audience.

give us birth

God, who brought us eternal life, is spoken of as if he had given us birth.

the word of truth

"the message about the truth" or "the true message."

so that we would be a kind of firstfruits

"so that we would be like an offering of firstfruits"

James 1:19

You know this

Possible meanings are 1) "Know this" is a command to pay attention to what I am about to write or 2) "You know this" is a statement saying that I am about to remind you of something that you already know.

Let every man be quick to hear, slow to speak

These sayings mean people should first listen intently, and then consider carefully what they say.

slow to anger

"not get angry quickly"

James 1:21

take off all sinful filth and abundant amounts of evil

"stop doing all filthy sins and stop doing every kind of sinful behavior"

sinful filth

Here "filth," that is, dirt, stands for sin and evil.

In humility

"Without pride"

receive the implanted word

"obey the message God has spoken to you"

save your souls

"save yourselves from God's judgment"

James 1:22

Be doers of the word

"Be people who follow God's instructions"

deceiving yourselves

"fooling yourselves"

James 1:23

For if anyone is a hearer of the word but not a doer

"For if anyone listens to God's message in the scriptures but does not obey the word"

he is like a man who examines his natural face in a mirror

A person who hears God's word is like someone who looks at his face in the mirror.

James 1:24

then goes away and immediately forgets what he was like

"then goes away and immediately forgets to do what he saw he needed to do"

James 1:25

the person who looks carefully into the perfect law

This expression continues the image of the law as a mirror.

the perfect law of freedom

"the perfect law that makes those who follow it free"

this man will be blessed in his actions

"God will bless this man as he obeys the law"

James 1:26

thinks he is religious

"thinks he worships God correctly"

his tongue

"what he says"

his heart

"himself"

his religion is worthless

"he worships God uselessly"

James 1:27

pure and unspoiled before our God and Father

"completely acceptable to our God and Father"

the fatherless

"the orphans"

in their affliction

The fatherless and widows are suffering because their fathers or husbands have died.

Chapter 2

James 2:1

My brothers

"My fellow believers" or "My brothers and sisters in Christ"
do not hold to faith in our Lord Jesus Christ ... with partiality toward certain people

"as you hold to faith in our Lord Jesus Christ ... do not show partiality toward certain people"

hold to faith in our Lord Jesus Christ

Believing in Jesus Christ is spoken of as if it were an object that one could hold onto.

partiality

the act of treating some people better than others

James 2:2

Suppose that someone enters your meeting

James describes a situation where the believers might give more honor to a rich person than to a poor person.

wearing gold rings and splendid clothes

"dressed like a wealthy person"

James 2:3

sit here in a good place

sit in this place of honor

stand over there

move to a place with less honor

Sit by my footstool

Move to a humble place

James 2:4

are you not judging among yourselves? Have you not become judges with evil thoughts?

"you are making judgments among yourselves and becoming judges with evil thoughts."

James 2:5

Listen, my beloved brothers

"Pay attention, my dear fellow believers"

did not God choose ... love him?

"God has chosen ... love him"

the poor

"poor people"

be rich in faith

"have strong faith in Christ"

heirs

The people to whom God has made promises are spoken of as if they were to inherit property and wealth from a family member.

James 2:6

But you have

James is speaking to his whole audience.

have dishonored the poor

"you have shamed poor people"

Is it not the rich who oppress you?

"It is rich people who treat you badly."

Are they not the ones ... to court?

"The rich people are the ones who forcibly take you to court to accuse you in front of judges"

James 2:7

Do they not insult ... have been called?

to keep oneself unstained by the world

"to not allow the evil in the world to cause oneself to sin"

"The rich people insult ... have been called."

the good name by which you have been called

"Christ, who called you" or "Christ, to whom you belong"

James 2:8

you fulfill

The word "you" refers to the Jewish believers.

fulfill the royal law

"obey God's law."

Love your neighbor as yourself

James is quoting from Leviticus 19:18.

your neighbor

"all people" or "everyone"

you do well

"you are doing well"

James 2:9

if you favor

"give special treatment to" or "give honor to"

committing sin

"sinning" That is, breaking the law.

you are convicted by the law as transgressors

"the law itself convicts you of transgressing it" or "you are guilty of breaking God's law"

James 2:10

For whoever obeys

"For anyone who obeys"

except that he stumbles ... the whole law

Disobeying one point of the law is spoken of as if it were stumbling while walking.

in just a single way

because of disobedience to just one requirement of the law.

James 2:11

For the one who said

This refers to God, who gave the law to Moses.

Do not commit

To "commit" is to do an action.

If you ... but if you ... you have

Here "you" means "each one of you."

James 2:12

So speak and act

"So you must speak and obey."

who will be judged by means of the law of freedom

"who know that God will judge them by means of the law that gives true freedom"

James 2:13

Mercy triumphs over

"Mercy defeats"

James 2:14

What profit is it, my brothers, if someone says he has faith, but he has no works?

"Fellow believers, if someone says he has faith but he has

no works, that does him no good at all." or "Fellow

believers, someone who has no works is no better if he says he has faith than someone who does not say he has faith."

he has faith, but he has no works ... that faith

"he believes in God but does not do anything as a result of

his belief ... that belief"

Can that faith save him?

"Just saying he believes in God will not save him."

James 2:15

brother or sister

a fellow believer in Christ, whether male or female

James 2:16

stay warm

"have enough clothes to wear" or "have a place to sleep"

be filled

"have enough to eat"

for the body

to eat, to wear, and to live comfortably

what profit is that?

"how does that help them?" or "your speech by itself does not help them."

James 2:17

faith by itself, if it does not have works, is dead

"a person who says he believes in God but does not do anything as a result of his belief, does not really believe in God"

James 2:18

"You have faith, and I have works." Show me your faith without works, and I will show you my faith by my works

"'You believe in God, and I do good things.' Prove to me that you can believe in God without doing anything, and I will prove to you that I believe in God by what I do"

James 2:20

Do you want to know, foolish man, that faith without works is useless?

"Listen to me, foolish man, and I will show that faith without works is useless."

that faith without works is useless

"that saying that you believe in God without doing good things is useless"

James 2:21

Was not Abraham our father justified by works ... on the altar?

"Did not God justify Abraham our father because of what he did ... on the altar?" or "God certainly justified Abraham

our father because of what he did ... on the altar."

father

"ancestor."

James 2:22

You see

"You understand"

that faith worked with his works, and that by works his faith was completed

"that because Abraham believed God, he did what God commanded him to do. And Abraham doing what God commanded showed that he truly believed"

James 2:23

The scripture was fulfilled

"This fulfilled the scripture". See Genesis 15:6.

it was counted to him as righteousness

"God regarded his faith as righteousness."

James 2:24

it is by works that a man is justified, and not only by faith

"God justifies a man because of what he does as a result of his belief, and not just because he believes in God"

James 2:25

In the same way also ... justified by works

James says that what was true of Abraham was also true of Rahab. Both were justified by works.

was not Rahab the prostitute justified by works ... another road?

"God justified Rahab the prostitute because of what she did ... another road."

messengers

people who bring news from another place

sent them away by another road

"then helped them escape and leave the city"

James 2:26

For as the body apart from the spirit is dead, even so faith apart from works is dead

"For just as the body is useless without the spirit, even so it is useless for a person to believe in God if he does not do anything as a result of his belief"

Chapter 3

James 3:1

my brothers

"my fellow believers"

we who teach will be judged more strictly

"God will judge us who teach more severely."

we who teach

Here James includes himself and other teachers, but not the readers.

James 3:2

we all stumble

James speaks of himself, other teachers, and the readers, so the word "we" is inclusive.

does not stumble in words

"does not sin by saying wrong things"

he is a perfect man

"he is spiritually mature"

control even his whole body

"control all his behavior"

James 3:3

Now if we put bits into horses' mouths

A bit is a small piece of metal that is placed into a horse's mouth to control where it goes.

James 3:4

Notice also that ships ... are driven by strong winds, are steered by a very small rudder

A rudder or tool is a flat piece of wood or metal at the back of the ship, used to control where it goes.

are steered by a very small rudder to wherever the pilot desires

"have a small tool that a person can use to control where the ship goes"

James 3:5

the tongue is a small member

"the tongue is a small part of the body"

Notice also

"Think about"

how small a fire sets on fire a large forest

"how a small flame can start a fire that burns many trees"

James 3:6

The tongue is also a fire
"The tongue is like a fire"
a world of evil set among our members
The enormous effects of sinful speaking are spoken of as if
they were a world by themselves.
our members
"the parts of our bodies"
The tongue defiles the whole body
"For God rejects a person who speaks evil words"
sets on fire the course of life
"it ruins a person's entire life"
life, and is itself set on fire by hell
"life because the devil uses it for evil"
James 3:7
For every kind of ... mankind
"People have learned to control many kinds of wild
animals, birds, reptiles, and sea creatures"
reptile
This is an animal that crawls on the ground.
James 3:8
But no human being can tame the tongue
James speaks of the tongue as if it were a wild animal.
It is a restless evil, full of deadly poison
"It is like a restless and evil creature that can kill people
with its venom"
James 3:9
With it we
"We use the tongue to say words that"
we curse men
"we ask God to harm men"
who have been made in God's likeness
"whom God made in his likeness"
James 3:10
Out of the same mouth come blessing and cursing
"With the same mouth, a person blesses people and curses
people"
My brothers
"Fellow Christians"
these things should not happen
"these things are wrong"
James 3:11
Does a spring pour out from its opening both sweet and bitter water?
"You know that a spring does not pour out both sweet water
and bitter water"
James 3:12
Does a fig tree, my brothers, make olives?
"Brothers, you know that a fig tree cannot grow olives."

Chapter 4

James 4:1
Where do quarrels and disputes among you come from?
"Why do you quarrel and dispute among yourselves?"
Do they not come from your desires that fight among your members?
"Do they not come because of the conflict you feel within
you because of your different desires" or "You quarrel and
argue because of the tension caused by your different
desires"
James 4:2
You murder and covet, and you are not able to obtain

Or a grapevine, figs?
"Or does a grapevine make figs?"
James 3:13
Who is wise and understanding among you?
"I will tell you how a wise and understanding person is to
act."
Let that person show a good life by his works in the humility of wisdom
"That person should live a good life by doing the kind of
deeds that come from being humble and wise"
James 3:14
if you have bitter jealousy and ambition in your heart
"if you are jealous and selfish"
do not boast and lie against the truth
"do not boast that you are wise, because that is not true"
James 3:15
This is not the wisdom that comes down from above
"This is not the kind of wisdom that God teaches us from
heaven"
This is not the wisdom that comes down from above. Rather, it is
earthly, unspiritual, demonic
"Whoever acts like this is not honoring to what God in
heaven teaches us. Rather, this person is earthly, not
spiritual, and from demons"
James 3:16
For where there are jealousy and ambition, there is confusion and
every evil practice
"For when people are jealous and selfish, this causes them
to act in disorderly and evil ways"
there is confusion
"there is disorder" or "there is chaos"
every evil practice
"every kind of sinful behavior"
James 3:17
But the wisdom from above is first pure
"But when a person is wise according to what God in
heaven teaches, he acts in ways that are first holy"
full of mercy and good fruits
"full of mercy and good deeds"
and sincere
"and honest" or "and truthful"
James 3:18
The fruit of righteousness is sown in peace among those who make
peace
"The result of making peace is righteousness"
make peace
"cause people to live peacefully"

"You do all kinds of evil things to get what you cannot have"
You fight and quarrel
"You constantly fight"
James 4:3
you ask wrongly
"you ask with wrong motives" or "you ask with bad
attitudes"
James 4:4
You adulteresses!
"You are not being faithful to God!"

Do you not know ... God?
"You know ... God!"
friendship with the world
Here the world's value system is spoken of as if it were a person that others could be friends with.
friendship with the world is hostility against God
"friends of the world are enemies of God"
James 4:5
Or do you think the scripture says in vain ... envious"?
"There is a reason that scripture says ... envious".
The Spirit he caused to live in us
Some versions understand this as a reference to the Holy Spirit.
James 4:6
But God gives more grace
"But, even though our spirits may desire what we cannot have, God gives us even more grace if we will humble ourselves"
so the scripture
"that is why the scripture"
the proud
"proud people"
the humble
"humble people"
James 4:7
So submit
"Because God gives grace to the humble, so obey"
Resist the devil
"Oppose the devil"
he will flee
"he will run away"
you
Here this pronoun is plural and refers to James's audience.
James 4:8
Come close to God
Here the idea of coming close stands for becoming honest and open with God.
Cleanse your hands
"Behave in a way that honors God"
purify your hearts
"make your thoughts and intentions right"
you double-minded people
"you people who cannot decide if you want to obey God or not"

Chapter 5

James 5:1
you who are rich
"you who are rich and say you honor God"
because of the miseries coming on you
"because you will suffer terribly in the future"
James 5:2
Your riches have rotted, and your clothes have become moth-eaten.
"Your riches will rot, and your clothes will be eaten by moths"
James 5:3
Your gold and your silver have become tarnished
"Your gold and silver will become tarnished"
have become tarnished ... their rust

James 4:9
Grieve, mourn, and cry
James uses these words together to emphasize that the people should be truly sorry for not obeying God.
Let your laughter turn into mourning and your joy into gloom
"Stop laughing and mourn. Stop being joyful and be gloomy"
James 4:10
Humble yourselves before the Lord
"Be humble toward God."
he will exalt you
"he will honor you"
James 4:11
brothers
"fellow believers"
but a judge
"but you are acting like the person who gives the law"
James 4:12
Only one is the lawgiver and judge
"God is the only one who gives laws and judges people"
Who are you, you who judge your neighbor?
"You are just a human and cannot judge another human."
James 4:13
spend a year there
"stay there for a year"
James 4:14
Who knows what will happen tomorrow, and what is your life?
"No one knows what will happen tomorrow, and your life does not last very long!"
For you are a mist that appears for a little while and then disappears
"You live for only a short amount of time, and then you die"
James 4:15
Instead, you should say
"Instead, your attitude should be"
we will live and do this or that
"we will live long enough to do what we have planned to do." This "we" does not directly refer to James or his audience but is part of the example of how James's audience should consider the future.
James 4:17
for anyone who knows to do good but does not do it, for him it is sin
Anyone who fails to do the good he knows he should do is guilty of sin.

"are ruined ... their ruined condition"
their rust will be a witness against you. It
"and when God judges you, your ruined treasures will be like someone who accuses you in court. Their corrosion" will consume your flesh like fire
Here "flesh" stands for the physical body and corrosion is spoken of as if it were a fire that will burn up their owners. The idea of fire is meant to lead people to remember that fire often stands for God's punishment that will come on all the wicked.
for the last days
"for when God is about to judge you"
James 5:4

the wages you kept back from the laborers who mowed your fields are crying out against you
 "God can see that you kept back the wages you should have given to those who mowed your fields"
 The cries of the harvesters have reached the ears of the Lord of hosts
 "The Lord of hosts has heard the cries of the harvesters"
 the ears of the Lord of hosts
 God is spoken of as if he had ears as humans have.
 James 5:5
 You have fattened your hearts for a day of slaughter
 "Your greed has only prepared your entire person for harsh eternal judgment"
 James 5:6
 You have condemned ... the righteous person
 This is probably not "condemned" in the legal sense of a judge passing a sentence of death on a criminal. Instead, it probably refers to the wicked and powerful people who decide to mistreat the poor until they die.
 the righteous person. He does not
 "righteous people. They do not"
 James 5:7
 Be patient, then
 "Because of this, wait and be calm"
 until the Lord's coming
 "until Christ's return"
 the farmer
 James makes an analogy using farmers and believers to teach what it means to be patient.
 James 5:8
 Strengthen your hearts
 "Keep your faith strong"
 the Lord's coming is near
 "the Lord will return soon"
 James 5:9
 Do not complain, brothers ... you
 James is writing to all the scattered Jewish believers.
 against one another
 "about each other"
 you will not be condemned
 "Christ will not condemn you"
 See, the judge is standing at the door
 "Pay attention, because what I am about to say is both true and important: the judge is coming soon"
 James 5:10
 the suffering and patience of the prophets, those who spoke in the name of the Lord
 "how the prophets who spoke in the name of the Lord suffered persecution with patience"
 spoke in the name of the Lord
 "spoke by the authority of the Lord"
 James 5:11
 See, we regard
 "Pay attention, because what I am about to say is both true and important: we regard"
 those who endured
 "those who continued obeying God even through hardship"
 James 5:12
 Above all, my brothers,
 "This is important, my fellow believers"

do not swear
 "do not make an oath" or "do not make a vow"
 either by heaven or by the earth
 The words "heaven" and "earth" refer to the spiritual or human authorities that are in heaven and earth.
 let your "Yes" mean "Yes" and your "No" mean "No,"
 "If you say "Yes" or "No," say it truthfully"
 so you do not fall under judgment
 "so God will not punish you"
 James 5:13
 Is anyone among you suffering hardship? Let him pray
 "If anyone is enduring troubles, he should pray"
 Is anyone cheerful? Let him sing praise
 "If anyone is happy, he should sing songs of praise"
 James 5:14
 Is anyone among you sick? Let him call
 "If anyone is sick, he should call"
 in the name of the Lord
 "by the authority of the Lord" or "with the authority that the Lord has given them"
 James 5:15
 The prayer of faith will heal the sick person
 "The Lord will hear the prayer of faith and will heal the sick person"
 The prayer of faith
 "The prayer made by believers" or "The prayer that people pray believing God will do as they ask"
 the Lord will raise him up
 "the Lord will make him well"
 James 5:16
 So confess your sins to one another
 Admit to each other things you did wrong so that you can be forgiven.
 so that you may be healed
 "so that God may heal you"
 The prayer of a righteous person is very strong in its working
 "When the person who obeys God prays, God will do great things"
 James 5:17
 prayed earnestly
 "prayed passionately"
 in the land
 There may have been rain in lands other than Israel, but it did not rain in Israel.
 James 5:18
 The heavens gave rain
 "Rain fell from the sky"
 the earth produced its fruit
 Here the earth is presented as the source of the crops.
 fruit
 This stands for all the crops of the farmers.
 James 5:19
 if anyone among you strays from the truth, and someone brings him back
 "whenever anyone stops obeying God, and another person helps him start obeying again"
 James 5:20
 whoever turns a sinner from the error of his way ... will cover over a great number of sins

James means that God will use the actions of this person to persuade the sinner to repent and be saved.
will save him from death and will cover over a great number of sins
"will save him from spiritual death, and God will forgive the sinner for all of his sins"

will cover over a great number of sins
Possible meaning: the disobedient brother, when he returns to the Lord, will have his sins forgiven. Sins are spoken of as if they were objects that God could cover so that he would not see them.

Chapter 1

1 Peter 1:1

the foreigners of the dispersion

Peter speaks of his readers as people who live away from their homes in many different countries.

Cappadocia ... Bithynia

"Cappadocia" and "Bithynia" were Roman provinces located in what is now the country of Turkey.

the chosen ones

"the ones whom God the Father has chosen"

1 Peter 1:2

the foreknowledge of God the Father

"what God the Father decided previously" or "what God the Father knew beforehand". This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.

for the sprinkling of the blood of Jesus Christ

Here "the blood" refers to the death of Jesus. Just as Moses sprinkled blood on the people of Israel to symbolize their covenant with God, believers are in covenant with God because of Jesus's death.

May grace be to you, and may your peace increase

This passage speaks of grace as if it were an object that believers could possess, and of peace as if it were something that could increase in amount. Grace is in reality the kind way God acts toward believers, and peace is how believers live in safety and joy with God.

1 Peter 1:3

he has given us new birth to a living hope

"he has caused us to be born again, having an enduring, confident hope"

1 Peter 1:4

This is for an inheritance

"We confidently expect to receive an inheritance"

will not perish, will not become stained, and will not fade away

Peter uses three similar phrases to describe the inheritance as something that is perfect and eternal.

It is reserved in heaven for you

"God is reserving it in heaven for you"

1 Peter 1:5

You are protected by God's power

"God is protecting you"

through faith

"because of your faith"

that is ready to be revealed

"that God is ready to reveal"

in the last time

This particular time is as the world as we know it is ending, before the age to come begins.

1 Peter 1:6

In this you greatly rejoice

The word "this" refers to all the blessings that Peter mentions in the previous verses.

1 Peter 1:7

This is for the proving of your faith

In the same way in which fire refines gold, hardships test how well believers trust in Christ. God wishes to test how well believers trust in Christ.

faith, which is more precious than gold that perishes, even though it is tested by fire

Faith is more valuable than gold, because gold does not last forever, even if it is refined in fire.

your faith will be found to result in praise, glory, and honor

"God will honor you very highly" or "your faith will bring praise, glory, and honor"

at the revealing of Jesus Christ

"when Jesus Christ appears to all people"

1 Peter 1:8

joy that is inexpressible and filled with glory

"wonderful joy that words cannot describe"

1 Peter 1:9

the salvation of your souls

"God saving you"

1 Peter 1:10

searched diligently and examined carefully

"carefully searched to know all about this salvation" or

"carefully examined everything about this salvation"

1 Peter 1:11

inquiring into

"trying to learn" or "trying to make known"

the Spirit of Christ

This is a reference to the Holy Spirit.

1 Peter 1:12

It was revealed to them

"God revealed to the prophets"

into which angels long to look

"that angels want to understand"

1 Peter 1:13

So gird

"Because of this, gird."

gird up the loins of your mind

"get your minds ready"

Be sober

"Control your thoughts" or "Be careful about what you think"

Put your hope fully on the grace that will be brought to you

"Fully trust in the grace that God will bring to you"

the grace that will be brought to you

"the good things that God will kindly give to you"

when Jesus Christ is revealed

"when Jesus Christ appears to all people"

1 Peter 1:14

do not conform yourselves to the desires

"do not desire the same things" or "do not live to gratify the desires"

1 Peter 1:16

For it is written

"For as God said"

Be holy, because I am holy

Here the word "I" refers to God.

1 Peter 1:17

conduct yourselves in fear during your time here as foreigners.

"be reverent while you are living your life on earth"

1 Peter 1:18

you have been redeemed

"God has redeemed you"

1 Peter 1:19

like that of a lamb without blemish or spot

"like the blood of the spotless lambs that the Jewish priests sacrificed"

without blemish or spot

"with no imperfections"

1 Peter 1:20

Christ was foreknown

"God knew Christ" or "God chose Christ"

before the foundation of the world

"before God created the world"

he has been revealed to you

"God has revealed him to you"

he has been revealed to you

Peter does not mean that his readers have actually seen Christ, but that they have learned the truth about him.

1 Peter 1:21

who raised him from the dead

"who caused him to live again so that he was no longer among the dead"

and gave him glory

"and glorified him" or "and showed that he is glorious"

your faith and hope are in God

Chapter 2

1 Peter 2:1

Therefore, put aside all evil, all deceit, hypocrisy, envy, and all slander

"So then, stop being evil, deceptive, hypocritical, envious, and slanderous"

1 Peter 2:2

As newborn infants, long for pure spiritual milk

"Just as babies long for their mother's breast milk, so you must yearn for pure spiritual milk"

long for

"desire intensely" or "yearn for"

you may grow in salvation

"you may grow up spiritually until God saves you completely"

1 Peter 2:3

if you have tasted that the Lord is kind

"if you have experienced the Lord's kindness toward you"

1 Peter 2:4

Come to him who is a living stone

"Come to him who is like a stone in a building, but alive, not a dead stone"

that has been rejected by people

"that people have rejected"

but that has been chosen by God

"you believe in God and trust him"

1 Peter 1:22

You made your souls pure

"You made yourselves acceptable to God"

brotherly love

This refers to love between fellow believers.

love one another earnestly from a pure heart

"love one another earnestly and completely"

1 Peter 1:23

born again, not from perishable seed, but from imperishable seed

Possible meanings are that Peter speaks of the word of God either 1) as the seed of a plant that that will not rot or dry up but grows and produces new life in believers or 2) as the tiny cells inside a man or woman that combine to cause a baby to grow inside the woman.

through the living and remaining word of God

Peter speaks of God's word as if it were alive forever. In

reality, it is God who lives forever, and whose instructions and promises last eternally.

1 Peter 1:24

General Information:

In these verses Peter quotes from the prophet Isaiah (Isaiah 40:6) relating to what he has just said about them being born of imperishable seed.

All flesh is like grass, and all its

"All people will die like grass dies, and all their"

glory is like the wild flower of the grass

"goodness soon stops, just as flowers soon die"

1 Peter 1:25

the word of the Lord

"the message that comes from the Lord"

the gospel that was preached

"the gospel that we preached"

"but that God has chosen"

1 Peter 2:5

You also are like living stones

Peter compares his readers to stones that are alive.

that are being built up to be a spiritual house

"that God is building into a spiritual house"

a holy priesthood that offers the spiritual sacrifices

Here the position of priesthood stands for the priests who fulfill the duties of the Old Testament priesthood.

1 Peter 2:6

Scripture contains this

"This is what a prophet wrote in the scriptures long ago".

See Isaiah 28:16.

See

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

a cornerstone, chosen and valuable

"a most important cornerstone, which I have chosen"

a cornerstone

The prophet speaks of the Messiah as the most important stone in a building.

1 Peter 2:7

The value, then, is to you who believe

"only you who believe know the value of this cornerstone"
The stone that was rejected by the builders
"The stone that the builders rejected". See Psalm 118:22.
1 Peter 2:8
A stone of stumbling and a rock that makes them fall
"a stone or a rock over which people will stumble". See
Isaiah 8:14.
stumble because they disobey the word
"stumble because they do not believe the message about
Jesus"
which is what they were appointed to do
"for which God also appointed them"
1 Peter 2:9
a chosen people
"a people whom God has chosen"
a royal priesthood
"a group of priests who serve the king".
a people for God's possession
"a people who belong to God"
who called you out
"who called you to come out"
from darkness into his marvelous light
"from a life of sin and ignorance of God to a life of knowing
and pleasing him".
1 Peter 2:10
General Information:
Here Peter quotes a verse from the prophet Hosea (Hosea
1:10). Some modern versions do not format this as a quote,
which is also acceptable.
1 Peter 2:11
foreigners and exiles
Peter speaks of his readers as people who are living in
foreign lands away from their home. See how you
translated "foreigners" in 1 Peter 1:1.
to abstain from fleshly desires
"to not to give in to sinful desires"
fight against your soul
"seek to destroy your spiritual life"
1 Peter 2:12
Your conduct among the Gentiles should be honorable
"When you are with the Gentiles, you should always act in
an honorable way"
they may be eyewitnesses of your good deeds
"they may be eyewitnesses of the good things that you do"
on the day when he appears
"on the day when he comes." or "when he comes to judge
everyone"
1 Peter 2:13
every human authority
"every person who is in authority"
for the Lord's sake
Possible meanings are 1) that by obeying human
authorities, they are obeying the Lord who established
those authorities or 2) that by obeying human authorities,
they will honor Jesus who also obeyed human authorities.
the king as supreme
"the king as the highest human authority"
1 Peter 2:14

who are sent for the punishment
"whom the king has sent to punish"
1 Peter 2:15
in doing good you silence the ignorant talk of foolish people
"by doing good you stop foolish people from speaking about
things that they do not know"
1 Peter 2:16
as a covering for wickedness
"as an excuse to do wicked things"
1 Peter 2:18
the good and gentle masters
"the very kind masters"
the malicious ones
"the cruel ones" or "the mean ones"
1 Peter 2:19
it is praiseworthy
"it is pleasing to God"
because he is conscious of God, a person endures sorrows while
suffering unjustly
This person accepts unjust suffering because he knows that
he is obeying God.
1 Peter 2:20
For how much credit is there ... while being afflicted?
"For there is no credit ... while being afflicted."
while being afflicted
"while someone punishes you"
1 Peter 2:21
it is to this that you were called
"God has called you to this"
for you to follow in his steps
"so that you would imitate his behavior"
1 Peter 2:22
neither was any deceit found in his mouth
"neither did he speak any lies" or "neither did anyone find
deceit in his mouth"
1 Peter 2:23
When he was insulted, he gave no insult in return
"When people insulted him, he did not insult them back"
he gave himself over to the one who judges justly
"he entrusted himself to the one who judges justly." This
means that he trusted God to take away his shame, which
had been put on him by those who treated him harshly.
1 Peter 2:24
He himself
This refers to Jesus, with emphasis.
carried our sins in his body on the tree
"suffered the punishment for our sins in his body on the
cross"
By his bruises you have been healed
"God has healed you because people bruised him"
1 Peter 2:25
you had been straying like lost sheep
Peter compares his readers' actions before they had
believed in Christ to the way lost sheep wander away from
their shepherd.
the shepherd ... of your souls
"your shepherd..."

Chapter 3

1 Peter 3:1

In the same way, you who are wives should submit to your own husbands

Just as believers are to "Obey every human authority" (1 Peter 2:13) and servants are to "be subject" to their masters (1 Peter 2:18), wives are to submit to their husbands. The words "Obey," "be subject," and "submit" translate the same word.

some men are disobedient to the word

"some men do not believe the message about Jesus" they may be won

"they may become believers"

without a word

"without the wife saying a word about Jesus"

1 Peter 3:2

having been eyewitnesses of your respectful, pure behavior

"having seen for themselves that you behave sincerely and respectfully" or "your pure behavior toward them and the way that you honor God"

1 Peter 3:3

your adornment

"the things that make you beautiful"

1 Peter 3:4

the inner person of the heart

"what you really are on the inside"

a gentle and quiet spirit

"a gentle and peaceful attitude."

which is precious before God

"which God considers to be precious"

1 Peter 3:5

who hoped in God

"who fully trusted God"

1 Peter 3:6

called him her lord

said that he was her lord, that is, her master

You are now her children

Peter says that believing women who act as Sarah acted can be thought of as if they were her actual children.

1 Peter 3:7

In the same way

This refers back to how Sarah and other godly women obeyed their husbands in 1 Peter 3:5 and 6.

wives according to understanding, as with a weaker container, a woman

"wives, understanding that the woman is the weaker partner"

give them honor as fellow heirs of the grace of life

"honor them because they will also receive by grace the eternal life that God gives"

Do this

"Live with your wives in this way"

so that your prayers will not be hindered

"so that nothing will hinder your prayers"

1 Peter 3:8

be like-minded, compassionate

"have the same attitude and be compassionate"

tenderhearted

being gentle and compassionate towards others

1 Peter 3:9

Do not pay back evil for evil or insult for insult

"Do not do evil to someone who does evil to you or insult someone who insults you"

continue to bless

"continue to bless those who do evil to you or insult you"

for this you were called

"God called you for this"

that you might inherit a blessing

"that you might receive God's blessing as your permanent possession"

1 Peter 3:10

General Information:

In these verses Peter quotes from Psalm 34:12-16.

to love life and see good days

"experience good things during life"

stop his tongue from evil and his lips from speaking deceit

"stop himself from saying evil and deceitful things"

1 Peter 3:11

Let him turn away from what is bad

"Let him stop doing what is bad"

1 Peter 3:12

The eyes of the Lord see the righteous

"The Lord sees the righteous" or "The Lord approves of the righteous"

his ears hear their prayers

"he hears their prayers" or "he grants their prayers"

the face of the Lord is against

"the Lord opposes"

1 Peter 3:13

Who is the one who will harm you if you are eager to do what is good?

"No one will harm you if you do good things"

1 Peter 3:14

suffer because of righteousness

"suffer because you do what is right"

you are blessed

"God will bless you"

Do not fear their threats. Do not be troubled

"Do not be afraid of what people might do to you"

their threats

Here the word "their" refers to anyone who might try to harm those to whom Peter is writing.

1 Peter 3:15

Instead, set apart

"Instead of being troubled, set apart"

set apart the Lord Christ in your hearts as holy

"acknowledge within yourselves that the Lord Christ is

holy" or "honor the Lord Christ as holy within yourselves"

about the hope you have

"about what you are confidently expecting God to do for you"

1 Peter 3:16

however, with meekness and respect

"but do this with gentleness and respect"

1 Peter 3:17

if it should be God's will

Peter is saying that it is sometimes God's will that his people suffer, but it is not always God's will.

1 Peter 3:18

suffered for us

The word "us" includes the people Peter was writing to; as he explains how Christ suffered and what Christ accomplished by suffering.

so that he would bring us to God

Peter probably means here that Christ died in order to create a close relationship between us and God.

He was put to death in the flesh

"People put Christ to death physically"

he was made alive by the Spirit

"the Spirit made him alive"

1 Peter 3:19

By the Spirit, he went

"By the Holy Spirit's power, he went"

the spirits who are now in prison

Chapter 4

1 Peter 4:1

in the flesh

"in his body"

arm yourselves with the same intention

"prepare yourselves with the same thoughts that Christ had"

has ceased from sin

"has stopped sinning"

1 Peter 4:2

for men's desires

for the things that sinful people normally desire

1 Peter 4:3

the time that has passed is enough for you to do the desire of the Gentiles

"you have been doing for too long the things that the Gentiles like to do"

drunken celebrations, having wild parties

These terms refer to activities in which people gather to drink too much alcohol and behave in a shameful manner.

1 Peter 4:4

floods of reckless behavior

These examples of wild, boundless sin are spoken of as if they were great floods of water that sweep over people.

reckless behavior

doing everything they can to satisfy the desires of their bodies

1 Peter 4:5

the one who is ready to judge

"Christ, who is ready to judge" or "God, who is ready to judge"

the living and the dead

"every person"

1 Peter 4:6

the gospel was preached also to the dead

"the gospel was preached by Christ also to people who had already died" or "men preached the gospel also to those who were alive but are now dead"

they have been judged in the flesh as humans

"God judged them in their bodies as humans" or "men judged them in their bodies as humans"

judged in the flesh as humans

"spirits of the dead people"

1 Peter 3:20

when the patience of God was waiting

"when God was waiting patiently"

in the days of Noah, in the days of the building of an ark

"during the time of Noah, when he was building an ark"

1 Peter 3:21

through the resurrection of Jesus Christ

"because of the resurrection of Jesus Christ." This phrase completes the thought, "This is a symbol of the baptism that saves you now."

1 Peter 3:22

Christ is at the right hand of God

"Christ is beside God in the place of honor and authority"

submit to him

"submit to Jesus Christ"

This is a reference to death as the ultimate form of judgment.

live in the spirit the way God does

"live spiritually as God lives because the Holy Spirit will enable them to do so" or "live according to God's standards by the power of the Holy Spirit"

1 Peter 4:7

The end of all things is coming

"will soon happen"

be of sound mind, and be sober in your thinking

Peter uses these two phrases to emphasize the need to think clearly about life since the end of the world is near.

be sober in your thinking

"control your thoughts"

1 Peter 4:8

Above all things

"Most importantly of all"

for love covers a multitude of sins

"for a person who loves will not try to find out if another person has sinned" or "for a person who loves will forgive the sins of other people, even if those sins are many"

1 Peter 4:9

Be hospitable

Show kindness to and welcome guests and travelers.

1 Peter 4:10

As each one of you has received a gift

"Because each one of you has received a special spiritual ability as a gift from God"

1 Peter 4:11

so that in all ways God would be glorified

"so that in all ways you will praise and honor God"

1 Peter 4:12

do not regard as strange the testing

"do not be surprised by the testing"

the testing in the fire that has come upon you

"the difficult trial that you are experiencing" or "your troubles that are like a test by fire"

1 Peter 4:14

If you are insulted for Christ's name,

"If people insulted you because you believe in Christ"

the Spirit of glory and of God

"the Spirit of glory, who is the Spirit of God," or "the glorious Spirit of God"
rests on you
"is with you" or "lives with you"
1 Peter 4:15
a meddler
This refers to a person who gets involved with the affairs of others without having a right to do so.
1 Peter 4:16
with that name
"because he bears the name Christian" or "because people have recognized him as a Christian"
1 Peter 4:17
household of God
This phrase refers to believers, whom Peter speaks of as God's family.
If it begins with us, what will be the outcome for those who disobey God's gospel?
"If it begins with us, what will happen to those who do not

obey God's gospel will be much worse."
those who disobey God's gospel
"those who do not believe God's gospel."
1 Peter 4:18
the righteous ... what will become of the ungodly and the sinner?
"the righteous man ... the outcome will be much worse for the ungodly and the sinner."
If it is difficult for the righteous to be saved
"If the righteous person experiences many difficulties before God saves him"
what will become of the ungodly and the sinner
"what will happen to the ungodly and the sinner"
the ungodly and the sinner
"ungodly sinners"
1 Peter 4:19
commit their souls
"commit themselves" or "commit their lives"
in well-doing
"while they live rightly"

Chapter 5
1 Peter 5:1
the glory that will be revealed
"the glory of Christ that God will reveal"
1 Peter 5:2
Be shepherds of God's flock
Peter speaks of the believers as a flock of sheep and the elders as the shepherds who care for them.
1 Peter 5:3
Do not act as lords over those allotted to you. Instead, be examples
Elders are to lead by example and not act toward the people as a harsh master would toward his servants.
those allotted to you
"those whom God has placed in your care"
1 Peter 5:4
Then when the Chief Shepherd is revealed
"When Jesus, the Chief Shepherd, appears" or "When God reveals Jesus, the Chief Shepherd"
an unfading crown of glory
"a glorious prize that will last forever"
1 Peter 5:5
In the same way
This refers back to the way the elders were to submit to the Chief Shepherd as Peter described in 1 Peter 5:1 to 4.
All of you
This refers to all believers, not just the younger men.
clothe yourselves with humility
"act humbly toward each other" or "act with humility"
1 Peter 5:6
under God's mighty hand so
"under God's great power so" or "before God, realizing that he has great power, so"
1 Peter 5:7
Cast all your anxiety on him
"Trust him with everything that worries you"
1 Peter 5:8
Be sober
"Control your thoughts"
the devil is walking around like a roaring lion, looking for someone to

devour
Peter teaches his readers that Satan can harm their bodies, but if they trust in God and obey him, they will always be God's people, and God will care for them. If your language has a word for the way an animal walks when it is hunting, you may use it here.
1 Peter 5:9
Stand against him
"Fight against him"
your brotherhood in the world is enduring
"your fellow believers who are in the world are enduring" in the world
"in various places throughout the world"
1 Peter 5:10
for a little while
"for a short time"
the God of all grace
"the God who always gives us what we need" or "the God who is always gracious".
who called you to his eternal glory in Christ
"who chose you to share his eternal glory in heaven because you are joined to Christ"
perfect you
"make you perfect" or "restore you" or "make you well again"
confirm you, strengthen you
God will enable the believers to trust in him and to obey him regardless of any suffering they may experience.
1 Peter 5:12
I have written to you briefly through him
Silvanus wrote the words that Peter told him to write in the letter.
what I have written is the true grace of God
"I have written about the true grace of God." Here the word "grace" refers to the gospel message.
Stand in it
"Remain strongly committed to it"
1 Peter 5:13

The woman who is in Babylon

Here "The woman" probably refers to the group of believers who live in "Babylon." Possible meanings for "Babylon" are 1) it is a symbol for the city of Rome, 2) it is a symbol for anywhere that Christians are suffering, or 3) it refers literally to the city of Babylon. It most likely refers to the city of Rome because the Romans were persecuting the Christians.

Chapter 1

2 Peter 1:1

slave and apostle of Jesus Christ

Peter speaks of being Jesus Christ's servant. He also was given the position and authority of being Christ's apostle. to those who have received the same precious faith
"to the believers to whom God has given the same precious faith"

we have received

"we apostles have received"

2 Peter 1:2

May grace and peace increase in measure

"May God increase your grace and your peace"

in the knowledge of God and of Jesus our Lord

"through your knowing God and Jesus our Lord"

2 Peter 1:3

for life and godliness

"for a godly life"

through the knowledge of him who called us

"through our knowledge of God, who called us"

through his own glory and excellence

"by showing us his own glory and greatness" or "to share his own glory and excellence"

2 Peter 1:4

Through these

Here "these" refer to "his own glory and virtue."

you might be sharers

"you might share"

the divine nature

what God is like

having escaped the corruption in the world that is caused by evil desires

"and so that the wicked desires in this world will no longer corrupt you"

2 Peter 1:5

For this reason

"Because of what God has done"

2 Peter 1:7

brotherly love

Love for a friend or family member and it likely includes love for one's spiritual family.

2 Peter 1:8

these things

This refers to faith, virtue, knowledge, self-control, endurance, godliness, brotherly affection, and love, which Peter mentioned in the previous verses.

they will keep you from being barren or unfruitful

"because you have them you will not be barren or unproductive" or "they will enable you to do much valuable work"

who is chosen together with you

"whom God has chosen as he has chosen you"

my son

"my spiritual son"

1 Peter 5:14

a kiss of love

"a kiss to show your love for each other"

in the knowledge of our Lord Jesus Christ

"through your knowing God and Jesus our Lord"

2 Peter 1:9

whoever lacks these things

any person who does not have these things

is so nearsighted that he is blind

"is like a shortsighted person who cannot see their importance"

he has been cleansed from his past sins

"that God has cleansed him from his old sins"

2 Peter 1:10

make your calling and election sure

"make sure that God has really chosen you to belong to him"

you will not stumble

"you will not practice sinful behavior" or "you will not become unfaithful to Christ"

2 Peter 1:11

there will be richly provided for you an entrance into the eternal kingdom

"God will richly provide for you the opportunity to enter into the eternal kingdom"

2 Peter 1:12

you are strong in the truth

"you strongly believe the truth of these things"

2 Peter 1:13

to stir you up by way of reminder

"to remind you of these things so that you will think about them"

as long as I am in this tent

"as long as I am in this body"

2 Peter 1:15

after my departure

"after my death"

2 Peter 1:16

For we did not follow cleverly invented myths

"For we apostles did not follow cleverly made-up stories"

the power and the coming of our Lord Jesus Christ

"the powerful coming". Possible meanings are: the future second coming of the Lord Jesus or the first coming of the Lord Jesus.

2 Peter 1:17

when a voice was brought to him by the Majestic Glory

"when he heard a voice come from the Majestic Glory" or

"God, the Supreme Glory, saying"

2 Peter 1:18

We ourselves heard this voice brought from heaven

"We ourselves heard this voice that came from heaven" or

"We ourselves heard the voice of the one who spoke from

heaven" Peter is referring to himself and to the disciples James and John, who heard the voice of God.

we were with him

"we were with Jesus"

2 Peter 1:19

For we have the prophetic word made more certain

"For the things that we saw make this prophetic message more sure" or "the scriptures, which the prophets spoke, made". This refers to the Old Testament.

to which you would do well to pay attention

Peter instructs the believers to pay close attention to the prophetic message.

as to a lamp shining in a dark place until the day dawns

Peter compares the prophetic word to a lamp that gives light in the dark until light comes in the morning. The

coming of morning is a reference to Christ's coming.

the morning star rises in your hearts

"Christ shines his light into your hearts like the morning star shines its light into the world"

2 Peter 1:20

Above all, you must understand

"Most importantly, you must understand"

no prophecy of scripture comes from someone's own interpretation

Possible meanings are 1) the prophets did not make their prophecies on their own or 2) people must rely on the Holy Spirit to understand and interpret the prophecies.

2 Peter 1:21

men spoke from God when they were carried along by the Holy Spirit

"men spoke from God as the Holy Spirit directed them"

Chapter 2

2 Peter 2:1

False prophets came to the people, and false teachers will also come to you

Just as false prophets came deceiving Israel with their words, so will false teachers come teaching lies about Christ.

destructive heresies

The word "heresies" refers to opinions that are contrary to the teaching of Christ and the apostles. These heresies destroy the faith of those who believe them.

the master who bought them

The word "master" here refers to a person who owns slaves. Peter speaks of Jesus as the owner of people whom he has bought, the price being his death.

2 Peter 2:2

sensuality

immoral sexual behavior

the way of truth will be slandered

"unbelievers will slander the way of truth". The phrase "way of truth" refers to the Christian faith as the true path to God.

2 Peter 2:3

exploit you with deceptive words

"convince you to give them money by telling you lies"

Their condemnation has been coming for a long time, and their destruction is not asleep

"It was decided long ago that they would be condemned; they will surely be destroyed" or "God said long ago that he would condemn them; he is ready to destroy them".

Possible meanings are 1) the false teachers will be condemned, and as a result they will be destroyed, or 2) the two phrases emphasize how soon or how certainly the false teachers will be condemned.

2 Peter 2:4

did not spare

"did not refrain from punishing"

but delivered them into hell

"but sent them to hell"

to be kept in chains of darkness

"in darkness that imprisons them like chains" or "where God keeps them in chains of darkness"

2 Peter 2:5

and if he did not spare the ancient world

"and if God did not refrain from punishing the people who lived in the ancient world"

but preserved Noah ... along with seven others

"but protected Noah ... along with seven others."

Noah, a herald of righteousness

"Noah, a preacher of righteousness." Possible meanings are 1) Noah taught people that they should live righteous lives, or 2) Noah warned people that the righteous God would judge them.

2 Peter 2:6

and if he reduced the cities of Sodom and Gomorrah to ashes

"and if God burned the cities of Sodom and Gomorrah with fire until only ashes remained"

condemned them to destruction

Here the word "them" refers to Sodom and Gomorrah and the people who lived in them.

as an example of what is to happen to the ungodly

Sodom and Gomorrah serve as an example and a warning of what will happen to others who disobey God.

2 Peter 2:7

but delivered righteous Lot

Lot was righteous, and God rescued him from the punishment he sent on Sodom and Gomorrah.

the sensual behavior of lawless people

"the immoral behavior of people who broke God's law"

2 Peter 2:8

that righteous man

This refers to Lot.

was tormented in his righteous soul

"was greatly disturbed"

2 Peter 2:9

if the Lord did these things

The words "these things" refer to what God did in verses 4-8.

rescue ... out of trials

"enable ... to resist temptation" or "enable ... to pass the test"

2 Peter 2:10

This is especially true

The word "this" refers to God keeping unrighteous men in prison until judgment day in 2 Peter 2:9.

those who walk after the corrupt desires of the flesh

"those who continue to indulge their corrupt, sinful desires"

despise authority

"refuse to submit to God's authority."

self-willed

"doing whatever they want to do"

2 Peter 2:11

greater strength and power

"more strength and power than the false teachers"

they do not bring insulting judgments against them

The word "they" refers to angels. Possible meanings for the word "them" are 1) the glorious ones or 2) the false teachers. The idea that angels could accuse them is spoken of as if they could attack them using accusations as weapons.

2 Peter 2:12

these people are like unreasoning animals, born for capture and destruction

"these false teachers are like unreasoning animals whose nature is to be born for capture and destruction" or "so that people can capture them or other animals can destroy them" or "and they become prey or die"

They do not know what they insult

They speak evil of what they do not know or understand.

In destruction they also will be destroyed

"God will completely destroy them"

2 Peter 2:13

suffering harm as a reward for doing harm

"receiving what they deserve for the harm they have done" luxury during the day

Here the word "luxury" refers to immoral activity that includes gluttony, drunkenness, and sexual activity. Doing these things during the day indicates that these people are not ashamed of this behavior.

They are stains and blemishes

"They are like stains and blemishes on clothes, which cause disgrace"

2 Peter 2:14

They have eyes full of adultery

"They constantly want to commit adultery"

they are never satisfied with sin

Although they sin in order to satisfy their lusts, the sin that they commit never satisfies.

They entice unstable souls

"They entice unstable people"

hearts trained in greed

Here the word "hearts" refers to the thoughts and emotions of the person. Because of their habitual actions, they have trained themselves to think and act out of greed.

2 Peter 2:15

the straight way

Behavior that honors God is spoken of as if it were a path to follow.

have gone astray

People who commit evil behavior that displeases God are spoken of as if they were animals who go away from the people who take care of them.

to receive payment for unrighteousness

"to receive money for doing things that are not righteous"

2 Peter 2:16

he obtained a rebuke

"God rebuked Balaam"

a mute donkey speaking in a human voice

A donkey, which is naturally unable to speak, spoke with a voice like a human.

stopped the prophet's insanity

God used a donkey to stop the prophet's foolish action.

2 Peter 2:17

These men are springs without water and mists driven by a storm

Springs flowing with water promise refreshment for thirsty people, but "springs without water" will leave the thirsty disappointed. In the same way, false teachers, although they promise many things, are unable to do what they promise.

The gloom of thick darkness is reserved for them

"God has reserved the gloom of thick darkness for the false teachers"

2 Peter 2:18

They speak with vain arrogance

They use impressive but meaningless words.

Through the lusts of the flesh, through sensuality, they entice people

"They appeal to people's fleshly lusts and desire for sensuality. This is how they entice people"

people who are trying to escape from those who live in error

"people who try to live rightly, instead of living sinfully as they used to and as other people do"

2 Peter 2:19

They promise freedom to them, but they themselves are slaves of corruption

"They promise to give them the ability to live exactly as they want to live, but they themselves cannot escape their own sinful desires"

For a man is a slave to whatever overcomes him

"For if something has control over a person, that person becomes like a slave to that thing"

2 Peter 2:20

If they have escaped the corruptions of the world ... and are again entangled in them and overcome

"Since they have escaped the corrupting practices of sinful human society ... and are again entangled in them and overcome"

through the knowledge of the Lord and Savior Jesus Christ

"by knowing the Lord and Savior Jesus Christ"

the last state has become worse for them than the first

"their condition is worse than it was before"

2 Peter 2:21

the way of righteousness

Peter speaks of life as a "way" or path. This phrase refers to living a life that is according to God's will.

turn away from the holy commandment delivered to them

"stop obeying the holy commandment" or "the holy commandment that God delivered to them" or "the holy commandment that God made sure that they received"

2 Peter 2:22

This proverb is true for them

"This proverb applies to them" or "This proverb describes them"

A dog returns to its own vomit, and a washed pig returns to the mud

Peter uses two proverbs to illustrate how the false teachers, although they have known "the way of righteousness," have

turned back to the things that make them morally and spiritually impure.

Chapter 3

2 Peter 3:1

to stir up your sincere mind

"to cause you to think pure thoughts"

2 Peter 3:2

the words spoken in the past by the holy prophets

"the words that the holy prophets spoke in the past"

the command of our Lord and Savior given through your apostles

"the command of our Lord and Savior, which your apostles gave to you"

2 Peter 3:3

Know this first

"Know this as the most important thing." See how you translated this in 2 Peter 1:20.

proceed according to their own desires

"live or behave according to their own sinful desires"

2 Peter 3:4

Where is the promise of his return?

"The promise that Jesus would return is not true! He will not return!"

our fathers fell asleep

"our ancestors died"

all things have stayed the same, since the beginning of creation

"since God created the world" The mockers exaggerate with the word "all," and they argue that since nothing in the world has ever changed, it cannot be true that Jesus will return.

2 Peter 3:5

by the word of God the heavens and the earth came to exist

"God spoke and the heavens and the earth came to exist"

came to exist out of water and through water

God caused the land to come up out of the water, gathering the bodies of water together to make the land appear.

2 Peter 3:6

through which

Here "which" refers to God's word and water.

the world at that time was destroyed, being flooded with water

"God flooded the world that existed at that time with water and destroyed it"

2 Peter 3:7

By the same word the heavens and the earth are reserved for fire

"God, by that same command, has reserved the heavens and the earth for fire"

fire, being kept for the day of judgment

"fire. God is reserving them for the day of judgment"

for the day of judgment and destruction of ungodly people

"for the day when he judges and destroys ungodly people"

2 Peter 3:8

It should not escape your notice

"You should not fail to understand this"

that one day with the Lord is like a thousand years

"that from the Lord's point of view, one day is like a thousand years"

2 Peter 3:9

The Lord is not slow concerning his promise

"The Lord is not slow to fulfill his promise to return"

as some consider slowness to be

Some people think that the Lord is slow to fulfill his promise because their perspective of time is different from God's.

2 Peter 3:10

However ... laid bare

Although the Lord is being patient and wants people to repent, he will indeed return and bring judgment.

the day of the Lord will come as a thief

Peter speaks of the day when God will judge everyone as if it were a thief who will come unexpectedly, and the people will be surprised when it happens.

The heavens will pass away

"The heavens will disappear"

The elements will be burned with fire

"God will burn the elements with fire". Possible meanings are 1) the heavenly bodies, such as the sun, moon, and stars or 2) the things that make up heaven and earth, such as soil, air, fire, and water.

the earth and the deeds in it will be laid bare

"God will expose the earth and everything that people have done on it"

2 Peter 3:11

Since all these things will be destroyed in this way

"Since God will destroy all these things in this way"

what kind of people should you be?

"you know what kind of people you should be."

2 Peter 3:12

the heavens will be destroyed by fire, and the elements will be melted in great heat

"God will destroy the heavens by fire, and he will melt the elements in great heat"

2 Peter 3:13

where righteousness will dwell

"where righteous people will dwell"

2 Peter 3:14

do your best to be found spotless and blameless before him, in peace

"do your best to live in such a way that God will find you completely pure and faultless, and be at peace with him and each other"

2 Peter 3:15

Also, consider the patience of our Lord to be salvation

"Also, think about the patience of our Lord as giving people an opportunity to repent and be saved". Because the Lord is patient, the day of judgment has not yet happened. This gives people an opportunity to repent and be saved, as he explained in 2 Peter 3:9.

according to the wisdom that was given to him

"according to the wisdom that God gave to him"

2 Peter 3:16

Paul speaks of these things in all his letters

"Paul speaks of the patience of God leading to salvation in all his letters"

in which there are things that are difficult to understand

There are things in Paul's letters that are difficult to

understand.

Ignorant and unstable men distort these things

"Unlearned and unsteady." These men have not been taught how to properly interpret scripture and are not well established in the truth of the gospel.

to their own destruction

"resulting in their own destruction"

2 Peter 3:17

since you know about these things

"These things" refers to the truths about the patience of God and the teachings of these false teachers.

guard yourselves

"protect yourselves"

so that you are not led astray by the deceit of lawless people

"so that lawless people do not deceive you and cause you do something wrong"

and lose your own faithfulness

"and stop being faithful"

2 Peter 3:18

grow in the grace and knowledge of our Lord and Savior Jesus Christ

"receive more of the grace of our Lord and Savior Jesus Christ, and know him more"

Chapter 1

1 John 1:1

which we have heard

"which we have heard him teach"

which we have seen with our eyes, which we have looked at

"which we ourselves have seen"

the Word of life

"the one who gives life" or "the one who causes people to live forever"

life

Throughout this letter, the word "life" refers to more than physical life. Here it refers to being alive spiritually.

1 John 1:2

the life was made known

"God made the eternal life known to us" or "God made us able to know him, who is eternal life"

we have seen and testify

"we have seen it and testify about it" or "we have seen him and testify about him"

the eternal life, which was with the Father, and which has been made known to us

"the one who enables us to live forever, who was with God the Father, and who has been made known to us". This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.

and which has been made known to us

"and which the Father has made known to us"

1 John 1:3

That which we have seen and heard we declare also to you

"We say to you also what we have seen and heard"

have fellowship with us. Our fellowship is with the Father

"be our close friends. We are friends with God the Father"

Our fellowship

It is not clear if John is including or excluding his readers.

You may translate this either way.

Father ... Son

These are important titles that describe the relationship between God and Jesus. It is best to translate "Father" and "Son" with the same words that your language uses to refer

to a human father and a human son.

1 John 1:4

so that our joy will be complete

"to make our joy complete"

1 John 1:5

God is light

"God is purely righteous like pure light"

in him there is no darkness at all

"in him there is nothing that is evil"

1 John 1:6

walk in darkness

"do what is evil"

1 John 1:7

walk in the light as he is in the light

"do what is good as God is perfectly good" or "do what is right as God is perfectly right"

the blood of Jesus

This refers to the death of Jesus.

1 John 1:8

have no sin

"never sin"

are deceiving

"lying to"

the truth is not in us

"we do not believe what God says is true"

1 John 1:9

he is faithful

"God is faithful"

to forgive us our sins and cleanse us from all unrighteousness

"and will completely forgive us for what we have done wrong"

1 John 1:10

we make him out to be a liar

"it is the same as calling God a liar, because he said we have all sinned"

his word is not in us

"we do not understand God's word and do not obey what he says"

Chapter 2

1 John 2:1

Children

"You who are as dear to me as my own children"

I am writing these things

"I am writing this letter"

But if anyone sins

"But when anyone sins"

we have an advocate with the Father, Jesus Christ, the one who is

righteous

"we have Jesus Christ, the one who is righteous, who speaks

to the Father and asks him to forgive us"

1 John 2:2

He is the atoning sacrifice for our sins

"God is no longer angry with us because Jesus sacrificed his own life for our sins"

1 John 2:3

We know that we have come to know him

"We know that we know him" or "We know that we have a good relationship with him"

if we keep his commandments

"if we obey what he commands"

1 John 2:4

The one who says

"Anyone who says" or "The person who says"

I know God

"I have a good relationship with God"

does not keep his commandments

"does not obey what God commands"

the truth is not in him

"he does not believe what God says is true"

1 John 2:5

keeps his word

"does what God says to do" or "obeys what God says"

in him truly the love of God has been perfected

"it is that person who truly loves God perfectly" or "God's love has achieved its purpose in that person's life"

By this we know that we are in him

"When we obey what God says, we can be certain that we have fellowship with him" or "By this we know that we are joined to God"

1 John 2:6

remains in God

"continues to have fellowship with God" or "stays joined to God"

should himself also walk just as he walked

"must live as he lived" or "should also obey God just as Jesus Christ did"

1 John 2:7

Beloved, I am

"You people whom I love, I am"

I am not writing a new commandment to you, but an old commandment that you have had

"I write to you to love one other, which is not a new thing to do but an old commandment that you have heard"

from the beginning

"from when you first believed in Christ"

The old commandment is the word that you heard

"The old commandment is the message that you heard"

1 John 2:8

Yet I am writing a new commandment to you

"But in one way the commandment I write to you is a new commandment"

which is true in Christ and in you

"which is true, as shown in Christ's deeds and your deeds"

the darkness is passing away, and the true light is already shining

"you are ceasing to do evil and you are doing more and more good"

1 John 2:9

The one who says

"Anyone who says"

he is in the light

"he does what is right"

is in the darkness

"does what is evil"

1 John 2:10

there is no occasion for stumbling in him

"nothing will cause him to stumble" or "nothing will cause him to sin" or "he will not fail to do what is pleasing to God"

1 John 2:11

is in the darkness and walks in the darkness

"does what is evil"

he does not know where he is going

"he does not know what he should do"

the darkness has blinded his eyes

"sin has made it impossible for him to understand the truth"

1 John 2:12

you, children

"you who are as dear to me as my own children"

your sins are forgiven

"God forgives your sins"

because of his name

"because of what Christ has done for you"

1 John 2:13

I am writing to you, fathers

"I am writing to you, mature believers"

you know

"you have a relationship with"

the one who is from the beginning

"the one who has always existed."

young men

"young believers"

you have overcome

"you have conquered"

1 John 2:14

you are strong

Here "strong" refers not to believers' physical strength, but to their faithfulness to Christ.

the word of God remains in you

"God's message continues to teach you" or "you know the word of God"

1 John 2:15

Do not love the world or

"Do not behave like the people in the world who do not honor God, and do not love"

the things that are in the world

"the things that those who dishonor God want"

If anyone loves the world, the love of the Father is not in him

A person cannot love this world and all that dishonors God and love the Father at the same time.

the love of the Father is not in him

"he does not love the Father"

1 John 2:16

the lust of the flesh

"the strong desire to have sinful physical pleasure"

the lust of the eyes

"the strong desire to have things that we see"

is not from the Father

"does not come from the Father"

1 John 2:17

are passing away

"will one day not be here"

1 John 2:18

Children

"you who are as dear to me as my own children"

it is the last hour

"Jesus will return soon"

many antichrists

"there are many people who are against Christ"

have come. By this we know

"have come, and because of this we know" or "have come, and because many antichrists have come, we know"

1 John 2:19

They went out from us

"They left us"

but they were not from us

"but they were not really part of our group in the first place."

For if they had been from us, they would have remained with us

"We know this because they would not have left us if they really had been believers"

1 John 2:20

But you have an anointing from the Holy One

"But Jesus Christ, the Holy One, has given you his Spirit"

you all know

"you all have knowledge" or "you all know what is true"

1 John 2:21

the truth ... no lie is from the truth

"what is true ... no lie comes from what is true"

1 John 2:22

Who is the liar but the one who denies that Jesus is the Christ?

"The one who denies that Jesus is the Christ is the liar"

denies that Jesus is the Christ

"refuses to say that Jesus is the Christ" or "says that Jesus is not the Messiah"

denies the Father and the Son

"refuses to say the truth about the Father and the Son" or

"rejects the Father and the Son."

Father ... Son

These are important titles that describe the relationship between God and Jesus. It is best to translate "Father" and "Son" with the same words that your language uses to refer to a human father and a human son.

1 John 2:23

has the Father

"belongs to the Father"

confesses the Son

"speaks the truth about the Son"

1 John 2:24

As for you

This phrase marks John's switch from talking about other people to talking about the people he is writing to.

let what you have heard from the beginning remain in you

"continue to trust what we have taught you about Jesus when you first became believers"

If what you heard from the beginning remains in you

"If you continue to trust what we first taught you"

also remain in the Son and in the Father

"also continue to have fellowship with the Son and with the Father" or "also stay joined to the Son and to the Father".

These are important titles that describe the relationship

between God and Jesus. It is best to translate "Father" and

"Son" with the same words that your language uses to refer

to a human father and a human son.

1 John 2:25

This is the promise he gave to us—eternal life.

"This is what he promised to give us—eternal life"

life

Here "life" refers to being alive spiritually.

1 John 2:26

those who would lead you astray

"those who want to make you believe lies about Jesus Christ"

1 John 2:27

the anointing that you received from him remains in you

"Jesus has anointed you with his Spirit, and his Spirit is still with you"

as his anointing teaches you everything

"because his Spirit teaches you everything that you need to know"

1 John 2:28

Now, children

"Now, you who are as dear to me as my own children"

he appears

"we see him"

boldness

having no fear

not be ashamed before him

"not be ashamed in his presence"

at his coming

"when he comes again"

1 John 2:29

has been born from him

"has been born of God"

Chapter 3

1 John 3:1

See what kind of love the Father has given to us

"Think about how our Father loves us so much"

we should be called children of God

"the Father called us his children"

children of God

Here this means people who belong to God through faith in Jesus.

For this reason, the world does not know us, because it did not know

him

"Because we are the children of God and because the world did not know God, it does not know us"

the world does not know us, because it did not know him

"those who do not honor God do not know that we belong to God, because they did not know God"

1 John 3:2

Beloved, we are

"You people whom I love, we are"

it has not yet been revealed
 "God has not yet revealed"
 revealed
 "demonstrated" or "shown"
 1 John 3:3
 Everyone who has this hope in him
 "Everyone who has this hope because of Christ" or
 "Everyone who trusts Christ to fulfill this hope"
 purifies himself just as he is pure
 "keeps himself pure because Christ is pure"
 1 John 3:5
 Christ was revealed
 "Christ appeared" or "the Father revealed Christ"
 1 John 3:6
 remains in him
 "continues to have fellowship with him"
 No one ... has seen him or known him
 "No one ... has ever truly believed in him"
 1 John 3:7
 Children, do not let
 "You who are as dear to me as my own children, do not let"
 do not let anyone lead you astray
 "do not let anyone deceive you"
 The one who does righteousness is righteous, just as Christ is righteous
 "He who does what is right is pleasing to God just as Christ
 is pleasing to God"
 1 John 3:8
 is from the devil
 "belongs to the devil" or "is like the devil"
 from the beginning
 "since the earliest time of creation"
 the Son of God was revealed
 "God revealed his Son"
 Son of God
 This is an important title for Jesus that describes his
 relationship to God. It is best to translate "Father" and "Son"
 with the same words that your language uses to refer to a
 human father and a human son.
 1 John 3:9
 Whoever has been born from God
 "Whoever God has made his child"
 God's seed
 "the Holy Spirit"
 he has been born of God
 "God has given him new spiritual life" or "he is a child of
 God"
 1 John 3:10
 In this the children of God and children of the devil are revealed
 "This is how we know who the children of God are and who
 the children of the devil are"
 Whoever does not do what is righteous is not from God, neither is the
 one who does not love his brother
 "whoever does not do what is righteous is not from God;
 whoever does not love his brother is also not from God"
 his brother
 Here "brother" means fellow Christians.
 1 John 3:12
 We should not be like Cain
 "We should not do as Cain did"

brother
 This refers to Cain's younger brother Abel.
 Why did he kill him? Because
 "He killed him because"
 his works were evil and his brother's righteous
 "Cain's works were evil and his brother's works were
 righteous" or "Cain did evil things and his brother did what
 was right"
 1 John 3:13
 my brothers
 "my fellow believers." John's readers were both male and
 female.
 if the world hates you
 "if those who do not honor God hate you who do honor
 God"
 1 John 3:14
 we have passed out of death into life
 "we are no longer spiritually dead but are spiritually alive"
 life
 Here "life" refers to being alive spiritually.
 remains in death
 "is still spiritually dead"
 1 John 3:15
 Anyone who hates his brother is a murderer
 "Whoever hates another believer is as guilty as someone
 who kills a person"
 no murderer has eternal life residing in him
 "a murderer does not have the power of spiritual life"
 1 John 3:16
 Christ laid down his life for us
 "Christ willingly died for us"
 1 John 3:17
 the world's goods
 material possessions like money, food, or clothing
 sees his brother in need
 "realizes a fellow believer needs help"
 shuts up his heart of compassion from him
 "does not show him compassion" or "does not willingly help
 him"
 how does the love of God remain in him?
 "God's love is not in him"
 1 John 3:18
 let us not love in word or in tongue, but in actions and truth
 "do not just say that you love people, but show that you
 truly love people by helping them"
 in actions and truth
 "let us love in actions and truth"
 1 John 3:19
 we are from the truth
 "we are living according to the way Jesus taught us"
 we assure our hearts
 "we do not feel guilty"
 1 John 3:20
 if our hearts condemn us
 "if we know that we have sinned and as a result feel guilty"
 God is greater than our hearts
 "God knows more than we do"
 1 John 3:21
 Beloved, if

"You people whom I love, if"

1 John 3:22

do the things that are pleasing before him

"do the things that are pleasing to him" or "do what pleases him"

1 John 3:23

This is his commandment: that we should believe ... just as he gave us this commandment

Chapter 4

1 John 4:1

Beloved, do not believe

"You people whom I love, do not believe"

do not believe every spirit

"do not trust every prophet who claims to have a message from a spirit"

test the spirits

"think carefully about what the prophet says"

1 John 4:2

has come in the flesh

"has come as a human being"

1 John 4:3

This is the spirit of the antichrist, ... is coming, and now is already in the world

"These are prophets opposed to Christ, whom you have heard are coming, and now are already in the world"

1 John 4:4

God, children

"God, you who are as dear to me as my own children"

have overcome them

"have not believed the false teachers"

the one who is in you is

"God, who is in you, is"

the one who is in the world

"the devil who is in the people of the world"

1 John 4:5

They are from the world

"The false teachers are of the world"

therefore what they say is from the world

"therefore what the false teachers say is of the world"

and the world listens to them

"so the people who do not obey God listen to them"

1 John 4:7

Beloved, let us love

"You people whom I love, let us love"

let us love one another

"believers are to love other believers"

and everyone who loves is born from God and knows God

"and because those who love their fellow believers have become God's children and know him"

for love is from God

"because God causes us to love each other"

born from God

Here this means someone has a relationship to God like a child to his father.

1 John 4:8

The person who does not love does not know God, for God is love

"Those who do not love their fellow believers do not know God, because the character of God is to love people"

"This is what God commands us to do: Believe ... just as he commanded us to do"

1 John 3:24

remains in him, and God remains in him

"continues to have fellowship with him, and God continues to have fellowship with him"

he remains in us

"God continues to have fellowship with us"

1 John 4:9

Because of this ... among us, that God has sent his only Son

"Because of this ... among us: God has sent his only Son."

The phrase "Because of this" refers to the phrase "that God has sent his only Son"

the love of God was revealed among us

"God showed that he loves us"

so that we would live because of him

"to enable us to live eternally because of what Jesus did"

1 John 4:10

In this is love: not that

"The true demonstration of love was not that" or "This is true love: not that"

he sent his Son to be the atoning sacrifice for our sins

"he sent his Son to be the sacrifice that satisfied his wrath against our sins"

1 John 4:11

if God so loved us

"since God loved us in this way"

we also should love one another

"believers are to love other believers"

1 John 4:12

God remains in us

"God continues to have fellowship with us"

his love is perfected in us

"God's love is complete in us"

1 John 4:13

we remain in him and he in us

"we continue to have fellowship with God and he continues to have fellowship with us"

and he in us

"and he remains in us"

By this we know ... us, because he has given

"We know ... us because he gave" or "By this we know ... us: he gave"

because he has given us some of his Spirit

"because he has put his Holy Spirit in us"

1 John 4:14

Also, we have seen and testify that the Father has sent the Son to be the Savior of the world

"And we apostles have seen the Son of God and tell everyone that God the Father has sent his Son to save people on this earth". These are important titles that describe the relationship between God and Jesus. It is best to translate "Father" and "Son" with the same words that your language uses to refer to a human father and a human son.

1 John 4:15

Whoever confesses that Jesus is the Son of God

"Anyone who says the truth about Jesus, that he is the Son of God"

God remains in him and he in God

"God continues to have fellowship with him and he continues to have fellowship with God"

and he in God

"and he remains in God"

1 John 4:16

God is love

"the character of God is love"

the one who remains in this love

"those who continue to love others"

remains in God, and God remains in him

"continues to have fellowship with God, and God continues to have fellowship with him"

1 John 4:17

Because of this, this love has been made perfect among us, so that we will have confidence

"Because whoever lives in love is in God and God is in him, God has made his love for us complete, and so we may have complete confidence" or "We are confident that God will accept us on the day he judges everyone, so we know he has made his love for us complete"

Chapter 5

1 John 5:1

is born from God

"is a child of God"

1 John 5:2

This is how we know that we love the children of God: ... God and obey his commandments.

"When we love God and do what he commands, then we know that we love his children"

1 John 5:3

For this is love for God: that we keep his commandments

"Because when we do what he commands, that is true love for God"

his commandments are not burdensome

"what he commands is not difficult"

burdensome

"heavy" or "difficult"

1 John 5:4

everyone who is born from God overcomes

"all children of God overcome"

overcomes the world

"has victory over the world," or "refuses to do the evil things unbelievers do"

the world

"everything in the world that is against God"

And this is the victory that has overcome the world, even our faith

"And this is what gives us the power to resist whatever would lead us to sin against God: our faith" or "And it is our faith that gives us the power to resist whatever would lead us to sin against God"

1 John 5:5

Who is the one who overcomes the world?

"I will tell you who overcomes the world"

The one who believes that Jesus is the Son of God

"Anyone who believes that Jesus is the Son of God"

this love has been made perfect among us

"God has made his love for us complete"

because as he is, just so are we in this world

"because the relationship that Jesus has with God is the same relationship we have with God in this world"

1 John 4:18

Instead, perfect love throws out fear

"Instead, when our love is complete, we are no longer afraid"

because fear has to do with punishment

"because we would be afraid only if we thought that he would punish us"

But the one who fears has not been made perfect in love

"But when a person is afraid that God will punish him, his love is not complete"

1 John 4:20

hates his brother

"hates a fellow believer"

the one who does not love his brother, whom he has seen, cannot love

God, whom he has not seen

"the one who hates his brother, whom he has seen, cannot love God, whom he has not seen"

Son of God

This is an important title for Jesus that describes his relationship to God. It is best to translate "Father" and "Son" with the same words that your language uses to refer to a human father and a human son.

1 John 5:6

This is the one who came by water and blood: Jesus Christ

"God showed that Jesus Christ is his son at Jesus's baptism and his death on the cross"

He came not only by water, but also by water and blood

"God did not show us Jesus was his son just through his baptism, but through his baptism and his death on the cross"

1 John 5:9

If we receive the testimony of men

"If we believe what men testify"

the testimony of God is greater

the testimony of God is more important and more reliable

1 John 5:10

Anyone who believes in the Son of God ... in himself

"Whoever believes in Jesus knows for sure Jesus is the Son of God"

has made him out to be a liar

"has called God a liar"

because he has not believed the testimony that God has given concerning his Son

"because he has not believed that God has told the truth about his Son"

1 John 5:11

And the testimony is this

"This is what God says"

life

The word "life" throughout this letter refers to more than physical life. Here it refers to being alive spiritually.

this life is in his Son

"this life is through his Son" or "we will live forever if we are joined with his Son" or "we will live forever if we are united with his Son"

1 John 5:12

The one who has the Son has life. The one who does not have the Son of God does not have life

"He who believes in the Son of God has eternal life. He who does not believe in the Son of God does not have eternal life"

1 John 5:13

these things

"this letter"

to you who believe in the name of the Son of God

"to you who trust in the Son of God". This refers to Jesus, the Son of God. It is best to translate "Son" with the same word that your language uses to refer to a human son.

1 John 5:14

this is the confidence we have before him, that

"we are confident in God's presence because we know that"

if we ask anything according to his will

"if we ask for the things that God desires"

1 John 5:15

we know that we have whatever we have asked of him

"we know that we will receive that for which we have asked God"

1 John 5:16

his brother

"a fellow believer"

death

This refers to eternal death, that is, eternity spent away from God's presence.

1 John 5:18

the evil one cannot harm him

The phrase "the evil one" refers to Satan, the devil.

1 John 5:19

the whole world lies in the power of the evil one

"the whole world is controlled by the evil one"

the whole world lies in the power

"all the people of the world are under the power"

1 John 5:20

has given us understanding

"has enabled us to understand the truth"

we are in him who is true

"we are united to him who is true by being united to his Son Jesus Christ"

This one is the true God

"This one" refers to Jesus Christ, or "This one" refers to the one true God.

and eternal life

"and the one who gives eternal life"

1 John 5:21

Children

"My dear children in Christ" or "You who are as dear to me as my own children"

keep yourselves from idols

"do not worship idols"

Chapter 1

2 John 1:1

General Information:

Tradition identifies the apostle John as the writer of this letter. Though possibly addressed to an individual woman; because he writes that they should "love one another," this is probably to a church.

From the elder to the chosen lady and her children

"I, John the elder, am writing this letter to the chosen lady and her children"

the elder

This refers to John, the apostle and disciple of Jesus.

to the chosen lady and her children

This probably refers to a congregation and the believers that belong to it.

2 John 1:3

Father ... Son

These are important titles that describe the relationship between God and Jesus. It is best to translate "Father" and "Son" with the same words that your language uses to refer to a human father and a human son.

in truth and love

The word "truth" describes "love." Possibly the phrase means "in true love."

2 John 1:4

just as we have received this commandment from the Father

"just as God the Father commanded us". This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father

2 John 1:5

I were writing to you a new commandment, but one that we have had from the beginning

"I were commanding you to do something new, but what Christ commanded us to do when we first believed"

beginning—that we should love one another

"beginning. He commanded that we should love one another"

2 John 1:6

This is the commandment, just as you heard from the beginning, that you should walk in it

"And he has commanded you, since you first believed, to love one another"

2 John 1:7

For many deceivers have gone out into the world

"For many false teachers have left the congregation"

many deceivers

"many false teachers"

Jesus Christ came in the flesh

"Jesus Christ came as a real human"

This is the deceiver and the antichrist

"They are the ones who deceive others and oppose Christ himself"

2 John 1:8

Look to yourselves

"Watch out" or "Be on guard"

lose the things

"lose your future rewards in heaven"

the things for which we have labored
"the things that we have accomplished."
full reward
"complete reward in heaven"

2 John 1:9

Whoever goes on ahead

"Whoever claims to know more about God" or "Whoever disobeys the truth"

does not have God

"does not belong to God"

The one who remains in the teaching, this one has both the Father and the Son

"Someone who follows Christ's teaching belongs to both the Father and the Son". These are important titles that describe the relationship between God and Jesus. It is best to translate "Father" and "Son" with the same words that your language uses to refer to a human father and a human son.

Chapter 1

3 John 1:1

The elder

This refers to John.

Gaius

A fellow believer.

3 John 1:2

all may go well with you and that you may be healthy

"you may do well in all things and be healthy"

just as it is well with your soul

"just as you are doing well spiritually"

3 John 1:3

brothers came

"fellow believers came." These people were probably all male.

you walk in truth

"you are living your life according to God's truth"

3 John 1:4

my children

"my spiritual children"

3 John 1:5

Beloved

Here this is used as a term of endearment for a fellow believer.

you practice faithfulness

"you are doing what is faithful to God"

labor for the brothers and for strangers

"help fellow believers and those you do not know"

3 John 1:6

You do well to send them

John is thanking Gaius for helping these believers.

3 John 1:7

because it was for the sake of the name that they went out

"for they have gone out to tell people about Jesus"

taking nothing

"receiving no gifts or help"

the Gentiles

The Gentiles here are the non-Jews who do not believe in Christ.

3 John 1:8

2 John 1:10

do not receive him into your house

"do not welcome him into your house"

2 John 1:11

participates in his evil deeds

"shares with him in his evil deeds"

2 John 1:12

I did not wish to write them with paper and ink

John does not wish to write these other things but would like to come say the words to them.

speak face to face

"speak to you in person"

2 John 1:13

General Information

The word "your" in verse 13 refers to the group of believers that John is writing to.

The children of your chosen sister

This may refer to the members of another church.

General Information:

Here the word "we" refers to John and those with him, and possibly includes all believers.

so that we will be fellow workers for the truth

"so that we will cooperate with them in announcing God's truth to people"

3 John 1:9

General Information:

The word "us" refers to John and those with him and does not include Gaius.

congregation

This refers to Gaius and the group of believers who met together to worship God.

Diotrephes

He was a member of the congregation.

who loves to be first among them

"who loves to be the most important one among them" or

"who loves to act as though he's their leader"

3 John 1:10

falsely accusing us with wicked words

"he says evil things about us that certainly are not true"

refuses to welcome the brothers

"does not welcome the fellow believers"

stops those who want to welcome them

"stops those who want to welcome the believers"

drives them out of the church

"he forces them to leave the congregation"

3 John 1:11

do not imitate what is evil

"do not copy the evil things that people do"

but what is good

"but imitate the good things that people do"

is of God

"belongs to God"

has not seen God

"does not belong to God"

3 John 1:12

Demetrius received a good testimony from everyone

"All who know Demetrius testify that he is a good man" or

"Every believer who knows Demetrius speaks well of him"
Demetrius
He is probably a man whom John wants Gaius and the congregation to welcome when he comes to visit.
by the truth itself
"the truth itself speaks well of him."
We also testify about him
"We also speak well of Demetrius"
3 John 1:13
I do not wish to write them to you with pen and ink
John does not wish to write these other things at all. He would prefer to tell them in person.

Chapter 1

Jude 1:1

Jude, a servant of
"I am Jude, a servant of"
brother of James

James and Jude were half brothers of Jesus.

Jude 1:2

May mercy and peace and love be multiplied to you
"May God continue to be merciful to you so that you live peacefully and love one another more and more"
Jude 1:3

our common salvation
"the salvation we share"

I had to write
"I felt a great need to write"
to exhort you to struggle earnestly for the faith
"to encourage you to defend the true teaching"
once for all
"finally and completely"

Jude 1:4

For certain men have slipped in secretly among you
"For some men have come in among the believers without drawing attention to themselves"
These men were marked out for condemnation
"These were men whom God chose to condemn"
who have changed the grace of our God into sensuality
"who teach that God's grace permits one to continue to live in sexual sin"

deny our only Master and Lord, Jesus Christ
they teach that he is not God or these men do not obey Jesus Christ

Jude 1:5

the Lord saved a people out of the land of Egypt
"the Lord rescued the Israelites long ago from Egypt"

Jude 1:6

their own position of authority
"the responsibilities God entrusted to them"
their proper dwelling place
The proper dwelling place of angels is heaven.
God has kept them in everlasting chains, in utter darkness
"God has put these angels in a dark prison from which they will never escape"
utter darkness
"in utter darkness in hell".
the great day
the final day when God will judge everyone

3 John 1:14

I hope to see you soon
"I plan to come to you"
face to face
"in person"
3 John 1:15
May peace be with you
"May God give you peace"
The friends greet you
"The friends here greet you"
Greet our friends there by name
"Greet each of our friends there for me"

Jude 1:7

Sodom and Gomorrah and the cities around them
"the people of Sodom and Gomorrah and the people in the cities around them"
gave themselves over to sexual immorality and perverse sexual acts
The sexual sins of Sodom and Gomorrah were the result of the same kind of rebellion as the angels' evil ways.
as an example of those who suffer the punishment
The destruction of the people of Sodom and Gomorrah became an example of the fate of all who reject God.
Jude 1:8
these dreamers
These are the people who disobey God, probably because they claim to have seen visions that gave them authority to do so.

defile their bodies
"sin and defile themselves"
they slander
"they speak insults about"

glorious ones

This refers to spiritual beings, such as angels.

Jude 1:9

did not dare to bring a slanderous judgment against him
"did not dare to insult or condemn him"

Jude 1:10

whatever they do not understand
"anything of which they do not know the meaning." or
"everything good that they do not understand"

Jude 1:11

walked in the way of Cain
"lived the same way Cain lived"

Jude 1:12

dangerous reefs
Reefs are large rocks that are very close to the surface of water in the sea. Ships can easily be destroyed if they hit these rocks.
autumn trees without fruit—twice dead, uprooted
"These people are like dead trees"
autumn trees without fruit
Trees in autumn look dead because their leaves have all fallen off.
twice dead, uprooted
After these "autumn trees" have lost their leaves and fruit, they die their first death. Then people uproot them, and they die their second death.

uprooted
completely pulled out of the ground
Jude 1:13
violent waves in the sea
As the sea's waves are blown by a strong wind, so the
ungodly people are easily moved in many directions.
foaming up their shame
"and just as waves bring up foam and dirt, these men
pollute others with their shame"
for whom the gloom of complete darkness has been reserved forever
"and God will put them in the gloom and complete
darkness of hell forever"
Jude 1:14
the seventh from Adam
If Adam is counted as the first generation of mankind,
Enoch is the seventh.
holy ones
"angels" or "saints" or "angels and saints"
Jude 1:15
to execute judgment on
"to make judgment on" or "to judge"
Jude 1:16
grumblers, complainers
"Grumblers" tend to speak quietly, while "complainers"
speak openly.
Their mouths speak loud boasts
They praise themselves so that others can hear.
flattering others
"giving false praise to others"
Jude 1:18
mockers who will follow their own ungodly desires
"mockers who will continue to dishonor God by doing the
evil things they wish to do"
Jude 1:19
It is these
"It is these mockers"
they are worldly
"they are only concerned with doing what is evil"
they do not have the Spirit
"the Holy Spirit is not within them"
Jude 1:20
But you, beloved

Chapter 1

Revelation 1:1

his servants

This refers to people who believe in Christ.

what must soon take place

"the events that must happen soon"

made it known

"communicated it"

to his servant John

"to me, John, his servant"

Revelation 1:2

who testified about ... all the things that he saw

"And John testified about ... all the things that he saw"

the word of God

"the message that God spoke"

Revelation 1:3

"Do not be like them, beloved. Instead"

build yourselves up

Strengthen yourselves spiritually

Jude 1:21

wait for

"eagerly look forward to"

the mercy of our Lord Jesus Christ that brings you eternal life

"the mercy of our Lord Jesus Christ who makes you live
forever with him"

Jude 1:22

those who doubt

"those who do not yet believe that Jesus is God"

Jude 1:23

snatching them out of the fire

"doing for them whatever needs to be done to keep them
from dying without Christ. This is like pulling them from
the fire"

to others show mercy with fear

"be kind to others, but be afraid of sinning the way they do"

hating even the garment defiled by the flesh

"hating even the clothing that they have polluted by their
sin"

Jude 1:24

to cause you to stand before his glorious presence

"and to allow you to enjoy and worship his glory". His glory
is brilliant light that represents his greatness.

glorious presence without blemish and with

"glorious presence, where you will be without sin and have
great joy"

Jude 1:25

to the only God our Savior through Jesus Christ our Lord

"to the only God, who saved us because of what Jesus Christ
did." This emphasizes that God the Father as well as the Son
is the Savior. These are important titles that describe the
relationship between God and Jesus. It is best to translate
"Father" and "Son" with the same words that your language
uses to refer to a human father and a human son.

be glory, majesty, dominion, and authority, before all time, now, and
forever

God has always had, now has, and always will have glory,
absolute leadership, and complete control of all things.

the one who reads aloud

"anyone who reads aloud"

obey what is written in it

"obey what John has written in it" or "obey what they read
in it"

the time is near

"the things that must happen will soon happen"

Revelation 1:4

May grace be to you and peace

"May you receive grace and peace" or "May you experience
grace and peace." This is a wish or blessing.

from the one who is

"from God, who is"

seven spirits

The number seven is a symbol of completeness and

perfection. The "seven spirits" refers either to the Spirit of God or to seven spirits who serve God.

Revelation 1:5

and from Jesus Christ

"and may grace be to you and peace also from Jesus Christ"

the firstborn from the dead

"the first person to be raised from death, never to die again"

has freed us from our sins

"has released us from our sins"

Revelation 1:6

has made us a kingdom, priests

"has set us apart and begun to rule over us and he has made us priests"

Father

This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.

to him be the glory and the power

This is a wish or prayer. Possible meanings are 1) "May people honor his glory and power" or 2) "May he have glory and power." John prays that Jesus Christ will be honored and will be able to rule completely over everyone and everything.

Revelation 1:7

every eye

"every person" or "everyone"

including those who pierced him

"even those who killed him will see him"

Revelation 1:8

"I am the Alpha and the Omega," says the Lord God, "the one who is ... the Almighty."

"The Lord God says, 'I am the Alpha and the Omega, the one who is ... the Almighty.'" or "'I am the Alpha and the Omega, the one who is ... the Almighty,' says the Lord God."

the Alpha and the Omega

These are the first and last letters of the Greek alphabet. If readers do not know this, you may consider using the first and last letters of your alphabet.

Revelation 1:9

your ... you

These refer to the believers in the seven churches.

I, John—your brother and the one who shares with you in the suffering and kingdom and patient endurance that are in Jesus—was

"I, John, am your brother who shares with you in God's kingdom and also suffers and patiently endures trials along with you because we belong to Jesus. I was"

because of the word of God

"because I told others the message that God spoke"

the testimony about Jesus

"the testimony that God has given about Jesus"

Revelation 1:10

I was in the Spirit

"I was influenced by the Spirit" or "The Spirit influenced me"

the Lord's day

the day of worship for believers in Christ

trumpet

This refers to an instrument for producing music or for calling people to gather together for an announcement or

meeting.

Revelation 1:11

Smyrna ... Pergamum ... Thyatira ... Sardis ... Philadelphia ... Laodicea

These are names of cities in the region of western Asia that today is modern Turkey.

Revelation 1:12

whose voice

"who"

Revelation 1:13

son of man

This expression describes a human figure, someone who looks human.

a golden sash

a piece of cloth worn around the chest. It may have had golden threads in it.

Revelation 1:14

His head and hair were as white as wool—as white as snow

Wool and snow are examples of things that are very white. The repetition of "as white as" emphasizes that they were very white.

wool

This is the hair of a sheep or goat. It was known to be very white.

his eyes were like a flame of fire

"his eyes were glowing like a flame of fire"

Revelation 1:15

like polished bronze, like bronze that had been refined in a furnace

"like bronze that has been purified in a hot furnace and polished"

furnace

a strong container for holding a very hot fire. People would put metal in it, and the hot fire would burn away any impurities that were in the metal.

the sound of many rushing waters

This is very loud, like the sound of a large, fast flowing river, of a large waterfall, or of loud waves in the sea.

Revelation 1:16

a sword ... was coming out of his mouth

The sword blade was sticking out of his mouth. The sword itself was not in motion.

a sword with two sharp edges

This refers to a double-edged sword, which is sharpened on both sides to cut both directions.

Revelation 1:17

fell at his feet like a dead man

John lay down facing the ground. He was probably very frightened and was showing Jesus great respect.

He placed his right hand on me

"He touched me with his right hand"

I am the first and the last

This refers to the eternal nature of Jesus.

Revelation 1:18

I have the keys of death and of Hades

"I have the power over death and over Hades" or "I have the power to give life to people who have died and to let them out of Hades"

Revelation 1:20

stars

The seven stars represent the angels of the seven

churches” or “The seven stars are a symbol of the angels of the seven churches.

the angels of the seven churches

Possible meanings are that these "angels" are 1) heavenly angels who protect the seven churches or 2) human

messengers to the seven churches.

seven churches

This refers to seven churches that actually existed in Asia Minor at that time. See how you translated this in Revelation 1:11.

Chapter 2

Revelation 2:1

the angel

Possible meanings are that this "angel" is 1) a heavenly angel who protects this church or 2) a human messenger to the church, either a messenger who went from John to the church or the leader of the church. See how you translated "angel" in Revelation 1:20.

Revelation 2:2

I know ... your hard labor, and your patient endurance

"I know ... that you work very hard and that you endure patiently"

you have found them to be false

"you have recognized that those people are false apostles"

Revelation 2:3

for my name

"because of me" or "because you believe in my name" or

"because you believe in me"

you have not grown weary

"you have not become discouraged" or "you have not quit"

Revelation 2:4

I have against you the fact that

"I disapprove of you because" or "I am angry with you because"

you have left behind your first love

"you have stopped loving me as you did at the beginning"

Revelation 2:5

from where you have fallen

"how much you have changed" or "how much you used to love me"

Revelation 2:6

Nicolaitans

people who followed the teachings of a man named Nicolaus

Revelation 2:7

Let the one who has an ear, hear

"Let the one who is willing to listen, listen to" or "The one who is willing to understand, let him understand and obey"

the one who conquers

"anyone who is victorious" or "Those who win the fight against sin"

the paradise of God

"God's garden."

Revelation 2:8

the first and the last

This refers to the eternal nature of Jesus. See how you translated this in Revelation 1:17.

Revelation 2:9

I know your sufferings and your poverty

"I know how you have suffered and how poor you are"

I know the slander of those who say they are Jews

"I know how people who say they are Jews have said terrible things about you"

but they are not

"but they are not real Jews"

a synagogue of Satan

"a congregation of Satan" or "a group that belongs to Satan"

Revelation 2:10

The devil is about to throw some of you into prison

"The devil will soon cause others to put some of you in prison"

Be faithful until death

"Be faithful to me even if they kill you." The use of the word "until" does not mean that you should stop being faithful at death.

the crown

"the winner's crown." This was a wreath, originally of olive branches or laurel leaves, that was put on the head of a victorious athlete.

the crown of life

Possible meanings are 1) "a crown that shows that I have given you eternal life" or 2) "true life as a prize like a winner's crown"

Revelation 2:11

Let the one ... hear

"If you are willing to listen, listen to" or "If you are willing to understand, then understand and obey"

The one who conquers

"anyone who is victorious" or "Those who win the fight against sin"

will not be hurt by the second death

"will not experience the second death" or "will not die a second time"

Revelation 2:12

Pergamum

This is the name of a city in a part of western Asia that today is modern Turkey. See how you translated this in Revelation 1:11.

Revelation 2:13

Satan's throne

Possible meanings are 1) Satan's power and evil influence on people, or 2) the place where Satan rules.

you hold on tightly to my name

"you firmly believe in me"

you did not deny your faith in me

"you continued to tell people that you believe in me"

Antipas

This is the name of a man.

Revelation 2:14

But I have a few things against you

"I disapprove of you because of a few things you have done" or "I am angry with you because of a few things you did."

who hold tightly to the teaching of Balaam, who

Possible meanings are 1) "who teach what Balaam taught;

he" or 2) "who do what Balaam taught; he."
 who taught Balak to throw a stumbling block before the sons of Israel
 "who showed king Balak how to cause the people of Israel to sin"
 be sexually immoral
 "sin sexually" or "commit sexual sin"
 Revelation 2:16
 Repent, therefore
 "So repent"
 If you do not, I
 "If you do not repent, I"
 wage war against them
 "fight against them"
 with the sword in my mouth
 "with the sword in my mouth, which is the word of God"
 Revelation 2:17
 To the one who conquers
 "anyone who is victorious" or "Those who win the fight against sin"
 Revelation 2:18
 Thyatira
 This is the name of a city in a part of western Asia that today is modern Turkey. See how you translated this in Revelation 1:11.
 Son of God
 This refers to Jesus, the Son of God. It is best to translate "Son" with the same word that your language uses to refer to a human son.
 who has eyes like a flame of fire
 "whose eyes glow like a flame of fire"
 feet like polished bronze
 "whose feet are very shiny like polished bronze"
 Revelation 2:19
 your love and faith and service and your patient endurance
 "How you have loved me and others, trusted me, served me and others, and endured troubles patiently"
 Revelation 2:20
 But I have this against you
 "But I disapprove of some of the things you are doing" or "But I am angry with you because of something you are doing."
 the woman Jezebel, who
 "the woman who is just like Jezebel and"
 Revelation 2:21
 I gave her time to repent
 "I gave her opportunity to repent" or "I waited for her to repent"
 Revelation 2:22
 I will throw her onto a sickbed ... into great suffering
 "I will make her lie sick in bed ... I will make suffer greatly" or "I will make her very sick ... I will make suffer greatly"
 those who commit adultery with her into great suffering

"I will make those who commit adultery with her to suffer greatly"
 unless they repent of her deeds
 "if they do not repent from doing the evil that she does" or "if they do not repent of participating in her deeds"
 Revelation 2:23
 I will strike her children dead
 "I will kill her children"
 her children
 "her followers" or "the people who do what she teaches" thoughts and hearts
 "what people think and want"
 I will give to each one of you
 "I will punish or reward each one of you"
 Revelation 2:24
 everyone who does not hold this teaching
 "everyone who does not believe this teaching"
 deep things
 "secret things"
 Revelation 2:26
 The one who conquers
 "anyone who is victorious" or "Those who win the fight against sin"
 does my works
 "does what I command him to do"
 Revelation 2:27
 He will rule ... break them into pieces
 This is a prophecy from the Old Testament about a king of Israel, but Jesus applies it here to those to whom he gives authority over the nations.
 He will rule them with an iron rod
 Ruling harshly is spoken of as ruling with an iron rod. Alternate translation: "He will rule them harshly as if striking them with an iron stick"
 like clay jars he will break them into pieces
 "He will defeat his enemies completely as if breaking clay jars into pieces"
 Revelation 2:28
 Just as I have received from my Father
 Some languages may need to tell what was received. Possible meanings are 1) "Just as I have received authority from my Father" or 2) "Just as I have received the morning star from my Father."
 my Father
 This is an important title for God that describes the relationship between God and Jesus.
 I will also give him
 Here "him" refers to the one who conquers.
 morning star
 This is a bright star that sometimes appears early in the morning just before dawn. It was a symbol of victory.

Chapter 3
 Revelation 3:1
 Sardis
 This is the name of a city in the western part of Asia that today is modern Turkey. See how you translated this in Revelation 1:11.

the seven spirits
 The number seven is a symbol of completeness and perfection. The "seven spirits" refers either to the Spirit of God or to seven spirits who serve God.
 the seven stars

These stars are symbols that represent the seven angels of the seven churches.

You have a name that you are alive

"You have a reputation for being alive" or "People think that you are alive"

alive ... dead

Obedying and honoring God is spoken of as being alive; disobeying and dishonoring him is spoken of as being dead.

Revelation 3:2

Wake up and strengthen what remains but is about to die

"Wake up and complete the work that remains; otherwise what you have done will become worthless" or "Wake up. If you do not finish what you have started to do, your previous work will have been useless"

Revelation 3:3

what you have received and heard

"God's word that you heard and the truth that you believed"

if you do not wake up

"If you are not alert" or "If you are not careful"

I will come as a thief

Jesus will come at a time when people do not expect him, just as a thief comes when not expected.

Revelation 3:4

a few names

"a few people"

have not stained their clothes

"have not made their lives sinful"

will walk with me

"will live with me"

dressed in white

"and they will be dressed in white, which shows that they are pure"

Revelation 3:5

The one who conquers

"anyone who is victorious" or "Those who win the fight against sin"

will be clothed in white garments

"will wear white garments" or "I will give white clothes"

I will confess his name

"I will announce that he belongs to me"

before my Father

"in the presence of my Father"

my Father

This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.

Revelation 3:6

Let the one ... hear

"If you are willing to listen, listen to" or "If you are willing to understand, then understand and obey"

Revelation 3:7

Philadelphia

This is the name of a city in the western part of Asia that today is modern Turkey. See how you translated this in Revelation 1:11.

key of David

Jesus speaks of his authority to decide who may go into his kingdom as if it were King David's key.

he opens and no one shuts

"he opens the door to the kingdom and no one can close it"

he shuts and no one can open

"he closes the door and no one can open it"

Revelation 3:8

I have put before you an open door

"I have opened a door for you"

you have obeyed my word

Possible meanings are 1) "you have followed by teachings" or 2) "you have obeyed my commands"

Revelation 3:9

those calling themselves Jews but are not, but rather liars

"those calling themselves Jews when they are not Jews: instead, they are liars." These words further describe "those who belong to the synagogue of Satan."

bow down

"bow down in submission"

before your feet

"before you" or "to you"

they will know

"they will learn" or "they will admit"

Revelation 3:10

will also keep you from the hour of testing

"will also prevent the hour of testing from happening to you" or "will protect you so you do not enter the hour of testing"

is coming

Existing in the future is spoken of as coming.

Revelation 3:11

I am coming soon

"I am coming to judge soon"

Hold to what you have

"Continue to believe firmly"

crown

A crown was a wreath, originally of olive branches or laurel leaves, that was put on the head of a victorious athlete. Here "crown" stands for a reward.

Revelation 3:12

The one who conquers I will make a pillar in the temple of my God "anyone who is victorious" or "Those who win the fight against sin"

Revelation 3:13

Let the one ... hear

"If you are willing to listen, listen to" or "If you are willing to understand, then understand and obey"

Revelation 3:14

Laodicea

This is the name of a city in the western part of Asia that today is modern Turkey. See how you translated this in Revelation 1:11.

The words of the Amen

Here "the Amen" is a name for Jesus Christ. He guarantees God's promises by saying amen to them.

the ruler over God's creation

Possible meanings are 1) "the one who rules over everything that God created" or 2) "the one through whom God created everything."

Revelation 3:15

you are neither cold nor hot

"you are like water that is neither cold nor hot"

Revelation 3:16

I am about to vomit you out of my mouth

"I will reject you as I would spit out lukewarm water"

Revelation 3:18

Buy from me gold refined by fire so that you may become rich, and brilliant white garments so you may clothe yourself and not show the shame of your nakedness, and salve to anoint your eyes so you will see "Come to me and receive spiritual wealth, which is more valuable than gold that is refined by fire. Receive from me righteousness, which is like brilliant white garments, so that you will not be ashamed. And receive from me wisdom, which is like salve for the eyes, so that you may understand spiritual things"

Revelation 3:19

be earnest and repent

"be serious and repent"

Revelation 3:20

I am standing at the door and am knocking

"I am like one standing at the door and knocking"

hears my voice

Chapter 4

Revelation 4:1

After these things

"Just after I had seen these things." Here "these things" refers to what John saw in Revelation 2:1-3:22

an open door in heaven

This expression stands for the ability that God gave John to see into heaven, at least by means of a vision.

speaking to me like a trumpet

"speaking to me loudly like the sound of a trumpet"

trumpet

This refers to an instrument for producing music or for calling people to gather together for an announcement or meeting.

Revelation 4:2

I was in the Spirit

"I was influenced by the Spirit" or "The Spirit influenced me"

Revelation 4:3

jasper and carnelian

These are valuable stones. Jasper may have been clear like glass or crystal, and carnelian may have been red.

emerald

a green, valuable stone

Revelation 4:4

golden crowns

These were likenesses of wreaths of olive branches or laurel leaves, hammered out in gold. Such crowns, made of leaves, were given to victorious athletes to wear on their heads.

Revelation 4:5

flashes of lightning

Use your language's way of describing what lightning looks like each time it appears.

rumblings, and crashes of thunder

These are the loud noises that thunder makes. Use your language's way of describing the sound of thunder.

"hears me speak" or "hears me call"

I will come into his home

"I will go in to his home"

and will eat with him

This represents being together as friends.

Revelation 3:21

The one who conquers

"anyone who is victorious" or "Those who win the fight against sin"

to sit down with me on my throne

"to rule with me" or "to sit down on my throne and rule with me"

my Father

This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.

Revelation 3:22

Let the one ... hear

"If you are willing to listen, listen to" or "If you are willing to understand, then understand and obey"

seven spirits of God

The number seven is a symbol of completeness and perfection. The "seven spirits" refers either to the Spirit of God or to seven spirits who serve God.

Revelation 4:6

a sea of glass

"glass that was spread out like a sea"

like crystal

"clear as crystal"

In the middle of the throne and around the throne

"Immediately around the throne" or "Close to the throne and around it"

four living creatures

"four living beings" or "four living things"

Revelation 4:7

The first living creature was like a lion, the second living creature was like a calf, the third living creature had a face like a man, and the fourth living creature was like a flying eagle

How the head of each living creature appeared to John is expressed as a comparison with something more familiar.

living creature

"living being" or "living thing."

Revelation 4:8

full of eyes on top and underneath

The top and bottom of each wing was covered with eyes.

who is to come

Existing in the future is spoken of as coming.

Revelation 4:9

the one who sits on the throne, the one who lives forever and ever

This is one person. The one who sits on the throne lives forever and ever.

Revelation 4:10

fall down

They purposely lie down facing the ground to show that they are worshiping.

They lay their crowns before the throne

"they lay their crowns before the throne to show that they are submitting to him"
lay
Possible meanings are 1) to place or 2) to throw down forcibly, as of something worthless. The reader should understand that the elders are acting respectfully.
Revelation 4:11

Chapter 5

Revelation 5:1

Then I saw

"After I saw those things, I saw"

the one who was seated on the throne

This is the same "one" as in Revelation 4:2-3.

a scroll written on the front and on the back

"a scroll with writing on the front and the back"

sealed with seven seals

"and it had seven seals keeping it closed"

Revelation 5:2

Who is worthy to open the scroll and break its seals?

This can be translated as a command: "The one who is worthy to do this should come to break the seals and open the scroll!"

Revelation 5:3

in heaven or on the earth or under the earth

"anywhere in heaven or on the earth or under the earth"

Revelation 5:5

Look

"Listen" or "Pay attention to what I am about to tell you"

The Lion of the tribe of Judah

"The one who is called the Lion of the tribe of Judah" or

"The king who is called the Lion of the tribe of Judah"

The Lion

The king is spoken of as if he were a lion because a lion is very strong.

the Root of David

"the Descendant of David"

Revelation 5:6

a Lamb

A "lamb" is a young sheep. Here it is used symbolically to refer to Christ.

seven spirits of God

The number seven is a symbol of completeness and perfection. The "seven spirits" refers either to the Spirit of God or to seven spirits who serve God.

sent out into all the earth

"which God sent out over all the earth"

Revelation 5:8

fell down

"lay down on the ground." Their faces were toward the

our Lord and our God

"our Lord and God." This is one person, the one sitting on the throne.

to receive glory and honor and power

"to be praised for your glory, honor, and power" or "for everyone to praise you because you are glorious, honorable, and powerful"

ground to show that they were worshiping the Lamb. They did this on purpose; they did not fall accidentally.

Each of them

Possible meanings are 1) "each of the elders and living creatures" or 2) "each of the elders."

a golden bowl full of incense, which are the prayers of God's holy people

The incense here is a symbol for the believers' prayers to God.

Revelation 5:9

For you were slaughtered

"For they slaughtered you" or "For people killed you" slaughtered

If your language has a word for killing an animal for a sacrifice, consider using it here.

with your blood

Since blood represents a person's life, losing the blood represents dying. This probably means "by your death" or "by dying."

you purchased people for God

"you bought people so that they could belong to God" or

"you paid the price so that people could belong to God"

from every tribe, language, people, and nation

This means that people from every ethnic group are included.

Revelation 5:11

ten thousands of ten thousands and thousands of thousands

"millions" or "too many thousands to count"

Revelation 5:12

Worthy is the Lamb, who has been slaughtered

"The Lamb, who has been slaughtered, is worthy"

to receive power, wealth, wisdom, strength, honor, glory, and praise

"for everyone to honor, glorify, and praise him because he is powerful, wealthy, wise, and strong"

Revelation 5:13

in heaven and on the earth and under the earth

This means everywhere: the place where God and the angels live, the place where people and animals live, and the place where those who have died are.

To the one who sits on the throne and to the Lamb be

"May he who sits on the throne and the Lamb have"

Chapter 6

Revelation 6:1

Come!

This is a command to one person, apparently the rider of the white horse who is spoken of in verse 2.

Revelation 6:2

he was given a crown

This can be translated with an active verb. Alternate

translation: "he received a crown" or "God gave him a crown"

Revelation 6:3

the second seal

"the next seal" or "seal number two"

the second living creature

"the next living creature" or "living creature number two"

Revelation 6:4

came out—fiery red

"came out. It was red like fire" or "came out. It was bright red"

To its rider was given permission

"God gave permission to its rider" or "Its rider received person"

This rider was given a huge sword

"This rider received a huge sword" or "God gave this rider a huge sword"

Revelation 6:5

the third seal

"the next seal" or "seal number three"

the third living creature

"the next living creature" or "living creature number three"

a pair of scales

a tool used for weighing things

Revelation 6:6

A choenix of wheat for one denarius

"A choenix of wheat now costs one denarius" or "Buy a choenix of wheat with one denarius"

one denarius

"one silver coin" or "the pay for one day of work"

But do not harm the oil and the wine

If the oil and wine were harmed, there would be less of them for people to buy, and their prices would go up.

Revelation 6:7

the fourth seal

"the next seal" or "seal number four"

the fourth living creature

"the next living creature" or "living creature number four"

Revelation 6:8

pale horse

"grey horse." This is the color of a dead body, so its color is a symbol of death.

one-fourth of the earth

"one-fourth of the people on the earth"

the sword

A sword is a weapon, and here it represents war.

with the wild animals of the earth

This means that Death and Hades would cause the wild animals to attack and kill people.

Revelation 6:9

the fifth seal

"the next seal" or "seal number five"

under the altar

This may have been "at the base of the altar."

those who had been killed

"those whom others had killed"

because of the word of God and the testimony which they held

"because they testified about the word of God"

Revelation 6:10

avenge our blood

"punish those who killed us"

Revelation 6:11

Then each of them was given a white robe

"Then each of them received a white robe"

they were told

"God told them" or "an angel told them"

until the full number of their fellow servants and their brothers who were to be killed, just as they had been killed, was made complete

"until enemies have killed all of Christ's servants whom God had determined would die, just as those under the altar had died"

brothers

"fellow Christians" or "fellow believers"

Revelation 6:12

the sixth seal

"the next seal" or "seal number six"

as black as sackcloth

"as black as mourning clothes"

like blood

"red like blood"

Revelation 6:13

just as a fig tree drops its unripe figs when shaken by a stormy wind

"just as figs do when a stormy wind shakes a fig tree and causes it to drop its unripe figs"

Revelation 6:14

The sky vanished like a scroll that was being rolled up

The sky was normally thought of as being as strong as a sheet of metal, but now it had become as weak as a sheet of paper and was easily torn and rolled up.

Revelation 6:15

the commanders

soldiers who command warriors during battle

caves

large holes in the sides of hills

Revelation 6:16

the face of the one

"the presence of the one" or "the one"

Revelation 6:17

the great day of their wrath has come

"this is the terrible time when they will punish people"

their wrath

"Their" refers to the one on the throne and the Lamb.

Who is able to stand?

"No one can survive."

Chapter 7

Revelation 7:1

the four corners of the earth

The earth is spoken of as if it were flat and square like a sheet of paper. The phrase "the four corners" refers to the north, south, east, and west.

Revelation 7:2

the seal of the living God

"the marker of the living God" or "the stamp of the living

God"

Revelation 7:3

put a seal on the foreheads

"put a mark on the foreheads"

foreheads

The forehead is the top of the face, above the eyes.

Revelation 7:4

those who were sealed

"those whom God's angel marked"
144,000
"one hundred forty-four thousand people"
Revelation 7:5
twelve thousand from ... Judah were sealed
"God's angel marked twelve thousand from ... Judah"
Revelation 7:9
a huge multitude
"a huge crowd" or "a great number of people"
white robes
Here the color "white" represents purity.
Revelation 7:10
Salvation belongs to our God, who is seated on the throne, and to the Lamb!
"Our God, who sits on the throne, and the Lamb have saved us!"
Revelation 7:11
the four living creatures
These are the four creatures mentioned in Revelation 4:6-8.
Revelation 7:12
Praise, glory, wisdom, thanksgiving, honor, power, and strength be to our God
"Our God is worthy of all praise, glory, wisdom, thanks, honor, power and strength" or "We must give praise, glory, thanks, and honor to our God"
forever and ever
These two words mean basically the same thing and emphasize that the praise will never end.
Revelation 7:13
these, clothed with white robes
The white robes showed that these people were righteous.
Revelation 7:14
have come out of the great tribulation
"have survived the great tribulation" or "have lived through the great tribulation"
the great tribulation
"the time of terrible suffering"
They have washed their robes and made them white in the blood of the Lamb

Chapter 8

Revelation 8:1
the seventh seal
"the next seal" or "the final seal" or "seal number seven"
Revelation 8:2
seven trumpets were given to them
Possible meanings are 1) "God gave them seven trumpets" or 2) "the Lamb gave them seven trumpets"
Revelation 8:3
he would offer it
"he would offer the incense to God by burning it"
Revelation 8:4
the angel's hand
"the bowl in the angel's hand"
Revelation 8:5
filled it with fire
"filled it with burning coals" or "filled it with coals of fire"
Revelation 8:7
It was thrown down onto the earth

"They have been made righteous by washing their robes white in his blood"
the blood of the Lamb
The word "blood" is used to refer to the death of Lamb.
Revelation 7:15
they ... them
These words refer to those people who have come through the great tribulation.
day and night
These two parts of the day are used together to mean "all the time" or "without stopping"
will spread his tent over them
"will shelter them" or "will protect them"
Revelation 7:16
They ... them
These words refer to those people who have come through the great tribulation.
The sun will not beat down
"The sun will not burn them" or "The sun will not make them weak"
Revelation 7:17
them ... them ... their
These words refer to those people who have come through the great tribulation.
the Lamb at the center of the throne will
"the Lamb, who is standing in the middle of the area around the throne, will be"
For the Lamb ... will shepherd them
"For the Lamb ... will be like a shepherd to them" or "For the Lamb ... will care for them as a person cares for his animals"
he will guide them to springs of living water
"he will guide them like a shepherd guiding his sheep to fresh water" or "he will guide them to life like a shepherd guiding his sheep to living water"
God will wipe away every tear from their eyes
"God will wipe away their sadness, like wiping away tears" or "God will cause them to not be sad anymore"

"The angel threw the hail and fire mixed with blood down onto the earth"
a third of it was burned up, a third of the trees were burned up, and all the green grass was burned up
"it burned up a third of the earth, a third of the trees, and all the green grass"
Revelation 8:8
The second angel
"The next angel" or "Angel number two"
something like a great mountain burning with fire was thrown
"the angel threw something like a great mountain burning with fire"
became blood
Possible meanings are it 1) "became red like blood" or it 2) really became blood.
Revelation 8:9
the living creatures in the sea
"the things living in the sea" or "the fish and other animals"

that lived in the sea"

Revelation 8:10

a huge star fell from the sky, blazing like a torch

"a huge star that was blazing like a torch fell from the sky."

The fire of the huge star looked similar to the fire of a torch.
torch

a stick with one end lit on fire to provide light

Revelation 8:11

The name of the star is Wormwood

"The name of the star is Bitterness" or "The name of the star is Bitter Medicine"

became wormwood

"became bitter like wormwood" or "became bitter"

died from the waters that became bitter

"died when they drank the bitter water"

Revelation 8:12

a third of the sun was struck

"a third of the sun changed" or "God changed a third of the sun"

a third of them turned dark

Possible meanings are 1) "one third of the time they were dark" or 2) "one third of the sun, one third of the moon, and one third of the stars became dark"

Revelation 8:13

because of the remaining trumpet blasts that are about to be sounded by the three angels

"because the three angels who have not yet sounded their trumpets are about to sound them"

Chapter 9

Revelation 9:1

I saw a star from heaven that had fallen

John saw the star after it had fallen. He did not watch it fall.

the key to the shaft of the bottomless pit

"the key that unlocks the shaft of the bottomless pit"

the shaft of the bottomless pit

Possible meanings are 1) "shaft" is another way of referring to the pit and describes it as long and narrow, or 2) "shaft" refers to the opening of the pit.

the bottomless pit

This is an extremely deep, narrow hole. Possible meanings are 1) the pit has no bottom; it continues to go down further forever or 2) the pit is so deep that it is as if it had no bottom.

Revelation 9:2

like smoke from a huge furnace

"like the great amount of smoke that comes from a huge furnace"

turned dark

"became dark"

Revelation 9:3

locusts

insects that fly together in large groups. People fear them because they can eat up all the leaves in gardens and on trees.

power like that of scorpions

"the ability to sting people as scorpions do"

Revelation 9:4

They were told not to damage the grass on the earth or any green plant or tree

Ordinary locusts were a terrible threat to people because when they swarm, they can eat up all the grass and all the leaves on plants and trees. These locusts were told not to do this.

but only the people

"but only to harm the people"

the seal of God

"the mark of God" or "stamp of God"

foreheads

The forehead is the top of the face, above the eyes.

Revelation 9:5

those people

the people whom the locusts were stinging

but only to torture them

"but only given permission to make them suffer terrible pain"

to torture them for five months

The locusts would be allowed to do this for five months.

the sting of a scorpion

A scorpion is a small insect with a poisonous stinger at the end of its long tail. The sting can cause severe pain or even death.

Revelation 9:6

people will seek death but will not find it

"people will try to find a way to die but will not find it" or

"people will try to kill themselves but will not find a way to die"

Revelation 9:7

crowns of gold

These were likenesses of wreaths of olive branches or laurel leaves, hammered out in gold. Examples actually made of leaves were given to victorious athletes to wear on their heads.

Revelation 9:10

They had tails

The word "They" refers to the locusts.

with stingers like scorpions

"with stingers like scorpion stingers" or "with stingers that could cause terrible pain as scorpion stingers can"

in their tails they had power to harm people for five months

Possible meanings are 1) they had power for five months to harm people or 2) they could sting people and the people would be in pain for five months.

Revelation 9:11

Abaddon ... Apollyon

Both names mean "Destroyer."

Revelation 9:13

I heard a voice coming

"I heard someone speaking"

horns of the golden altar

These are horn-shaped extensions at each of the four corners of the top of the altar.

Revelation 9:14

the four angels who had been bound

"the four angels whom God had commanded someone to bind" or "the four angels whom God bound"

Revelation 9:15

The four angels who had been prepared for ... that year were released
"The angel released the four angels who had been prepared for ... that year"
for that hour, that day, that month, and that year
"for that exact time"

Revelation 9:16

200,000,000

Some ways to express this are: "two hundred million" or "two hundred thousand thousand" or "twenty thousand times ten thousand." If your language does not have a specific number for this, you could also see how you

translated a similar large number in Revelation 5:11

Revelation 9:17

out of their mouths came fire, smoke, and sulfur
"fire, smoke, and sulfur came out of their mouths"

Revelation 9:20

those who were not killed by these plagues
"those whom the plagues had not killed"

the works of their hands

"the deeds they had done"

things that cannot see, hear, or walk

"even though idols cannot see, hear, or walk"

Chapter 10

Revelation 10:1

He was clothed in a cloud

John speaks of the angel as if he were wearing a cloud as his clothing.

His face was like the sun

"His face was bright like the sun"

his feet were like pillars of fire

"his legs were like pillars of fire"

Revelation 10:2

He put his right foot on the sea and his left foot on the land

"He stood with his right foot on the sea and his left foot on the land"

Revelation 10:3

Then he shouted

"Then the angel shouted"

the seven thunders spoke out

"the seven thunders made a loud noise" or "the thunder sounded very loudly seven times"

Revelation 10:4

but I heard a voice from heaven

"but I heard someone speaking from heaven"

Seal up

"Keep secret"

Revelation 10:6

He swore by the one who lives forever and ever

"He asked that what he was going to say would be confirmed by the one who lives forever and ever"

There will be no more delay

"There will be no more waiting" or "God will not delay"

Revelation 10:7

the mystery of God will be accomplished

"God will accomplish his mystery" or "God will complete his secret plan"

Revelation 10:8

The voice I heard from heaven

"The one I heard speak from heaven" or "The one who had spoken to me from heaven"

Revelation 10:9

make ... bitter

"make ... sour" or "make ... acid." This refers to a bad taste from the stomach after eating something that is not good.

Chapter 11

Revelation 11:1

given to me ... I was told

The words "me" and "I" refer to John.

those who worship in it

"count those who worship in the temple"

Revelation 11:2

trample

to treat something as worthless by walking on it

Revelation 11:3

days, clothed in sackcloth

"days, wearing rough mourning clothes" or "days. They will wear scratchy clothes to show that they are very sad"

Revelation 11:4

the two olive trees and the two lampstands that have stood before the Lord of the earth

"the two olive trees and the two lampstands, told about in scripture, that represent these witnesses"

Revelation 11:5

fire comes out of their mouth and devours their enemies

"fire will come out of their mouth and devour their enemies"

Revelation 11:6

to close up the sky so that no rain will fall

"to keep rain from falling from the sky"

the days that they prophesy

"the time that they prophesy." The word "days" here can refer to weeks, months, or years.

to turn

"to change"

to strike the earth with every kind of plague

"to cause all kinds of trouble to occur on earth"

Revelation 11:8

Their bodies

This refers to the bodies of the two witnesses.

in the street of the great city

"in one of the streets of the great city" or "in the main street of the great city"

their Lord

They served the Lord, and, like him, would die in that city.

Revelation 11:10

will rejoice over them and celebrate

"will rejoice that the two witnesses have died"

even send gifts to one another

This action shows how happy the people were.

because these two prophets tormented those who lived on the earth
This is the reason that the people will be so happy that the witnesses have died.

Revelation 11:11

a breath of life from God will enter them

"God will cause the two witnesses to breathe again and live"

Great fear will fall on those who see them

"Those who see them will be extremely afraid"

Revelation 11:12

Then they will hear

Possible meanings are 1) the two witnesses will hear or 2) the people will hear what is said to the two witnesses.

a loud voice from heaven

"someone speak loudly to them from heaven and"

say to them

"say to the two witnesses"

Revelation 11:13

the survivors

"those who do not die" or "those who are still living"

give glory to the God of heaven

"say that the God of heaven is glorious"

Revelation 11:15

the seventh angel

"the final angel" or "angel number seven"

loud voices spoke in heaven and said

"speakers in heaven spoke loudly and said"

The kingdom of the world has become the kingdom of our Lord and of his Christ

"The authority to rule the world now belongs to our Lord and his Christ" or "Our Lord and his Christ are now the rulers of the world"

the world

Chapter 12

Revelation 12:1

a woman clothed with the sun, with the moon under her feet

"a woman who was wearing the sun and had the moon under her feet"

a crown of twelve stars

This was apparently a likeness of a wreath made of laurel leaves or olive branches, but with twelve stars included in it.

Revelation 12:3

dragon

This was a large, fierce reptile, like a lizard. For Jewish people, it was a symbol of evil and chaos.

Revelation 12:4

His tail swept away a third of the stars

"With his tail he swept away a third of the stars"

Revelation 12:5

rule all the nations with an iron rod

Ruling harshly is spoken of as ruling with an iron rod.

Her child was snatched away to God

"God quickly took her child to himself"

Revelation 12:7

Now

John uses this word to mark a shift in his account to introduce something else happening in his vision.

"everyone in the world"

Revelation 11:16

fell upon their faces

"bowed down"

Revelation 11:17

you, Lord God Almighty, the one who is and who was

"you, Lord God, the ruler over all. You are the one who is, and you are the one who was"

the one who is

"the one who exists" or "the one who lives"

who was

"who has always existed" or "who has always lived"

you have taken your great power

"you have defeated with your power everyone who has rebelled against you"

Revelation 11:18

were enraged

"were extremely angry"

your wrath has come

"You are ready to show your anger"

The time has come

"The time is right" or "Now is the time"

for the dead to be judged

"for God to judge those who have died"

the prophets, those who are believers, and those who feared your name

"the prophets, those who are believers, and those who fear you" or "the prophets and the others who are believers and fear your name"

Revelation 11:19

Then God's temple in heaven was opened

"Then someone opened God's temple in heaven"

the ark of his covenant was seen within his temple

"I saw the ark of his covenant in his temple"

Revelation 12:8

So there was no longer any place in heaven for him and his angels

"So the dragon and his angels could no longer stay in heaven"

Revelation 12:9

dragon—that old serpent called the Devil or Satan, who deceives the whole world—was thrown down to the earth, and his angels were thrown down with him

"dragon was thrown down to earth, and his angels were thrown down with him. He is the old serpent who deceives the world and is called the Devil or Satan"

Revelation 12:10

I

The word "I" refers to John.

I heard a loud voice in heaven

"I heard someone saying loudly from heaven"

Now have come the salvation and the power and the kingdom of our God, and the authority of his Christ

"Now God has saved his people by his power, God rules as king, and his Christ has all authority"

the accuser of our brothers has been thrown down

This is the dragon that was thrown down in Revelation 12:9.

our brothers

"our fellow believers"
day and night
These two parts of the day are used together to mean "all the time" or "without stopping"
Revelation 12:11
They conquered him
"They conquered the accuser"
by the blood of the Lamb
"because the lamb had shed his blood and died for them"
by the word of their testimony
"by what they said when they testified to others about Jesus"
even to death
"but kept testifying even though they knew that doing so might cause their death"
Revelation 12:13
the dragon realized he had been thrown down to the earth
"the dragon realized that God had thrown him out of heaven and sent him to earth"
he pursued the woman
"he chased after the woman"

Chapter 13

Revelation 13:2
The dragon gave it his power
The dragon made the beast as powerful as he was. He did not lose his power, however, by giving it to the beast.
his power ... his throne, and his great authority to rule
These are three ways of referring to his authority, and together they emphasize that the authority was great.
his throne
"his royal authority" or "his authority to rule as king"
Revelation 13:3
but that fatal wound had been healed
"but that deadly wound had healed"
The whole earth
"All the people on the earth"
followed the beast
"obeyed the beast"
Revelation 13:4
he had given his authority to the beast
"he had caused the beast to have as much authority as he had"
Who is like the beast?
"No one is as powerful as the beast!"
Who can fight against it?
"No one could ever fight against the beast and win!"
Revelation 13:5
The beast was given ... It was permitted
"God gave the beast ... God permitted the beast"
The beast was given a mouth that could speak
"The beast was allowed to speak"
Revelation 13:6
to speak blasphemies against God
"to say disrespectful things about God"
blaspheming his name and his tabernacle, those who live in heaven
"blaspheming his name and those who live in heaven, who are like a tabernacle for him"
Revelation 13:7

dragon
The dragon is also identified in verse 9 as "the devil or Satan."
Revelation 12:15
serpent
This is the same being as the dragon mentioned earlier in Revelation 12:9.
poured water out of his mouth like a river so that
"poured a very large amount of water out of his mouth so that"
river so that he might make a flood to sweep
"river; he was trying to make a flood that would wash her away"
Revelation 12:16
The earth opened its mouth and swallowed the river that the dragon was pouring out of his mouth
"A hole in the ground opened up and the water went down into the hole"
Revelation 12:17
hold to the testimony about Jesus
"continue to testify about Jesus"

authority was given to it
"God gave authority to the beast"
every tribe, people, language, and nation
This means that people from every ethnic group are included.
Revelation 13:8
everyone whose name was not written ... in the Book of Life
"those whose names the Lamb did not write ... in The Book of Life" or "those whose names were not ... in the Book of Life"
from the foundation of the world
"from the time that God created the world"
the Lamb
A "lamb" is a young sheep. Here it is used symbolically to refer to Christ.
who had been slaughtered
"whom the people slaughtered"
Revelation 13:9
If anyone ... let him hear
"If you are willing to listen, listen" or "If you are willing to understand, then understand and obey"
Revelation 13:10
If anyone is to be taken into captivity
"If it is God's will for the enemy to capture a certain person" into captivity he will go
"he will be captured" or "the enemy will capture him"
If anyone is to be killed with the sword
"If it is God's will for the enemy to kill a certain person with a sword"
he will be killed
"the enemy will kill him"
Here is a call for the patient endurance and faith of God's holy people
"God's holy people must endure patiently and be faithful"
Revelation 13:12
the earth and those who live on it
"everyone on the earth"

the one whose lethal wound had been healed
"the one who had a deadly wound that healed"
Revelation 13:13
He performed
"The beast from the earth performed"
Revelation 13:15
He was permitted
"God permitted the beast from the earth"
to give breath to the beast's image
"to give life to the beast's image"
the beast's image
This is the image of the first beast that had been mentioned.
cause all who refused to worship the beast to be killed
"put to death anyone who refused to worship the first
beast"
Revelation 13:16
He also forced everyone
"The beast from the earth also forced everyone"
Revelation 13:17

Chapter 14

Revelation 14:1

Lamb

A "lamb" is a young sheep. Here is it used symbolically to refer to Christ.

who had his name and his Father's name written on their foreheads
"on whose foreheads the Lamb and his Father had written their names"

his Father

This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.

Revelation 14:3

They sang a new song

"That sound was a new song that they sang"

elders

This refers to the twenty-four elders around the throne.

No one could learn the song except for the 144,000

"The only ones who could learn the song were the 144,000"

Revelation 14:4

they have kept themselves sexually pure

Possible meanings are 1) "they have not had sexual relations with a woman who was not their wife" or 2) "they are virgins."

follow the Lamb wherever he goes

"they do whatever the Lamb does" or "they obey the Lamb"

redeemed from among mankind as firstfruits

"purchased out of the midst of the rest of mankind as a special celebration of salvation"

Revelation 14:5

No lie was found in their mouth

"They never lied when they spoke"

Revelation 14:6

every nation, tribe, language, and people

This means that people from every ethnic group are included.

Revelation 14:7

the hour of his judgment has come

"now is the time that God has chosen for judgment" or "it is

It was impossible for anyone to buy or sell unless he had the mark of the beast

"He commanded that people could buy or sell things only if they had the mark of the beast"

the mark of the beast

This was an identifying mark that indicated that the person who received it worshiped the beast.

Revelation 13:18

This calls for wisdom

"Wisdom is needed" or "You need to be wise about this"

If anyone has insight

"If anyone is able to understand things"

let him calculate the number of the beast

"he should discern what the number of the beast means" or

"he should figure out what the number of the beast means"

is the number of a human being

Possible meanings are 1) the number represents one

person or 2) the number represents all of humanity.

now the time for God to judge people"

Revelation 14:8

Fallen, fallen is Babylon the great

"Babylon the great has been destroyed"

Babylon the great

"Babylon the large city" or "the important city of Babylon."

This was probably a symbol for the city of Rome, which was large, wealthy, and sinful

who persuaded

Babylon is spoken of as if it were a person, instead of a city filled with people.

to drink the wine of her immoral passion

"to be sexually immoral like her" or "to get drunk like her in sexual sin"

Revelation 14:10

will also drink some of the wine of God's wrath

"will also drink some of the wine that represents God's wrath"

that has been poured undiluted

This means that the wine has no water mixed into it. It is strong, and a person who drinks much of it will get very drunk. As a symbol, it means that God will be extremely angry, not just a little angry.

cup of his anger

This symbolic cup holds the wine that represents God's anger.

Revelation 14:11

The smoke from their torment

"The smoke from the fire that torments them"

they have no rest

"they have no relief" or "the torment does not stop"

Revelation 14:12

Here is a call for the patient endurance of God's holy people

"God's holy people must endure patiently and be faithful."

Revelation 14:13

who die in the Lord

"who die because they are united to the Lord"

labors

difficulties and sufferings

their deeds will follow them

These deeds are spoken of as if they were alive and able to follow those who did them. Possible meanings are 1)

"others will know the good deeds these people have done" or 2) "God will reward them for their deeds"

Revelation 14:14

one like a son of man

This expression describes a human figure, someone who looks human.

golden crown

This was the likeness of a wreath of olive branches or laurel leaves, hammered out in gold. Examples actually made of leaves were given to victorious athletes to wear on their heads.

sickle

a tool with a curved blade used for cutting grass, grain, and vines

Revelation 14:15

came out of the temple

"came out of the heavenly temple"

Revelation 14:18

who had authority over the fire

Here "authority over" refers to responsibility to tend the

fire.

Revelation 14:19

harvested the grapevine of the earth ... threw it

"harvested the earth as if he were a person harvesting grapes ... threw the harvest" or "took away the people of the earth as if he were a person harvesting grapes ... threw them"

the great winepress of God's wrath

"the large winepress where God will show his wrath." A winepress is a large container in which people put grapes and then crush them to get the juice out. John is saying that the angel will take the people of the earth and put them where God will punish or destroy them because he is angry with them.

Revelation 14:20

up to the height of a horse's bridle

"as high as the bridle on a horse's head"

bridle

a device made of leather straps that goes around a horse's head and is used for directing the horse

1,600 stadia

In modern measures this would be about "300 kilometers" or "200 miles."

Chapter 15

Revelation 15:1

great and marvelous

"something that greatly amazed me"

seven angels with seven plagues

"seven angels who had authority to send seven plagues on the earth"

which are the final plagues

"and after them, there will not be any more plagues"

for with them the wrath of God will be completed

Possible meanings are 1) these plagues will show all of God's anger or 2) after these plagues, God will no longer be angry.

Revelation 15:2

sea of glass

Possible meanings are 1) a sea is spoken of as if it were glass. Alternate translation: "a sea that was as smooth as glass" or 2) glass if spoken of as if it were a sea.

who had been victorious over the beast and his image

"who had been victorious over the beast and his image by not worshipping them"

Revelation 15:3

They were singing

"Those who had been victorious over the beast were singing"

Revelation 15:4

Who will not fear you, Lord, and glorify your name?

"Lord, everyone will fear you and glorify your you!"

your righteous deeds have been revealed

"you have made everyone know about your righteous

deeds"

Revelation 15:5

After these things

"After the people finished singing"

the temple of the tabernacle of witness

Possible meanings of "tabernacle of witness" are 1) "the tabernacle" is the place where the priests had set the "witness," also called "the ark of the testimony," or 2) the "tabernacle of witness" is another name for "the ark of the testimony."

Revelation 15:6

the seven angels holding the seven plagues

These angels were seen as holding seven plagues because in Revelation 15:7 they are given seven bowls full of the wrath of God.

linen

a fine, expensive cloth made from flax

sashes

A sash is a decorative piece of cloth worn on the upper body.

Revelation 15:7

seven golden bowls full of the wrath of God

"seven gold bowls full of the wine that represents the wrath of God"

Revelation 15:8

until the seven plagues of the seven angels were completed

"until the seven angels finished sending the seven plagues to the earth"

Chapter 16

Revelation 16:1

I heard

The word "I" refers to John.

bowls of God's wrath

"bowls full of the wine that represents God's wrath"
 Revelation 16:2
 poured out his bowl
 "poured out the wine from his bowl" or "poured out God's wrath from his bowl"
 mark of the beast
 This was an identifying mark that indicated that the person who received it worshiped the beast.
 Revelation 16:3
 the sea
 This refers to all the salt water lakes and oceans.
 Revelation 16:4
 poured out his bowl
 "poured out the wine from his bowl" or "poured out God's wrath from his bowl"
 rivers and the springs of water
 This refers to all bodies of fresh water.
 Revelation 16:5
 the angel of the waters
 These words could be a reference to 1) the third angel who was in charge of pouring out God's wrath on the rivers and springs of water or 2) another angel who was in charge of all the waters.
 You are righteous
 "You" refers to God.
 the one who is and who was
 "God who is and who was."
 Revelation 16:6
 they poured out the blood of God's holy people and prophets
 "they murdered God's holy people and the prophets"
 you have given them blood to drink
 God will make the evil people drink the waters that he turned to blood.
 Revelation 16:7
 I heard the altar reply
 The word "altar" here refers perhaps to someone at the altar. "I heard someone at the altar reply"
 Revelation 16:8
 on the sun, and it was given permission to scorch the people
 "on the sun and caused it to severely burn the people"
 Revelation 16:9
 They were scorched by the terrible heat
 "The extreme heat burned them badly"
 God, who has the authority over these plagues
 "God because he has the authority over these plagues"
 Revelation 16:10
 the throne of the beast
 This is where the beast reigns from. It may refer to the capital city of his kingdom.
 darkness covered its kingdom
 "it became dark in all his kingdom" or "all of his kingdom became dark"
 They chewed
 The people in the beast's kingdom chewed.
 Revelation 16:12
 the Euphrates. Its water was dried up

"the Euphrates. Its water dried up" or "the Euphrates, and caused its water to dry up"
 Revelation 16:13
 looked like frogs
 A frog is a small animal that lives near water. Jews considered them unclean animals.
 Revelation 16:15
 I am coming as a thief
 Jesus will come at a time when people do not expect him, just as a thief comes when not expected. See how you translated a similar phrase in Revelation 3:3.
 keeping his garments on
 Some versions translate this as, "keeping his garments with him."
 does not walk around naked
 "does not live foolishly"
 they do not see his shameful condition
 Here the word "they" refers to other people.
 Revelation 16:16
 They brought them together
 "The spirits of the demons brought the kings and their armies together"
 the place that is called
 "the place that people call"
 Armageddon
 This is the name of a place.
 Revelation 16:17
 Then a loud voice came out of the temple and from the throne
 This means someone sitting on the throne or someone standing near the throne spoke loudly. It is unclear who is speaking.
 Revelation 16:18
 flashes of lightning
 Use your language's way of describing what lightning looks like each time it appears.
 rumblings, crashes of thunder
 These are the loud noises that thunder makes. Use your language's way of describing the sound of thunder.
 Revelation 16:19
 The great city was split
 "The earthquake split the great city"
 Then God called to mind
 "Then God remembered" or "Then God thought of" or "Then God started to pay attention to." This does not mean that God remembered something he had forgotten.
 he gave that city the cup filled with the wine made from his furious wrath
 "he made the people of that city drink the wine that represents his wrath"
 Revelation 16:20
 the mountains were no longer found
 "there were no longer any mountains"
 Revelation 16:21
 a talent
 "33 kilograms"

Revelation 17:1

the condemnation of the great prostitute

"how God will condemn the great prostitute"

the great prostitute

"the prostitute that everyone knows about." She represents a certain sinful city.

on many waters

"on many rivers"

Revelation 17:2

with the wine of her sexual immorality the inhabitants of the earth became drunk

"the people of the earth became drunk by drinking her wine, that is, they were sexually immoral"

Revelation 17:3

carried me away in the Spirit to a wilderness

The setting changes from John being in heaven to being in a wilderness.

Revelation 17:4

pearls

beautiful and valuable white beads. They are formed inside the shell of a certain kind of small animal that lives in the ocean.

Revelation 17:5

On her forehead was written a name

"Someone had written on her forehead a name"

Babylon the great

"I am Babylon, the powerful one"

Revelation 17:6

was drunk with the blood ... and with the blood

"was drunk because she had drunk the blood ... and had drunk the blood"

the martyrs for Jesus

"the believers who have died because they told others about Jesus"

Revelation 17:7

Why are you astonished?

"You should not be astonished!"

Revelation 17:8

Then he will go on to destruction

"Then he will be destroyed" or "Then God will destroy him"

those whose names have not been written

"those whose names God did not write"

since the foundation of the world

"since the creation of the world" or "since God created the world"

Revelation 17:9

This calls for a mind that has wisdom

"A wise mind is needed in order to understand this" or "You need to think wisely in order to understand this"

Revelation 17:10

Five kings have fallen

"Five kings have died"

one exists

"one is king now" or "one king is alive now"

the other has not yet come, and when he comes

"the other has not yet become king; when he becomes king"

he must remain for a little while

"he can be king only for a little while"

Revelation 17:11

He belongs to the seven

Possible meanings are 1) the beast rules twice: first as one of the seven kings, and then as the eighth king or 2) the beast belongs to that group of seven kings because he is like them.

and is going to his destruction

"and will certainly be destroyed" or "and God will surely destroy him"

Revelation 17:12

for one hour

"for a very short time" or "for a very small part of a day"

Revelation 17:13

These are of one mind

"These all think the same thing" or "These all agree to do the same thing"

Revelation 17:14

the called, chosen, and faithful ones

"the ones whom God has called and chosen, who are faithful to him"

Revelation 17:15

The waters you saw, where the prostitute is seated, are peoples,

multitudes, nations, and languages

Here "are" stands for "represent."

multitudes

large groups of people

Revelation 17:16

make her desolate and naked

"steal everything that she has and leave her with nothing"

they will devour her flesh

"They will destroy her completely"

Revelation 17:17

For God has put it into their hearts to carry out his purpose by agreeing to give ... until God's words are fulfilled

"For God has put it into their hearts to agree to give ... until God's words are fulfilled, and by doing this, they would carry out God's purpose"

power to rule

"authority" or "kingly authority"

until God's words are fulfilled

"until God fulfills what he said will happen"

Revelation 17:18

is

Here "is" stands for "represents."

the great city that has power to rule

"the great city whose leader has power to rule"

Chapter 18

Revelation 18:2

Fallen, fallen is Babylon the great

The angel speaks of Babylon having been destroyed as if it had fallen.

She has become

The pronoun "she" refers to the city of Babylon, which is spoken of as if it were a prostitute.

a prison

"a hideout"

Revelation 18:3

all the nations
"the people of all the nations"
have drunk the wine of her immoral passion
"have become sexually immoral like her" or "have become drunk like her in sexual sin"
her immoral passion
Babylon is spoken of as if it were a prostitute who has caused other people to sin along with her. This may well have a double meaning: literal sexual immorality and also the worship of false gods.
merchants
A merchant is a person who sells things.
from the power of her sensual way of living
"because she spent so much money on sexual immorality"
Revelation 18:4
another voice
"someone else"
Revelation 18:6
Pay her back as she has paid others back
"Punish her as she has punished others"
repay her double
"punish her twice as much"
in the cup she mixed, mix double the amount for her
"prepare for her the wine of suffering that is twice as strong as what she made for others" or "make her suffer twice as much as she made others suffer"
Revelation 18:7
she glorified herself
"the people of Babylon glorified themselves"
For she says in her heart
"For she says to herself"
I am seated as a queen
She claims to be a ruler, having her own authority.
I am not a widow
She implies that she will not be dependent on other people.
I will never see mourning
"I will never mourn"
Revelation 18:8
She will be consumed by fire
"Fire will completely burn her up"
Revelation 18:9
committed sexual immorality and went out of control with her
"sinned sexually and did whatever they wanted just as the people of Babylon did"
Revelation 18:10
afraid of her torment
"afraid that they will be tormented as Babylon is" or "afraid that God will torment them as he torments Babylon"
Woe, woe
This is repeated for emphasis.
your punishment has come
Existing in the present is spoken of as having come.
Revelation 18:11
mourn for her
"mourn for the people of Babylon"
Revelation 18:12
precious stone, pearls
"many kinds of expensive stones."
fine linen

expensive cloth made from flax.
purple, silk, scarlet
Purple is a very dark red cloth that is very expensive. Silk is a soft, strong cloth made from the fine string that silkworms make when they make their cocoons. Scarlet is an expensive red cloth.
every vessel of ivory
"all kinds of containers made of ivory"
ivory
"tusks" or "valuable animal teeth"
marble
a precious stone used for building
Revelation 18:13
cinnamon
a spice that smells nice and comes from the bark of a certain kind of tree
spice
a substance used to add flavor to food or a good smell to oil
Revelation 18:14
The fruit
"The result"
desired with all your might
"wanted very much"
Revelation 18:15
because of the fear of her torment
"because they will be afraid of God tormenting them they way he torments her" or "because they will be afraid of suffering the way she is suffering"
Revelation 18:16
the great city that was dressed in fine linen
"the great city, which was like a woman dressed in fine linen" or "the great city, whose women were dressed in fine linen"
was adorned with gold
"adorned herself with gold" or "adorned themselves with gold" or "wore gold"
precious jewels
"valuable gems" or "treasured gems"
Revelation 18:17
who make their living from the sea
"who travel on the sea to make their living" or "who sail on the sea to different places in order to trade things"
Revelation 18:18
What city is like the great city?
"No other city is like the great city, Babylon!"
Revelation 18:20
God has brought your judgment on her
"God has judged her for you" or "God has judged her because of the bad things she did to you"
Revelation 18:21
millstone
a large round stone used to crush grain
Babylon, the great city, will be thrown down with violence and will not be seen anymore
"God will violently throw down Babylon, the great city, and it will no longer exist"
Revelation 18:22
The sound made by harpists, musicians, flute players, and trumpeters will not be heard anymore in you

"Harpists, musicians, flute players, and trumpeters will no longer make a sound in your city"

in you

"in Babylon"

No craftsman ... will be found in you

"No craftsman ... will be in your city"

No sound of a mill will be heard anymore in you

"No one will use a mill in your city anymore"

Revelation 18:23

The voices of the bridegroom and the bride will not be heard in you anymore

"No one will ever again hear in Babylon the happy voices of a bridegroom and a bride"

Chapter 19

Revelation 19:1

I heard

Here "I" refers to John.

Hallelujah

This word means "Praise Yahweh." Some modern versions translate it as "Praise the Lord."

Revelation 19:2

the great prostitute

"that wicked city that was like a prostitute

who corrupted the earth

"who corrupted the people of the earth"

He has avenged the blood of his servants from her hand

"He has punished her for murdering his servants"

Revelation 19:3

They spoke

Here "They" refers to the crowd of people in heaven.

smoke rises from her

"smoke rises from that city"

Revelation 19:4

the four living creatures

"the four living beings" or "the four living things."

who was seated on the throne

"who sat on the throne"

Revelation 19:5

a voice came out from the throne

"someone spoke from the throne"

Praise our God

Here "our" refers to the speaker and all God's servants.

you who fear him

"all you who honor him"

both the unimportant and the powerful

The speaker uses these words together to mean all of God's people.

Revelation 19:6

Then I heard what sounded like the voice of a great number of people, like the roar of many waters, and like mighty crashes of thunder

John speaks of what he is hearing as if it were like the sound made by a very large crowd of people, a large body of rushing water, and very loud thunder.

For the Lord

"Because the Lord"

Revelation 19:7

Let us rejoice

Here "us" refers to all of God's servants.

will not be heard in you anymore

"will not be in your city anymore"

your merchants were the princes of the earth

"your merchants were like princes of the earth" or "your merchants were the most important men in the world"

the nations were deceived by your sorcery

"you deceived the people of the nations with your magic spells"

Revelation 18:24

In her the blood of prophets and of God's holy people was found, and the blood of all who have been killed on the earth

"Babylon is guilty of killing the prophets and believers and all the other people in the world who were killed"

give him the glory

"give God the glory" or "honor God"

wedding celebration of the Lamb ... his bride has made herself ready

Here John speaks of the joining of Jesus and his people together forever as if it were a wedding celebration.

Lamb

This is a young sheep. Here it is used symbolically to refer to Christ.

has come

Existing in the present is spoken of as having come.

Revelation 19:8

She was permitted to be dressed in bright and clean fine linen

"God allowed her to wear a dress of bright and clean fine linen"

Revelation 19:9

those who are invited

"the people whom God invites"

the wedding feast of the Lamb

Here the angel speaks of the joining of Jesus and his people forever as if it were a wedding feast.

Revelation 19:10

I fell down at his feet

This means that John purposely lay on the ground and stretched himself out in reverence or submission. This action was an important part of worship, to show respect and willingness to serve.

your brothers

The word "brothers" here refers to all believers, male and female.

who hold the testimony about Jesus

"who speak the truth about Jesus"

for the testimony about Jesus is the spirit of prophecy

"for it is the Spirit of God who gives people the power to speak the truth about Jesus"

Revelation 19:11

Then I saw heaven open

This imagery is used to signify the beginning of a new vision. See how you translated this idea in Revelation 4:1, Revelation 11:19 and Revelation 15:5.

The one riding it

The rider is Jesus.

It is with justice that he judges and wages war

"He judges all people and wages war according to what is right"

Revelation 19:12

His eyes are like a fiery flame

John speaks of the rider's eyes as if they shone like a flame of fire.

He has a name written on him

"Someone has written a name on him"

on him that no one knows but himself

"on him, and only he knows the meaning of that name"

Revelation 19:13

He is clothed with a robe that was dipped in blood

"He wears a robe that has blood on it"

his name is called the Word of God

"his name is called the Message of God" or "his name is also the Word of God"

Revelation 19:15

Out of his mouth goes a sharp sword

The sword blade was sticking out of his mouth. The sword itself was not in motion.

strikes down the nations

"destroys the nations" or "brings the nations under his control"

rule them with an iron rod

John speaks of the rider's power as if he were ruling with an iron rod.

He tramples in the winepress of the fury of the wrath of God Almighty

"He crushes his enemies according to the judgment of God Almighty, just as a person crushes grapes in a winepress"

Chapter 20

Revelation 20:1

Then I saw

Here "I" refers to John.

bottomless pit

This is an extremely deep, narrow hole. Possible meanings are 1) the pit has no bottom; it continues to go down further forever or 2) the pit is so deep that it is as if it had no bottom.

Revelation 20:3

sealed it over him

"sealed it to prevent anyone from opening it"

deceive the nations

"deceive the people-groups"

he must be set free

"God will command the angel to free him"

Revelation 20:4

who had been given authority to judge

"whom God had given authority to judge"

who had been beheaded

"whose heads others had cut off"

for the testimony about Jesus and for the word of God

"because they had spoken the truth about Jesus and about the word of God"

They came to life

"They came back to life" or "They became alive again"

Revelation 20:5

The rest of the dead

"All of the other dead people"

the thousand years were ended

"the end of the 1,000 years"

Revelation 19:16

He has a name written on his robe and on his thigh:

"Someone has written a name on his robe and thigh:"

Revelation 19:17

I saw an angel standing in the sun

"Then I saw an angel standing in the light of the sun"

Revelation 19:18

both free and slave, the unimportant and the powerful

The angel uses these two sets of opposite-meaning words together to mean all people.

Revelation 19:20

The beast was captured and with him the false prophet

"The rider on the white horse captured the beast and the false prophet"

the mark of the beast

This was an identifying mark that indicated that the person who received it worshiped the beast.

The two of them were thrown alive

"God threw the beast and the false prophet alive"

the fiery lake of burning sulfur

"the lake of fire that burns with sulfur" or "place full of fire that burns with sulfur"

Revelation 19:21

The rest of them were killed by the sword that came out of the mouth of the one who rode on the horse

"The rider of the horse killed the remainder of the beast's armies with the sword that extended from his mouth"

Revelation 20:6

Over these the second death has no power

"These people will not experience the second death"

the second death

"the final death in the lake of fire"

Revelation 20:7

Satan will be released from his prison

"God will release Satan from his prison"

Revelation 20:9

They went

"Satan's army went"

the beloved city

This refers to Jerusalem.

fire came down from heaven and devoured them

"God sent fire from heaven to burn them up"

Revelation 20:10

The devil, who deceived them, was thrown into

"God threw the devil, who had deceived them, into" or

"God's angel threw the devil, who had deceived them, into"

lake of burning sulfur

"the lake of fire that burns with sulfur" or "place full of fire that burns with sulfur."

where the beast and the false prophet had been thrown

"where he had also thrown the beast and the false prophet"

They will be tormented

"God will torment them"

Revelation 20:11

The earth and the heavens fled away from his presence, but there was no place for them to go

John describes heaven and earth as if they were people

who were trying to escape God's judgment. This means that God completely destroyed the old heaven and earth.
Revelation 20:12
the books were opened
"someone opened the books"
The dead were judged
"God judged the people who had died and now lived again"
by what was recorded
"by what he had recorded"
Revelation 20:13
The sea gave up the dead ... Death and Hades gave up the dead
Here John speaks of the sea, death, and Hades as if they were living persons.
the dead were judged

Chapter 21

Revelation 21:1
I saw
Here "I" refers to John.
Revelation 21:2
like a bride adorned for her husband
This compares the new Jerusalem to a bride who has made herself beautiful for her bridegroom.
Revelation 21:3
a great voice from the throne saying
"someone speak loudly from the throne saying"
Look!
The word "Look" here alerts us to pay attention to the surprising information that follows.
Revelation 21:4
He will wipe away every tear from their eyes
"God will wipe away their sadness, like wiping away tears"
or "God will cause them to not be sad anymore"
Revelation 21:5
these words are trustworthy and true
"this message is trustworthy and true"
Revelation 21:6
the Alpha and the Omega
These are first and last letters of the Greek alphabet. Possible meanings are 1) "the one who began all things and who ends all things" or 2) "the one who has always lived and who always will live." Alternate translation: "the A and the Z" or "the first and the last"
To the one who thirsts ... water of life
God speaks of a person's desire for eternal life as if it were thirst and of that person receiving eternal life as if he were drinking life-giving water.
Revelation 21:8
the cowards
"those who are too afraid to do what is right"
the detestable
"those who do terrible things"
the second death
"the final death in the lake of fire"
Revelation 21:9
the bride, the wife of the Lamb
The angel speaks of Jerusalem as if it were a woman who is about to marry her groom, the Lamb. Jerusalem is metonymy for those who believers who will inhabit it.

"God judged the dead people"
Hades
Here "Hades" is a metonym that represents the place where unbelievers go when they die, to wait for God's judgment.
Revelation 20:14
Death and Hades were thrown
"God threw Death and Hades" or "God's angel threw Death and Hades"
the second death
"the final death in the lake of fire"
Revelation 20:15
If anyone's name was not found written
"If God's angel did not find a person's name"

the Lamb
This is a young sheep. Here it is used symbolically to refer to Christ.
Revelation 21:10
carried me away in the Spirit
The setting changes as John is taken to a high mountain where he can see the city of Jerusalem.
Revelation 21:11
Jerusalem
This refers to the "Jerusalem, coming down out of heaven" that he described in the previous verse and not to the physical Jerusalem.
crystal-clear
"extremely clear"
jasper
This is a valuable stone. Jasper may have been clear like glass or crystal.
Revelation 21:12
were written
"someone had written"
Revelation 21:16
twelve thousand stadia
You may convert this to modern measures. Alternate translation: "2,200 kilometers"
Revelation 21:17
144 cubits
You may convert this to modern measures. Alternate translation: "66 meters"
Revelation 21:18
The wall was built of jasper and the city of pure gold
"Someone had built the wall with jasper and the city with pure gold"
pure gold, like clear glass
The gold was so clear that it is spoken of as if it were glass.
Revelation 21:19
The foundations of the wall were adorned
"Someone adorned the foundations of the wall"
Revelation 21:20
onyx ... chrysolite ... beryl ... topaz ... chrysoprase ... jacinth ... amethyst
These are all valuable gems.
Revelation 21:21
each of the gates was made from a single pearl
"someone had made each of the gates from a single pearl"

Revelation 21:22

Lord God ... and the Lamb are its temple

The temple represented God's presence. This means the new Jerusalem does not need a temple because God and the Lamb will live there.

Revelation 21:23

its lamp is the Lamb

Here the glory of Jesus, the Lamb, is spoken of as if it were a lamp that gives light to the city.

Revelation 21:24

The nations will walk

"The people from all the different nations will live"

Revelation 21:26

They will bring

"The kings of the earth will bring"

Revelation 21:27

nothing unclean will ever enter into it, nor anyone

"only what is clean will ever enter, and never anyone"

but only those whose names are written in the Lamb's Book of Life

"but only those whose names the Lamb wrote in his Book of Life"

Chapter 22

Revelation 22:1

showed me

Here "me" refers to John.

the river of the water of life

"the river flowing with life-giving water"

the water of life

Eternal life is spoken of as if it were provided by life-giving water.

Revelation 22:2

the nations

"the people of all nations"

Revelation 22:3

There will no longer be any curse

Possible meanings are 1) "There will never be anyone there that God will curse" or 2) "There will not be anyone there who is under God's curse"

his servants will serve him

Possible meanings of "his" and "him" are 1) both words refer to God the Father, or 2) both words refer to both God and the Lamb, who rule together as one.

Revelation 22:4

They will see his face

"They will be in God's presence"

Revelation 22:6

These words are trustworthy and true

"This message is trustworthy and true"

the God of the spirits of the prophets

"God who gives his Spirit to the prophets"

Revelation 22:7

Look!

Here Jesus begins to speak. The word "Look" adds emphasis to what follows.

I am coming soon!

"I am coming to judge soon!"

the words of the prophecy of this book

"the prophetic message of this book"

Revelation 22:10

Do not seal up ... this book

"Do not keep secret ... this book"

the words of the prophecy of this book

"the prophetic message of this book"

Revelation 22:13

the Alpha and the Omega

These are first and last letters of the Greek alphabet.

Possible meanings are 1) "the one who began all things and who ends all things" or 2) "the one who has always lived

and who always will live." Alternate translation: "the A and the Z" or "the first and the last"

the first and the last

This refers to the eternal nature of Jesus.

the beginning and the end

Possible meanings are 1) "the one who began all things and the one who will cause all things to end" or 2) "the one who existed before all things and who will exist after all things."

Revelation 22:14

those who wash their robes so that

"those who have become righteous, as if they have washed their robes, so that"

Revelation 22:15

Outside

This means they are outside the city and not allowed to enter.

are the dogs

In that culture the dog was an unclean, despised animal.

Here the word "dogs" is derogatory and refers to people who are wicked.

Revelation 22:16

to testify to you

Here the word "you" is plural.

the root and the descendant of David

The words "root" and "descendant" mean basically the same thing. Jesus speaks of being a "descendant" as if he were a "root" that grew out of David. Together the words emphasize that Jesus belongs to the family of David.

the bright morning star

Jesus speaks of himself as if he were the bright star that sometimes appears early in the morning and indicates that a new day is about to begin.

Revelation 22:17

the Bride

Believers are spoken of as if they were a bride about to be married to her groom, Jesus.

Come!

"Please come!"

Whoever is thirsty ... the water of life

A person's desire for eternal life is spoken of as if it were thirst and of that person receiving eternal life as if he were drinking life-giving water.

the water of life

Eternal life is spoken of as if it were provided by life-giving water.

Revelation 22:18

I testify
Here "I" refers to John.
the words of the prophecy of this book
"the prophetic message of this book"
If anyone adds to them ... God will add
This is a strong warning to not change anything about this
prophecy.
that are written about in this book
"which I have written about in this book"
Revelation 22:19

If anyone takes away ... God will take away
This is a strong warning to not change anything about this
prophecy.
Revelation 22:20
The one who testifies to these things says
"Jesus, who testifies to these things, says"
Revelation 22:21
with all
"with every one of you"
