

Language: English

Book: Genesis

Genesis

Chapter 1

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

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

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

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

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

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

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

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

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

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

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

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

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

Footnotes

1:26 ^[1]Some ancient copies have:

Genesis 1 General Notes

Structure and formatting

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

Special concepts in this chapter

The universe

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

Evening and morning

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

Other possible translation difficulties in this chapter

"In the beginning"

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

"God said, 'Let there be'"

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

Genesis 1:1

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

In the beginning

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

the heavens and the earth

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

heavens

This refers here to the sky.

Genesis 1:2

without form and empty

God had not yet put the world in order.

the deep

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

the surface of the waters

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

Genesis 1:3

Let there be light

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

Genesis 1:4

God saw the light, that it was good

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

divided the light from the darkness

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

Genesis 1:5

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

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

evening and ... morning

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

Genesis 1:6

Let there be an expanse ... let it divide

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

expanse

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

between the waters

"in the water"

Genesis 1:7

God made the expanse and divided the waters

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

It was so

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

Genesis 1:8

And there was evening and there was morning

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

the second day

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

Genesis 1:9

Let the waters ... be gathered

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

let the dry land appear

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

dry land

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

It was so

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

Genesis 1:10

the dry land "earth," and

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

He saw that it was good

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

Genesis 1:11

Let the earth sprout vegetation

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

vegetation: plants yielding seed and fruit trees bearing fruit

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

plants

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

fruit trees bearing fruit whose seed is in the fruit

"trees that bear fruit with seeds in them"

each according to its own kind

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

It was so

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

Genesis 1:12

God saw that it was good

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

Genesis 1:13

And there was evening and there was morning

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

the third day

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

Genesis 1:14

Let there be lights in the sky

This is a command. By commanding that lights should exist, God made them exist.

lights in the sky

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

in the sky

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

to divide the day from the night

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

let them be as signs

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

signs

Here this means something that reveals or points to something.

for seasons, for days and years

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

seasons

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

Genesis 1:15

Let them be lights in the sky to give light upon the earth

This is a command. By commanding that they should light the earth, God made them light the earth.

to give light upon the earth

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

It was so

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

Genesis 1:16

God made the two great lights

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

the two great lights

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

to rule the day

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

day

This refers only to the daylight hours.

the lesser light

"the smaller light" or "the dimmer light"

Genesis 1:17

in the sky

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

Genesis 1:18

to divide the light from the darkness

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

God saw that it was good

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

Genesis 1:19

And there was evening and there was morning

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

the fourth day

This refers to the fourth day that the universe existed. See how you translated "the first day" in

Genesis 1:5 and decide if you should translate this the same way.

Genesis 1:20

Let the waters be filled with great numbers of living creatures

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

let birds fly

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

birds

"animals that fly" or "flying things"

the expanse of the sky

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

Genesis 1:21

God created

"In this way God created"

great sea creatures

"large animals that live in the sea"

after its kind

Living things of the same "kind" are like the ones they came from. See how you translated "kind" in [Genesis 1:11,12](#).

every winged bird

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

God saw that it was good

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

Genesis 1:22

blessed them

"blessed the animals that he had made"

Be fruitful and multiply

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

multiply

increase greatly in number

Let birds multiply

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

birds

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

Genesis 1:23

And there was evening and there was morning

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

the fifth day

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

Genesis 1:24

Let the earth produce living creatures

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

each according to its own kind

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

livestock, creeping things, and wild animals

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

livestock

These are animals that people look after.

creeping things

"small animals"

wild animals

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

It was so

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

Genesis 1:25

God made the wild animals

"In this way God made the wild animals"

He saw that it was good

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

Genesis 1:26

Let us make

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

man

human beings

in our image, after our likeness

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

have dominion over

"rule over" or "have authority over"

Genesis 1:27

God created man ... he created him

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

God created man

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

Genesis 1:28

God blessed them

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

Be fruitful, and multiply

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

Fill the earth

Fill the earth with people.

Genesis 1:29

General Information:

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Genesis 1:30

General Information:

God continues speaking.

every bird of the heavens

"all the birds that fly in the sky"

that has the breath of life

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

It was so

"It happened like that" or "That is what happened." What God commanded happened just as he said it should. This phrase appears throughout the chapter

and has the same meaning. See how you translated it in Genesis 1:7.

Genesis 1:31

Behold, it

"This is true and important: it"

it was very good

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

And there was evening and there was morning

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

the sixth day

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

Chapter 2

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

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

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

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

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

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

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

Genesis 2 General Notes

Structure and formatting

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

Special concepts in this chapter

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

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

Yahweh, the name of God

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

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

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

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

The Garden of Eden

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

Genesis 2:1

the heavens

"the sky" or "the skies"

and all the living things that filled them

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

were finished

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

Genesis 2:2

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

came to the end of

This is an idiom. Alternate translation: "had finished"

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

Genesis 2:3

God blessed the seventh day

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

sanctified it

"made it holy" or "set it apart"

Genesis 2:4

General Information:

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

This is the account of the heavens and the earth

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

they were created

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

on the day that Yahweh God made

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

Yahweh

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

Genesis 2:5

No bush of the field

no shrubs growing in the wild that animals might eat

no plant of the field

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

to cultivate

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

Genesis 2:6

mist

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

the whole surface of the ground

the entire earth

Genesis 2:7

formed man

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

man ... man

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

his nostrils

"his nose"

breath of life

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

Genesis 2:8

a garden

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

eastward

in the east

Genesis 2:9

the tree of life

"the tree that gives people life"

life

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

the tree of the knowledge of good and evil

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

good and evil

This is a figure of speech that refers to both extremes and everything in between. Alternate

translation: "everything, including both good and evil"

in the midst of the garden

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

Genesis 2:10

A river went out of Eden to water the garden

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

Genesis 2:11

Pishon

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

the whole land of Havilah

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

where there is gold

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

Genesis 2:12

There are also bdellium and the onyx stone

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

bdellium

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

the onyx stone

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

Genesis 2:13

Gihon

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

flows throughout the whole land of Cush

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

the whole land of Cush

"the entire land called Cush"

Genesis 2:14

it flows east of Ashur

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

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

Genesis 2:15

the garden of Eden

"the garden that was in Eden"

to work it

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

to maintain it

to guard against anything bad happening in it

Genesis 2:16

From every tree in the garden

"The fruit of every tree in the garden"

you

This pronoun is singular.

may freely eat

"may eat without restriction"

Genesis 2:17

the tree of the knowledge of good and evil

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

Genesis 2:18

I will make him a helper suitable for him

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

Genesis 2:19

every animal of the field and every bird of the sky

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

Genesis 2:20

all the livestock

"all the animals that people look after"

there was found no helper suitable for him

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

Genesis 2:21

caused a deep sleep to fall upon the man

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

flesh

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

Genesis 2:22

With the rib ... he made a woman

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

Genesis 2:23

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

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

She will be called 'woman,' because she was taken out of man

The translator may want to write a footnote saying "The Hebrew word for 'woman' sounds like the Hebrew word for 'man.'"

Genesis 2:24

General Information:

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

Therefore a man

"That is why a man"

a man will leave his father and his mother

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

they will become one flesh

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

Genesis 2:25

They were both naked

The word "they" refers to the man and the woman that God had created.

naked

"not wearing clothing"

but were not ashamed

"they were not ashamed about being naked"

Chapter 3

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

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

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

cursed are you alone among all the livestock
and all the beasts of the field.
It is on your stomach that you will go,
and it is dust that you will eat
all the days of your life.

¹⁵ I will put hostility between you and the woman,
and between your seed and her seed.
He will bruise your head,
and you will bruise his heel."

¹⁶ To the woman he said,

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

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

Cursed is the ground because of you;
through painful work you will eat from it
all the days of your life.

¹⁸ It will produce thorns and thistles for you,
and you will eat the plants of the field.

¹⁹ By the sweat of your face
you will eat bread,
until you return to the ground,
for out of it you were taken.
For dust you are,
and to dust you will return."

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

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

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

Genesis 3 General Notes

Structure and formatting

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

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

Special concepts in this chapter

Curses

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

Serpent

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

Genesis 3:1

Now

The writer is beginning a new part of the story.

more shrewd

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

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

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

You must not eat

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

Genesis 3:2

We may eat

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

Genesis 3:3

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

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

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

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

or you will die

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

Genesis 3:4

You will ... not die

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

Genesis 3:5

you ... your ... you

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

your eyes will be opened

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

knowing good and evil

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

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

Genesis 3:6

it was a delight to the eyes

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

that the tree was desirable to make one wise

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

Genesis 3:7

The eyes of both of them were opened

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

sewed

put together, probably using vines as thread

fig leaves

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

made coverings for their loins

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

Genesis 3:8

in the cool of the day

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

from the presence of Yahweh God

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

Genesis 3:9

Where are you?

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

you

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

Genesis 3:10

I heard you

"I heard the sound you were making"

Genesis 3:11

Who told you

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

Have you eaten from ... from?

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

Genesis 3:12

General Information:

This page has intentionally been left blank.

Genesis 3:13

What is this you have done?

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

Genesis 3:14

cursed are you alone

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

all the livestock and all the beasts of the field

"all domestic animals and all wild animals"

It is on your stomach that you will go

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

it is dust that you will eat

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

Genesis 3:15

hostility between you and the woman

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

seed

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

He will bruise ... his heel

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

bruise

"crush" or "strike" or "attack"

Genesis 3:16

I will greatly multiply your pain

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

in childbirth

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

Your desire will be for your husband

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

he will rule over you

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

Genesis 3:17

Adam

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

you have listened to the voice of your wife

This is an idiom. Alternate translation: "you have obeyed what your wife said"

have eaten from the tree

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

You may not eat from it

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

cursed is the ground

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

through painful work

"by doing hard work"

you will eat from it

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

Genesis 3:18

the plants of the field

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

Genesis 3:19

By the sweat of your face

"By doing hard work that makes your face sweat"

you will eat bread

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

until you return to the ground

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

For dust you are, and to dust you will return

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

Genesis 3:20

The man

Some translations say "Adam."

called his wife's name Eve

"gave his wife the name Eve" or "named his wife Eve"

Eve

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

all the living

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

Genesis 3:21

garments of skins

"clothing made out of animal skins"

Genesis 3:22

the man

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

like one of us

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

knowing good and evil

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

he must not be allowed

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

tree of life

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

Genesis 3:23

the ground from which he had been taken

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

to cultivate

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

Genesis 3:24

So God drove the man out of the garden

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

in order to guard the way to the tree of life

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

flaming sword

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

Chapter 4

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

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

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

"Adah and Zillah, listen to my voice;
you wives of Lamech, listen to my words.
For I have killed a man for wounding me,
a young man for bruising me.

²⁴ If Cain is avenged seven times,
then Lamech will be avenged seventy-seven times."

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

Footnotes

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

Genesis 4 General Notes

Structure and formatting

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

Special concepts in this chapter

Vengeance

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

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

Genesis 4:1

The man knew Eve

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

The man

"the human being" or "Adam"

I have produced a man

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

Cain

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

Genesis 4:2

Then she gave birth

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

cultivated

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

Genesis 4:3

It came about that

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

in the course of time

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

fruit of the ground

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

Genesis 4:4

some of the fat

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

accepted

"looked favorably upon" or "was pleased with"

Genesis 4:5

did not accept

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

was very angry

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

he scowled

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

Genesis 4:6

Why are you angry and why are you scowling?

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

Genesis 4:7

If you ... will you not be accepted?

God used this rhetorical question to remind Cain of something Cain should have already known. Alternate translation: "You know that if you do what is right, I will accept you"

But if you do not ... you must rule over it

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

sin crouches ... to control you

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

sin

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

you must rule over it

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

Genesis 4:8

Cain spoke to Abel his brother.

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

brother

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

rose up against

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

Genesis 4:9

Where is Abel your brother

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

Am I my brother's keeper?

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

Genesis 4:10

What have you done?

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

Your brother's blood is calling out to me

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

Genesis 4:11

Now cursed are you from the ground

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

which has opened its mouth to receive your brother's blood

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

from your hand

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

Genesis 4:12

cultivate

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

it will not yield to you its strength

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

A fugitive and a wanderer

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

Genesis 4:13

General Information:

This page has intentionally been left blank.

Genesis 4:14

I will be hidden from your face

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

a fugitive and a wanderer

See how you translated this in Genesis 4:12

Genesis 4:15

vengeance will be taken on him sevenfold

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

would not attack him

"would not kill Cain"

Genesis 4:16

went out from the presence of Yahweh

Even though Yahweh is everywhere, this idiom speaks of Cain as though he went far away.

Alternate translation: "went away from where Yahweh spoke to him"

Nod

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

Genesis 4:17

Cain knew his wife

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

He built a city

"Cain built a city"

Genesis 4:18

To Enoch was born Irad

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

Irad

This is a man's name.

Genesis 4:19

Adah ... Zillah

women's names

Genesis 4:20

Adah

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

He was the father of those who live in tents and have livestock

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

Genesis 4:21

He was the father of those who play the harp and pipe

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

Genesis 4:22

Zillah

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

Tubal-Cain

the name of a man

the forger of tools of bronze and iron

"who made tools out of bronze and iron"

iron

a very strong metal used to make tools and weapons.

Genesis 4:23

Adah ... Zillah

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

listen to my voice ... listen to my words

Lamech said the same thing twice for emphasis. His voice is a synecdoche for his whole person.

Alternate translation: "listen carefully to me"

a man for wounding me, a young man for bruising me

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

Genesis 4:24

If Cain is avenged seven times, then Lamech

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

then Lamech will be avenged seventy-seven times

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

seventy-seven

77

Genesis 4:25

Adam knew his wife

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

said, "God has given me another son

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

Seth

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

to call on the name of Yahweh

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

Genesis 4:26

A son was born to Seth

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

Chapter 5

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

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

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

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

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

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

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

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

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

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

Genesis 5 General Notes

Structure and formatting

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

Genesis 5:1

General Information:

This is the beginning of the list of Adam's descendants.

in his own likeness

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

Genesis 5:2

when they were created

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

Genesis 5:3

130

Translators may write the words "one hundred thirty."

he became the father of a son

"he had a son"

in his own likeness, after his image

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

Seth

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

Genesis 5:4

eight hundred

Translators may write the numerals "800."

He became the father of more sons and daughters

"He had more sons and daughters"

Genesis 5:5

then he died

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

Adam lived 930 years

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

Genesis 5:6

105 years

"one hundred and five years"

he became the father of Enosh

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

Enosh

This is the name of a person.

Genesis 5:7

807 years

"eight hundred and seven years"

and became the father of more sons and daughters

"and had more sons and daughters"

Genesis 5:8

Seth lived 912 years

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

then he died

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

Genesis 5:9

General Information:

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

ninety years

"90 years"

Genesis 5:10

815 years

"eight hundred and fifteen years"

Genesis 5:11

905 years

"nine hundred and five years"

Genesis 5:12

General Information:

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

seventy years

"70 years"

Genesis 5:13

840 years

"eight hundred and forty years"

Genesis 5:14

910 years

"nine hundred and ten years"

Genesis 5:15

General Information:

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

Genesis 5:16

General Information:

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Genesis 5:17

General Information:

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Genesis 5:18

General Information:

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

Genesis 5:19

General Information:

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Genesis 5:20

General Information:

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Genesis 5:21

he became the father of Methuselah

"he had his son Methuselah"

Methuselah

This is the name of a man.

Genesis 5:22

Enoch walked with God

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

He became the father of more sons and daughters

"He had more sons and daughters"

Genesis 5:23

Enoch lived 365 years

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

Genesis 5:24

then he was gone

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

for God took him

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

Genesis 5:25

General Information:

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

Lamech

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

Genesis 5:26

General Information:

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Genesis 5:27

General Information:

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Genesis 5:28

182 years

"one hundred and eighty-two years"

became the father of a son

"had a son"

Genesis 5:29

Noah

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

from our work and from the painful labor of our hands

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

Genesis 5:30

595 years

"five hundred and ninety-five years"

Genesis 5:31

Lamech lived 777 years

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

Genesis 5:32

he became the father of

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

Shem, Ham, and Japheth

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

Chapter 6

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

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

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

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

Genesis 6 General Notes

Structure and formatting

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

Genesis 6:1

It came about

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

daughters were born to them

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

Genesis 6:2

sons of God

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

Genesis 6:3

My spirit

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

flesh

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

They will live 120 years

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

Genesis 6:4

The Nephilim

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

This happened when

"The Nephilim were born because"

sons of God

See how you translated this in Genesis 6:2.

These were the mighty men of old

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

mighty men

men who are courageous and victorious in battle

men of renown

"famous men"

Genesis 6:5

every inclination of the thoughts of their hearts

"everything their hearts wanted to think about"

the thoughts of their hearts

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

Genesis 6:6

it grieved him to his heart

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

Genesis 6:7

I will wipe away mankind ... from the surface of the earth

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

I will wipe away mankind whom I have created

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

wipe away

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

Genesis 6:8

Noah found favor in the eyes of Yahweh

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

Genesis 6:9

General Information:

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

walked with God

See how you translated this in Genesis 5:21.

Genesis 6:10

Noah became the father of three sons

"Noah had three sons" or "Noah's wife had three sons"

Shem, Ham, and Japheth

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

Genesis 6:11

The earth

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

was corrupt

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

before God

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

and it was filled with violence

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

Genesis 6:12

behold

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

all flesh

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

had corrupted their way

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

Genesis 6:13

all flesh

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

the earth is filled with violence through them

"people everywhere on earth are violent"

I will destroy them with the earth

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

Genesis 6:14

an ark

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

cypress wood

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

cover it with pitch

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

pitch

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

Genesis 6:15

cubits

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

three hundred cubits

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

fifty cubits

"twenty-three meters"

thirty cubits

"fourteen meters"

Genesis 6:16

a roof for the ark

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

cubit

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

a lower, a second, and a third deck

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

deck

"floor" or "level"

Genesis 6:17

Listen

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

I am about to bring the flood of waters

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

all flesh

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

that has in it the breath of life

Here "breath" represents life. Alternate translation: "that lives"

Genesis 6:18

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

with you
with Noah

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

Genesis 6:19

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

creature
an animal God created

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

Genesis 6:20

after their kind
"of each different kind"

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

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

to you
This refers to Noah and so is singular.

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

Genesis 6:21

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

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

Genesis 6:22

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

Chapter 7

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

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

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

Genesis 7 General Notes

Structure and formatting

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

Special concepts in this chapter

Clean animals and birds

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

Water underneath and over the earth

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

Genesis 7:1

General Information:

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

Come ... into the ark

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

you

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

your household

"your family"

righteous before me

This means that God saw Noah as righteous.

in this generation

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

Genesis 7:2

you will bring

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

clean animal

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

animals that are not clean

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

Genesis 7:3

to keep their offspring alive

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

Genesis 7:4

forty days and forty nights

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

living

This refers to physical life.

Genesis 7:5

General Information:

This page has intentionally been left blank.

Genesis 7:6

General Information:

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

came upon the earth

"happened" or "came on the earth"

Genesis 7:7

because of the waters of the flood

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

Genesis 7:8

General Information:

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

clean animals

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

unclean animals

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

Genesis 7:9

two by two

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

Genesis 7:10

It came about that

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

after the seven days

"after seven days" or "seven days later"

the waters of the flood came upon the earth

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

Genesis 7:11

General Information:

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

family and the animals in [Genesis 7:1-5](#). This is not a new event.

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

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

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

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

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

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

Genesis 7:12

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

Genesis 7:13

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

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

Genesis 7:14

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

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

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

Genesis 7:15

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

Two of all flesh
Here "flesh" represents animals.

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

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

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

Genesis 7:16

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

Genesis 7:17

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

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

lifted the ark
"it caused the ark to float"

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

Genesis 7:18

General Information:
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Genesis 7:19

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

Genesis 7:20

fifteen cubits

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

Genesis 7:21

moved upon

"moved about" or "roamed"

all the living creatures that lived in great numbers upon the earth

This refers to all the animals that move around on the ground in large groups.

Genesis 7:22

who breathed the breath of life through their noses

Here "noses" represent the whole animal or human. Alternate translation: "everyone that breathed"

the breath of life

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

Genesis 7:23

So every living thing ... was wiped out

If necessary, this can be stated in active form.

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

They were all destroyed

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

from the earth

"so they were no longer on the earth"

those with him

"the people and animals that were with him"

were left

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

Genesis 7:24

General Information:

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Chapter 8

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

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

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

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

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

Genesis 8 General Notes

Structure and formatting

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

Special concepts in this chapter

Flood waters

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

The mountains of Ararat

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

Genesis 8:1

God remembered Noah

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

ark

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

Genesis 8:2

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

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

fountains of the deep

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

the windows of heaven were closed

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

Genesis 8:3

General Information:

This page has intentionally been left blank.

Genesis 8:4

came to rest

"landed" or "stopped on solid ground"

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

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

Genesis 8:5

tenth month

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

On the first day of the month

"On the first day of the tenth month"

appeared

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

Genesis 8:6

It came about

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

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

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

Genesis 8:7

raven

a black bird that eats mainly the flesh of dead animals

it flew back and forth

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

until the waters were dried up

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

Genesis 8:8

he sent out a dove

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

Genesis 8:9

to rest her foot

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

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

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

he ... him

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

Genesis 8:10

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

Genesis 8:11

Look
"Pay attention" or "This is important"

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

plucked
"broken off"

Genesis 8:12

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

Genesis 8:13

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

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

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

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

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

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

Genesis 8:14

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

the earth was dry
"the ground was completely dry"

Genesis 8:15

General Information:
This page has intentionally been left blank.

Genesis 8:16

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

Genesis 8:17

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

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

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

Genesis 8:18

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

Genesis 8:19

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

Genesis 8:20

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

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

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

Genesis 8:21

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

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

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

because of mankind

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

the intention of mankind's heart is evil from childhood

"from their earliest years they tend to do evil things" or "when they are young, they want to do evil things"

the intention of mankind's heart

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

from childhood

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

Genesis 8:22

While the earth remains

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

seed time

"the season for planting"

cold and heat, summer and winter

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

summer

the hot, dry time of the year

winter

the cool, wet or snowy time of the year

will not cease

"will continue"

Chapter 9

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

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

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

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

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

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

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

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

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

²⁶ He also said,

"May Yahweh, the God of Shem, be blessed,
and may Canaan be his servant.

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

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

Genesis 9 General Notes

Structure and formatting

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

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

Special concepts in this chapter

Man's relationship to animals

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

Life in the blood

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

Covenant with Noah

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

A father's nakedness

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

Other possible translation difficulties in this chapter

"Be fruitful, multiply, and fill the earth"

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

Genesis 9:1

Be fruitful, multiply, and fill the earth

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

Genesis 9:2

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

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

The fear of you and the dread of you

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

every living thing on the earth

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

bird

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

upon everything that moves on the ground

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

They are given into your hand

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

Genesis 9:3

General Information:

God continues speaking to Noah and his sons.

Genesis 9:4

life ... blood

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

Genesis 9:5

General Information:

God continues speaking to Noah and his sons.

But for your blood

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

for your blood, the life that is in your blood

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

life

This refers to physical life.

I will require payment

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

from the hand

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

From the hand of every animal I will require it

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

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

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

From the hand of

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

brother

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

Genesis 9:6

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

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

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

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

Genesis 9:7

be fruitful and multiply

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

Genesis 9:8

Then God spoke to Noah and to his sons with him

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

Genesis 9:9

As for me

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

confirm my covenant with you

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

Genesis 9:10

General Information:

This page has intentionally been left blank.

Genesis 9:11

General Information:

God continues speaking to Noah and his sons.

I hereby confirm my covenant with you

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

all flesh

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

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

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

Genesis 9:12

sign

This means a reminder of something that was promised.

covenant ... for all future generations

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

Genesis 9:13

General Information:

This page has intentionally been left blank.

Genesis 9:14

General Information:

God continues speaking to Noah and his sons.

It will come about when

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

the rainbow is seen

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

rainbow

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

Genesis 9:15

I will call to mind my covenant

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

me and you

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

every living creature of all flesh

"every kind of living being"

all flesh

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

Genesis 9:16

General Information:

God continues speaking to Noah and his sons.

in order to remember

"so that I will remember" or "so that I will think about"

between God and every living creature

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

every living creature of all flesh

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

Genesis 9:17

Then God said to Noah

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

Genesis 9:18

General Information:

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

father

Ham was Canaan's true father.

Genesis 9:19

General Information:

This page has intentionally been left blank.

Genesis 9:20

man of the soil

person who raises plants for food

Genesis 9:21

became drunk

"drank too much wine"

uncovered

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

Genesis 9:22

his father

This refers to Noah.

Genesis 9:23

General Information:

This page has intentionally been left blank.

Genesis 9:24

awoke from his wine

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

his youngest son

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

Genesis 9:25

General Information:

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

Cursed be Canaan

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

Canaan

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

a servant to his brothers' servants

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

his brothers

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

Genesis 9:26

General Information:

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

May Yahweh, the God of Shem, be blessed

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

Genesis 9:27

May Canaan be his servant

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

May God extend the territory of Japheth

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

let him make his home in the tents of Shem

"let him leave peacefully with Shem." This includes Japheth's and Shem's descendants.

May Canaan be his servant

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

Genesis 9:28

General Information:

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Genesis 9:29

General Information:

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Chapter 10

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Footnotes

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

Genesis 10 General Notes

Structure and formatting

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

Special concepts in this chapter

Assyria and Nineveh

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

Other possible translation difficulties in this chapter

"Sons were born to"

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

Genesis 10:1

These were the descendants of the sons of Noah

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

Genesis 10:2

General Information:

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Genesis 10:3

General Information:

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Genesis 10:4

General Information:

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Genesis 10:5

From these the coastland peoples separated and went into their lands

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

coastland peoples

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

their lands

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

every one with its own language

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

Genesis 10:6

Mizraim

Mizraim is the Hebrew name for "Egypt."

Genesis 10:7

General Information:

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Genesis 10:8

mighty one

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

Genesis 10:9

before Yahweh

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

That is why it is said

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

Genesis 10:10

The first centers

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

Genesis 10:11

he went to Assyria

"Nimrod went into Assyria"

Genesis 10:12

General Information:

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Genesis 10:13

Mizraim became

The list of Noah's descendants continues.

Mizraim

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

Genesis 10:14

General Information:

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Genesis 10:15

General Information:

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Genesis 10:16

Jebusites ... Amorites ... Girgashites

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

Genesis 10:17

General Information:

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Genesis 10:18

General Information:

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Genesis 10:19

border

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

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

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

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

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

Genesis 10:20

These were the sons of Ham

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

by their languages

"broken up according to their different languages"

in their lands

"in their homelands"

Genesis 10:21

General Information:

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Genesis 10:22

General Information:

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Genesis 10:23

General Information:

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Genesis 10:24

Arphaxad

Arphaxad was one of Shem's sons.

Genesis 10:25

Peleg

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

the earth was divided

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

Genesis 10:26

Joktan

Joktan was one of Eber's sons.

Genesis 10:27

General Information:

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Genesis 10:28

General Information:

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Genesis 10:29

All these

"These" here refers to the sons of Joktan.

Genesis 10:30

Their territory

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

Genesis 10:31

These were the sons of Shem

The word "these" refers to the descendants of Shem ([Genesis 10:21-29](#)).

Genesis 10:32

These were the clans

This refers back to all the people listed in [Genesis 10:1-31](#).

according to
"listed by"

From these the nations separated and went over the earth

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

after the flood

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

Chapter 11

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

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

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

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

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

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

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

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

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

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

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

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

Genesis 11 General Notes

Structure and formatting

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

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

Special concepts in this chapter

Age of people when they die

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

Important figures of speech in this chapter

Personification

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

Other possible translation difficulties in this chapter

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

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

Genesis 11:1

Now

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

the whole earth

This represents all the people on the earth.

Alternate translation: "all the people on the earth"

used one language and had the same words

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

Genesis 11:2

they journeyed

"they moved around"

in the east

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

settled

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

Genesis 11:3

Come

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

bake them thoroughly

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

tar

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

mortar

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

Genesis 11:4

let us make a name for ourselves

"let us make our reputation great"

name

reputation

we will be scattered

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

Genesis 11:5

the descendants of Adam

"the people"

came down

The information about where he came down from can be made explicit: "came down from heaven."

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

to see

"to observe" or "to look more closely"

Genesis 11:6

one people with the same language

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

they are beginning to do this

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

nothing that they intend to do will be impossible for them

This can be stated in positive form. Alternate translation: "anything they intend to do will be possible for them" or "they will be able to do anything they want to do"

Genesis 11:7

Come

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

let us go down

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

confuse their language

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

so that they may not understand each other

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

Genesis 11:8

from there

"from the city"

Genesis 11:9

its name was called Babel, because there Yahweh confused

The name "Babel" sounds like the word that means "confused." Translators may want to add a footnote about this.

confused the language of the whole earth

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

Genesis 11:10

General Information:

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

These were the descendants of Shem

This sentence begins the list of Shem's descendants.

flood

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

became the father of Arphaxad

"had his son Arphaxad" or "his son Arphaxad was born"

Arphaxad

a man's name

a hundred ... two

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

Genesis 11:11

five hundred

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

Genesis 11:12

he became the father of Shelah

"his son Shelah was born"

Shelah

This is a man's name.

Genesis 11:13

403 years

"four hundred and three years"

Genesis 11:14

General Information:

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

Genesis 11:15

General Information:

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Genesis 11:16

General Information:

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

Genesis 11:17

General Information:

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Genesis 11:18

General Information:

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

Genesis 11:19

General Information:

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Genesis 11:20

General Information:

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

Genesis 11:21

General Information:

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Genesis 11:22

General Information:

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

Genesis 11:23

General Information:

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Genesis 11:24

General Information:

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

Genesis 11:25

General Information:

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Genesis 11:26

Abram, Nahor, and Haran

We do not know the birth order of his sons.

Genesis 11:27

Now these were the descendants of Terah

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

Genesis 11:28

Haran died in the presence of his father Terah

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

Genesis 11:29

took wives

"married wives"

Iskah

This is a female name.

Genesis 11:30

Now

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

barren

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

Genesis 11:31

his

Here the word "his" refers to Terah.

Sarai his daughter-in-law, his son Abram's wife

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

Haran ... Haran

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

Genesis 11:32

205 years

"two hundred and five years"

Chapter 12

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

² I will make of you a great nation, and I will bless you,
and make your name great, and you will be a blessing.

³ I will bless those who bless you, but whoever dishonors you I will curse.
Through you will all the families of the earth be blessed."

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

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

Genesis 12 General Notes

Special concepts in this chapter

Abram

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

God's covenant with Abram

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

Other possible translation difficulties in this chapter

"They will kill me"

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

Genesis 12:1

Now

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

Go from your country, and from your relatives

"Go from your land, from your family"

Genesis 12:2

I will make of you a great nation

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

make your name great

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

you will be a blessing

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

Genesis 12:3

whoever dishonors you I will curse

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

Through you will all the families of the earth be blessed

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

Through you

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

Genesis 12:4

General Information:

This page has intentionally been left blank.

Genesis 12:5

possessions

This includes animals and non-living property.

the people that they had acquired

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

Genesis 12:6

Abram passed through the land

Only Abram's name is mentioned because he was the head of the family. God had given him the command to take his family and go there. Alternate

translation: "So Abram and his family went through the land"

the land

"the land of Canaan"

the oak of Moreh

Moreh was probably the name of a place.

Genesis 12:7

Yahweh, who had appeared to him

"Yahweh, because he had appeared to him"

Genesis 12:8

he pitched his tent

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

called on the name of Yahweh

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

Genesis 12:9

Then Abram continued journeying

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

toward the Negev

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

Genesis 12:10

There was a famine

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

in the land

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

went down into

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

Genesis 12:11

See now, I

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

Genesis 12:12

they will kill me ... you alive

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

Genesis 12:13

so that my life will be spared because of you

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

Genesis 12:14

It came about that

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

Genesis 12:15

The princes of Pharaoh saw her

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

the woman was taken into Pharaoh's household

This can be stated in active form. Alternate translation: "Pharaoh took her into his household" or "Pharaoh had his soldiers take her into his household"

the woman

Sarai

Pharaoh's household

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

palace," a euphemism for Pharaoh making her one of his wives.

Genesis 12:16

for her sake

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

Genesis 12:17

because of Sarai, Abram's wife

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

Genesis 12:18

Pharaoh summoned Abram

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

What is this that you have done to me?

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

Genesis 12:19

General Information:

This page has intentionally been left blank.

Genesis 12:20

Then Pharaoh gave orders to his men concerning him

"Then Pharaoh directed his officials concerning Abram"

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

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

Chapter 13

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

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

Genesis 13 General Notes

Special concepts in this chapter

Abram's faith

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

God's covenant with Abram

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

Other possible translation difficulties in this chapter

Built an altar

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

Genesis 13:1

went up from
"left" or "departed from"

went into the Negev

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

Genesis 13:2

Abram was very rich in livestock, in silver, and in gold
"Abram had many livestock, much silver, and much gold"

Genesis 13:3

He continued on his journey

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

to the place where his tent had been before

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

Genesis 13:4

called on the name of Yahweh

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

Genesis 13:5

Now

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

Genesis 13:6

The land was not able to support them

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

their possessions

This includes livestock, which need pasture and water.

could not stay together

"could not live together"

Genesis 13:7

The Canaanites and the Perizzites were living in the land at that time

This is another reason that the land could not support them all.

Genesis 13:8

Let there be no strife between you and me

"Let's not quarrel"

strife

arguments or fights

between your herdsmen and my herdsmen

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

after all, we are family

"because we are family"

family

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

Genesis 13:9

Is not the whole land before you?

This rhetorical question can be translated as a positive statement. Alternate translation: "The whole land is available for you to use."

Go ahead and separate yourself from me

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

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

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

Genesis 13:10

the whole plain of the Jordan

This refers to the general region of the Jordan River.

was well watered

"had much water"

like the garden of Yahweh, like the land of Egypt

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

the garden of Yahweh

This is another name for the garden of Eden.

garden

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

This was before Yahweh destroyed Sodom and Gomorrah

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

Genesis 13:11

the relatives

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

Genesis 13:12

Abram lived

"Abram made his home" or "Abram stayed"

the land of Canaan

"the land of the Canaanites"

He set up his tents as far away as Sodom

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

Genesis 13:13

General Information:

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Genesis 13:14

after Lot had departed from him

"after Lot left Abraham"

Genesis 13:15

General Information:

This page has intentionally been left blank.

Genesis 13:16

I will make your descendants as the dust of the earth

This is a simile. God is saying that he will give Abram very many descendants.

Genesis 13:17

walk through the length and breadth of the land

"walk around all over the whole land"

Genesis 13:18

Mamre

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

Hebron

This is the name of a place.

an altar to Yahweh

"an altar for worshiping Yahweh"

Chapter 14

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

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

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

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

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

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

²⁰ Blessed be God Most High,
who has given your enemies into your hand."

Then Abram gave him a tenth of everything.

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

Genesis 14 General Notes

Structure and formatting

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

Special concepts in this chapter

Names of places

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

Melchizedek

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

Other possible translation difficulties in this chapter

God Most High

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

Genesis 14:1

It came about

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

in the days of

"in the time of"

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

These are names of men.

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

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

Genesis 14:2

they made war

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

Genesis 14:3

These latter five kings joined together

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

Genesis 14:4

Twelve years they had served

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

they had served Kedorlaomer

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

they rebelled

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

Genesis 14:5

came and attacked

They did this because the other kings rebelled.

the Rephaim ... the Zuzites ... the Emites

These are the names of people groups.

Ashteroth Karnaim ... Ham ... Shaveh Kiriathaim

These are the names of places.

Ham

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

Genesis 14:6

the Horites

This is the name of a people group.

Seir ... El Paran

These are the names of places.

El Paran, which is near the desert

This phrase helps readers understand where El Paran was. It can be translated as a separate sentence if necessary. Alternate translation: "El Paran. El Paran is near the desert"

Genesis 14:7

General Information:

Verses 8 and 9 repeats what was said in Genesis 14:3 and continues to tell what happened when the kings came together to fight.

they turned and came

The word "they" refers to the four foreign kings who were attacking the region of Canaan. Their names were Amraphel, Arioch, Chedorlaomer, and Tidal. Alternate translation: "they turned and went"

the Amorites who lived in Hazezon Tamar

This phrase tells which Amorite people were defeated. There were other Amorite people who lived in other places.

Genesis 14:8

the king of Bela (also called Zoar)

The city of Bela was also called Zoar. This information could also be put at the end of the sentence. "the king of Bela went out and prepared for battle. Bela is also called Zoar."

prepared for battle

"joined battle" or "drew up battle lines." Some translators may need to also say that the armies fought, as the UDB does in verse 9.

Genesis 14:9

four kings against the five

Since the five kings were listed first, some languages might prefer to translate this as "five kings against four."

Genesis 14:10

Now

This word introduces background information about the valley of Siddim. Your language may have another way of introducing background information.

was full of tar pits

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

tar

a thick, sticky, black liquid that comes up from the ground. See how this is translated in Genesis 11:3.

the kings of Sodom and Gomorrah

Here the kings represent themselves and their armies. Alternate translation: the kings of Sodom and Gomorrah and their armies"

they fell in there

Possible meanings are 1) some of their soldiers fell in the tar pits or 2) the kings themselves fell in the tar pits. Since [Genesis 14:17]

Those who were left

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

Genesis 14:11

the goods of Sodom and Gomorrah

The words "Sodom" and "Gomorrah" are metonyms for the people who lived in those cities. Alternate translation: "the wealth of the people of Sodom and

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

their provisions

"their food and drink"

went their way

"they went away"

Genesis 14:12

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

The phrases "Abram's brother's son" and "who was living in Sodom" remind the reader of things that were written earlier about Lot. Alternate translation: "they also took Lot, along with all his possessions. Lot was Abram's brother's son and was living in Sodom at that time"

Genesis 14:13

One who had escaped came

"A man escaped from the battle and came"

He was living

"Abram was living." This introduces background information.

were all allies of Abram

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

Genesis 14:14

his relative

This is a reference to Abram's nephew Lot.

318 trained men

"three hundred and eighteen trained men"

trained men

"men who were trained to fight"

men who had been born in his house

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

pursued them

"chased them"

Dan

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

Genesis 14:15

He divided his men against them at night, he and his servants, and

This elliptical statement probably refers to a battle strategy. Alternate translation: "At night Abram divided his men—he attacked them from one side and his servants attacked them from another—and"

servants

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

Genesis 14:16

all the possessions

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

his goods

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

as well as the women and the other people

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

Genesis 14:17

returned

The implied information about where he was returning to can be made explicit. Alternate translation: "returned to where he was living"

Genesis 14:18

Melchizedek, king of Salem

This is the first time this king is mentioned.

bread and wine

People commonly ate bread and wine. See how you translated "bread" in Genesis 3:19 and "wine" in Genesis 9:21.

Genesis 14:19

He blessed him

King Melchizedek blessed Abram.

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

This can be stated in active form. Alternate translation: "May God Most High, the Creator of heaven and earth, bless Abram"

heaven

This refers to the place where God lives.

Genesis 14:20

God Most High, who has given

"God Most High, because he has given." The phrase starting with "who has given" tells us something more about God Most High.

Blessed be God Most High

This is a way of praising God. See how you translated "blessed be" in Genesis 9:26.

into your hand

"into your control" or "into your power"

Genesis 14:21

Give me the people

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

Genesis 14:22

I have lifted up my hand

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

Genesis 14:23

General Information:

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Genesis 14:24

I will take nothing except what the young men have eaten

This double negative emphasizes that what the young men have eaten is all that Abram would take. Alternate translation: "I will take from you only what my young men have eaten."

what the young men have eaten

It seems that Abram's soldiers had eaten some of the supplies during the journey back to Sodom after the battle.

the share of the men that went with me

The full meaning of this statement can be made explicit. Alternate translation: "the share of the recovered property that belongs to the men who helped me get it back"

Aner, Eshkol, and Mamre

These are the allies of Abram (Genesis 14:13). Because they were Abram's allies they fought battles alongside him. The full meaning of this statement can be made explicit. Alternate translation: "my allies Aner, Eshkol, and Mamre"

Chapter 15

¹ After these things the word of Yahweh came to Abram in a vision, saying, "Fear not, Abram! I am your shield and your very great reward."

² Abram said, "Lord Yahweh, what will you give me, since I continue childless, and the heir of my house is Eliezer of Damascus?" ³ Abram said, "Since you have given me no descendant, see, one born in my house will be my heir!" ⁴ Then, behold, the word of Yahweh came to him, saying, "This man will not be your heir; but rather the one who will come from your own body will be your heir." ⁵ Then he brought him outside, and said, "Look toward heaven, and number the stars, if you are able to number them." Then he said to him, "So will your descendants be." ⁶ He believed Yahweh, and he counted it to him as righteousness. ⁷ He said to him, "I am Yahweh, who brought you out of Ur of the Chaldeans, to give you this land to inherit it." ⁸ He said, "Lord Yahweh, how will I know that I will inherit it?" ⁹ Then he said to him, "Bring me a heifer three years old, a female goat three years old, a ram three years old, a dove, and a young pigeon." ¹⁰ He brought him all these, and cut them in two, and placed each half opposite the other, but he did not divide the birds. ¹¹ When the birds of prey came down upon the carcasses, Abram drove them away.

¹² Then when the sun was going down, Abram fell sound asleep and, behold, a deep and terrifying darkness overwhelmed him. ¹³ Then Yahweh said to Abram, "Know for certain that your descendants will be strangers in a land that is not theirs, and will be enslaved and oppressed for four hundred years. ¹⁴ I will judge that nation that they will serve, and afterward they will come out with abundant possessions. ¹⁵ But you will go to your fathers in peace, and you will be buried in a good old age. ¹⁶ In the fourth generation they will come here again, for the iniquity of the Amorites has not yet reached its limit." ¹⁷ When the sun had gone down and it was dark, behold, a smoking firepot and a flaming torch passed between the pieces. ¹⁸ On that day Yahweh made a covenant with Abram, saying, "To your descendants I hereby give this land, from the river of Egypt to the great river, the Euphrates— ¹⁹ the Kenites, the Kenizzites, the Kadmonites, ²⁰ the Hittites, the Perizzites, the Rephaites, ²¹ the Amorites, the Canaanites, the Girgashites, and the Jebusites."

Genesis 15 General Notes

Special concepts in this chapter

Inheritance

In the ancient Near East, a person's children inherited the property and land of their parents. Abram doubted the fulfillment of God's covenant because he did not have any children to whom to give his land. This showed a lack of faith. (See: inherit and fulfill, covenant and faith)

Fulfilling a promise

In the ancient Near East, two people performed a similar sacrifice by dividing animals in half. It was a way to say to the other person, "may this happen to me if I do not fulfill my promise." The event recorded here indicates that God will fulfill his promise and only he is responsible for bringing it about. (See: fulfill and promise)

God's covenant with Abram

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

Genesis 15:1

After these things

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

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

The idiom "the word of Yahweh came to" is used to introduce a special message from God. Alternate translation: "Yahweh gave a message to Abram in a vision. He said, 'Fear'" or "Yahweh spoke this message to Abram in a vision: 'Fear'"

shield ... reward

God used these two metaphors to tell Abram about his character and his relationship to Abram.

I am your shield

Soldiers use a shield to protect themselves from their enemies. Alternate translation: "I will protect you like shield" or "I am your shield to protect you"

I am ... your very great reward

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

reward

the result of a person's actions. This seems to be a metonym for the gracious blessing God would give Abram.

Genesis 15:2

General Information:

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Genesis 15:3

Abram said, "Since you have given me

"Abram continued speaking and said, 'Since you have given me'"

Genesis 15:4

Then, behold

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

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

The idiom "The word of Yahweh came to" is used to introduce a special message from God. See how you translated this idiom in [Genesis 15:1]

This man

This refers to Eliezer of Damascus.

the one who will come from your own body

"the one that you will father" or "your very own son." Abram's own son would become his heir.

Genesis 15:5

number the stars

"count the stars"

So will your descendants be

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

Genesis 15:6

He believed Yahweh

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

he counted it to him as righteousness

"Yahweh counted Abram's belief as righteousness" or "Yahweh considered Abram righteous because Abram believed him"

Genesis 15:7

I am Yahweh, who brought you out of Ur

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

to inherit it

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

Genesis 15:8

how will I know

Abram was asking for more proof that Yahweh would give him the land.

Genesis 15:9

General Information:

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Genesis 15:10

General Information:

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Genesis 15:11

the carcasses

"the dead bodies of the animals and birds"

Abram drove them away

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

Genesis 15:12

Abram fell sound asleep

This is an idiom. Alternate translation: "Abraham slept deeply"

a deep and terrifying darkness

"an extreme darkness that terrified him"

overwhelmed him

"surrounded him"

Genesis 15:13

strangers

people who are at home in one place but have to live in another place

will be enslaved and oppressed

This can be stated in active form. Alternate translation: "the owners of that land will enslave your descendants and oppress them"

Genesis 15:14

General Information:

Yahweh continued to speak to Abram while Abram dreamed.

I will judge

Here "judge" is a metonym for what will happen after God makes the judgment. Alternate translation: "I will punish"

that they will serve

The full meaning of this statement can be made explicit. Alternate translation: "that your descendants will serve"

abundant possessions

This is an idiom. Alternate translation: "many possessions" or "great wealth"

Genesis 15:15

you will go to your fathers

This is a polite way of saying "you will die."

fathers

The word "fathers" is a synecdoche for all ancestors. Alternate translation: "ancestors" or "ancestral fathers"

you will be buried in a good old age

"you will be very old when you die and your family buries your body"

Genesis 15:16

In the fourth generation

Here one generation refers to a lifespan of 100 years. "After four hundred years"

they will come here again

"your descendants will come back here." Abraham's descendants would come to the land where Abram was then living, the land that Yahweh had promised to give to him.

has not yet reached its limit

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

Genesis 15:17

behold

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

a smoking firepot and a flaming torch passed between the pieces

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

passed between the pieces

"passed through between the two rows of animal pieces"

Genesis 15:18

covenant

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

I hereby give this land

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

Genesis 15:19

the Kenites, the Kenizzites, the Kadmonites

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

Genesis 15:20

the Hittites, the Perizzites, the Rephaites

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

Genesis 15:21

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

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

Chapter 16

¹ Now Sarai, Abram's wife, had not borne any children for him, but she had a female servant, an Egyptian, whose name was Hagar. ² So Sarai said to Abram, "See now, Yahweh has kept me from having children. Please go to my servant. It may be that I will have children by her." Abram listened to the voice of Sarai. ³ It was after Abram had lived ten years in the land of Canaan that Sarai, Abram's wife, gave Hagar, her Egyptian servant, to her husband as a wife. ⁴ So he went to Hagar, and she conceived. When she saw that she had conceived, she looked with contempt on her mistress. ⁵ Then Sarai said to Abram, "This wrong on me is because of you. I gave my servant woman into your embrace, and when she saw that she had conceived, I was despised in her eyes. Let Yahweh judge between me and you." ⁶ But Abram said to Sarai, "See here, your servant woman is in your power, do to her what you think best." So Sarai dealt harshly with her, and she fled from her.

⁷ The angel of Yahweh found her by a spring of water in the wilderness, the spring that is on the way to Shur. ⁸ He said, "Hagar, Sarai's servant, where did you come from and where are you going?" Then she said, "I am fleeing from my mistress Sarai." ⁹ The angel of Yahweh said to her, "Return to your mistress, and submit yourself to her authority." ¹⁰ Then the angel of Yahweh said to her, "I will greatly multiply your descendants, so that they will be too numerous to count." ¹¹ The angel of Yahweh also said to her,

"Behold, you are pregnant
and will bear a son,
and you will call his name Ishmael,
because Yahweh has heard your affliction.

¹² He will be a wild donkey of a man.
He will be hostile against every man,
and every man will be hostile to him,
and he will live apart from all his brothers."

¹³ Then she gave this name to Yahweh who spoke to her, "You are the God who sees me," for she said, "Do I really continue to see, even after he has seen me?" ¹⁴ Therefore the well was called Beer Lahai Roi; behold, it is between Kadesh and Bered.

¹⁵ Hagar gave birth to Abram's son, and Abram named his son, whom Hagar bore, Ishmael. ¹⁶ Abram was eighty-six years old when Hagar bore Ishmael to Abram.

Genesis 16 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 16:11-12.

Special concepts in this chapter

Plural marriage

Abram married Hagar while he was also married to Sarai. Even though Abram had his wife's permission, this was an immoral and sinful action. It also showed a lack of faith in God. Sarai quickly became jealous of Hagar.

Genesis 16:1

Now

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

female servant

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

Genesis 16:2

See now, Yahweh

The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. "Please listen carefully: Yahweh" See how you translated similar words in Genesis 12:11.

from having children

"from giving birth to children"

Please go to my servant

This is a polite way of telling him to have sexual relations with her servant. You may need to use another euphemism in your language. Alternate translation: "Please have sexual relations with my servant" or "Please lie with my servant"

I will have children by her

"I will build my family through her"

Abram listened to the voice of Sarai

"Abram did what Sarai said"

Genesis 16:3

General Information:

This page has intentionally been left blank.

Genesis 16:4

So he went to Hagar

This is a polite way of saying that he had sexual relations with Hagar. See how you translated a similar phrase in [Genesis 16:2]

she looked with contempt on her mistress

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

her mistress

Here this refers to Sarai. A mistress has authority over her slave. Alternate translation: "her owner" or "Sarai"

Genesis 16:5

This wrong on me

"This injustice against me"

is because of you

"is your responsibility" or "is your fault"

I gave my servant woman into your embrace

Sarai used the word "embrace" here to refer to him sleeping with her. Alternate translation: "I gave you my servant so that you would sleep with her"

I was despised in her eyes

This can be active. Alternate translation: "she hated me" or "she began to hate me" or "she thought she was better than me"

Let Yahweh judge between me and you

"I want Yahweh to say whether this is my fault or your fault" or "I want Yahweh to decide which one of us is right." The phrase "to judge between" means to decide which person is right in a dispute between them.

Genesis 16:6

See here

"Listen to me" or "Pay attention"

in your power

"under your authority"

Sarai dealt harshly with her

"Sarai treated Hagar very badly"

she fled from her

"Hagar fled from Sarai"

Genesis 16:7

The angel of Yahweh

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

wilderness

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

Shur

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

Genesis 16:8

my mistress

Here this refers to Sarai. A mistress has authority over her slave. See how "her mistress" is translated in Genesis 16:4. Alternate translation: "my owner"

Genesis 16:9

The angel of Yahweh said to her

"The angel of Yahweh said to Hagar"

your mistress

Sarai. See how "her mistress" is translated in Genesis 16:4.

Genesis 16:10

the angel of Yahweh

See the note about this phrase in Genesis 16:7.

the angel of Yahweh said to her, "I

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

I will greatly multiply your descendants

"I will give you very many descendants"

too numerous to count

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

Genesis 16:11

The angel of Yahweh

See the note about this phrase in Genesis 16:7.

Behold

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

bear a son

"give birth to a son"

you will call his name

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

Ishmael, because Yahweh has heard

Translators may add a footnote that says "The name 'Ishmael' means 'God has heard.'"

affliction

She has been afflicted by distress and suffering.

Genesis 16:12

He will be a wild donkey of a man

This was not an insult. It may mean that Ishmael would be independent and strong like a wild donkey. Alternate translation: "He will be like a wild donkey among men"

He will be hostile against every man

"He will be every man's enemy"

every man will be hostile to him

"everyone will be his enemy"

he will live apart from

This can also mean "he will live in hostility with."

his brothers

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

Genesis 16:13

Yahweh who spoke to her

"Yahweh, because he spoke to her"

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

Hagar used this rhetorical question to express her amazement that she was still alive even after she met God. People expected that if they met God, they would die. Here seeing represents living. Alternate translation: "I am surprised that I am still alive, ... me."

Genesis 16:14

Therefore the well was called Beer Lahai Roi

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

behold, it is between Kadesh and Bered

The word "behold" here draws attention to the fact that the well was in a place that the author and his readers knew. Alternate translation: "in fact, it is between Kadesh and Bered"

Genesis 16:15

Hagar gave birth

Hagar's return to Sarai and Abram is implicit. You can make this more explicit. Alternate translation: "So Hagar went back and gave birth"

named his son, whom Hagar bore

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

Genesis 16:16

Abram was

This introduces background information about Abram's age when these things happened. Your language may have a special way to mark background information.

bore Ishmael to Abram

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

Chapter 17

¹ When Abram was ninety-nine years old, Yahweh appeared to Abram and said to him, "I am God Almighty. Walk before me, and be blameless." ² Then I will confirm my covenant between me and you, and will multiply you exceedingly." ³ Abram bowed low with his face to the ground and God talked with him, saying, ⁴ "As for me, behold, my covenant is with you. You will be the father of a multitude of nations." ⁵ No longer will your name be Abram, but your name will be Abraham—for I appoint you to be the father of a multitude of nations. ⁶ I will make you exceedingly fruitful, and I will make nations of you, and kings will descend from you. ⁷ I will establish my covenant between me and you and your descendants after you, throughout their generations for an everlasting covenant, to be God to you and to your descendants after you. ⁸ I will give to you, and to your descendants after you, the land where you have been sojourning, all the land of Canaan, for an everlasting possession, and I will be their God."

⁹ Then God said to Abraham, "As for you, you must keep my covenant, you and your descendants after you throughout their generations. ¹⁰ This is my covenant, which you must keep, between me and you and your descendants after you: Every male among you must be circumcised. ¹¹ You must be circumcised in the flesh of your foreskin, and this will be the sign of the covenant between me and you. ¹² Every male among you that is eight days old must be circumcised, throughout your people's generations. This includes him who is born into your household and him who is bought with money from any foreigner who is not one of your descendants. ¹³ He who is born into your household and he who is bought with your money must be circumcised. Thus my covenant will be in your flesh for an everlasting covenant. ¹⁴ Any uncircumcised male who is not circumcised in the flesh of his foreskin will be cut off from his people. He has broken my covenant."

¹⁵ God said to Abraham, "As for Sarai your wife, do not call her Sarai any more. Instead, her name will be Sarah. ¹⁶ I will bless her, and I will give you a son by her. I will bless her, and she will become the mother of nations. Kings of peoples will come from her." ¹⁷ Then Abraham bowed low with his face to the ground, and laughed, and said in his heart, "Can a child be born to a man who is a hundred years old? How can Sarah, who is ninety years old, bear a son?" ¹⁸ Abraham said to God, "Oh that Ishmael might live before you!" ¹⁹ God said, "No, but Sarah your wife will bear you a son, and you must name him Isaac. I will establish my covenant with him as an everlasting covenant with his descendants after him. ²⁰ As for Ishmael, I have heard you. Behold, I have blessed him and will make him fruitful and will multiply him abundantly. He will be the father of twelve princes, and I will make him become a great nation. ²¹ But my covenant I will establish with Isaac, whom Sarah will bear to you at this time in the next year."

²² When he had finished talking with him, God went up from Abraham. ²³ Then Abraham took Ishmael his son, and all those who were born into his household, and all those who were bought with his money, every male among the men of Abraham's household, and circumcised the flesh of their foreskin in that same day, as God had said to him. ²⁴ Abraham was ninety-nine years old when he was circumcised in the flesh of his foreskin. ²⁵ Ishmael his son was thirteen years old when he was circumcised in the flesh of his foreskin. ²⁶ On the very same day Abraham and Ishmael his son were both circumcised. ²⁷ All the men of his household were circumcised with him, including those born into the household and those bought with money from a foreigner.

Genesis 17 General Notes

Special concepts in this chapter

"The father of a multitude of nations"

Abram came to have many descendants. He had so many descendants that many of his immediate descendants became large people groups and nations.

God's covenant with Abram

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

Circumcision

Circumcision was an unusual practice in the ancient Near East. It served to separate the Hebrew people from the rest of the world. This chapter records the beginning of this practice among Abram and his descendants. (See: circumcise)

Name change

In this chapter, God changed Abram's name to "Abraham." In Scripture, a change in name always occurs at a highly significant point in a person's life. The beginning of the practice of circumcision was a significant event in the history of the Hebrew people.

Genesis 17:1

When Abram was ninety-nine years old

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

God Almighty

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

Walk before me

Walking is a metaphor for living, and "before me" or "in my presence" here is a metaphor for obedience. Alternate translation: "Live the way I want you to" or "Obey me"

Genesis 17:2

Then I will confirm

"If you do this, then I will confirm"

I will confirm my covenant

"I will give my covenant" or "I will make my covenant"

covenant

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

multiply you exceedingly

Here "multiply you" is an idiom that means he will give him more descendants. Alternate translation: "greatly increase the number of your descendants" or "give you very many descendants"

Genesis 17:3

Abram bowed low with his face to the ground

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

Genesis 17:4

As for me

God used this phrase to introduce what he would do for Abram as part of his covenant with Abram.

behold, my covenant is with you

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

the father of a multitude of nations

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

Genesis 17:5

General Information:

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Genesis 17:6

I will make you exceedingly fruitful

"I will cause you to have very many descendants"

I will make nations of you

"I will cause your descendants to become nations"

kings will descend from you

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

Genesis 17:7

General Information:

God continues speaking to Abraham.

throughout their generations

"for each generation"

for an everlasting covenant

"as a covenant that will last forever"

to be God to you and to your descendants after you

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

Genesis 17:8

Canaan, for an everlasting possession

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

Genesis 17:9

As for you

God uses this phrase to introduce what Abram would have to do as part of God's covenant with him.

keep my covenant

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

Genesis 17:10

This is my covenant

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

Every male among you must be circumcised

This can be stated in an active form. Alternate translation: "You must circumcise every male among you"

Every male

This refers to human males.

Genesis 17:11

You must be circumcised in the flesh of your foreskin

Some communities may prefer a less descriptive expression such as "You must be circumcised." If your translation of "be circumcised" already includes the word for "foreskin", you do not need to repeat it. This can be made active. Alternate translation: "You must circumcise every male among you"

the sign of the covenant

"the sign that shows that the covenant exists"

the sign

Possible meanings are 1) "the sign" or 2) "a sign." The first means that there was one sign, and the second means that there may have been more than one sign. Here the word "sign" means a reminder of something that God had promised.

Genesis 17:12

General Information:

God continues speaking to Abraham.

Every male

"Every human male"

throughout your people's generations

"in every generation"

him who is bought with money

This refers to slaves. This can be stated in active form. Alternate translation: "any male that you buy"

Genesis 17:13

my covenant will be in your flesh

This can be stated in active form. Alternate translation: "you will mark my covenant in your flesh"

for an everlasting covenant

"as a permanent covenant." Because it was marked in flesh, no one could easily erase it.

Genesis 17:14

uncircumcised male who is not circumcised

This can be stated in active form, and you may leave out words that will give wrong meaning in your language. Alternate translation: "male whom you have not circumcised"

Any uncircumcised male ... foreskin will be cut off from his people

Possible meanings are 1) "I will cut off any uncircumcised male ... foreskin from his people" or 2) "I want you to cut off any uncircumcised male ... foreskin from his people."

cut off from his people

Possible meanings are 1) "killed" or 2) "sent away from the community."

He has broken my covenant

"He has not obeyed the rules of my covenant." This is the reason that he would be cut off from his people.

Genesis 17:15

As for Sarai

The words "As for" introduce the next person God talks about.

Genesis 17:16

I will give you a son by her

"I will make her bear a son for you"

she will become the mother of nations

"she will be the ancestor of many nations" or "her descendants will become nations"

Kings of peoples will come from her

"Kings of peoples will descend from her" or "Some of her descendants will be kings of peoples"

Genesis 17:17

said in his heart

"thought to himself" or "said to himself silently"

Can a child be born to a man who is a hundred years old?

Abraham used this rhetorical question because he did not believe that this could happen. Alternate translation: "Surely a man who is a hundred years old cannot father a child!"

How can Sarah, who is ninety years old, bear a son?

Again Abraham used a rhetorical question because he did not believe this could happen. The phrase "who is ninety years old" tells why Abraham did not

believe that Sarah could bear a son. Alternate translation: "Sarah is ninety years old. Could she bear a son?" or "Sarah is ninety years old. Surely she could not bear a son!"

Genesis 17:18

Oh that Ishmael might live before you

"Please let Ishmael inherit the covenant that you have made with me" or "Perhaps Ishmael could receive your covenant blessing." Abraham suggested something that he believed really could happen.

Genesis 17:19

No, but Sarah your wife will bear

God said this to correct Abraham's belief that Sarah could not have a son.

you must name him

The word "you" refers to Abraham.

Genesis 17:20

As for Ishmael

The words "As for" show that God is switching from talking about the baby that would be born to talking about Ishmael.

Behold

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

will make him fruitful

This is an idiom that means "will cause him to have many children."

will multiply him abundantly

"I will cause him to have many descendants"

princes

"chiefs" or "rulers." Ishmael's twelve sons are different from the twelve sons of Jacob who were the fathers of the twelve tribes of Israel.

Genesis 17:21

But my covenant I will establish with Isaac

God returns to talking about his covenant with Abraham and emphasizes that he would fulfill his promise with Isaac, not with Ishmael.

Genesis 17:22

When he had finished talking with him

"When God had finished talking with Abraham"

God went up from Abraham

"God left Abraham"

Genesis 17:23

every male among the men of Abraham's household

"every human male in Abraham's household" or "every male person in Abraham's household." It refers to human males of all ages: babies, boys, and men.

Genesis 17:24

General Information:

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Genesis 17:25

General Information:

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Genesis 17:26

General Information:

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Genesis 17:27

including those born into the household and those bought with money from a foreigner

"This includes those who were born in his household and those he had bought from foreigners"

those bought with money from a foreigner

This refers to servants or slaves.

those bought

This can be stated in active form. Alternate translation: "those whom he had bought"

Chapter 18

¹ Yahweh appeared to Abraham by the oaks of Mamre, as he sat in the tent doorway in the heat of the day. ² He looked up and, behold, he saw three men standing across from him. When he saw them, he ran to meet them from the tent door and bowed low to the ground. ³ He said, "My Lord, if I have found favor in your sight, please do not pass by your servant." ⁴ Let a little water be brought, wash your feet, and rest yourselves under the tree. ⁵ Let me bring a little food, so that you may refresh yourselves. Afterwards you can go your way, since you have come to your servant." They replied, "Do as you have said." ⁶ Then Abraham quickly went into the tent to Sarah, and said, "Hurry, get three seahs of fine flour, knead it, and make bread." ⁷ Then Abraham ran to the herd, and took a calf that was tender and good, and gave it to the servant, and he hurried to prepare it. ⁸ He took curds and milk, and the calf that had been prepared, and placed the food before them, and he stood by them under the tree while they ate.

⁹ They said to him, "Where is Sarah your wife?" He replied, "There, in the tent." ¹⁰ He said, "I will certainly return to you in the springtime, and see, Sarah your wife will have a son." Sarah was listening in the tent doorway, which was behind him. ¹¹ Now Abraham and Sarah were old, very advanced in age, and Sarah had passed the age when women could bear children. ¹² So Sarah laughed to herself, saying to herself, "After I am worn out and my master is old, will I now have this pleasure?" ¹³ Yahweh said to Abraham, "Why did Sarah laugh and say, 'Will I really bear a child, when I am old'?" ¹⁴ Is anything too hard for Yahweh? At the time appointed by me, in the spring, I will return to you. About this time next year Sarah will have a son." ¹⁵ Then Sarah denied it and said, "I did not laugh," for she was afraid. He replied, "No, you did laugh."

¹⁶ Then the men arose to leave and looked down toward Sodom. Abraham went with them to see them on their way. ¹⁷ But Yahweh said, "Should I hide from Abraham what I am about to do, ¹⁸ since Abraham will indeed become a great and mighty nation, and all the nations of the earth will be blessed in him? ¹⁹ For I have chosen him so that he may instruct his children and his household after him to keep the way of Yahweh, to do righteousness and justice, so that Yahweh may bring upon Abraham what he has said to him." ²⁰ Then Yahweh said, "Because the outcry against Sodom and Gomorrah is so great, and because their sin is so serious, ²¹ I will now go down there and see the outcry against her that has come to me, whether they have really done it. If not, I will know."

²² So the men turned from there, and went toward Sodom, but Abraham remained standing before Yahweh. ²³ Then Abraham approached and said, "Will you sweep away the righteous with the wicked? ²⁴ Perhaps there are fifty righteous within the city. Will you sweep it away and not spare the place for the sake of the fifty righteous that are there? ²⁵ Far be it from you to do such a thing, killing the righteous with the wicked, so that the righteous should be treated the same as the wicked. Far be it from you! Will not the Judge of all the earth do what is just?" ²⁶ Yahweh said, "If I find in Sodom fifty righteous within the city, then I will spare the whole place for their sake." ²⁷ Abraham answered and said, "See now, I have undertaken to speak to my Lord, even though I am only dust and ashes! ²⁸ What if there are five less than fifty righteous? Will you destroy the whole city for lack of five?" Then he said, "I will not destroy it, if I find there forty-five." ²⁹ He spoke to him yet again, and said, "What if there are forty found there?" He replied, "I will not do it for the forty's sake." ³⁰ He said, "Please do not be angry, Lord, so I may speak. Perhaps thirty will be found there." He replied, "I will not do it, if I find thirty there." ³¹ He said, "See now, I have undertaken to speak to my Lord! Perhaps twenty will be found there." He replied, "I will not destroy it for the twenty's sake." ³² He said, "Please do not be angry, Lord, and I will speak this one last time. Perhaps ten will be found there." Then he said, "I will not destroy it for the ten's sake." ³³ Yahweh went on his way as soon as he had finished talking with Abraham, and Abraham returned home.

Genesis 18 General Notes

Special concepts in this chapter

Three men

The three men who visited Abraham were probably angels. This is evident from Abraham's reaction to them. Also, it appears Abraham knew that he was speaking directly to Yahweh through these men.

Disbelief

When Sarah heard the news that she was going to have a baby, she laughed in disbelief because she was considered too old to have a baby. She also asked a rhetorical question in order to further show her disbelief. This would have been considered an insult to God.

In his exchange with God, Abraham did not show any sign of unbelief. Instead, he is asking God for mercy because he trusted in the character of God. He does not question God's power to accomplish things as Sarah had done. (See: trust)

Other possible translation difficulties in this chapter

Sarah's age

It should be apparent that Sarah was physically no longer able to have children because of her age. There is a natural period in a woman's life when she stops being able to have children. The text assumes the reader understands that Sarah has already experienced this event. In English, this is called "menopause."

Genesis 18:1

Mamre

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

in the tent doorway

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

heat of the day

"hottest time of day"

Genesis 18:2

He looked up and, behold, he saw three men standing

"He looked up and saw, and behold, three men were standing"

behold, he saw

"he was surprised because he saw"

across from him

"nearby" or "there." They were near him, but far enough away for him to run to them.

bowed

This means to bend over to humbly express respect and honor toward someone.

Genesis 18:3

Lord

This is a title of respect. Possible meanings are 1) Abraham knew that one of these men was God or 2) Abraham knew that these men came on behalf of God.

if I have found favor in your sight

Here "found favor" is an idiom that means be approved of or that the Lord is pleased with him, and "your sight" is a metaphor representing the Lord's evaluation. Alternate translation: "if you have evaluated me and approve" or "if you are pleased with me"

in your sight

Abraham is speaking to one of the men.

do not pass by

"please do not keep on going past"

your servant

"me." Abraham refers to himself this way in order to show respect to his guest.

Genesis 18:4

Let a little water be brought

This can be stated in active form. Alternate translation: "Let me bring you some water" or "My servant will bring you some water"

a little water

"some water." Saying "little" was a polite way of showing generosity. Abraham would give them more than enough water.

wash your feet

This custom helped tired travelers to refresh themselves after walking long distances.

Genesis 18:5

a little food

"some food." Saying "little" was a polite way of showing generosity. Abraham would give them more than enough food.

your ... you

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

Genesis 18:6

three seahs

about 22 liters

bread

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

Genesis 18:7

he hurried

"the servant hurried"

to prepare it

"to cut it up and roast it"

Genesis 18:8

curds

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

the calf that had been prepared

"the roasted calf"

before them

"before the three visitors"

Genesis 18:9

They said to him

"Then they said to Abraham"

Genesis 18:10

He said, "I will certainly return to you

The word "He" refers to the man whom Abraham called "Lord" in Genesis 18:3.

in the springtime

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

see

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

in the tent doorway

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

Genesis 18:11

General Information:

This page has intentionally been left blank.

Genesis 18:12

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

You may want to make explicit that Sarah is speaking of the pleasure of having a baby. Sarah used this rhetorical question because she did not believe that she could have a child. Alternate translation: "I am worn out and my master is old, so I cannot believe that I will experience the joy of having a child.""

I am worn out

"I am too old to conceive a child"

my master is old

This means "since my husband is also old."

my master

This is a title of respect that Sarah gave to her husband Abraham.

Genesis 18:13

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

God used this rhetorical question to show that he knew what Sarah was thinking and that he was not pleased with it. He repeats Sarah's rhetorical question

Genesis 18:14

Is anything too hard for Yahweh?

"Is there anything that Yahweh cannot do?" Yahweh speaks of himself as if he were speaking of someone else to remind Abraham that he, Yahweh, is great and can do anything. Alternate translation: "There is nothing that I, Yahweh, cannot do!"

At the time appointed by me, in the spring

"At the time I have appointed, which is in the spring"

Genesis 18:15

Then Sarah denied it and said

"The Sarah denied it by saying"

He replied

"Yahweh replied"

No, you did laugh

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

Genesis 18:16

to see them on their way

"to send them on their way" or "to say 'Farewell' to them." It was polite to go some distance with guests as they were leaving.

Genesis 18:17

Should I hide from Abraham what I am about to do

God used this rhetorical question to say that he was going to talk to Abraham about something very important and that it was best for him to do so. Alternate translation: "I should not and will not hide from Abraham what I am about to do" or "I should and will tell Abraham what I am about to do"

Genesis 18:18

Connecting Statement:

The rhetorical question that begins with the words "Should I hide" in verse 17 ends here.

since Abraham ... in him?

The rhetorical question that begins with the words "Should I hide" in verse 17 ends here. God uses this rhetorical question to say that he was going to talk to Abraham about something very important and that it was best for him to do so. "I should not and will not hide ... since Abraham in him." or "I should and will tell ... since Abraham in him"

since ... him?

"This is because ... him"

all the nations of the earth will be blessed in him

This can be stated in active form. Alternate translation: "I will bless all the nations of the earth through Abraham"

will be blessed in him

"will be blessed because of Abraham" or "will be blessed because I have blessed Abraham." For translating "in him" see how you translated "through you" in Genesis 12:3.

Genesis 18:19

that he may instruct

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

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

Yahweh is speaking about himself as if he were another person. Alternate translation: "to obey what I, Yahweh, require ... I, Yahweh, may bring ... I have said"

to keep the way of Yahweh

"to obey the commands of Yahweh"

to do righteousness and justice

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

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

"so that Yahweh may bless Abraham just as he said he would." This refers to the covenant promise to bless Abraham and make him a great nation.

Genesis 18:20

the outcry against Sodom and Gomorrah is so great

This can be reworded so that the abstract noun "outcry" is expressed as the verb "accuse." Alternate translation: "so many people have been accusing the people of Sodom and Gomorrah of doing evil things"

their sin is so serious

"they have sinned so much"

Genesis 18:21

I will now go down there

"I will now go down to Sodom and Gomorrah"

go down there and see

"go down there to find out" or "go down there to decide"

see the outcry ... that has come to me

Yahweh speaks as if he knew about this matter because he had heard the cries and accusations coming from the people who had suffered. This can be reworded so that the abstract noun "outcry" is expressed as the verb "accuse." Alternate translation: "as wicked as those who are accusing them say that they are"

If not

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

Genesis 18:22

turned from there

"went out from Abraham's camp"

Abraham remained standing before Yahweh

"Abraham and Yahweh remained together"

Genesis 18:23

approached and said

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

sweep away

Abraham speaks of destroying people as if it were sweeping dirt with a broom. Alternate translation: "destroy"

the righteous with the wicked

"the righteous people with the wicked people"

Genesis 18:24

General Information:

Abraham continues talking to Yahweh.

Perhaps there are

"Suppose there are"

Will you sweep it away and not spare the place for the sake of the fifty righteous that are there?

Abraham was hoping that Yahweh would say, "I will not sweep it away." Alternate translation: "I think you would not sweep it away. Instead, you would spare the place for the sake of the fifty righteous that are there"

sweep it away

"destroy it." Abraham speaks of destroying people as if it were sweeping dirt with a broom. Alternate translation: "destroy the people who live there"

not spare the place for the sake of the fifty righteous that are there?

Abraham was hoping that God would say "I will spare the place for the sake of the fifty righteous people there."

spare the place

"let the people live"

for the sake of

"because of"

Genesis 18:25

Far be it from you to do such a thing

Here "Far be it from you" is an idiom that means the person should never do something like that. Alternate translation: "I would never want you to do something like that" or "You should not want to do something like that"

such a thing, killing

"such a thing as killing" or "such a thing, that is, killing"

the righteous should be treated the same as the wicked

This can be stated in active form. Alternate translation: "you should treat the righteous the same way you treat the wicked"

Will not the Judge of all the earth do what is just?

Abraham used this rhetorical question to say what he expected God to do. Alternate translation: "The Judge of all the earth will certainly do what is just!" or "Since you are the Judge of all the earth, you will surely do what is right!"

Judge

God is often referred to as a judge because he is the one perfect judge who makes the final decisions about what is right or wrong.

Genesis 18:26

General Information:

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Genesis 18:27

See now, I

The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. "Please listen carefully: I" See how you translated this phrase in Genesis 12:11.

I have undertaken to speak

"Pardon me for being so bold as to speak to you" or "Excuse me for daring to speak"

to my Lord

Abraham shows his respect to Yahweh by speaking to Yahweh as if he were speaking to someone else. Alternate translation: "to you, my Lord"

only dust and ashes

This metaphor describes Abraham as a human being, who will die and whose body will turn into to dust and ashes. Alternate translation: "only a mortal man" or "as unimportant as dust and ashes"

Genesis 18:28

five less than fifty righteous

"only forty-five righteous people"

for lack of five

"if there are five fewer righteous people"

I will not destroy it

"I will not destroy Sodom"

Genesis 18:29

He spoke to him

"Abraham spoke to Yahweh"

if there are forty found there

This can be translated in active form. You may have to fill in the ellipsis, "righteous people." Alternate translation: "if you find forty righteous people there"

for the forty's sake

"for the sake of the forty" or "if I find forty there." You may have to fill in the ellipsis, "righteous people." Alternate translation: "for the sake of the forty righteous people" or "if I find forty righteous people there"

He replied

"Yahweh answered"

I will not do it for the forty's sake

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

Genesis 18:30

thirty will be found there

This can be translated in active form. You may have to fill in the ellipsis, "righteous people." Alternate translation: "you will find thirty righteous people there"

Genesis 18:31

See now, I

The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. "Please listen carefully: I" See how you translated similar words in Genesis 12:11.

I have undertaken to speak

"Pardon me for being so bold as to speak to you" or "Excuse me for daring to speak." See how this is translated in Genesis 18:27.

twenty will be found there

This can be translated in active form. You may have to fill in the ellipsis, "righteous people." Alternate translation: "you will find twenty righteous people there"

for the twenty's sake

"for the sake of the twenty" or "if I find twenty there." You may have to fill in the ellipsis, "righteous people." Alternate translation: "for the sake of the twenty righteous people" or "if I find twenty righteous people there"

Genesis 18:32

Perhaps ten will be found there

"Perhaps you will find ten righteous people there"

Perhaps ten

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

Then he said

"And Yahweh answered"

for the ten's sake

"if I find ten righteous people there"

Genesis 18:33

Yahweh went on his way

Here "went on his way" is an idiom that means he left, or he continued his journey. Yahweh appeared to Abraham in human form as a traveler. Alternate translation: "Yahweh departed" or "Yahweh continued on his journey"

Chapter 19

¹ The two angels came to Sodom in the evening, while Lot was sitting at the gate of Sodom. Lot saw them, arose to meet them, and bowed down with his face to the ground. ² He said, "See now, my masters, please turn aside into your servant's house, stay for the night, and wash your feet. Then you can rise up early and go on your way." They replied, "No, we will spend the night in the town square." ³ But he urged them strongly, so they went with him, and entered into his house. He prepared a meal and baked unleavened bread, and they ate. ⁴ But before they lay down, the men of the city, the men of Sodom, surrounded the house, both young and old, all the men from every part of the city. ⁵ They called to Lot, and said to him, "Where are the men that came in to you tonight? Bring them out to us, that we may know them." ⁶ So Lot went out the door to them and shut the door after himself. ⁷ He said, "I beg you, my brothers, do not act so wickedly. ⁸ See now, I have two daughters who have not known any man. Please let me bring them out to you, and you do to them whatever is good in your eyes. Only do nothing to these men, because they have come under the shadow of my roof." ⁹ They said, "Stand back!" They also said, "This one came here to live as a foreigner, and now he has become our judge! Now we will deal worse with you than with them." They pressed hard against the man, against Lot, and came near to break down the door. ¹⁰ But the men reached out their hands and brought Lot into the house with them and shut the door. ¹¹ Then Lot's visitors struck with blindness the men who were outside the door of the house, both small and great, so that they became exhausted when they were trying to find the door.

¹² Then the men said to Lot, "Do you have anyone else here? Any sons-in-law, your sons and your daughters, and whoever you have in the city, get them out of here. ¹³ For we are about to destroy this place, because the accusations against it before Yahweh have become so loud that he has sent us to destroy it." ¹⁴ Lot went out and spoke to his sons-in-law, the men who had promised to marry his daughters, and said, "Quick, get out of this place, for Yahweh is about to destroy the city." But to his sons-in-law he seemed to be joking. ¹⁵ When dawn came, the angels urged Lot, saying, "Get going, take your wife and your two daughters that are here, so you are not swept away in the punishment of the city." ¹⁶ But he lingered. So the men grabbed his hand, and the hand of his wife, and the hands of his two daughters, because Yahweh was merciful to him. They brought them out, and set them outside the city. ¹⁷ When they had brought them out, one of the men said, "Run for your lives! Do not look back, or stay anywhere on the plain. Escape to the mountains so you are not swept away." ¹⁸ Lot said to them, "No, please, my masters! ¹⁹ See now, your servant has found favor in your eyes, and you have shown me great kindness in saving my life, but I cannot escape to the mountains, because the disaster will overtake me, and I will die. ²⁰ See now, the city over there is a little one. Please, let me escape there—Is it not a little one?—and my life will be saved." ²¹ He said to him, "Alright, I am granting this request also, that I will not destroy the city which you have mentioned. ²² Hurry! Escape there, for I cannot do anything until you arrive there." Therefore the city was named Zoar.

²³ The sun had risen upon the earth when Lot reached Zoar. ²⁴ Then Yahweh rained down upon Sodom and Gomorrah sulfur and fire from Yahweh out of the sky. ²⁵ He destroyed those cities, and all the plain, and all the inhabitants of the cities, and the plants that grew on the ground. ²⁶ But Lot's wife, who was behind him, looked back, and she became a pillar of salt.

²⁷ Abraham got up early in the morning and went to the place where he had stood before Yahweh. ²⁸ He looked down toward Sodom and Gomorrah and toward all the land of the plain. He looked and behold, smoke was rising from the land like the smoke of a furnace.

²⁹ So when God destroyed the cities of the plain, God called Abraham to mind. He sent Lot out of the midst of the destruction when he destroyed the cities in which Lot had lived.

³⁰ But Lot went up from Zoar to live in the mountains with his two daughters, because he was afraid to live in Zoar. So he lived in a cave, he and his two daughters. ³¹ The firstborn said to the younger, "Our father is old, and there is no man anywhere to lie with us according to the way of all the world. ³² Come, let us make our father drink wine, and we will lie with him, so that we may keep our family line alive through our father." ³³ So they made their father drink wine that night. Then the firstborn went in and lay with her father; he did not know when she lay down, nor when she got up. ³⁴ The next day the firstborn said to the younger, "Listen, here I lay last night with my father. Let us make him drink wine tonight also, and you should go and lie with him, so that we may keep our family line alive through our father." ³⁵ So

they made their father drink wine that night also, and the younger went and lay with him. He did not know when she lay down or when she got up. ³⁶ So both the daughters of Lot conceived by their father. ³⁷ The firstborn gave birth to a son, and named him Moab. He became the ancestor of the Moabites of today. ³⁸ As for the younger daughter, she also gave birth to a son, and named him Ben-Ammi. He became the ancestor of the people of Ammon of today.

Genesis 19 General Notes

Special concepts in this chapter

The evil desires of the Sodomites

The men of Sodom desired to forcibly have sexual relations with the angels who came to the city appearing as men. Such action is known as "rape." Their desire was viewed as especially evil because Lot was obligated to protect his guests at all costs, even that of sacrificing his own children for his guests. (See: evil)

Hospitality

Hospitality, or being kind to a visitor, was very important in the Ancient Near East. Lot showed his guests loyalty by doing his utmost to protect them from the people of Sodom.

Important figures of speech in this chapter

Contrasts

It is probable that Abraham's faith and actions in chapter 18 are intended to contrast with the actions of the worldly Sodomites. (See: faith)

Genesis 19:1

The two angels

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

the gate of Sodom

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

bowed down with his face to the ground

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

Genesis 19:2

See now, my masters

The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. "Please listen carefully: my masters" See how you translated this phrase in Genesis 12:11.

my masters

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

please turn aside into your servant's house

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

your servant's house

Lot refers to himself as their servant in order to show them respect.

wash your feet

People liked to wash their feet after traveling.

rise up early

"wake up early"

we will spend the night

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

town square

This is a public, outdoor place in the town.

Genesis 19:3

they went with him

"they turned and went with him"

Genesis 19:4

before they lay down

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

the men of the city, the men of Sodom

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

the house

"Lot's house"

both young and old

"from the youngest to the oldest." This means "men of all ages" and refers to the men of Sodom who were surrounding Lot's house.

Genesis 19:5

that came in to you

"that went into your house"

that we may know them

The phrase "know them" is a polite way of saying "have sexual relations with them." The men probably were not trying to be polite.

Genesis 19:6

after himself

"behind him" or "after he went through"

Genesis 19:7

I beg you, my brothers

"I plead with you, my brothers"

my brothers

Lot spoke in a friendly way to the men of the city hoping that they would listen to him. Alternate translation: "my friends"

do not act so wickedly

"do not do something so wicked" or "do not do such a wicked thing"

Genesis 19:8

See now, I

The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. "Please listen carefully: I" See how you translated this phrase in Genesis 12:11.

who have not known any man

This is a polite way of saying that the daughters had not had sexual relations with any man. You may need to use another euphemism in your language. See how you translated similar words in [Genesis 4:1]

whatever is good in your eyes

"whatever you desire" or "whatever you think is right"

under the shadow of my roof

The two men were guests in Lot's home, so he needed to protect them. The word "roof" is a synecdoche for the whole house and a metaphor for Lot protecting them. Alternate translation: "into my house, and God expects me to protect them"

Genesis 19:9

Stand back!

"Step aside!" or "Get out of our way!"

This one came here to live as a foreigner

"This one came here as an outsider" or "This foreigner came to live here"

This one

"Lot." The men are speaking to each other. If this would be unclear in your language, you may have the men speak to Lot here, as in UDB.

and now

The speaker would not expect a foreigner to judge the people of that land. Alternate translation: "but even though he has no good reason to"

he has become our judge

Here "has become our judge" is an idiom that means Lot is acting as if he can tell the men what actions are right or wrong. Alternate translation: "he acts as if he has the authority to tell us what is right and what is wrong"

Now we

"Because you are telling us that what we are doing is wrong, we"

we will deal worse with you than with them

The men are angry that Lot said, "Do not act so wickedly" (Genesis 19:7), so they are threatening to act more wickedly than Lot had feared at first. Alternate translation: "we will act more wickedly with you than we will with them"

They pressed hard against the man, against Lot, and came near to break down the door

Possible meanings are 1) "They kept coming closer to the man, to Lot, until they were close enough to break down the door" or 2) they physically pushed Lot up against the wall or door of the house and were about to break the door down.

the man ... Lot

This is two ways of referring to Lot.

Genesis 19:10

But the men

"But Lot's two guests" or "But the two angels"

the men reached out their hands and brought ... them and shut

Your language may need to add that the men opened the door first. Alternate translation: "the men opened the door far enough so they could reach out their hands and pull ... them, and then they shut"

Genesis 19:11

Lot's visitors struck with blindness the men

The phrase "struck with blindness" is a metaphor; the visitors did not physically hit the men. Alternate translation: "Lot's visitors blinded the men" or "they took away their sight"

both small and great

Possible meanings are 1) this refers to age. Alternate translation: "both the young men and the old men" or 2) this refers to status. Alternate translation: "both the unimportant men and the important men"

both small and great

This merism emphasizes that the visitors blinded all the men. Alternate translation: "men of all ages" or "men of every status"

Genesis 19:12

Then the men said

"Then the two men said" or "Then the angels said"

Do you have anyone else here?

"Are there any other members of your family in the city?" or "Do you have any other family members in this place?"

whoever you have in the city

"any other members of your family living in this city"

Genesis 19:13

we are about to destroy

The word "we" here is exclusive. Only the two angels would destroy the city; Lot would not destroy it. If your language has an exclusive form of "we," use it here.

the accusations against it before Yahweh have become so loud

This can be reworded so that the abstract noun "accusations" is expressed as a verb. See how similar words are translated in [Genesis 18:20]

Genesis 19:14

Lot went out

"So Lot left the house"

his sons-in-law, the men who had promised to marry his daughters

The phrase "the men who had promised to marry his daughters" explains what "sons-in-law" means here. Alternate translation: "the men who were going to marry his daughters" or "his daughters' fiancés"

Genesis 19:15

When dawn came

"Just before the sun came up"

Get going

"Go now"

you are not swept away in the punishment of the city

This can be stated in active form. Alternate translation: "so Yahweh does not also destroy you when he punishes the people of this city"

not swept away in the punishment

God destroying the people of the city is spoken of as if a person were sweeping away dust.

of the city

Here "city" stands for the people.

Genesis 19:16

But he lingered

"But Lot hesitated" or "But Lot did not start to leave"

So the men grabbed

"So the two men grabbed" or "So the angels grabbed"

was merciful to him

"had compassion on Lot." Yahweh is described as being "merciful" because he was sparing the lives of Lot and his family instead of destroying them when he destroyed the people of Sodom for the wrong they had done.

Genesis 19:17

When they had brought them out

"When the two men had brought Lot's family out"

Run for your lives!

This is a way of telling them to run so that they do not die. Alternate translation: "Run away and save your lives!"

Do not look back

The phrase "at the city" is understood. Alternate translation: "Do not look back at the city" or "Do not look back at Sodom"

on the plain

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

so you are not swept away

It is understood that they would swept away with the people of the city. This can be stated in active form. Alternate translation: "or else God will destroy you along with the people of the city"

not swept away

God destroying the people of the city is spoken of as if a person were sweeping away dust.

Genesis 19:18

General Information:

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Genesis 19:19

See now, your servant

The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. "Please listen carefully: your servant" See how you translated this phrase in Genesis 12:11.

your servant has found favor in your eyes

The phrase "found favor" is an idiom which means to be approved of by someone. Here "eyes" are a metonym for sight, and sight is a metaphor representing his evaluation. Alternate translation: "you have been pleased with me"

your servant has

Lot was showing respect by referring to himself as "your servant." Alternate translation: "I, your servant, have"

you have shown me great kindness in saving my life

The abstract noun "kindness" can be stated as "kind." Alternate translation: "you have been very kind to me by saving my life"

I cannot escape to the mountains, because the disaster will overtake me, and I will die

Being unable to get far enough away from Sodom when God destroys the city is spoken of as if "disaster" is a person that will chase and catch up with Lot. Alternate translation: "My family and I will certainly die when God destroys the people of Sodom, because the mountains are too far away for us to get there safely"

my life ... I cannot escape ... overtake me, and I will die

It is implied that Lot's family would die along with him. Alternate translation: "our lives ... we cannot escape ... overtake us, and we will die"

Genesis 19:20

See now, the city

The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. "Please listen carefully: the city" See how you translated this phrase in Genesis 12:11.

let me escape there—Is it not a little one?—and my life will be saved

Lot used this rhetorical question to get the angels to notice that the city really is a small one. Alternate translation: "let me escape there. You can

see how small it is. If you let us go there we will live"

let me escape there

Lot's full request can be made explicit. Alternate translation: "instead of destroying that city, let me escape there"

my life will be saved

It is implied that the lives of Lot's family will be saved along with his. This can also be stated in active form. Alternate translation: "so that we will live" or "so that we will survive"

Genesis 19:21

I am granting this request also

"I will do what you have asked"

Genesis 19:22

cannot do anything

This can be made more explicit. Alternate translation: "cannot destroy the other cities"

Zoar

Translators may add a footnote that says "The name Zoar sounds like the Hebrew word that means 'little.' Lot called this town 'little' in Genesis 19:20."

Genesis 19:23

The sun had risen upon the earth

"The sun had risen over the earth." The phrase "upon the earth" can be left implicit as it is in the UDB where it is not translated.

when Lot reached Zoar

It is implied that Lot's family is with him. Alternate translation: "when Lot and his family arrived at Zoar"

Genesis 19:24

Yahweh rained down upon Sodom and Gomorrah sulfur and fire from Yahweh out of the sky

The phrase "from Yahweh" stands for God's power to cause the sulfur and fire to fall on the city. Alternate translation: "Yahweh caused sulfur and fire to fall from the sky onto Sodom and Gomorrah"

sulfur and fire

These two words are used together to describe one object. Alternate translation: "burning sulfur" or "fiery rain"

Genesis 19:25

those cities

This refers primarily to Sodom and Gomorrah, but also to three other towns.

the inhabitants of the cities
"the people who lived in the cities"

Genesis 19:26

she became a pillar of salt
"she became like a statue of salt" or "her body became like a tall stone of salt." Because she disobeyed the angel who told them not to look back at the city, God caused her to become something like a statue made out of rock salt.

Genesis 19:27

General Information:
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Genesis 19:28

behold
The word "behold" draws attention to the surprising information that follows.

like the smoke of a furnace
This shows that it was a very large amount of smoke. Alternate translation: "like the smoke from a very large fire"

Genesis 19:29

General Information:
Verse 29 is a summary of this chapter.

God called Abraham to mind
This tells why God rescued Lot. To "call to mind" is a way of saying "remember." This does not imply that God forgot about Abraham. It means he considered Abraham and had mercy on him. Alternate translation: "God thought about Abraham and had mercy on him"

out of the midst of the destruction
"away from the destruction" or "away from danger"

Genesis 19:30

Lot went up from Zoar to live in the mountains
The phrase "went up from" is used because Lot went to a higher elevation in the mountains.

Genesis 19:31

The firstborn ... the younger
Here "firstborn" and "younger" are nominal adjectives that refer to Lot's two daughters according to their birth order. Alternate translation: "Lot's first daughter ... Lot's last daughter" or "The older daughter ... the younger daughter"

to lie with us
These words are a euphemism for sexual relations.

according to the way of all the world
Here "the world" stands for the people. Alternate translation: "as people everywhere do"

Genesis 19:32

drink wine
It can be made explicit that their goal was to get him drunk. Alternate translation: "drink wine until he gets drunk" or "get drunk with wine"

we will lie with him
To "lie with" someone is a euphemism for having sexual relations with that person. Alternate translation: "we will have sexual relations with him"

so that we may keep our family line alive through our father
This speaks about giving Lot descendants as if his family were a line that they are making longer. Alternate translation: "so that we can bear children who will be our father's descendants"

Genesis 19:33

lay with her father
This is probably a euphemism for sexual activity. Alternate translation: "had sexual relations with her father"

when she lay down
Possible meanings are 1) these words are literal, a complement to "when she got up," or 2) they are a euphemism for sexual relations. Alternate translation: "when she had sexual relations with him"

Genesis 19:34

I lay last night with my father ... lie with him
The phrase "lay with" is a euphemism meaning that she had sexual relations with her father. Alternate translation: "I had sexual relations with my father ... have sexual relations with him"

Let us make him drink wine ... family line
See how you translated these phrases in [Genesis 19:32](#).

drink wine
It can be made explicit that their goal was to get him drunk. Alternate translation: "drink wine until he gets drunk" or "get drunk with wine"

so that we may keep our family line alive through our father
This speaks about giving Lot descendants as if his family were a line that they are making longer. Alternate translation: "so that we can bear children who will be our father's descendants"

Genesis 19:35

So they made ... or when she got up

See how you translated similar phrases in [Genesis 19:33](#).

lay with him

This is probably a euphemism for sexual activity. Alternate translation: "had sexual relations with him"

when she lay down

Possible meanings are 1) these words are literal, a complement to "when she got up," or 2) they are a euphemism for sexual relations. See how these words are translated in Genesis 19:33. Alternate translation: "when she had sexual relations with him"

Genesis 19:36

conceived by their father

"became pregnant by their father" or "conceived children with their father"

Genesis 19:37

He became

"He is"

the Moabites of today

"the Moab people who are now living"

of today

The word "today" refers to the time when the author of Genesis was living. The author was born and wrote this many years after Lot's family lived and died.

Genesis 19:38

Ben-Ammi

This is a male name.

the people of Ammon

"the descendants of Ammon" or "the Ammon people"

Chapter 20

¹ Abraham journeyed from there toward the land of the Negev, and lived between Kadesh and Shur. He was a foreigner living in Gerar. ² Abraham said concerning Sarah his wife, "She is my sister." So Abimelek king of Gerar sent for Sarah and took her. ³ But God came to Abimelek in a dream in the night, and said to him, "Behold, you are a dead man because of the woman whom you have taken, for she is a man's wife." ⁴ Now Abimelek had not come near her and he said, "Lord, would you kill even a righteous nation? ⁵ Did he not himself say to me, 'She is my sister?' Even she herself said, 'He is my brother.' I have done this in the integrity of my heart and the innocence of my hands." ⁶ Then God said to him in the dream, "Yes, I also know that in the integrity of your heart you did this, and I also kept you from sinning against me. Therefore I did not allow you to touch her. ⁷ Therefore, return the man's wife, for he is a prophet. He will pray for you, and you will live. But if you do not restore her, know that you and all who are yours will surely die."

⁸ Abimelek rose early in the morning and called all of his servants to himself. He told all these things to them, and the men were very afraid. ⁹ Then Abimelek called for Abraham and said to him, "What have you done to us? How have I sinned against you, that you have brought on me and on my kingdom a great sin? You have done to me deeds that ought not to be done." ¹⁰ Abimelek said to Abraham, "What prompted you to do this thing?" ¹¹ Abraham said, "Because I thought, 'Surely there is no fear of God in this place, and they will kill me because of my wife.' ¹² Besides, she is indeed my sister, the daughter of my father, but not the daughter of my mother; and she became my wife. ¹³ When God caused me to leave my father's house and travel from place to place, I said to her, 'You must show me this faithfulness as my wife: At every place where we go, say about me, "He is my brother."'" ¹⁴ Then Abimelek took sheep and cattle, and male slaves and female slaves, and gave them to Abraham. Then he returned Sarah, Abraham's wife, to him. ¹⁵ Abimelek said, "Look, my land is before you. Settle wherever it pleases you." ¹⁶ To Sarah he said, "Look, I have given your brother a thousand pieces of silver. It is to cover any offense against you in the eyes of all who are with you, and before everyone, you are completely made right." ¹⁷ Then Abraham prayed to God, and God healed Abimelek, his wife, and his female slaves so that they were able to have children. ¹⁸ For Yahweh had closed all the wombs of the household of Abimelek because of Sarah, Abraham's wife.

Genesis 20 General Notes

Special concepts in this chapter

"She is my sister"

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

Other possible translation difficulties in this chapter

Irony

Abraham believed that the people of Gerar did not fear Yahweh, but when confronted by Yahweh, the king showed that he feared Yahweh. Instead, it was Abraham who did not show any fear of Yahweh when he sinned. This is irony. (See: fear and sin)

Genesis 20:1

Shur

This is a desert region on the eastern border of Egypt.

Genesis 20:2

sent for Sarah and took her

"made his men go get Sarah and bring her to him"

Genesis 20:3

God came to Abimelek

"God appeared to Abimelek"

Behold

"pay attention, because what I am about to say is both true and important: "

you are a dead man

This is a strong way of saying the king will die.
Alternate translation: "you will certainly die soon" or "I will kill you"

a man's wife

"a married woman"

Genesis 20:4

Now ... her

This word is used here to mark a change from the story to information about Abimelech.

Abimelek had not come near her

This is a polite way of saying he did not have sex with her. Alternate translation: "Abimelek had not had sexual relations with Sarah"

even a righteous nation

Here "nation" stands for the people. Abimelech is worried that God will punish not only him, but his people also. Alternate translation: "even a people who are innocent"

Genesis 20:5

Did he not himself say to me, 'She is my sister?' Even she herself said, 'He is my brother.'

This has quotations within a quotation. They can be stated as indirect quotations. Alternate translation: "Did he himself not tell me that she is his sister? Even she herself told me that he is her brother."

Did he not himself say to me, 'She is my sister?'

Abimelech used this rhetorical question to remind God of something God already knew. This can be translated as a statement. Alternate translation: "Abraham himself told me, 'She is my sister.'" or "Abraham said that she is his sister."

Did he not himself say ... Even she herself

The words "he himself" and "she herself" are used for emphasis to bring attention to Abraham and Sarah and to blame them for what happened.

I have done this in the integrity of my heart and the innocence of my hands

Here "heart" stands for his thoughts or intentions. Also "hands" stands for his actions. Alternate translation: "I have done this with good intentions and actions" or "I have done this with no evil thoughts or actions"

Genesis 20:6

God said to him

"God said to Abimelech"

in the integrity of your heart you did this

Here "heart" stands for his thoughts or intentions. Alternate translation: "you did this with good intentions" or "you did this without evil intentions"

to touch her

This is a euphemism for having sex with Sarah. Alternate translation: "to sleep with her"

Genesis 20:7

the man's wife

"Abraham's wife"

you will live

"I will let you live"

all who are yours

"all of your people"

Genesis 20:8

He told all these things to them

"He told them everything that God had told him"

Genesis 20:9

What have you done to us?

Abimelech used this rhetorical question to accuse Abraham. Alternate translation: "You have done something bad to us!" or "Look what you have done to us!"

to us

The word "us" here is exclusive and does not include Abraham and Sarah. If your language uses an exclusive form of "we" or "us," use it here.

How have I sinned against you, that you have brought ... sin?

Abimelech used this rhetorical question to remind Abraham that he had not sinned against Abraham. Alternate translation: "I have done nothing against you to cause you to bring ... sin."

that you have brought on me and on my kingdom a great sin

To cause someone to be guilty of sinning is spoken of as if "sin" was a thing that could be placed on a person. Alternate translation: "that you should make me and my kingdom guilty of such a terrible sin"

on my kingdom

Here "kingdom" stands for the people. Alternate translation: "on the people of my kingdom"

You have done to me deeds that ought not to be done
"You should not have done this to me"

Genesis 20:10

What prompted you to do this thing?
"What caused you to do this?" or "Why did you do this?" What Abraham did can be stated explicitly. Alternate translation: "Why did you tell me that Sarah is your sister?"

Genesis 20:11

Because I thought, 'Surely there is no fear of God in this place, and they will kill me because of my wife.'
This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "Because I thought that since no one here fears God, someone may kill me so they can take my wife."

no fear of God in this place
Here "place" refers to the people. Alternate translation: "no one here in Gerar fears God"

fear of God
This means to deeply respect God and show that respect by obeying him.

Genesis 20:12

Besides, she is indeed my sister
"Also, it is true that Sarah is my sister" or "Also, Sarah really is my sister"

the daughter of my father, but not the daughter of my mother
"we have the same father, but we have different mothers"

Genesis 20:13

General Information:
Verse 13 is a continuation of Abraham's answer to Abimelech.

my father's house
Here "house" stands for Abraham's family. Alternate translation: "my father and the rest of my family" or "my father's household"

I said to her, 'You must show me this faithfulness as my wife: At every place where we go, say about me, "He is my brother."'
This has quotations within quotations. They can be stated as indirect quotations. Alternate translation: "I said to Sarah that I wanted her to be faithful to me by telling people everywhere we go that I am her brother"

Genesis 20:14

Abimelek took
"Abimelek brought some"

Genesis 20:15

Abimelek said
"Abimelek said to Abraham"

Look
"Pay attention, because what I am about to say is both true and important"

my land is before you
This is a way of saying "I make all of my land available to you"

Settle wherever it pleases you
"Live wherever you want"

Genesis 20:16

a thousand
"1,000"

It is to cover any offense against you in the eyes of all who are with you
Giving money to prove to others that Sarah is innocent is spoken of as if he is placing a cover over an offense so no one can see it. Alternate translation: "I am giving this to him, so that those who are with you will know that you have done nothing wrong"

in the eyes
The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "in the opinion" or "in the judgement"

before everyone, you are completely made right
The passive phrase "made right" can be stated in active form. Alternate translation: "everyone will know that you are innocent"

Genesis 20:17

General Information:
This page has intentionally been left blank.

Genesis 20:18

closed all the wombs of the household of Abimelek
"made all the women of Abimelek's household totally unable to have children"

because of Sarah, Abraham's wife
The full meaning can be stated explicitly. Alternate translation: "because Abimelech had taken Abraham's wife Sarah"

Chapter 21

¹ Yahweh paid attention to Sarah as he had said he would, and Yahweh did for Sarah just as he had promised. ² Sarah conceived and bore a son to Abraham in his old age, at the set time of which God had spoken to him. ³ Abraham named his son, the one who had been born to him, whom Sarah bore to him, Isaac. ⁴ Abraham circumcised his son Isaac when he was eight days old, just as God had commanded him. ⁵ Abraham was one hundred years old when his son Isaac was born to him. ⁶ Sarah said, "God has made me laugh; every one who hears will laugh with me." ⁷ She also said, "Who would have said to Abraham that Sarah would nurse children, and yet I have borne him a son in his old age!"

⁸ The child grew and was weaned, and Abraham made a great feast on the day that Isaac was weaned. ⁹ Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, mocking. ¹⁰ So she said to Abraham, "Drive out this slave woman and her son, for the son of this slave woman will not be heir with my son, with Isaac." ¹¹ This thing was very grievous to Abraham because of his son. ¹² But God said to Abraham, "Do not be grieved because of the young man and because of your servant girl. Listen to Sarah's words in all she says to you about this matter, because it is through Isaac that your descendants will be named. ¹³ I will also make the son of the servant woman into a nation, because he is your descendant." ¹⁴ Abraham rose up early in the morning, took bread and a skin of water, and gave it to Hagar, putting it on her shoulder. He gave her the boy and sent her away. She departed and wandered in the wilderness of Beersheba. ¹⁵ When the water in the waterskin was gone, she abandoned the child under one of the bushes. ¹⁶ Then she went, and sat down a short distance from him, about the distance of a bowshot away, for she said, "Let me not look upon the death of the child." As she sat there across from him, she lifted up her voice and wept. ¹⁷ God heard the voice of the young man, and the angel of God called to Hagar out of heaven, and said to her, "What troubles you, Hagar? Do not be afraid, for God has heard the voice of the young man where he is. ¹⁸ Get up, raise up the young man, and encourage him; for I will make him into a great nation." ¹⁹ Then God opened her eyes, and she saw a well of water. She went and filled the skin with water and gave the young man a drink. ²⁰ God was with the young man, and he grew. He lived in the wilderness and became an archer. ²¹ He lived in the wilderness of Paran, and his mother got a wife for him from the land of Egypt.

²² It came about at that time that Abimelek and Phicol the captain of his army spoke to Abraham, saying, "God is with you in all that you do. ²³ Now therefore swear to me here by God that you will not deal falsely with me, nor with my offspring, nor with my descendants. Show to me and to the land in which you have been staying the same covenant faithfulness that I have shown to you." ²⁴ Abraham said, "I swear." ²⁵ Abraham also complained to Abimelek concerning a well of water that Abimelek's servants had seized from him. ²⁶ Abimelek said, "I do not know who has done this thing. You did not tell me before now; I have not heard of it until today." ²⁷ So Abraham took sheep and cattle and gave them to Abimelek, and the two men made a covenant. ²⁸ Then Abraham set seven female lambs of the flock by themselves. ²⁹ Abimelek said to Abraham, "What is the meaning of these seven female lambs that you have set by themselves?" ³⁰ He replied, "These seven female lambs you will receive from my hand, so that it may be a witness for me, that I dug this well." ³¹ So he called that place Beersheba, because there they both swore an oath. ³² They made a covenant at Beersheba, and then Abimelek and Phicol, the captain of his army, returned to the land of the Philistines. ³³ Abraham planted a tamarisk tree in Beersheba. There he called on the name of Yahweh, the eternal God. ³⁴ Abraham remained as a foreigner in the land of the Philistines many days.

Genesis 21 General Notes

Special concepts in this chapter

Sarah's anger

After Sarah was able to have her own child, and he survived infancy, she began to get angry with Abraham's other son, Ishmael. He would have been a constant reminder of her own sin. God blessed Ishmael, but he was not able to inherit the promises given to Abraham. (See: sin, inherit and promise and bless)

Abandoning Ishmael

According to the law at this time, Hagar was able to gain her freedom from slavery by abandoning any claim to receive an inheritance. This is why Hagar would have abandoned her son under the tree.

Treaty

The Gentile king, Abimelech, made a covenant or treaty with Abraham. It is possible that he did this because he recognized the power of Abraham's God, but his exact reasons are unknown. (See: covenant)

Genesis 21:1

Yahweh paid attention to Sarah

Here the phrase "paid attention to" refers to Yahweh helping Sarah have a baby. Alternate translation: "Yahweh helped Sarah"

Genesis 21:2

bore a son to Abraham

"gave birth to Abraham's son"

in his old age

"when Abraham was very old"

at the set time of which God had spoken to him

"at the exact time that God had told him it would happen"

Genesis 21:3

Abraham named his son, the one who had been born to him, whom Sarah bore to him, Isaac

"Abraham named his newborn son, the one Sarah gave birth to, Isaac" or "Abraham named their newborn son Isaac"

Genesis 21:4

Abraham circumcised his son Isaac when he was eight days old

"When his son Isaac was eight days old, Abraham circumcised him"

eight days

"8 days"

had commanded him

"had commanded Abraham to do"

Genesis 21:5

one hundred

"100"

Genesis 21:6

God has made me laugh

Sarah was laughing because she was surprised and happy. This can be made explicit. Alternate translation: "God has caused me to laugh joyfully"

every one who hears

What people would hear can be stated explicitly.

Alternate translation: "everyone who hears about what God has done for me"

Genesis 21:7

Who would have said to Abraham that Sarah would nurse children

This rhetorical question can be translated as a statement. Alternate translation: "No one would have ever said to Abraham that Sarah will nurse children"

nurse children

This is a polite way of referring to breast-feeding babies. Alternate translation: "feed a baby her own milk"

Genesis 21:8

The child grew and ... Isaac was weaned

"Wean" here is a polite way of saying the child was finished with breast feeding. Alternate translation: "Isaac grew, and when he no longer needed his mother's milk, Abraham had a large feast"

Genesis 21:9

the son of Hagar the Egyptian, whom she had borne to Abraham

The name of Hagar's son can be stated explicitly. Alternate translation: "Ishmael, the son of Hagar the Egyptian and Abraham"

mocking

It can be stated explicitly that he was jeering or laughing at Isaac. Alternate translation: "laughing at Isaac"

Genesis 21:10

she said to Abraham

"Sarah said to Abraham"

Drive out

"send away" or "get rid of"

this slave woman and her son

This refers to Hagar and Ishmael. Sarah probably did not refer to them by name because she was angry with them.

with my son, with Isaac
"with my son Isaac"

Genesis 21:11

This thing was very grievous to Abraham
"Abraham was very unhappy about what Sarah said"

because of his son
"because it was about his son." It is implied that this means his son, Ishmael.

Genesis 21:12

Do not be grieved because of the young man and because of your servant girl
"Do not be upset about the boy and your handmaid"

Listen to Sarah's words in all she says to you about this matter
"Do everything that Sarah says to you about them"

it is through Isaac that your descendants will be named
The phrase "will be named" means those born through Isaac are the ones God considers to be the descendants that he promised Abraham. This can be stated in active form. Alternate translation: "Isaac is the one who will be the forefather of the descendants I promised to give you"

Genesis 21:13

I will also make the son of the servant woman into a nation
The word "nation" means God will give him many descendants so that they become a great nation of people. Alternate translation: "I will make the servant woman's son also become the father of a great nation"

Genesis 21:14

took bread
These words could refer to 1) food in general or 2) bread specifically.

a skin of water
"a bag of water." The water container was made out of animal skin.

Genesis 21:15

When the water in the waterskin was gone
"When the water bag was empty" or "When they had drank all of the water"

Genesis 21:16

about the distance of a bowshot away
This refers to the distance that a person could shoot an arrow with a bow. This is about 100 meters.

Let me not look upon the death of the child
The abstract noun "death" can be stated as "die." Alternate translation: "I do not want to watch the boy die"

she lifted up her voice and wept
Here "voice" stands for the sound of her crying. To "lift up her voice" means to cry loudly. Alternate translation: "she cried out loudly and wept" or "she wept loudly"

Genesis 21:17

the voice of the young man
"the young man's voice." Here "voice" stands for the sound of the young man crying or speaking. Alternate translation: "the sound of Ishmael"

the angel of God
"a messenger from God" or "God's messenger"

out of heaven
Here "heaven" means the place where God lives.

What troubles you
"What is wrong?" or "Why are you crying?"

the voice of the young man where he is
Here "voice" stands for the sound of the young man crying or speaking. Alternate translation: "the sound of the young man lying over there"

Genesis 21:18

raise up the young man
"help the young man stand up"

I will make him into a great nation
To make Ishmael into a great nation means God will give him many descendants who will become a great nation. Alternate translation: "I will make his descendants become a great nation" or "I will make him become the ancestor of a great nation"

Genesis 21:19

God opened her eyes, and she saw
God making Hagar aware of the well is spoken of as if he literally opened her eyes. Alternate translation: "God caused Hagar to see" or "God showed her"

the skin
"the container made of skin" or "the bag"

the young man
"the boy" or "Ishmael"

Genesis 21:20

God was with the young man

Here the phrase "was with" is an idiom that means God helped or blessed the young man. Alternate translation: "God guided the young man" or "God blessed the young man"

became an archer

"became very skilled at using a bow and arrows"

Genesis 21:21

got a wife

"found a wife"

Genesis 21:22

It came about at that time

This phrase marks the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

Phicol

This is the name of a man.

captain of his army

"commander of his army"

his army

The word "his" refers to Abimelech.

God is with you in all that you do

Here the phrase "is with you" is an idiom that means God helps or blesses Abraham. Alternate translation: "God blesses everything you do"

Genesis 21:23

Now therefore

The word "Now" does not mean "at this moment," but is used to draw attention to the important point that follows. Alternate translation: "Therefore"

swear to me here by God

This is an idiom meaning to make a solemn oath witnessed by a higher authority, in this instance, God. Alternate translation: "promise me with God as your witness"

that you will not deal falsely with me

"that you will not lie to me"

will not deal falsely ... with my descendants

"will deal honestly with me and my descendants"

Show to me ... covenant faithfulness that I have shown to you

The two men had made a covenant with each other. The abstract noun "faithfulness" can be stated as "faithful" or "loyal." Alternate translation: "Be as faithful to me and to the land as I have been to you"

to the land

Here "land" stands for the people. Alternate translation: "to the people of the land"

Genesis 21:24

I swear

This can be stated with the understood information. Alternate translation: "I swear to be as faithful to you and your people as you have been to me"

Genesis 21:25

Abraham also complained to Abimelek

Possible meanings are 1) Abraham was complaining about what happened or 2) "Abraham also rebuked Abimelek"

concerning a well of water that Abimelek's servants had seized from him

"because Abimelek's servants had taken one of Abraham's wells"

seized from him

"taken from Abraham" or "had taken control of"

Genesis 21:26

I have not heard of it until today

"This is the first time I have heard about it"

Genesis 21:27

Abraham took sheep and cattle and gave them to Abimelek

This is a sign of friendship and that Abraham agrees to make covenant with Abimelek.

Genesis 21:28

Abraham set seven female lambs of the flock by themselves

"Abraham separated seven female lambs from the flock"

Genesis 21:29

What is the meaning of these seven female lambs that you have set by themselves?

"Why have you separated these seven lambs from the flock?"

Genesis 21:30

you will receive

"you will take"

from my hand

Here "hand" stands for Abraham. Alternate translation: "from me"

it may be a witness

The word "it" refers to the gift of seven lambs.

so that it may be a witness for me

The abstract noun "witness" can be stated as "to prove." Alternate translation: "to prove to everyone"

Genesis 21:31

he called that place

"Abraham called that place"

Beersheba

Translators may add a footnote saying "Beersheba can mean either "well of the oath" or "well of seven."

they both

"Abraham and Abimelech"

Genesis 21:32

Phicol

This is the name of a man. See how you translated this name in Genesis 21:22.

Genesis 21:33

a tamarisk tree

This is an evergreen tree that can grow in the desert. It can be stated more generally. Alternate translation: "a tree"

the eternal God

"the God who lives forever"

Genesis 21:34

many days

"for a long time"

Chapter 22

¹ It came about after these things that God tested Abraham. He said to him, "Abraham!" Abraham said, "Here I am." ² Then God said, "Take your son, your only son, whom you love, Isaac, and go to the land of Moriah. Offer him there as a burnt offering upon one of the mountains there, which I will tell you about." ³ So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, along with Isaac his son. He cut the wood for the burnt offering, then set out on his journey to the place that God had told him about. ⁴ On the third day Abraham looked up and saw the place afar off. ⁵ Abraham said to his young men, "Stay here with the donkey, and I and the young man will go over there. We will worship and come again to you." ⁶ Then Abraham took the wood for the burnt offering and put it on Isaac his son. He took in his own hand the fire and the knife; and they went both of them together. ⁷ Isaac spoke to Abraham his father and said, "My father," and he said, "Here I am, my son." He said, "See, here is the fire and the wood, but where is the lamb for the burnt offering?" ⁸ Abraham said, "God himself will provide the lamb for the burnt offering, my son." So they went on, both of them together.

⁹ When they came to the place that God had told him about, Abraham built an altar there and laid the wood on it. Then he bound Isaac his son, and laid him on the altar, on top of the wood. ¹⁰ Abraham reached out with his hand and took up the knife to kill his son. ¹¹ Then the angel of Yahweh called to him from heaven and said, "Abraham, Abraham!" and he said, "Here I am." ¹² He said, "Do not lay your hand upon the young man, nor do anything to harm him, for now I know that you fear God, seeing that you have not withheld your son, your only son, from me." ¹³ Abraham looked up and behold, behind him was a ram caught in the bushes by his horns. Abraham went and took the ram and offered him up as a burnt offering instead of his son. ¹⁴ So Abraham named that place, "Yahweh will provide," and it is said to this day, "On the mountain of Yahweh it will be provided." ¹⁵ The angel of Yahweh called to Abraham a second time from heaven ¹⁶ and said—this is Yahweh's declaration—by myself I have sworn that because you have done this thing, and have not withheld your son, your only son, ¹⁷ I will surely bless you and I will greatly multiply your descendants as the stars of the heavens, and as the sand which is upon the seashore; and your descendants will possess the gate of their enemies. ¹⁸ Through your offspring all the nations of the earth will be blessed, because you have obeyed my voice." ¹⁹ So Abraham returned to his young men, and they departed and went together to Beersheba, and he lived at Beersheba.

²⁰ It came about after these things that Abraham was told, "Milkah has borne children, as well, to your brother Nahor." ²¹ They were Uz his firstborn, Buz his brother, Kemuel the father of Aram, ²² Kesed, Hazo, Pildash, Jidlaph, and Bethuel. ²³ Bethuel became the father of Rebekah. These were the eight children that Milkah bore to Nahor, Abraham's brother. ²⁴ His concubine, whose name was Reumah, also bore Tebah, Gaham, Tahash, and Maakah.

Genesis 22 General Notes

Special concepts in this chapter

Sacrificing his son

Although Isaac was not Abraham's only son, he was the son who was to inherit Abraham's promised blessings. It is possible this parallels God's actual sacrifice of his son, Jesus, for the sins of man. (See: inherit and promise and sin)

Covenant affirmation

After important events, it is common for Scripture to affirm the tenets of a covenant. This serves as a reminder of the covenant and affirms it. (See: covenant)

Other possible translation difficulties in this chapter

God tests Abraham

Extra care should be taken when translating "testing." It is best to avoid using the same word used for "tempting" even though they overlap in meaning. This is because Scripture also says God does not tempt anyone. (See: test and tempt and [James 2:13](#))

Genesis 22:1

It came about

This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

after these things

This phrase refers to the events in chapter 21.

God tested Abraham

It is implied that God tests Abraham to learn if Abraham will be faithful to him. The full meaning of this statement can be made explicit. Alternate translation: "God tested Abraham's faithfulness"

Here I am

"Yes, I am listening" or "Yes, what is it?"

Genesis 22:2

your only son

It is implied that God knows that Abraham has another son, Ishmael. This emphasizes that Isaac is the son that God promised to give Abraham. The full meaning of this statement can be made explicit. Alternate translation: "your only son whom I have promised"

whom you love

This emphasizes Abraham's love for his son, Isaac.

the land of Moriah

"the land called Moriah"

Genesis 22:3

saddled his donkey

"loaded his donkey" or "put on his donkey what he needed for the journey"

young men

"servants"

set out on his journey

"started his journey" or "started traveling"

Genesis 22:4

On the third day

The word "third" is the ordinal number for three. Alternate translation: "After traveling for three days"

saw the place afar off

"saw far away the place that God had spoken of"

Genesis 22:5

young men

"servants"

We will worship

The word "we" refers only to Abraham and Isaac, but not to the young men.

come again to you

"return to you"

Genesis 22:6

put it on Isaac his son

"had Isaac, his son, carry it"

He took in his own hand

Here "his own hand" emphasizes that Abraham himself carried these things. Alternate translation: "Abraham himself carried"

the fire

Here "fire" stands for a pan containing burning coals or a torch or lamp. Alternate translation: "something for starting a fire"

they went both of them together

"they left together" or "the two of them went together"

Genesis 22:7

My father

This is a loving way for a son to speak to his father.

Here I am

"Yes, I am listening" or "Yes, what is it?" See how you translated this in Genesis 22:1.

my son

This is a loving way for a father to speak to his son.

the fire

Here "fire" stands for a pan containing burning coals or a torch or lamp. See how you translated this in [Genesis 22:6]

the lamb for the burnt offering

"the lamb that you will give as a burnt offering"

Genesis 22:8

God himself

Here "himself" emphasizes that it is God who will provide the lamb.

will provide

"will give us"

Genesis 22:9

When they came to the place

"When Abraham and Isaac arrived at the place"

he bound

"he tied up"

on the altar, on top of the wood
"on top of the wood that was on the altar"

Genesis 22:10

reached out with his hand and took up the knife
"picked up the knife"

Genesis 22:11

the angel of Yahweh
Possible meanings are 1) Yahweh made himself look like an angel or 2) this was one of Yahweh's angels or 3) this was a special messenger from God (some scholars think it was Jesus). Since the phrase is not well understood, it is best to simply translate it as "the angel of Yahweh" using the normal word that you use for "angel." See the note about this phrase in Genesis 16:7.

from heaven
This refers to the place where God lives.

Here I am
"Yes, I am listening" or "Yes, what is it?" See how you translated this in Genesis 22:1.

Genesis 22:12

Do not lay your hand upon the young man, nor do anything to harm him
The phrase "Do not lay your hand upon" is a way of saying "do not harm." God said basically the same thing twice to emphasize that Abraham should not hurt Isaac. Alternate translation: "Do not hurt the boy in any way"

now I know ... from me
The words "I" and "me" refer to Yahweh. When translating what is in the quote, do it as the angel of Yahweh did and use the words "I" and "me" when referring to Yahweh.

you fear God
This refers to deeply respecting God and showing that respect by obeying him.

seeing that
"because I see that"

you have not withheld your son ... from me
"you have not held back your son ... from me." or "you were willing to offer your son ... to me"

your son, your only son
It is implied that God knows that Abraham has another son, Ishmael. This emphasizes that Isaac is the son that God promised to give Abraham. See how you translated a similar phrase in [Genesis 22:2]

Genesis 22:13

behold
The word "behold" here alerts us to pay attention to the surprising information that follows.

was a ram caught in the bushes by his horns
This can be stated in active form. Alternate translation: "was a ram whose horns were stuck in the bushes" or "was a ram stuck in the bushes"

went and took the ram
"Abraham went over to the ram and took it"

Genesis 22:14

will provide ... will be provided
Use the same word for "provide" as you used in Genesis 22:8.

to this day
"even now." This means even to the time that the author was writing this book.

it will be provided
This can be stated in active form. Alternate translation: "he will provide"

Genesis 22:15

The angel of Yahweh
Possible meanings are 1) Yahweh made himself look like an angel or 2) this was one of Yahweh's angels or 3) this was a special messenger from God (some scholars think it was Jesus). Since the phrase is not well understood, it is best to simply translate it as "The angel of Yahweh" using the normal word that you use for "angel." See the note about this phrase in Genesis 16:7.

a second time
The word "second" is the ordinal number for two. Alternate translation: "again"

from heaven
Here the word "heaven" refers to the place where God lives.

Genesis 22:16

said—this is Yahweh's declaration
"spoke this message from Yahweh" or "declared these words of Yahweh." This is a formal way of saying that the words that follow come directly from Yahweh.

by myself I have sworn
"I have promised and I am my witness." To swear means to use the name of something or someone as the basis or power on which the oath is made. There is nothing more powerful for Yahweh to swear by than himself.

you have done this thing
"you obeyed me"

have not withheld your son
"have not kept back your son" or "were willing to offer your son to me"

your son, your only son
It is implied that God knows that Abraham has another son, Ishmael. This emphasizes that Isaac is the son that God promised to give Abraham. See how you translated a similar phrase in [Genesis 22:2]

Genesis 22:17

surely bless
"certainly bless"

I will greatly multiply your descendants
"I will cause your descendants to increase again and again" or "I will cause your descendants to be very many"

as the stars of the heavens, and as the sand which is upon the seashore
God compared Abraham's descendants to the stars and the sand. Just as people cannot count the huge number of stars or the grains of sand, so there would be so many of Abraham's descendants that people would not be able to count them. Alternate translation: "beyond what you can count"

as the stars of the heavens
Here the word "heavens" refers to everything we see above the earth, including the sun, moon, and stars.

will possess the gate of their enemies
Here "gate" represents the whole city. To "possess the gate of their enemies" means destroying their enemies. Alternate translation: "will completely triumph over their enemies"

Genesis 22:18

General Information:
The angel of Yahweh continues speaking to Abraham.

all the nations of the earth will be blessed
This can be stated in active form. Alternate translation: "I, the Lord, will bless all the people living everywhere"

nations of the earth
Here "nations" stands for the people of the nations.

you have obeyed my voice
Here "voice" stands for what God said. Alternate translation: "you have obeyed what I said" or "you have obeyed me"

Genesis 22:19

Abraham returned
Only Abraham was named because he was the father, but it was implied that his son went with him. The full meaning of this statement can be made explicit. Alternate translation: "Abraham and his son went back"

young men
"servants"

they departed
"they left that place"

he lived at Beersheba
Only Abraham was mentioned because he was the leader of his family and servants, but it was implied that they were with him. The full meaning of this statement can be made explicit. Alternate translation: "Abraham and his people stayed in Beersheba"

Genesis 22:20

It came about after these things
"After these events." The phrase "these things" refers to the events of Genesis 22:1-19.

Abraham was told
This can be stated in active form. Alternate translation: "someone told Abraham"

Milkah has borne children, as well
"Milkah has also borne children"

Milkah
This is the name of a woman.

Genesis 22:21

They were Uz his firstborn, Buz his brother
"The name of his firstborn was Uz, and the names of the rest of his children were Buz his brother"

Uz ... Buz ... Kemuel ... Aram
These are all names of men. Translate this so that it is clear that all of these except Aram are the sons of Nahor and Milkah.

Genesis 22:22

Kesed, Hazo, Pildash, Jidlaph, and Bethuel
These are all names of men. Translate this so that it is clear that all of these are the sons of Nahor and Milkah.

Genesis 22:23

Bethuel became the father of Rebekah
"Later Bethel became the father of Rebekah"

These were the eight children that Milkah bore to Nahor, Abraham's brother

"These were the eight children of Milkah and Nahor, Abraham's brother." This refers to the children that were listed in [Genesis 22:21-22](#).

Genesis 22:24

His concubine

"Nahor's concubine"

Reumah

This is the name of a woman.

also bore

"also gave birth to"

Tebah, Gaham, Tahash, and Maakah

These are all names of men.

Chapter 23

¹ Sarah lived 127 years. These were the years of the life of Sarah. ² Sarah died in Kiriath Arba, that is, Hebron, in the land of Canaan. Abraham mourned and wept for Sarah. ³ Then Abraham rose up and went from his dead wife, and spoke to the sons of Heth, saying, ⁴ "I am a foreigner and sojourner among you. Please grant me a property for a burial place among you, so that I may bury my dead." ⁵ The sons of Heth answered Abraham, saying, ⁶ "Listen to us, my master. You are a prince of God among us. Bury your dead in the choicest of our tombs. None of us will refuse you his tomb, so that you may bury your dead." ⁷ Abraham arose and bowed down to the people of the land, to the sons of Heth. ⁸ He spoke to them, saying, "If you agree that I should bury my dead, then hear me and plead with Ephron son of Zohar, for me. ⁹ Ask him to sell me the cave of Machpelah, which he owns, which is at the end of his field. For the full price let him sell it to me publicly as a property for a burial place." ¹⁰ Now Ephron was sitting among the sons of Heth, and Ephron the Hittite answered Abraham in the hearing of the sons of Heth, of all those who had come into the gate of his city, saying, ¹¹ "No, my master, hear me. I give you the field, and the cave that is in it. I give it to you in the presence of the sons of my people. I give it to you to bury your dead." ¹² Then Abraham bowed down before the people of the land. ¹³ He spoke to Ephron in the hearing of the people of the land, saying, "But if you are willing, please hear me. I will pay for the field. Take the money from me, and I will bury my dead there." ¹⁴ Ephron answered Abraham, saying, ¹⁵ "Please, my master, listen to me. A piece of land worth four hundred shekels of silver, what is that between me and you? Bury your dead." ¹⁶ Abraham listened to Ephron and Abraham weighed out to Ephron the amount of silver that he had spoken in the hearing of the sons of Heth, four hundred shekels of silver, according to the standard measurement of the merchants.

¹⁷ So the field of Ephron, which was in Machpelah, which was next to Mamre, that is, the field, the cave that was in it, and all the trees that were in the field and all around its border, passed ¹⁸ to Abraham by purchase in the presence of the sons of Heth, before all those who had come into the gate of his city. ¹⁹ After this, Abraham buried Sarah his wife in the cave of the field of Machpelah, which is next to Mamre, that is, Hebron, in the land of Canaan. ²⁰ So the field and the cave in it passed to Abraham as a property for a burial place from the sons of Heth.

Genesis 23 General Notes

Special concepts in this chapter

Abraham's character

Abraham's interaction with the people show that he was greatly respected. This would have been unusual for a foreigner and indicates that Abraham was a man of great character.

Burial

Burial was a common practice when Abraham lived, but only the wealthy were able to bury their dead relatives in this way.

Genesis 23:1

These were the years of the life of Sarah

Some translations do not include this sentence.

Genesis 23:2

Kiriath Arba

This is the name of a city.

Abraham mourned and wept for Sarah

"Abraham was very sad and cried because Sarah died"

Genesis 23:3

rose up and went from his dead wife

"got up and left his wife's body"

the sons of Heth

Here "sons" stands for those who descended from Heth. Alternate translation: "the descendants of Heth" or "the Hittites"

Genesis 23:4

among you

This idea may be expressed in terms of location. "in your country" or "here"

Please grant me a property

"Sell me some land" or "Allow me to buy a piece of land"

my dead

The nominal adjective "dead" can be stated as an adjective or a verb. Alternate translation: "my dead wife" or "my wife who has died"

Genesis 23:5

The sons of Heth

Here "sons" stands for those who descended from Heth. See how you translated this in [Genesis 23:3]

Genesis 23:6

my master

This phrase is used to show respect to Abraham.

a prince of God

This is an idiom. This probably means "a powerful man" or "a mighty leader."

your dead

The nominal adjective "dead" can be stated as a verb or simply as "wife." Alternate translation: "your wife who has died" or "your wife"

the choicest of our tombs

"the best of our burial places"

refuse you his tomb

"withhold his burial place from you" or "refuse to give to you his tomb"

Genesis 23:7

bowed down

This means to bend over or kneel down very low to humbly express respect and honor toward someone.

to the people of the land, to the sons of Heth

"to the sons of Heth who lived in the area"

the sons of Heth

Here "sons" stands for those who descended from Heth. See how you translated this in [Genesis 23:3]

Genesis 23:8

my dead

The nominal adjective "dead" can be stated as a verb or simply as "wife." Alternate translation: "my wife who has died" or "my wife"

Ephron ... Zohar

These are names of men.

Genesis 23:9

the cave of Machpelah, which he owns, which is at the end of his field

"his cave that is at the end of his field in Machpelah"

the cave of Machpelah

"the cave in Machpela." Machpela was the name of an area or region. Ephron owned a field in Machpela and the cave that was in the field.

which he owns

This tells something about the cave. Ephron owned the cave.

which is at the end of his field

This also tells something about the cave. The cave was at the end of Ephron's field.

sell it to me publicly

"sell it to me in front of you all" or "sell it to me in your presence"

as a property

"as a piece of land that I may own and use"

Genesis 23:10

Now Ephron was sitting among the sons of Heth

Here "Now" is used here to mark a change from the story to background information about Ephron.

Ephron

This is the name of a man. See how you translated this in [Genesis 23:8]

the sons of Heth

Here "sons" stands for those who descended from Heth. See how you translated this in [Genesis 23:3]

in the hearing of the sons of Heth

The abstract noun "the hearing" can be stated as "hear" or "listening." Alternate translation: "so that all the sons of Heth could hear him" or "while all the sons of Heth were listening"

all those who had come into the gate of his city

This tells which sons of Heth were listening. Alternate translation: "all those who had gathered at the gate of his city"

gate of his city

The city gate was where the leaders of the city would meet to make important decisions.

his city

"the city where he lived." This phrase shows that Ephron belonged to that city. It does not mean that he owned it.

Genesis 23:11

my master

This phrase is used to show respect to Abraham.

in the presence of the sons of my people

Here "presence" stands for the people serving as witnesses. Alternate translation: "with my fellow countrymen as my witnesses"

sons of my people

This means "my fellow countrymen" or "my fellow Hittites"

my people

This phrase shows that Ephron was part of that group of people. It does not mean that he was their leader.

I give it to you to bury your dead

"I give it to you. Bury your dead"

your dead

The nominal adjective "dead" can be stated as a verb or simply as "wife." Alternate translation: "your wife who has died" or "your wife"

Genesis 23:12

bowled down

This means to bend over or kneel down very low to humbly express respect and honor toward someone.

people of the land

"people who lived in that area"

Genesis 23:13

in the hearing of the people of the land

The abstract noun "the hearing" can be stated as "hear" or "listening." Alternate translation: "so that the people who lived in the area could hear" or "while the people who lived in the area were listening"

But if you are willing

The word "but" shows a contrast. Ephron wanted to give the field to Abraham; Abraham wanted to pay for it. Alternate translation: "No, but if you are willing" or "No, but if you agree with this"

I will pay for the field

"I will give you money for the field"

my dead

The nominal adjective "dead" can be stated as a verb or simply as "wife." Alternate translation: "my wife who has died" or "my wife"

Genesis 23:14

Ephron

This is the name of a man. See how you translated this in [Genesis 23:8]

Genesis 23:15

Please, my master, listen to me

"Hear me, my master" or "Listen to me, kind sir"

my master

This phrase is used to show respect to Abraham.

A piece of land worth four hundred shekels of silver, what is that between me and you?

Ephron meant that since he and Abraham were both so wealthy, 400 pieces of silver was a small amount. This rhetorical question can be translated as a statement. Alternate translation: "The piece of land is worth only four hundred shekels of silver. For you and me, that is nothing."

four hundred shekels of silver

This is about 4.5 kilograms of silver.

four hundred

"400"

Bury your dead

The nominal adjective "dead" can be stated as a verb or simply as "wife." Alternate translation: "Go bury your wife who has died" or "Go bury your wife"

Genesis 23:16

Abraham weighed out to Ephron the amount of silver

"Abraham weighed the silver and gave Ephron the amount" or "Abraham counted out to Ephron the amount of silver"

the amount of silver that he had spoken

"the amount of silver that Ephron had said"

in the hearing of the sons of Heth

The abstract noun "the hearing" can be stated as "hear" or "listening." Alternate translation: "so that all the sons of Heth could hear him" or "while all the sons of Heth were listening"

the sons of Heth

Here "sons" stands for those who descended from Heth. See how you translated this in [Genesis 23:3]

according to the standard measurement of the merchants

"using the standard measurement of weight that merchants used." This can be stated as a new sentence. Alternate translation: "He weighed the silver the same way that the merchants used to weigh it"

Genesis 23:17

Machpelah

Machpela was the name of an area or region. See how you translated this in [Genesis 23:9]

Mamre

This was another name for the city of Hebron. It may have been named after Mamre, the friend of Abraham who lived there.

that is, the field, the cave that was in it, and all the trees

This phrase explains what the author meant when he wrote "the field of Ephron." It was not only the field, but also the cave and trees in the field.

passed

"became property that belonged"

Genesis 23:18

to Abraham by purchase

These words complete the idea that begins with the word "passed" in verse 17. "became Abraham's possession when he purchased it" or "belonged to Abraham after he bought it"

in the presence of the sons of Heth

Here "presence" stands for the people serving as witnesses. Alternate translation: "with the people of Heth watching as witnesses"

the sons of Heth

Here "sons" stands for those who descended from Heth. See how you translated this in [Genesis 23:3]

all those who had come into the gate of his city

This tells which sons of Heth saw Abraham buy the property. See how you translated this in [Genesis 23:10]

gate of his city

The city gate was where the leaders of the city would meet to make important decisions.

his city

"the city where he lived." This phrase shows that Ephron belonged to that city. It does not mean that he owned it.

Genesis 23:19

After this

"After he bought the field"

the cave of the field

"the cave in the field"

the field of Machpelah

"the field in Machpelah"

that is, Hebron

Possible meanings are 1) Mamre was another name for Hebron or 2) Hebron was formerly called Mamre or 3) Mamre was very near the larger city of Hebron, so people usually called it Hebron.

Genesis 23:20

passed to Abraham as a property for a burial place from the sons of Heth

"became Abraham's property for a burial ground when he bought it from the sons of Heth"

the sons of Heth

Here "sons" stands for those who descended from Heth. See how you translated this in [Genesis 23:3]

Chapter 24

¹ Now Abraham was very old and Yahweh had blessed Abraham in all things. ² Abraham said to his servant, the one who was the oldest of his household and who was in charge of all that he had, "Put your hand under my thigh ³ and I will make you swear by Yahweh, the God of heaven and the God of the earth, that you will not get a wife for my son from the daughters of the Canaanites, among whom I make my home. ⁴ But you will go to my country, and to my relatives, and get a wife for my son Isaac." ⁵ The servant said to him, "What if the woman will not be willing to follow me to this land? Must I take your son back to the land from which you came?" ⁶ Abraham said to him, "Make sure that you do not take my son back there! ⁷ Yahweh, the God of heaven, who took me from my father's house and from the land of my relatives, and who promised me with a solemn oath saying, 'To your descendants I will give this land,' he will send his angel before you, and you will get a wife for my son from there. ⁸ But if the woman is not willing to follow you, then you will be free from this oath of mine. Only you are not to take my son back there." ⁹ So the servant put his hand under the thigh of Abraham his master, and swore to him concerning this matter.

¹⁰ The servant took ten of his master's camels and departed. He also took with him all kinds of goods from his master. He departed and went to the region of Aram Naharaim, to the city of Nahor. ¹¹ He made the camels kneel down outside the city by the well of water. It was evening, the time that women go out to draw water. ¹² Then he said, "Yahweh, God of my master Abraham, grant me success today and show covenant faithfulness to my master Abraham. ¹³ Look, here I am standing by the spring of water, and the daughters of the men of the city are coming out to draw water. ¹⁴ Let it happen like this. When I say to a young woman, 'Please lower your pitcher so that I may drink,' and she says to me, 'Drink, and I will water your camels too,' then let her be the one that you have appointed for your servant Isaac. By this I will know that you have shown covenant faithfulness to my master." ¹⁵ It came about that even before he had finished speaking, behold, Rebekah came out with her water pitcher on her shoulder. Rebekah was born to Bethuel son of Milkah, the wife of Nahor, Abraham's brother. ¹⁶ The young woman was very beautiful and a virgin. No man had ever known her. She went down to the spring, filled her pitcher and came up. ¹⁷ Then the servant ran to meet her and said, "Please give me a little drink of water from your pitcher." ¹⁸ She said, "Drink, my master," and she quickly let down her pitcher on her hand, and gave him a drink. ¹⁹ When she had finished giving him a drink, she said, "I will draw water for your camels also, until they have finished drinking." ²⁰ So she hurried and emptied her pitcher into the trough, then ran again to the well to draw water, and drew water for all his camels. ²¹ The man watched her in silence to see whether Yahweh had prospered his journey or not. ²² As the camels finished drinking, the man brought out a gold nose ring weighing half a shekel, and two gold bracelets for her arms weighing ten shekels, ²³ and asked, "Whose daughter are you? Tell me please, is there room in your father's house for us to spend the night?" ²⁴ She said to him, "I am the daughter of Bethuel son of Milkah, whom she bore to Nahor." ²⁵ She also said to him, "We have plenty of both straw and feed, and also room for you to spend the night." ²⁶ Then the man bowed down and worshiped Yahweh. ²⁷ He said, "Blessed be Yahweh, the God of my master Abraham, who has not abandoned his covenant faithfulness and his trustworthiness toward my master. As for me, Yahweh has led me directly to the house of my master's relatives."

²⁸ Then the young woman ran and told her mother's household about all of these things. ²⁹ Now Rebekah had a brother, and his name was Laban. Laban ran to the man who was out at the road by the spring. ³⁰ When he had seen the nose ring and the bracelets on his sister's arms, and when he had heard the words of Rebekah his sister, "This is what the man said to me," he went to the man, and, behold, he was standing by the camels at the spring. ³¹ Then Laban said, "Come, you blessed of Yahweh. Why are you standing outside? I have prepared the house, and a place for the camels." ³² So the man came to the house and he unloaded the camels. The camels were given straw and feed, and water was provided to wash his feet and the feet of the men who were with him. ³³ They set food before him to eat, but he said, "I will not eat until I have said what I have to say." So Laban said, "Speak on." ³⁴ He said, "I am Abraham's servant. ³⁵ Yahweh has blessed my master very much and he has become great. He has given him sheep and cattle, silver and gold, male servants and female servants, and camels and donkeys. ³⁶ Sarah, my master's wife, bore a son to my master when she was old, and he has given everything that he owns to him. ³⁷ My master made me swear, saying, 'You must not get a wife for my son from the daughters of the Canaanites, in whose land I make my home. ³⁸ Instead, you must go to my father's family, and to my relatives, and get a wife for my son.' ³⁹ I said to my master, 'Perhaps the woman will not follow me.' ⁴⁰ But he said to me,

'Yahweh, before whom I walk, will send his angel with you and he will prosper your way, so that you will get a wife for my son from among my relatives and from my father's family line. ⁴¹ But you will be free from my oath if you come to my relatives and they will not give her to you. Then you will be free from my oath.' ⁴² So I arrived today at the spring, and said, 'O Yahweh, God of my master Abraham, please, if you do indeed intend to make my journey successful— ⁴³ here I am, standing by the spring of water—let the young woman who comes out to draw water, the woman to whom I say, "Please give me a little water from your pitcher to drink," ⁴⁴ the woman who says to me, "Drink, and I will also draw water for your camels"—let her be the woman whom you, Yahweh, have chosen for my master's son.' ⁴⁵ Even before I had finished speaking in my heart, behold, Rebekah came out with her pitcher on her shoulder and she went down to the spring and drew water. So I said to her, 'Please give me a drink.' ⁴⁶ She quickly lowered her pitcher from her shoulder and said, 'Drink, and I will give your camels water also.' So I drank, and she watered the camels also. ⁴⁷ I asked her and said, 'Whose daughter are you?' She said, 'The daughter of Bethuel, Nahor's son, whom Milkah bore to him.' Then I put the ring in her nose and the bracelets on her arms. ⁴⁸ Then I bowed down and worshiped Yahweh, and blessed Yahweh, the God of my master Abraham, who had led me by the way that is right to find the daughter of my master's relative for his son. ⁴⁹ Now therefore, if you are prepared to show steadfast love and faithfulness to my master, tell me. But if not, tell me, so that I may turn to the right hand or to the left."

⁵⁰ Then Laban and Bethuel answered and said, "The thing has come from Yahweh; we cannot speak to you either bad or good. ⁵¹ Look, Rebekah is before you. Take her and go, so she may be the wife of your master's son, as Yahweh has spoken." ⁵² When Abraham's servant heard their words, he bowed down to the ground before Yahweh. ⁵³ The servant brought out articles of silver and articles of gold, and clothing, and gave them to Rebekah. He also gave precious gifts to her brother and to her mother. ⁵⁴ Then he and the men who were with him ate and drank. They stayed there overnight, and when they arose in the morning, he said, "Send me away to my master." ⁵⁵ Her brother and her mother said, "Let the young woman stay with us for a few more days, at least ten. After that she may go." ⁵⁶ But he said to them, "Do not hinder me, since Yahweh has prospered my way. Send me on my way so that I may go to my master." ⁵⁷ They said, "We will call the young woman and ask her." ⁵⁸ So they called Rebekah and asked her, "Will you go with this man?" She replied, "I will go." ⁵⁹ So they sent their sister Rebekah, along with her female servant, on her journey with Abraham's servant and his men. ⁶⁰ They blessed Rebekah, and said to her,

"Our sister, may you be the mother
of thousands of ten thousands,
and may your descendants possess
the gate of those who hate them."

⁶¹ Then Rebekah arose, and she and her servant girls mounted the camels, and followed the man. Thus the servant took Rebekah, and went his way.

⁶² Now Isaac was living in the Negev, and had just returned from Beer Lahai Roi. ⁶³ Isaac went out to meditate in the field in the evening. When he looked up and saw, behold, there were camels coming! ⁶⁴ Rebekah looked, and when she saw Isaac, she jumped down from the camel. ⁶⁵ She said to the servant, "Who is that man who is walking in the field to meet us?" The servant said, "It is my master." So she took her veil, and covered herself. ⁶⁶ The servant recounted to Isaac all the things that he had done. ⁶⁷ Then Isaac brought her into his mother Sarah's tent and took Rebekah, and she became his wife, and he loved her. So Isaac was comforted after his mother's death.

Genesis 24 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 24:60.

Special concepts in this chapter

Intermarriage

Abraham would not allow his son to marry anyone from the people of Canaan. This is because it would cause his son to worship other gods. Intermarriage and worshiping false gods are things that frequently caused Abraham's descendants to struggle. (See: falsegod)

Abraham's wealth

There are many instances recorded in this chapter which highlight Abraham's significant wealth. He owned more than 10 camels and had large amounts of gold.

Other possible translation difficulties in this chapter

"Put your hand under my thigh"

Many scholars believe this is a euphemism. Putting one's hand on a man's genitals was a way to make an important oath. It represented power and progeny.

Genesis 24:1

Now

This word is used here to mark a stop in the main story. Here the author starts to tell a new part of the story.

Genesis 24:2

Put your hand under my thigh

Abraham was about to ask the servant to swear to do something. Putting his hand under Abraham's thigh would show that he would certainly do what he would swear to do.

Genesis 24:3

I will make you swear

This can be expressed as a command. Alternate translation: "swear"

swear by Yahweh

The term "swear by" means to use the name of something or someone as the basis or power on which the oath is made. "promise me with Yahweh as your witness"

the God of heaven and the God of the earth

"the God of heaven and earth." The words "heaven" and "earth" are used together to mean every thing that God created. Alternate translation: "the God of everything in heaven and earth"

heaven

This refers to the place where God lives.

from the daughters of the Canaanites

"from the Canaanite women" or "from the Canaanites." This refers to Canaanite females.

among whom I make my home

"among whom I live." Here, "I" stands for Abraham and all of his family and servants. Alternate translation: "among whom we live"

Genesis 24:4

But you will go

This can be stated as a command. Alternate translation: "Swear that you will go" or "But go"

my relatives

"my family"

Genesis 24:5

What if

"What should I do if"

will not be willing to follow me

"will not follow me" or "refuses to come back with me"

Must I take your son back to the land from which you came

"Should I take you son to live in the land from which you came"

Genesis 24:6

Make sure that you do not take my son back there

The phrase "Make sure" emphasizes the command that follows. "Be careful not to take my son back there" or "You definitely must not take my son there"

Genesis 24:7

who took me from my father's house

Here "house" stands for the people in his family. Alternate translation: "who took me from my father and the rest of my family"

promised me with a solemn oath

"swore an oath to me"

saying, 'To your descendants I will give this land,'

This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate

translation: "saying that he would give this land to my descendants"

he will send his angel

The words "he" and "his" refer to Yahweh.

Genesis 24:8

General Information:

Verse 8 is a continuation of the instructions Abraham gave his servant.

But if the woman is not willing to follow you

"But if the woman refuses to come with you." Abraham was answering the servant's question from Genesis 24:5.

you will be free from this oath of mine

"you will be released from the oath you made to me." Not having to fulfill an oath is spoken of as if the person is free from an object to which he was bound. Alternate translation: "you will not have to do what you swore to me that you would do"

Genesis 24:9

put his hand under the thigh of Abraham his master

This was to show that he would certainly do what he was swearing to do.

swore to him

"made an oath to him"

concerning this matter

"concerning Abraham's request" or "that he would do what Abraham said"

Genesis 24:10

departed. He also took

The sentence starting with "He also took" gives additional information about what the servant took with him on the journey. He gathered them before he departed.

He also took with him all kinds of goods from his master

This means he also took many good things that his master wanted to give to the woman's family.

departed and went

"set out and went" or "he left and went"

the city of Nahor

Possible meanings are 1) the city where Nahor lived" or 2) "the city called Nahor." If you can translate it without choosing a meaning, do so.

Genesis 24:11

He made the camels kneel down

Camels are tall animals with long legs. He made them bend their legs and lower their bodies to the ground. "He made the camels lie down"

well of water

"water well" or "well"

draw water

"get water"

Genesis 24:12

Then he said

"Then the servant said"

grant me success today and show covenant faithfulness to my master Abraham

You can state this with the connecting word "by." This makes clear how the servant wants God to show covenant faithfulness. Alternate translation: "Show covenant faithfulness to my master Abraham by granting me success today"

grant me success

"give me success." The servant wanted to find a good wife for Abraham's son. The abstract noun "success" can be stated as a verb. Alternate translation: "help me to succeed" or "make me able to do what I have come here to do"

show covenant faithfulness to my master Abraham

The abstract noun "faithfulness" can be stated as "faithful." Alternate translation: "be faithful to the covenant you have with my master Abraham" or "be faithful to my master Abraham"

Genesis 24:13

Look, here I am standing

"You can see me standing here"

the spring of water

"the spring" or "the well"

the daughters of the men of the city

"the young women of the city"

Genesis 24:14

Let it happen like this

"Let it happen this way" or "Make this happen"

When I say to a young woman, 'Please lower your pitcher so that I may drink,'

This is a quotation within a quotation. This can be expressed with an indirect quote. Alternate translation: "When I ask a young woman to let me have a drink of water from her jar"

Please lower your pitcher

The women carried the pitchers on their shoulder. She would have to lower it to give the man a drink.

pitcher

a medium-size jar made of clay used for holding and pouring liquids

that you have shown covenant faithfulness to my master
The abstract noun "faithfulness" can be stated as "been faithful." Alternate translation: "that you have been faithful to the covenant you have with my master Abraham" or "you have been faithful to my master Abraham"

Genesis 24:15

It came about that

This phrase is used here to mark where the action starts. If your language has a way for doing this, you could consider using it here.

behold

The word "behold" here alerts us to pay attention to the surprising information that follows.

pitcher

This is a medium-size jar made of clay used for holding and pouring liquids. See how you translated this in Genesis 24:14.

Rebekah was born to Bethuel son of Milkah, the wife of Nahor, Abraham's brother

"Rebekah's father was Bethuel. Bethuel's parents were Milkah and Nahor. Nahor was Abraham's brother"

Bethuel

Bethuel was Rebekah's father. See how you translated this name in [Genesis 22:22]

Nahor

This is the name of a man. See how you translated his name in [Genesis 11:22]

Milkah

Milkah was Nahor's wife and Bethuel's mother. See how you translated this name in [Genesis 11:29]

Genesis 24:16

No man had ever known her

This is a polite way of saying that she had not had sexual relations with any man. You may need to use another euphemism in your language.

She went down to the spring ... and came up

The spring was somewhere lower in elevation than where the servant was standing.

Genesis 24:17

to meet her

"to meet the young woman"

a little drink of water

"a little water"

pitcher

This is a medium-size jar made of clay used for holding and pouring liquids. See how you translated this in Genesis 24:14.

Genesis 24:18

my master

"sir." Here the woman uses this term of respect to refer to the man, though she is not his slave.

she quickly let down her pitcher on her hand

"she quickly lowered her pitcher." She was carrying the pitcher on her shoulder. She had to lower it to get water for the servant.

Genesis 24:19

I will draw water

"I will get water"

Genesis 24:20

So she hurried and emptied her pitcher

"So she quickly emptied her pitcher"

the trough

"the animals' water trough." A trough is a long open container for holding water for animals to drink.

Genesis 24:21

The man

"The servant"

watched her

"watched Rebekah" or "watched the young woman"

to see

Learning something is often spoken of as if it were seeing. Alternate translation: "to know" or "to determine"

had prospered his journey

"had fulfilled the purpose of his journey" or "had made his journey successful." You can make explicit what specifically the servant was trying to determine. Alternate translation: "was showing him the woman who would become Isaac's wife"

or not

You can state clearly the understood information. Alternate translation: "or not prospered his journey"

Genesis 24:22

a gold nose ring weighing half a shekel

"a gold nose ring that weighed six grams." The weight indicates the value of the ring. Alternate translation: "an expensive gold nose ring"

two gold bracelets for her arms weighing ten shekels
"two gold bracelets for her arms that weighed 110 grams." The weight shows their size and value.
Alternate translation: "two large gold bracelets for her arms"

Genesis 24:23

Whose daughter are you
"Who is your father"

is there room in your father's house
"is there a place in your father's house"

for us
Apparently other men went on this journey with Abraham's servant. Here "us" refers to the servant and those traveling with him, but not to those to whom he was speaking.

to spend the night
"to stay tonight" or "to stay for the night"

Genesis 24:24

She said
"Rebekah said" or "the young woman said"

to him
"to the servant"

I am the daughter of Bethuel son of Milkah, whom she bore to Nahor
"Bethuel is my father, and his parents are Milkah and Nahor"

Genesis 24:25

We have plenty of both straw and feed
It is understood that the straw and feed are for the camels. You can make clear this understood information. Alternate translation: "We have plenty of straw and feed for the camels"

for you to spend the night
"for you to stay tonight" or "where you can stay for the night"

for you
Here "you" refers to the servant and those traveling with him.

Genesis 24:26

the man
"the servant"

bowed down
This is a sign of humility before God.

Genesis 24:27

has not abandoned his covenant faithfulness and his trustworthiness toward my master
"has not stopped showing his covenant faithfulness and trustworthiness to my master." The abstract nouns "faithfulness" and "trustworthiness" can be stated as "to be faithful and trustworthy." Alternate translation: "has not stopped being faithful to his covenant and trustworthy toward my master" or "has not stopped being faithful and trustworthy to my master"

has not abandoned
This can be stated in positive form. Alternate translation: "continues to show"

my master's relatives
"my master's family" or "my master's clan"

Genesis 24:28

ran and told her mother's household
Here "household" stands for all the people living in her mother's house. Alternate translation: "ran to the house and told her mother and everyone there"

all of these things
"everything that had just happened"

Genesis 24:29

Now
This word is used here to mark a stop in the main story. Here the author tells background information about Rebekah. The author introduces her brother, Laban, to the story.

Genesis 24:30

When he had seen the nose ring ... and when he had heard the words of Rebekah his sister
These things happened before he ran out to the man. This tells why Laban ran out to the man.

when he had heard the words of Rebekah his sister, "This is what the man said to me,"
This can be stated as an indirect quotation. Alternate translation: "when he had heard his sister Rebekah tell what the man had said to her"

behold, he
The word "behold" here adds emphasis to what follows. "it was just as she had said: he"

Genesis 24:31

Come, you
"Come in, you" or "Enter, you"

you blessed of Yahweh
"you whom Yahweh has blessed"

you

Here the word "you" refers to Abraham's servant.

Why are you standing outside?

Laban used this question to invite Abraham's servant into his house. This question can be translated as a statement. Alternate translation: "You do not need to stay outside."

Genesis 24:32

So the man came to the house

The word "came" can be translated as "went."

he unloaded the camels

It is not clear who did this work. This may be stated in active form. Alternate translation: "Laban's servants unloaded the camels" or "the camels were unloaded"

The camels were given straw and feed, and water was provided

This does not say who did the work. If you state this in active form use "Laban's servants" as the subject. Alternate translation: "Laban's servants gave straw and feed to the camels, and they provided water"

to wash his feet ... him

"for Abraham's servant and the men who were with him to wash their feet"

Genesis 24:33

They set

Here, the word "they" refers to Laban's family members or to the household servants.

set food before him

"gave food to the servant"

said what I have to say

"spoken my words" or "told you why I am here"

Genesis 24:34

General Information:

This page has intentionally been left blank.

Genesis 24:35

he has become great

Here the word "he" refers to Abraham.

become great

"become very wealthy"

He has given

The word "he" refers to Yahweh.

Genesis 24:36

General Information:

Abraham's servant continues speaking to Rebekah's family.

bore a son to my master

"gave birth to a son"

he has given ... to him

"my master has given ... to his son"

Genesis 24:37

My master made me swear, saying

"My master made me swear that I would do what he told me to do. He said"

from the daughters of the Canaanites

This refers to Canaanite females. Alternate translation: "from the Canaanite women" or "from the Canaanites"

in whose land I make my home

"among whom I live." Here, "I" stands for Abraham and all of his family and servants. Alternate translation: "among whom we live"

Genesis 24:38

to my relatives

"to my own clan"

Genesis 24:39

General Information:

Abraham's servant continues speaking to Rebekah's family.

Perhaps the woman will not follow me.

This is something that could possibly happen. The servant wanted to know what he should do if that happened. Alternate translation: "What if the woman will not come back with me?" or "What should I do if the woman will not come back with me?"

Genesis 24:40

before whom I walk

Serving Yahweh is spoken of as if Abraham were walking in Yahweh's presence. Alternate translation: "whom I serve"

he will prosper your way

"he will make your journey successful"

family line

"family"

Genesis 24:41

you will be free from my oath

"you will be released from the oath you made to me." Not having to fulfill an oath is spoken of as if the person is free from an object to which he was bound. Alternate translation: "you will not have to do what you swore to me that you would do"

if you come to my relatives

Languages use the words come and go differently. Alternate translation: "if you arrive at my relatives' home" or "if you go to my relatives"

Genesis 24:42

General Information:

Abraham's servant continues speaking to Rebekah's family.

the spring

"the well"

Genesis 24:43

let the young woman who comes ... the woman to whom I say

The servant goes back to stating his request. These are the first two things he has to say about the woman whom he hopes will come.

to draw water

"to get water"

pitcher

This is a medium-size jar made of clay used for holding and pouring liquids. See how you translated this in Genesis 24:14.

Genesis 24:44

the woman who says to me, "Drink ... camels"

The thought that begins with the words "let the young woman who comes" in verse 43 ends here. This is the third of the three things the servant has to say about the woman whom he hopes will come.

let her be the woman

The servant finishes his request.

Genesis 24:45

General Information:

Abraham's servant continues speaking to Rebekah's family.

speaking in my heart

To pray silently in one's mind is spoken of as if he were speaking in his heart. The word "heart" refers to his thoughts and his mind. Alternate translation: "praying" or "praying quietly"

behold, Rebekah came

"suddenly Rebekah came" or "I was surprised because I saw Rebekah coming"

pitcher

This is a medium-size jar made of clay used for holding and pouring liquids. See how you translated this in Genesis 24:14.

she went down to the spring

The phrase "went down" is used because the spring was somewhere lower than where the servant was standing.

spring

opening in the ground from which fresh water comes

Genesis 24:46

watered the camels

"gave water to the camels"

Genesis 24:47

General Information:

Abraham's servant continues speaking to Rebekah's family.

The daughter of Bethuel, Nahor's son, whom Milkah bore to him

"My father is Bethuel. His parents are Nahor and Milkah"

ring ... bracelets

In this story, all of these items were made of gold. See how you translated these in Genesis 24:22.

Genesis 24:48

I bowed down

This is a sign of humility before God.

led me by the way that is right

"brought me here"

who had led me

The connecting word "because" can be used to show this is why the servant worshiped God. Alternate translation: "because Yahweh led me"

my master's relative

This refers to Bethuel, the son of Abraham's brother Nahor.

Genesis 24:49

General Information:

Abraham's servant continues speaking to Rebekah's family.

Now therefore

"Now." Here "Now" does not mean "at this moment," but is used to draw attention to the important point that follows.

if you are prepared to show steadfast love and faithfulness to my master, tell me

The abstract nouns "love" and "faithfulness" can be stated with the verb "love" and the adjective "faithful." Also, you could state explicitly how they could show the "steadfast love and faithfulness." Alternate translation: "tell me if you will love my master and be faithful to him by giving Rebekah to be his son's wife"

you

The word "you" refers to Laban and Bethuel.

But if not

The understood information can be stated clearly. Alternate translation: "But if you are not prepared to treat my master with steadfast love and faithfulness"

so that I may turn to the right hand or to the left

Possible meanings are 1) deciding what to do is spoken of as if the person will physically turn one direction or another. Alternate translation: "so that I will know what do" or 2) the servant wants to know if he needs to travel somewhere else. Alternate translation: "so that I may continue on my journey"

Genesis 24:50

Bethuel

This was the father of Laban and Rebekah.

The thing has come from Yahweh

"Yahweh has caused all of this to happen"

we cannot speak to you either bad or good

They are saying they do not have the authority to decide whether what God has done is good or bad. Alternate translation: "we dare not judge what Yahweh is doing"

Genesis 24:51

Look, Rebekah is

"You can see Rebekah here"

Rebekah is before you

"Here is Rebekah"

Genesis 24:52

their words

"what Laban and Bethuel said"

he bowed down

Bowing down before God is an expression of worship to him.

Genesis 24:53

articles of silver and articles of gold

"silver and gold items" or "things made of silver and gold"

precious gifts

"expensive gifts" or "valuable gifts"

Genesis 24:54

he and the men who were with him

"Abraham's servant and his men"

stayed there overnight

"slept there that night"

arose in the morning

"got up the next morning"

Send me away

"Let me leave and return"

Genesis 24:55

a few more days, at least ten

"at least ten more days"

After that

"Then"

Genesis 24:56

he said

"Abraham's servant said"

to them

"to Rebekah's brother and mother"

Do not hinder me

"Do not delay me" or "Do not make me wait"

Yahweh has prospered my way

Here "way" stands for a journey. Alternate translation: "Yahweh has caused me to succeed in the purpose my journey"

Send me on my way

"Allow me to leave"

Genesis 24:57

General Information:

This page has intentionally been left blank.

Genesis 24:58

General Information:

This page has intentionally been left blank.

Genesis 24:59

So they sent their sister Rebekah
"So the family sent Rebekah"

their sister

Rebekah was Laban's sister. Alternate translation: "their relative" or "Laban's sister"

her female servant

This refers to the female servant who had fed Rebekah when she was a baby, cared for her when she was a child, and still served her.

Genesis 24:60

Our sister

Rebekah was not the sister to everyone in her family. But they called her this to show that they loved her. Alternate translation: "Our dear Rebekah"

may you be the mother of thousands of ten thousands

Here "mother" stands for ancestor. Alternate translation: "may you be the ancestor of millions of people" or "may you have very many descendants"

thousands of ten thousands

This means a very large number or an uncountable number.

may your descendants possess the gate of those who hate them

Armies would break through the gate of their enemies' cities and conquer the people. Alternate translation: "may your descendants completely defeat those who hate them"

Genesis 24:61

Then Rebekah arose, and she and her servant girls mounted the camels

"Then Rebekah and her servant girls went and got on the camels"

Thus the servant took Rebekah, and went his way

"In this way Abraham's servant took Rebekah with him and returned to where he had come from"

Genesis 24:62

Now

This word marks a change in the story. It was telling about the servant finding a wife, and now it will tell about Isaac.

Beer Lahai Roi

This is the name of a water well in the Negev. See how you translated it in Genesis 16:14.

Genesis 24:63

Isaac went out to meditate in the field in the evening

"One evening Isaac went out to the field to think." This must have been a long time after the servant and Rebekah left her home since they had to travel a long distance.

When he looked up and saw, behold, there were camels coming!

The word "behold" here alerts us to pay attention to the surprising information that follows. "When he looked up he was surprised to see camels coming"

Genesis 24:64

Rebekah looked

"Rebekah looked up"

she jumped down from the camel

"she quickly got off the camel"

Genesis 24:65

So she took her veil, and covered herself

"So she covered her face with her veil." This is a sign of respect and modesty towards the man she will marry. The full meaning of this can be made explicit.

veil

a piece of cloth used to cover a person's head, shoulders and face

Genesis 24:66

General Information:

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Genesis 24:67

took Rebekah, and she became his wife

Both of these phrases mean that Isaac married Rebekah. Alternate translation: "married Rebekah" or "took her as his wife"

So Isaac was comforted

This can be stated in active form. Alternate translation: "So Rebekah comforted Isaac"

Chapter 25

¹ Abraham took another wife; her name was Keturah. ² She bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. ³ Jokshan became the father of Sheba and Dedan. The descendants of Dedan were the Assyrian people, the Letush people, and the Leum people. ⁴ Midian's sons were Ephah, Ephraim, Hanok, Abida, and Eldaah. All these were Keturah's descendants. ⁵ Abraham gave all that he owned to Isaac. ⁶ However, while he was still living, he gave gifts to the sons of his concubines and sent them to the land of the east, away from Isaac, his son. ⁷ These were the days of the years of Abraham's life which he lived, 175 years. ⁸ Abraham breathed his last and died at a good old age, an old man with a full life, and he was gathered to his people. ⁹ Isaac and Ishmael, his sons, buried him in the cave of Machpelah, in the field of Ephron son of Zohar the Hittite, which is near Mamre. ¹⁰ This field Abraham had bought from the sons of Heth. Abraham was buried there with Sarah his wife. ¹¹ After the death of Abraham, God blessed Isaac his son, and Isaac lived near Beer Lahai Roi.

¹² Now these were the descendants of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's servant, bore to Abraham.

¹³ These were the names of Ishmael's sons, according to their birth order: Nebaioth—the firstborn of Ishmael, Kedar, Adbeel, Mibsam, ¹⁴ Mishma, Dumah, Massa, ¹⁵ Hadad, Tema, Jetur, Naphish, and Kedemah. ¹⁶ These were Ishmael's sons, and these were their names, by their villages, and by their encampments; twelve princes according to their tribes. ¹⁷ These were the years of the life of Ishmael, 137 years. He breathed his last and died, and was gathered to his people. ¹⁸ They lived from Havilah to Ashhur, which is near Egypt, as one goes toward Assyria. They lived in hostility with each other.

¹⁹ This is the account of Isaac, Abraham's son. Abraham became the father of Isaac. ²⁰ Isaac was forty years old when he took as his wife Rebekah, the daughter of Bethuel the Aramean of Paddan Aram, the sister of Laban the Aramean. ²¹ Isaac prayed to Yahweh for his wife because she was barren, and Yahweh answered his prayer, and Rebekah his wife conceived. ²² The children struggled together within her, and she said, "Why is this happening to me?" She went to ask Yahweh about this. ²³ Yahweh said to her,

"Two nations are in your womb,
and two peoples will be separated from within you.
One people will be stronger than the other,
and the older will serve the younger."

²⁴ When it was time for her to give birth, behold, there were twins in her womb. ²⁵ The first child came out red all over like a hairy garment. They called his name Esau. ²⁶ After that, his brother came out. His hand was grasping Esau's heel. He was named Jacob. Isaac was sixty years old when his wife bore them.

²⁷ The boys grew up, and Esau became a skillful hunter, a man of the field; but Jacob was a quiet man, who spent his time in the tents. ²⁸ Now Isaac loved Esau because he ate the animals that he had hunted, but Rebekah loved Jacob. ²⁹ Jacob cooked some stew. Esau came in from the field, and he was weak from hunger. ³⁰ Esau said to Jacob, "Feed me with that red stew. Please, I am exhausted!" That is why his name was called Edom. ³¹ Jacob said, "First sell me your birthright." ³² Esau said, "Look, I am about to die. What good is the birthright to me?" ³³ Jacob said, "First swear to me," so Esau swore an oath and in that way he sold his birthright to Jacob. ³⁴ Jacob gave Esau bread and stew of lentils. He ate and drank, then got up and went on his way. In this manner Esau despised his birthright.

Genesis 25 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 25:23.

Special concepts in this chapter

Polygamy

Abraham married another wife. This was sinful of him. Many other Hebrew leaders came to marry multiple wives. This is known as "polygamy." It has never been an acceptable practice. (See: sin)

Inheritance

In the ancient Near East, inheritance was passed on through the eldest son. Even though Esau and Jacob were twins, it is very important that Esau was born first. It was his birthright to receive his inheritance, but he foolishly gave it up. (See: inherit and birthright and foolish)

Other possible translation difficulties in this chapter

God fulfills his promise

God begins to fulfill the promise he gave to Abraham about making his descendants numerous. Many of these children through his concubines would become large people groups. This may not be easy to understand without the remainder of the Old Testament and the history it records.

Genesis 25:1

General Information:
See.

Genesis 25:2

General Information:
This page has intentionally been left blank.

Genesis 25:3

General Information:
This page has intentionally been left blank.

Genesis 25:4

All these
This refers to the people named in verses 2-4.

Genesis 25:5

Abraham gave all that he owned to Isaac
"Isaac inherited all that Abraham owned." It was normal for the father to divide his wealth when he was old and not leave that for others to do after he died.

Genesis 25:6

General Information:
This page has intentionally been left blank.

Genesis 25:7

These were the days of the years of Abraham's life which he lived, 175 years
"These were ... he lived, one hundred and seventy-five years." Abraham lived 175 years.

Genesis 25:8

Abraham breathed his last and died
"Abraham took his last breath and died." The phrases "breathed his last" and "died" mean basically the same thing. Alternate translation: "Abraham died"

breathed his last
This is a polite way of saying a person died.

at a good old age, an old man with a full life
These two phrases mean basically the same thing and emphasize that Abraham lived a very long time. Alternate translation: "when he had lived a very long time and was very old"

an old man with a full life
Living a long life is spoken of as if life were a container that becomes full.

he was gathered to his people
This means that after Abraham died, his soul went to the same place as his relatives who died before him. This can be stated in active form. Alternate translation: "he joined his family members who had already died"

Genesis 25:9

the cave of Machpelah, in the field of Ephron
Ephron owned a field in Machpelah and the cave that was in that field. Abraham bought the field from Ephron.

Machpelah
Machpelah was the name of an area or region. See how you translated this in [Genesis 23:9]

Ephron ... Zohar
These are names of men. See how you translated these men's names in [Genesis 23:8]

which is near Mamre
Machpela was near Mamre.

Mamre
This was another name for the city of Hebron. It may have been named after Mamre, the friend of Abraham who lived there. See how you translated this place name in [Genesis 23:17]

Genesis 25:10

This field Abraham had bought
"Abraham had bought this field"

sons of Heth
"the descendants of Heth" or "the Hittites." See how you translated this in Genesis 23:5.

Abraham was buried
This can be stated in active form. Alternate translation: "They buried Abraham"

Genesis 25:11

Beer Lahai Roi
This name means "the well of the living one who sees me." See how you translated this place name in [Genesis 16:14]

Genesis 25:12

Now
This word is used in English to introduce a new part of the story and information about Ishmael.

Genesis 25:13

General Information:
See.

Genesis 25:14

General Information:
This page has intentionally been left blank.

Genesis 25:15

General Information:
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Genesis 25:16

These were Ishmael's sons, and these were their names, by their villages, and by their encampments; twelve princes according to their tribes
This can be stated as two sentences. "These were the names of Ishmael's twelve sons. They led tribes that were named after them, and they each had their own villages and campsites"

twelve
"12"

princes
Here the word "princes" means that the men were leaders or rules of the tribes; it does not mean that they were the sons of a king.

Genesis 25:17

These were the years of the life of Ishmael, 137 years
"These were ... Ishmael, one hundred and thirty-seven years." Ishmael lived 137 years.

breathed his last and died
The terms "breathed his last" and "died" mean basically the same thing. Alternate translation: "died"

was gathered to his people
This means that after Ishmael died, his soul went to the same place as his relatives who died before him. This can be stated in active form. Alternate translation: "he joined his family members who had already died"

Genesis 25:18

They lived
"His descendants settled"

from Havilah to Ashhur
"between Havilah and Ashhur"

Havilah
Havilah was located somewhere in the Arabian Desert. See how you translated this in [Genesis 2:11]

as one goes toward
"in the direction of"

They lived in hostility with each other
Possible meanings are 1) "they did not live in peace together," or 2) "they lived away from their other relatives."

Genesis 25:19

General Information:
This page has intentionally been left blank.

Genesis 25:20

forty years old
"40 years old"

when he took as his wife Rebekah
"when he married Rebekah"

Bethuel
Bethuel was Rebekah's father. See how you translated this name in [Genesis 22:22]

Paddan Aram

This was another name for the region of Mesopotamia, which about the same location as modern Iraq.

Genesis 25:21

she was barren

"she was unable to become pregnant"

Rebekah his wife conceived

It can be made explicit that Rebekah was pregnant with two babies at the same time: "Rebekah, his wife, became pregnant with twins"

Genesis 25:22

The children struggled together within her

"the babies inside her kept bumping against each other" or "The babies pushed against each other within her"

The children ... within her

Rebekah was pregnant with twins.

She went to ask Yahweh about this

"She went and asked Yahweh about this." It is not clear where she went. She may have gone somewhere private to pray, or she may have gone somewhere to offer a sacrifice.

Genesis 25:23

said to her

"said to Rebekah"

Two nations ... serve the younger

This is poetic language. If your language has a way to indicate poetry, you could use it here.

Two nations are in your womb

Here "two nations" stands for the two children. Each child will be the father of a nation. Alternate translation: "Two nations will come from the twins within you"

two peoples will be separated from within you

Here "two peoples" stands for the two children. Each child will be the father of a people. This can be translated with an active verb. Alternate translation: "when you give birth to these two children they will be rivals"

the older will serve the younger

Possible meanings are 1) "the older son will serve the younger son" or 2) "the descendants of the older son will serve the descendants of the younger son." If possible, translate it so that people could understand either meaning.

Genesis 25:24

behold, there

"she was surprised to learn that there"

Genesis 25:25

red all over like a hairy garment

Possible meanings are 1) his skin was red and he had a lot of hair on his body or 2) he had a lot of red hair on his body. Alternate translation: "red and hairy like a garment made of animal hair"

Esau

Translators may add a footnote that says "The name Esau sounds like the word 'hairy.'"

Genesis 25:26

grasping Esau's heel

"holding the back part of Esau's foot"

Jacob

Translators may also add a footnote that says "The name Jacob means 'he grasps the heel.'"

sixty years old

"60 years old"

Genesis 25:27

became a skillful hunter

"became good at hunting and killing animals for food"

a quiet man

"a peaceful man" or "a less active man"

who spent his time in the tents

This speaks about time as if it were a commodity that someone could spend. Alternate translation: "who remained in the tents much of the time"

Genesis 25:28

Now

This word is used to mark a change in focus, shifting from the story to background information about Isaac and Rebekah.

Isaac loved

Here the word "loved" means "favored" or "preferred."

because he ate the animals that he had hunted

"because he ate the animals that Esau had hunted" or "because he enjoyed eating the wild animal meat that Esau caught"

Genesis 25:29

Jacob cooked

Since this is the beginning of a story about something that happened one time, some translators may want to start it with a phrase like "One day, Jacob cooked" in a similar manner to the UDB.

cooked some stew

"boiled some food" or "cooked some soup." This stew was made of boiled lentils (Genesis 25:34).

he was weak from hunger

"he was weak because he was very hungry" or "he was very hungry"

Genesis 25:30

I am exhausted

"I am weak from hunger" or "I am very hungry"

Edom

Translators may add a footnote that says "The name Edom means 'red.'"

Genesis 25:31

birthright

right as firstborn to inherit most of the father's wealth

Genesis 25:32

I am about to die

Esau was exaggerating to emphasize how hungry he was. Alternate translation: "I am so hungry I feel like I could die"

What good is the birthright to me?

Esau used a question to emphasize that eating was more important than a birthright. This can be translated as a statement. Alternate translation: "My inheritance is no good to me if I die of hunger!"

Genesis 25:33

First swear to me

What Jacob wanted Esau to swear can be stated explicitly. Alternate translation: "First swear to me that you will sell me your birthright"

Genesis 25:34

lentils

These are like beans, but their seeds are very small, round, and somewhat flat.

Esau despised his birthright

"Esau showed that he did not value his birthright"

Chapter 26

¹ Now a famine happened in the land, besides the first famine that had been in the days of Abraham. Isaac went to Abimelek, king of the Philistines at Gerar. ² Now Yahweh appeared to him and said, "Do not go down to Egypt; live in the land that I tell you to live in. ³ Stay in this very land, and I will be with you and will bless you; for to you and to your descendants, I will give all these lands, and I will fulfill the oath that I swore to Abraham your father. ⁴ I will multiply your descendants like the stars of heaven, and will give to your descendants all these lands. Through your descendants all the nations of the earth will be blessed. ⁵ I will do this because Abraham obeyed my voice and kept my instructions, my commandments, my statutes, and my laws." ⁶ So Isaac settled in Gerar. ⁷ When the men of the place asked him about his wife, he said, "She is my sister." He feared to say, "She is my wife," because he thought, "The men of this place will kill me to get Rebekah, because she is so beautiful." ⁸ After Isaac had been there a long time, Abimelek king of the Philistines happened to look out of a window. He saw, behold, Isaac was caressing Rebekah, his wife. ⁹ Abimelek called Isaac to him and said, "Look, certainly she is your wife. Why did you say, 'She is my sister'?" Isaac said to him, "Because I thought someone might kill me to get her." ¹⁰ Abimelek said, "What is this you have done to us? One of the people might easily have lain with your wife, and you would have brought guilt upon us." ¹¹ So Abimelek commanded all the people and said, "Whoever touches this man or his wife will surely be put to death."

¹² Isaac planted crops in that land and reaped in the same year a hundredfold, because Yahweh blessed him. ¹³ The man became rich, and grew more and more until he became very great. ¹⁴ He had many sheep and cattle, and a large household. The Philistines envied him. ¹⁵ Now all the wells that his father's servants had dug in the days of Abraham his father, the Philistines stopped them up by filling them with earth. ¹⁶ Abimelek said to Isaac, "Go away from us, for you are much mightier than we." ¹⁷ So Isaac departed from there and camped in the Valley of Gerar, and lived there.

¹⁸ Once again Isaac dug out the wells of water, which they had dug in the days of Abraham his father. The Philistines had stopped them up after Abraham's death. Isaac called the wells by the same names that his father had called them. ¹⁹ When Isaac's servants dug in the valley, they found there a well of flowing water. ²⁰ The herdsmen of Gerar quarreled with Isaac's herdsmen, and said, "This water is ours." So Isaac named that well "Esek," because they had quarreled with him. ²¹ Then they dug another well, and they quarreled over that, too, so he gave it the name of "Sitnah." ²² He left there and dug yet another well, but they did not quarrel over that one. So he called it Rehoboth, and he said, "Now Yahweh has made room for us, and we will prosper in the land."

²³ Then Isaac went up from there to Beersheba. ²⁴ Yahweh appeared to him that same night and said, "I am the God of Abraham your father. Do not fear, for I am with you and will bless you and multiply your descendants, for my servant Abraham's sake." ²⁵ Isaac built an altar there and called on the name of Yahweh. There he pitched his tent, and his servants dug a well.

²⁶ Then Abimelek went to him from Gerar, with Ahuzzath, his friend, and Phicol, the captain of his army.

²⁷ Isaac said to them, "Why are you coming to me, since you hate me and have sent me away from you?"

²⁸ Then they said, "We have clearly seen that Yahweh has been with you. So we decided that there should be an oath between us, yes, between us and you. So let us make a covenant with you, ²⁹ that you will do us no harm, just as we have not harmed you, and as we have treated you well and have sent you away in peace. Indeed, you are blessed by Yahweh." ³⁰ So Isaac made a feast for them, and they ate and drank. ³¹ They rose early in the morning and swore an oath with each other. Then Isaac sent them away, and they left him in peace. ³² That same day Isaac's servants came and told him about the well that they had dug. They said, "We have found water." ³³ He called the well Shibah, so the name of that city is Beersheba to this day.

³⁴ When Esau was forty years old, he took a wife, Judith the daughter of Beeri the Hittite, and also Basemath the daughter of Elon the Hittite. ³⁵ They brought sorrow to Isaac and Rebekah.

Genesis 26 General Notes

Special concepts in this chapter

Trust

When things in the land were bad, Isaac did not trust in Yahweh. Instead, he ran to the safety of Egypt. Even when Abraham's descendants did not trust in Yahweh's faithfulness to fulfill his covenant, Yahweh remained faithful to his covenant and blessed Isaac. (See: trust, faithful and fulfill and covenant)

Wells

In the ancient Near East, wells were very important strategically. Therefore, they were a sign of power and a sign of God's blessing being upon Isaac.

Other possible translation difficulties in this chapter

"She is my sister"

Isaac was afraid the Egyptians would see him as a foreigner and upon seeing his beautiful wife, they would try to kill him. This would free Rebekah to marry someone else. Apparently, it would have been easy for them to kill a foreigner without punishment. If she was Isaac's sister, they would have shown favor to him. This is the same thing his father, Abraham, did. (See: and favor)

Genesis 26:1

Now

This word is used here to mark a new part of the story.

a famine happened

"there was a famine" or "there was another famine"

in the land

You can state explicitly the land to which this refers. Alternate translation: "in the land where Isaac and his family lived"

that had been in the days of Abraham

"that had happened during Abraham's life" or "that had happened while Abraham was alive"

Genesis 26:2

General Information:

Yahweh begins to speak to Isaac.

appeared to him

"appeared to Isaac"

Do not go down to Egypt

It was common to speak of leaving the promised land as "going down" to another place.

Genesis 26:3

for to you and to your descendants, I will give all these lands

"for I will give all these lands to you and your descendants"

I will fulfill the oath that I swore to Abraham your father

"I will do what I promised Abraham your father I would do"

Genesis 26:4

General Information:

Yahweh continues speaking to Isaac.

I will multiply your descendants

"I will cause you to have very many descendants."

like the stars of heaven

This speaks about the number of Isaac's descendants as if they were the same as the number of stars. See how you translated this in [Genesis 22:17]

heaven

This refers to everything we see above the earth, including the sun, moon, and stars.

all the nations of the earth will be blessed

This can be stated in active form. Alternate translation: "I will bless all the nations of the earth"

Genesis 26:5

Abraham obeyed my voice and kept my instructions, my commandments, my statutes, and my laws

The phrases "obeyed my voice" and "kept my instructions, my commandments, my statutes, and my laws" mean basically the same thing. Alternate translation: "Abraham obeyed me and did everything I commanded him to do"

obeyed my voice

Here "voice" stands for Yahweh. Alternate translation: "obeyed me"

Genesis 26:6

So Isaac settled in Gerar

Only Isaac is mentioned because he is the leader of the family, but his whole family was with him.
Alternate translation: "So Isaac and his family settled in Gerar"

Genesis 26:7

He feared to say

Here "fear" refers to the unpleasant feeling a person has when there is a threat of harm to himself or others. "He was afraid to say"

to get Rebekah

"in order to take Rebekah"

Genesis 26:8

He saw, behold, Isaac

The word "behold" shows that what Abimelech saw surprised him. Alternate translation: "And he was surprised to see that Isaac"

was caressing Rebekah

Possible meanings are 1) he was touching her the way a husband touches his wife or 2) he was laughing and talking with her the way a husband talks with his wife.

Genesis 26:9

Abimelek called Isaac to him

Abimelek probably sent someone to tell Isaac that Abimelek wanted to see him. Alternate translation: "Abimelek sent someone to bring Isaac to him"

Why did you say, 'She is my sister'?

This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "Why did you say that she is your sister?"

to get her

"so he could take her"

Genesis 26:10

What is this you have done to us?

Abimelech used this question to scold Isaac.
Alternate translation: "You should not have done this to us!"

might easily have lain with your wife

The word "lain" here is a euphemism for "had sexual relations."

you would have brought guilt upon us

This speaks about causing someone to be guilty as if "guilt" were an object that is placed on someone.

Alternate translation: "you would have caused us to be guilty of taking a man's wife"

upon us

Here "us" refers to Abimelech and his people.

Genesis 26:11

Whoever touches this man

Here "touches" means to touch in a harmful way.
Alternate translation: "Whoever harms this man"

will surely be put to death

Abimelech may have intended to tell someone to kill anyone who might harm Isaac or Rebekah. This can be stated in active form. Alternate translation: "I will put him to death" or "I will order my men to kill him"

Genesis 26:12

General Information:

This begins a new part of the story. It changes from telling about Isaac calling Rebekah his sister, and it starts to tell about how Isaac became very rich and the Philistines were jealous of him.

in that land

"in Gerar"

a hundredfold

This means "one hundred times as much as he planted." It can be translated more generally as "a very large crop."

Genesis 26:13

The man became rich

"Isaac became rich" or "He became rich"

grew more and more until he became very great

"he gained more and more until he became very wealthy"

Genesis 26:14

sheep

This may also include goats.

a large household

Here "household" stands for workers or servants.
Alternate translation: "many servants"

The Philistines envied him

"The Philistines were jealous of him"

Genesis 26:15

Now

Here this word does not mean "at this moment." It is indicating where the action in the story begins. It can be translated with the connecting word "So" to

show that this is a result of what happened in
[Genesis 26:12-14]

in the days of Abraham his father

The phrase "in the days of" stands for a person's lifetime. Alternate translation: "when Abraham, his father, was living" or "during his father Abraham's lifetime"

Genesis 26:16

Abimelek said

Possible meanings are 1) this is another action to force Isaac and his people to leave. Alternate translation: "Then Abimelek said" or "Finally Abimelek said" or 2) Abimelek made this decision because he saw that his people were jealous and acting in a hostile way towards Isaac. Alternate translation: "Therefore Abimelek said"

much mightier than we

"much stronger than we are"

Genesis 26:17

So Isaac departed

Only Isaac is mentioned because he is the leader, but his family and servants went with him. Alternate translation: "So Isaac and his household left"

Genesis 26:18

Isaac dug out

Here "Isaac" stands for Isaac and his servants. Alternate translation: "Isaac and his servants dug out"

which they had dug

"which Abraham's servants had dug"

in the days of Abraham his father

"during his father Abraham's lifetime" or "when Abraham, his father, was living"

The Philistines had stopped them up

This was the reason that Isaac dug them out. Possible ways to translate this are: 1) Since this happened first, this sentence can come before the sentence about Isaac digging them out, as in the UDB. or 2) This sentence can start with "Isaac did this because the Philistines had stopped them up."

had stopped them up

"had filled them with earth"

Genesis 26:19

flowing water

This phrase refers to a natural spring they uncovered when they were digging a new well. It provided a continuous flow of fresh drinking water. Alternate translation: "fresh water"

Genesis 26:20

herdsmen

men who tended livestock

This water is ours

Here "ours" refers to the herdsmen of Gerar.

Esek

Translators may also add a footnote that says "The name Esek means 'quarrel' or 'argue.'"

Genesis 26:21

Then they dug

"Then Isaac's servants dug"

they quarreled

"the herdsmen of Gerar argued with Isaac's herdsmen"

so he gave it

"so Isaac gave it"

Sitnah

Translators may add a footnote that says "The name Sitnah means 'oppose' or 'accuse.'"

Genesis 26:22

Rehoboth

Translators may add a footnote that says "The name Rehoboth means 'make room for' or 'empty place.'"

us ... we

Isaac was speaking about himself and his household.

Genesis 26:23

Isaac went up from there to Beersheba

Here "went up" is probably a reference to going north. Say that he departed in the most natural way for your language. Alternate translation: "Isaac left there and went to Beersheba"

Genesis 26:24

multiply your descendants

"will cause your descendants to increase greatly" or "will cause your descendants to be very many"

for my servant Abraham's sake

"for my servant Abraham" or you can make the full meaning explicit. Alternate translation: "because I promised my servant Abraham that I would do this"

Genesis 26:25

Isaac built an altar there

You can make explicit why Isaac built an altar.
Alternate translation: "Isaac built an altar there to sacrifice to Yahweh"

called on the name of Yahweh

To "call on" means to pray or to worship. Here "name" stands for Yahweh. Alternate translation: "prayed to Yahweh" or "worshiped Yahweh"

Genesis 26:26

went to him

"went to Isaac"

Ahuzzath

This is the name of a man.

his friend

Possible meanings are 1) "Abimelech's friend" or 2) "Abimelech's advisor."

Phicol

This is the name of a man. See how you translated his name in Genesis 21:22.

Genesis 26:27

General Information:

This page has intentionally been left blank.

Genesis 26:28

they said

This refers to Abimelech, Ahuzzath, and Phicol. One of them spoke and the other two agreed with what he said. It does not mean they all spoke at the same time. Alternate translation: "one of them said"

We have clearly seen

"We know" or "We are certain"

So let us make a covenant

"So we want to make a covenant"

Genesis 26:29

and as we have treated you well

This can also be translated as the beginning of a new sentence. "We have done only good to you"

you are blessed by Yahweh

This can be stated in active form. Alternate translation: "Yahweh has blessed you"

Genesis 26:30

Isaac made a feast for them, and they ate and drank

Eating a meal together was a part of making a covenant with one another.

for them

Here "them" refers to "Abimelech, Ahuzzath, and Phicol"

they ate

Here "they" refers to Isaac, Abimelech, Ahuzzath, and Phicol. Alternate translation: "they all ate"

Genesis 26:31

They rose early

"They awoke early"

Genesis 26:32

General Information:

This page has intentionally been left blank.

Genesis 26:33

He called the well Shibah

"So he called the well Shibah." Translators may add a footnote that says "The name Shibah sounds like the word that means 'oath.'"

Beersheba

Translators may add a footnote saying "Beersheba can mean either 'well of the oath' or 'well of seven.'" (See note on Genesis 21:32)

Genesis 26:34

General Information:

Most of Genesis 26 was about Isaac. These verses are about his older son Esau.

forty

"40"

he took a wife

"he married." You can state explicitly that he married two women. Alternate translation: "he took two wives"

Judith ... Basemath

These are the names of Esau's wives.

Beeri ... Elon

These are names of men.

the Hittite

"the descendant of Heth" or "a descendant of Heth." The Hittite people were the descendants of Heth.

Genesis 26:35

They brought sorrow to Isaac and Rebekah

Here "they" refers to Judith and Basemath. To make someone sorrowful or miserable is spoken of as if "sorrow" were an object that a person could bring to another person. Alternate translation: "They

made Isaac and Rebekah sorrowful" or "Isaac and Rebekah were miserable because of them"

Chapter 27

¹ When Isaac was old and his eyes were dim so that he could not see, he called Esau, his older son, and said to him, "My son." Esau said to him, "Here I am," ² and Isaac said, "See now, I am old. I do not know the day of my death. ³ Therefore take your weapons, your quiver and your bow, and go out to the field and hunt game for me. ⁴ Make delicious food for me, the sort that I love, and bring it to me so I can eat it and bless you before I die."

⁵ Now Rebekah heard it when Isaac spoke to Esau his son. Esau went to the field to hunt for game and bring it back. ⁶ Rebekah spoke to Jacob her son and said, "See here, I heard your father speak to Esau your brother. He said, ⁷ 'Bring me game and make me delicious food, that I may eat it and bless you in the presence of Yahweh before my death.' ⁸ Now therefore, my son, obey my voice as I command you. ⁹ Go to the flock, and bring me two good kids; and I will make delicious food from them for your father, just like he loves. ¹⁰ You will take it to your father, so that he may eat it, so that he may bless you before his death." ¹¹ Jacob said to Rebekah his mother, "See, Esau my brother is a hairy man, and I am a smooth man. ¹² Perhaps my father will touch me, and I will seem to him as a deceiver. I will bring a curse upon me and not a blessing." ¹³ His mother said to him, "My son, let any curse fall on me. Just obey my voice, and go, bring them to me." ¹⁴ So Jacob went and got the young goats and brought them to his mother, and his mother made delicious food, just like his father loved. ¹⁵ Rebekah took the best clothes of Esau, her older son, which were with her in the house, and put them on Jacob, her younger son. ¹⁶ She put the skins of the kids on his hands and on the smooth part of his neck. ¹⁷ She put the delicious food and the bread that she had prepared into the hand of her son Jacob.

¹⁸ Jacob went to his father and said, "My father." His father said, "Here I am; who are you, my son?" ¹⁹ Jacob said to his father, "I am Esau your firstborn. I have done as you said to me. Now sit up and eat some of my game, that you may bless me." ²⁰ Isaac said to his son, "How is it that you have found it so quickly, my son?" He said, "Because Yahweh your God brought it to me." ²¹ Isaac said to Jacob, "Come near me, so I may touch you, my son, and learn whether you are my true son Esau or not." ²² Jacob went over to Isaac his father; and Isaac touched him and said, "The voice is Jacob's voice, but the hands are the hands of Esau." ²³ Isaac did not recognize him, because his hands were hairy, like his brother Esau's hands, so Isaac blessed him. ²⁴ He said, "Are you really my son Esau?" He replied, "I am." ²⁵ Isaac said, "Bring the food to me, and I will eat of your game, so that I may bless you." Jacob brought the food to him. Isaac ate, and Jacob brought him wine, and he drank. ²⁶ Then his father Isaac said to him, "Come near now and kiss me, my son." ²⁷ Jacob came near and kissed him, and he smelled the smell of his clothes and blessed him. He said,

"See, the smell of my son
is like the smell of a field
that Yahweh has blessed.

²⁸ May God give you a portion of the dew of heaven,
a portion of the fatness of the earth,
and plenty of grain and new wine.

²⁹ May peoples serve you
and nations bow down to you.
Be master over your brothers,
and may your mother's sons bow down to you.
May every one who curses you be cursed;
may every one who blesses you be blessed."

³⁰ As soon as Isaac had finished blessing Jacob, and Jacob had scarcely gone out from the presence of Isaac his father, Esau his brother came in from his hunting. ³¹ He also made delicious food and brought it to his father. He said to his father, "Father, get up and eat some of your son's game, so that you may bless me." ³² Isaac his father said to him, "Who are you?" He said, "I am your son, your firstborn, Esau." ³³ Isaac trembled very much and said, "Who was it that hunted this game and brought it to me? I ate it all before you came, and I have blessed him. Indeed, he will be blessed." ³⁴ When Esau heard the words of his father, he cried with a very great and bitter cry, and said to his father, "Bless me, me also, my father." ³⁵ Isaac said, "Your brother came here deceitfully and has taken away your blessing." ³⁶ Esau said, "Is he not rightly named Jacob? For he has cheated me these two times. He took away my birthright, and, see,

now he has taken away my blessing." Then he said, "Have you not reserved a blessing for me?" ³⁷ Isaac answered and said to Esau, "Look, I have made him your master, and I have given to him all his brothers as servants, and I have given him grain and new wine. What more can I do for you, my son?" ³⁸ Esau said to his father, "Have you not even one blessing for me, my father? Bless me, even me too, my father." Esau wept loudly. ³⁹ Isaac his father answered and said to him,

"Look, the place where you live will be
far from the richness of the earth,
away from the dew of the sky above.

⁴⁰ By your sword you will live,
and you will serve your brother.
But when you rebel,
you will break his yoke off of your neck."

⁴¹ Esau bore a grudge against Jacob because of the blessing that his father had given him. Esau said in his heart, "The days of mourning for my father are near; after that I will kill my brother Jacob." ⁴² The words of Esau her older son were told to Rebekah. So she sent and called Jacob her younger son and said to him, "See, your brother Esau is consoling himself about you by planning to kill you. ⁴³ Now therefore, my son, obey me and flee to Laban, my brother, in Haran. ⁴⁴ Stay with him for a while, until your brother's fury subsides, ⁴⁵ until your brother's anger turns away from you, and he forgets what you have done to him. Then I will send and bring you back from there. Why should I lose you both in one day?

⁴⁶ Rebekah said to Isaac, "I abhor life because of the daughters of Heth. If Jacob takes one of the daughters of Heth as a wife, like these women, some of the daughters of the land, what good will my life be to me?"

Genesis 27 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 27:27-29 and in 27:39-40.

Special concepts in this chapter

Blessing

In the ancient Near East, a father's blessing was very important. This spoken blessing was legally binding. Jacob previously received the birthright from Esau and was guaranteed the double portion of land money that was supposed to be inherited by the older son, Esau. In this chapter, Jacob tricks Isaac into giving him Esau's blessing. This means that he is to inherit the promises of the covenant Yahweh made with Abraham. (See: bless, birthright, inherit and promise and covenant)

Genesis 27:1

his eyes were dim

This speaks about being nearly blind as if the eyes were a lamp and the light has nearly gone out.
Alternate translation: "he was nearly blind" or "he was almost blind"

Here I am

"I am here" or "I am listening." See how you translated this in Genesis 22:1.

Genesis 27:2

See now, I

The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention.

"Please listen carefully: I" See how you translated this phrase in Genesis 12:11.

I do not know the day of my death

It is implied that Isaac knows he will die soon.
Alternate translation: "I may die any day now"

death

This refers to physical death.

Genesis 27:3

General Information:

Isaac continues giving instructions to his older son Isaac.

your weapons

"your hunting equipment"

your quiver

A quiver is a case for holding arrows. Alternate translation: "your quiver of arrows"

hunt game for me

"hunt a wild animal for me"

Genesis 27:4

Make delicious food for me, the sort that I love

The word "delicious" refers to something that tastes very good. Alternate translation: "Cook for me the tasty meat that I love"

bless you

In Bible times, a father would often pronounce a formal blessing on his children.

Genesis 27:5

Connecting Statement:

This verse is background information for the description of the events that follow.

Now

This verse is background information for the description of the events that follow. The word "now" shows that the author is going to begin to talk about Rebekah and Jacob.

Rebekah heard it when Isaac spoke to Esau his son

"Rebekah heard Isaac speaking to his son Esau"

to Esau his son

Esau was the son of both Isaac and Rebekah. The author calls Esau "his son" to emphasize that Isaac preferred Esau over Isaac.

Genesis 27:6

Connecting Statement:

This verse continues the background information that begins with the words "Now Rebekah heard" in verse 5. It is background information for the description of the events that follow.

Rebekah spoke to Jacob

This verse continues the background information that begins with the words "Esau went ... bring it back" in verse 5. It is background information for the description of the events that follow. After Esau leaves, Rebekah speaks to Jacob because of what she has heard. "So when Esau went ... bring it back, Rebekah spoke to Jacob"

to Jacob her son

Jacob was the son of both Isaac and Rebekah. The author calls Jacob "her son" here to emphasize that Rebekah preferred Jacob over Esau.

See here

The phrase "see here" adds emphasis to what follows. Alternate translation: "Listen carefully"

Genesis 27:7

'Bring me game and make me delicious food, that I may eat it and bless you in the presence of Yahweh before my death.'

These are the words that the author introduces with the words "He said" in verse 6. This is a quotation within a quotation. It can be stated as an indirect quotation. "He told Esau to hunt a wild animal, and to make the tasty meat that he loves. Then before he dies, your father will bless Esau in the presence of Yahweh."

Bring me game

"Bring me a wild animal that you hunt and kill"

make me delicious food

"cook for me the tasty meat that I love." See how this was translated in Genesis 27:4.

bless you in the presence of Yahweh

"bless you before Yahweh"

before my death

"before I die"

Genesis 27:8

General Information:

Rebekah continues to speak to her younger son Jacob.

Now

This does not mean "at this moment," but is used to draw attention to the important point that follows.

obey my voice as I command you

Rebekah said "my voice" to refer to what she was saying. Alternate translation: "obey me and do what I tell you"

Genesis 27:9

I will make delicious food from them for your father, just like he loves

The word "delicious" refers to something that tastes very good. See how a similar sentence was translated in Genesis 27:4.

Genesis 27:10

You will take it to your father

"Then take it to your father"

so that he may eat it, so that he may bless you

"and after he eats it, he will bless you"

he may bless you

The word "bless" refers to the formal blessing a father pronounces on his children.

before his death

"before he dies"

Genesis 27:11

I am a smooth man

"I am a man with smooth skin" or "I am not hairy"

Genesis 27:12

I will seem to him as a deceiver

"he will think that I am a liar" or "he will know that I am deceiving him"

I will bring a curse upon me and not a blessing

Being cursed or blessed is spoken of as if a curse and a blessing are objects that are placed on a person. Alternate translation: "Then because of this, he will curse me and not bless me"

Genesis 27:13

My son, let any curse fall on me

"let your curse be on me, my son." Being cursed is spoken of as if the curse were on object that is placed on the person. Alternate translation: "let your father curse me instead of you, my son"

obey my voice

Rebekah said "my voice" to refer to what she was saying. Alternate translation: "obey what I tell you" or "obey me"

bring them to me

"bring me the young goats"

Genesis 27:14

made delicious food, just like his father loved

The word "delicious" refers to something that tastes very good. See how a similar sentence was translated in Genesis 27:4.

Genesis 27:15

General Information:

This page has intentionally been left blank.

Genesis 27:16

She put the skins of the kids on his hands

The goat skins still had the hair on them.

Genesis 27:17

She put the delicious food and the bread that she had prepared into the hand of her son Jacob

"She gave to her son Jacob the delicious food and bread which she had prepared"

Genesis 27:18

Here I am

"Yes, I am listening" or "Yes, what is it?" See how you translated this in Genesis 22:1.

Genesis 27:19

I have done as you said to me

"I have done what you told me to do"

some of my game

The word "game" refers to wild animals that someone hunts and kills. See how "game" was translated in Genesis 27:3.

Genesis 27:20

He said

"Jacob replied"

brought it to me

This is an idiom meaning that God caused it to happen. Alternate translation: "helped me to succeed while hunting"

Genesis 27:21

whether you are my true son Esau or not

"if you are really my son Esau"

Genesis 27:22

Jacob went over to Isaac his father

"Jacob approached Isaac his father"

The voice is Jacob's voice

Here Issac speaks of Jacob's voice as representing Jacob. Alternate translation: "You sound like Jacob"

but the hands are the hands of Esau

Here Issac speaks of Esau's hands as representing Esau. Alternate translation: "but your hands feel like Esau's hands"

Genesis 27:23

General Information:

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Genesis 27:24

He said

Isaac asks this question before blessing his son. Alternate translation: "But first Isaac asked"

Genesis 27:25

eat of your game

The word "game" refers to a wild animal that people hunt and kill. See how "game" was translated in Genesis 27:7.

he drank

"Isaac drank it"

Genesis 27:26

General Information:

This page has intentionally been left blank.

Genesis 27:27

he smelled the smell of his clothes and blessed him

It can be made explicit that the clothes smelled like Esau's clothes. Alternate translation: "he smelled his clothes and they smelled like Esau's clothes, so Isaac blessed him"

he smelled

"Isaac smelled"

the smell

"the scent"

blessed him

"then he blessed him." This refers to the formal blessing a father pronounces on his children.

See, the smell of my son

The word "see" is used as an emphatic figure of speech to mean "it is true." Alternate translation: "Truly, the smell of my son"

that Yahweh has blessed

Here the word "blessed" means that Yahweh has caused good things to happen to the field and it has become fruitful. Alternate translation: "that Yahweh has caused to be very productive"

Genesis 27:28

General Information:

This is Isaac's blessing. He thought he was speaking to Esau, but he was speaking to Jacob.

give you

Here "you" is singular and refers to Jacob. But the blessing would also apply to Jacob's descendants.

dew of heaven

"Dew" is drops of water that form on the plants during the night. This can be made explicit in the translation. Alternate translation: "night mist from heaven to water your crops"

fatness of the earth

Having fertile land is spoken of as if the earth were fat or rich. Alternate translation: "good soil for producing crops"

plenty of grain and new wine

If "grain" and "wine" are unknown, this can be stated more generally. Alternate translation: "plenty of food and drink"

Genesis 27:29

you ... your

Here these pronouns are singular and refer to Jacob. But the blessing also applies to Jacob's descendants.

nations bow down

Here "nations" refers to the people. Alternate translation: "people from all nations bow down"

bow down

This means to bend over to humbly express respect and honor toward someone.

Be master over your brothers

"Become a master over your brothers"

your brothers ... your mother's sons

Isaac is speaking this blessing directly to Jacob. But, it also applies to Jacob's descendants who will rule over the descendants of Esau and the descendants of any other of Jacob's brothers that he may have.

may your mother's sons bow down to you

"your mother's sons will bow down to you"

May every one who curses you be cursed

This can be stated in active form. Alternate translation: "May God curse everyone who curses you"

may every one who blesses you be blessed

This can be stated in active form. Alternate translation: "May God bless everyone who blesses you"

Genesis 27:30

had scarcely gone out from the presence of Isaac his father

"had just left the tent of Isaac his father"

Genesis 27:31

delicious food

"tasty meat that I love." See how this was translated in Genesis 27:3.

some of your son's game

Here "your son's" was a polite way of Esau referring to his own food he prepared.

your son's game

The word "game" refers to wild animals that people hunt to eat. See how "game" was translated in Genesis 27:7.

bless me

This refers to the formal blessing a father pronounces on his children.

Genesis 27:32

said to him
"said to Esau"

Genesis 27:33

Isaac trembled
"Isaac began to shake"

hunted this game
Game refers to a wild animal that people hunt and kill. See how "game" was translated in Genesis 27:7.

Genesis 27:34

he cried with a very great and bitter cry
Esau's anguish was similar to the taste of something bitter. Alternate translation: "he cried loudly"

Genesis 27:35

has taken away your blessing
This is a figure of speech meaning Jacob took what was Esau's. Alternate translation: "I have blessed him instead of you"

Genesis 27:36

Is he not rightly named Jacob?
Esau uses a question to emphasize his anger at Jacob. Alternate translation: "Jacob is certainly the right name for my brother!"

Jacob
Translators may also add a footnote that says: "The name Jacob means 'he grasps the heel.' In the original language the name 'Jacob' also sounds like the word for 'he deceives.'"

He took away my birthright
This speaks about a birthright as if it were an object that a person could take away. Alternate translation: "What was once my birthright is now his because he tricked me"

now he has taken away my blessing
This speaks about a blessing as if it were an object that person could take away. Alternate translation: "now he has tricked you into blessing him instead of me"

Have you not reserved a blessing for me
Esau knows that his father cannot bless him with the same things that he blessed Jacob. Esau is asking if there is anything left to say to him that Isaac did not say while blessing Jacob.

Genesis 27:37

What more can I do for you, my son?
Isaac uses a question to emphasize that there is nothing else he can do. Alternate translation: "There is nothing else I can do for you!"

Genesis 27:38

Have you not even one blessing for me, my father
This can be stated in positive form. "My father, do you have one more blessing for me"

Genesis 27:39

said to him
"said to Esau"

Look, the place
"Pay attention, because what I am about to say is both true and important: the place"

far from the richness of the earth
This is a figure of speech referring to the earth's fertility. Alternate translation: "far from the fertile soil"

dew of the sky above
"Dew" is drops of water that form on the plants during the night. This can be made explicit in the translation. Alternate translation: "the night mist from the sky to water your crops"

Genesis 27:40

your ... you
In 27:39-40 these pronouns are singular and refer to Esau, but what Isaac says also applies to Esau's descendants

By your sword you will live
Here "sword" stands for violence. Alternate translation: "You will rob and kill people in order to get what you need to live"

you will break his yoke off of your neck
This speaks about someone having a master as if the master's control over the person were a yoke that the person had to carry. Alternate translation: "you will free yourself from his control"

Genesis 27:41

Esau bore a grudge against Jacob
Esau believed that Jacob had wronged him, and so Esau did not want to forgive Jacob.

Esau said in his heart
Here "heart" stands for Esau himself. Alternate translation: "Esau said to himself"

days of mourning for my father are near

This refers to a number of days a person grieves when a family member dies.

Genesis 27:42

The words of Esau her older son were told to Rebekah

This can be stated in active form. Alternate translation: "Someone told Rebekah about Esau's plan"

See

"Look" or "Listen" or "Pay attention to what I am about to tell you"

is consoling himself

"is making himself feel better"

Genesis 27:43

Now

This does not mean "at this moment," but is used to draw attention to the important point that follows.

flee to Laban

"leave here quickly and go to Laban"

Genesis 27:44

for a while

"for a period of time"

until your brother's fury subsides

"until you brother calms down"

Genesis 27:45

until your brother's anger turns away from you

No longer being angry is spoken of as if the anger turns to a different direction away from the person. Alternate translation: "until he is no longer angry with you"

Why should I lose you both in one day?

Rebekah uses a question to emphasize her concern. Alternate translation: "I do not want to lose both of you in one day!"

I lose you both in one day

It is implied that if Esau kills Jacob, then they will execute Esau as a murderer.

I lose

This is a polite way of referring to her sons dying.

Genesis 27:46

I abhor life

Rebekah is exaggerating to emphasize how upset she is about the Hittite women that Esau married. Alternate translation: "I am terribly upset"

the daughters of Heth

"these Hittite women" or "descendants of Heth"

like these women, some of the daughters of the land

The phrase "daughters of the land" means the local females. Alternate translation: "like these women who live in this land"

what good will my life be to me?

Rebekah uses a question to emphasize how upset she would be if Jacob marries a Hittite woman. Alternate translation: "My life will be awful!"

Chapter 28

¹ Isaac called Jacob, blessed him, and commanded him, "You must not take a wife from the Canaanite women." ² Arise, go to Paddan Aram, to the house of Bethuel your mother's father, and take a wife from there, one of the daughters of Laban, your mother's brother. ³ May God Almighty bless you, make you fruitful and multiply you, so that you may become a community of peoples. ⁴ May he give you the blessing of Abraham, to you, and to your descendants after you, that you may inherit the land where you have been sojourning, which God gave to Abraham." ⁵ So Isaac sent Jacob away. Jacob went to Paddan Aram, to Laban son of Bethuel the Aramean, the brother of Rebekah, Jacob's and Esau's mother.

⁶ Now Esau saw that Isaac had blessed Jacob and sent him away to Paddan Aram, to take a wife from there. He also saw that Isaac had blessed him and given him a command, saying, "You must not take a wife from the women of Canaan." ⁷ Esau also saw that Jacob had obeyed his father and his mother, and had gone to Paddan Aram. ⁸ Esau saw that the women of Canaan did not please Isaac his father. ⁹ So he went to Ishmael, and took, besides the wives that he had, Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebaioth, to be his wife.

¹⁰ Jacob left Beersheba and went toward Haran. ¹¹ He came to a certain place and stayed there all night, because the sun had set. He took one of the stones in that place, put it under his head, and lay down in that place to sleep. ¹² He dreamed and saw a stairway set up on the earth. Its top reached to heaven and the angels of God were ascending and descending on it. ¹³ Behold, Yahweh stood above it and said, "I am Yahweh, the God of Abraham your father, and the God of Isaac. The land on which you are lying, I will give to you and to your descendants. ¹⁴ Your descendants will be like the dust of the earth, and you will spread far out to the west, to the east, to the north, and to the south. Through you and through your descendants will all the families of the earth be blessed. ¹⁵ Behold, I am with you, and I will keep you wherever you go. I will bring you into this land again; for I will not leave you. I will do all that I have promised to you." ¹⁶ Jacob awoke out of his sleep, and he said, "Surely Yahweh is in this place, and I did not know it." ¹⁷ He was afraid and said, "How terrifying is this place! This is none other than the house of God. This is the gate of heaven."

¹⁸ Jacob arose early in the morning and took the stone that he had put under his head. He set it up as a pillar and poured oil upon the top of it. ¹⁹ He called the name of that place Bethel, but the name of the city originally was Luz. ²⁰ Jacob vowed a vow, saying, "If God will be with me and will protect me on this road on which I am walking, and will give me bread to eat, and clothes to wear, ²¹ so that I return safely to my father's house, then Yahweh will be my God. ²² Then this stone that I have set up as a pillar will be a sacred stone. From everything that you give me, I will surely give a tenth back to you."

Genesis 28 General Notes

Structure and formatting

Even though Jacob tricked his father in order to receive Esau's blessing, the chapter repeats the blessing, ensuring he inherits the blessings promised to Abraham. (See: bless and inherit and promise)

Special concepts in this chapter

Jacob's dream

Jacob had a dream or received a vision. The purpose of this dream is to show that, despite Jacob's sin, God is giving Abraham's covenant promises to Jacob and his descendants. (See: sin and covenant and promise)

Bethel

This was an important city for Abraham and his descendants. It is possible that there is some theological significance to the city of Bethel.

Genesis 28:1

You must not take
"Do not take"

Genesis 28:2

Arise, go
"Go right away"

Paddan Aram

This was another name for the region of Mesopotamia, which about the same location as modern Iraq. See how this was translated in [Genesis 25:20]

house of

This refers to a person's descendants or other relatives. Alternate translation: "family"

Bethuel

Bethuel was Rebekah's father. See how you translated this name in [Genesis 22:22]

your mother's father
"your grandfather"

one of the daughters
"from the daughters"

your mother's brother
"your uncle"

Genesis 28:3

General Information:

Isaac continues speaking to Jacob

make you fruitful and multiply you

The word "multiply" explains how God would make Jacob "fruitful." Alternate translation: "give you many children and descendants"

Genesis 28:4

May he give you the blessing of Abraham, to you, and to your descendants after you

This speaks about blessing someone as if a blessing were an object that a person can give. The abstract noun "the blessing" can be stated as "bless." Alternate translation: "May God bless you and your descendants as he blessed Abraham" or "May God give to you and your descendants what he promised to Abraham"

that you may inherit the land

God giving the land of Canaan to Jacob and his descendants is spoken of as if a child were inheriting money or possessions from his father.

the land where you have been sojourning
"the land where you have been staying"

which God gave to Abraham
"which God promised to Abraham"

Genesis 28:5

Paddan Aram

This was another name for the region of Mesopotamia, which about the same location as modern Iraq. See how this was translated in [Genesis 25:20]

Bethuel

Bethuel was Rebekah's father. See how you translated this name in [Genesis 22:22]

Genesis 28:6

General Information:

The story changes from Jacob to Esau

Now

This word is used here to mark a change from the story to background information about Esau.

Paddan Aram

This was another name for the region of Mesopotamia, which about the same location as modern Iraq. See how this was translated in [Genesis 25:20]

to take a wife
"to take a wife for himself"

He also saw that Isaac had blessed him
"Esau also saw that Isaac had blessed Jacob"

You must not take
"Do not take"

women of Canaan
"daughters of Canaan" or "Canaanite women"

Genesis 28:7

General Information:

This page has intentionally been left blank.

Genesis 28:8

General Information:

This continues the background information about Esau.

Esau saw
"Esau realized"

the women of Canaan did not please Isaac his father
"his father Isaac did not approve of the women of Canaan"

women of Canaan
"daughters of Canaan" or "the Canaanite women"

Genesis 28:9

So he went

"Because of that, he went"

besides the wives that he had

"in addition to the wives that he already had"

Mahalath

This is the name of one of Ishmael's daughters.

Nebaioth

This is the name of one of Ishmael's sons.

Genesis 28:10

General Information:

The story switches back to Jacob

Genesis 28:11

He came to a certain place and stayed there all night, because the sun had set

"He came to a certain place and, because the sun had set, he decided to stay for the night"

Genesis 28:12

He dreamed

"Jacob had a dream"

set up on the earth

"with the bottom of it touching the ground"

reached to heaven

This refers to the place where God lives.

Genesis 28:13

Behold

The word "behold" here alerts us to pay attention to the surprising information that follows.

Yahweh stood above it

Possible meanings are 1) "Yahweh was standing at the top of the stairway" or 2) "Yahweh was standing next to Jacob"

Abraham your father

Here "father" means "ancestor." Alternate translation: "Abraham your ancestor" or "Abraham your forefather"

Genesis 28:14

General Information:

God continues to talk to Jacob in a dream.

Your descendants will be like the dust of the earth

God compares Jacob's descendants to the dust of the earth to emphasize their huge number.

Alternate translation: "You will have more descendants than you can count"

you will spread far out to the west

The word "you" is singular and refers to Jacob. Here Jacob represents his descendants. Alternate translation: "your descendants will spread out to the west"

you will spread far out

This means the people will extend the borders of their land and occupy more territory.

to the west, to the east, to the north, and to the south

This phrases are used together to mean "all directions." Alternate translation: "in all directions"

Through you and through your descendants will all the families of the earth be blessed

This can be stated in active form. Alternate translation: "I will bless all families on the earth through you and your descendants"

Genesis 28:15

Behold, I am

"Pay attention, because what I am about to say is both true and important: I am"

for I will not leave you. I will do all

"for I will not leave you until I have done all"

I will keep you

"I will keep you safe" or "I will protect you"

I will bring you into this land again

"I will bring you back to this land"

Genesis 28:16

awoke out of his sleep

"woke up from his sleep"

Genesis 28:17

the house of God ... the gate of heaven

The phrase "the gate of heaven" explains that this place is the entrance to "the house of God" and "the entrance to where God lives."

This is the gate of heaven

This speaks about the entrance to the place where God lives as if it were a literal kingdom that had a gate that someone has to open to let people in.

Genesis 28:18

pillar

This is a memorial pillar, that is, simply a large stone or boulder set up on its end.

poured oil upon the top of it

This action symbolizes that Jacob is dedicating the pillar to God. The full meaning of this statement can

be made explicit. Alternate translation: "poured oil on the top of it in order to dedicate the pillar to God"

Genesis 28:19

Bethel

Translators may also add a footnote that says "The name Bethel means 'house of God.'"

Luz

This is the name of a city.

Genesis 28:20

Connecting Statement:

Jacob begins to make a vow to Yahweh.

vowed a vow

"made a vow" or "solemnly promised God"

If God will ... clothes to wear

Jacob is speaking to God in the third person. This can be stated in the second person. Alternate translation: "If you will ... clothes to wear"

on this road on which I am walking

This stands for Jacob's journey to find a wife and to return home. Alternate translation: "on this journey"

will give me bread to eat

Here "bread" stands for food in general.

Genesis 28:21

Connecting Statement:

The vow that began with the words "If God will ... clothes to wear" in verse 20 continues here.

so that I return safely ... then Yahweh will be my God

The vow that began with the words "If God will ... clothes to wear" in verse 20 continues here. Jacob is speaking to God in the third person. This can be stated in the second person. "If you will ... clothes to wear ... so that I return safely ... then you, Yahweh, will be the God that I will worship"

to my father's house

Here "house" stands for Jacob's family. Alternate translation: "to my father and the rest of my family"

Genesis 28:22

a sacred stone

This means that the stone will mark the place where God appeared to him and it will be a place where people can worship God. Alternate translation: "God's house" or "God's place"

Chapter 29

¹ Then Jacob went on his journey and came to the land of the people of the east. ² As he looked, he saw a well in the field, and, behold, three flocks of sheep were lying there by it. For out of that well they would water the flocks, and the stone over the well's mouth was large. ³ When all the flocks had gathered there, the shepherds would roll the stone from the well's mouth and water the sheep, and then put the stone again over the well's mouth, back in its place. ⁴ Jacob said to them, "My brothers, where are you from?" They replied, "We are from Haran." ⁵ He said to them, "Do you know Laban son of Nahor?" They said, "We know him." ⁶ He said to them, "Is he well?" They said, "He is well, and, look there, Rachel his daughter is coming with the sheep." ⁷ Jacob said, "See, it is the middle of the day. It is not the time for the flocks to be gathered together. You should water the sheep and then go and let them graze." ⁸ They said, "We cannot water them until all the flocks are gathered together. The men will then roll the stone from the well's mouth, and we will water the sheep." ⁹ While Jacob was still speaking with them, Rachel came with her father's sheep, for she was tending them. ¹⁰ When Jacob saw Rachel, the daughter of Laban, his mother's brother, and the sheep of Laban, his mother's brother, Jacob came over, rolled the stone from the well's mouth, and watered the flock of Laban, his mother's brother. ¹¹ Jacob kissed Rachel and wept loudly. ¹² Jacob told Rachel that he was her father's relative, and that he was Rebekah's son. Then she ran and told her father.

¹³ When Laban heard the news about Jacob his sister's son, he ran to meet him, embraced him, kissed him, and brought him to his house. Jacob told Laban all these things. ¹⁴ Laban said to him, "You are indeed my bone and my flesh." Then Jacob stayed with him for about one month. ¹⁵ Then Laban said to Jacob, "Should you serve me for nothing because you are my relative? Tell me, what will your wages be?"

¹⁶ Now Laban had two daughters. The name of the older was Leah, and the name of the younger was Rachel. ¹⁷ Leah's eyes were tender, but Rachel was beautiful in form and appearance. ¹⁸ Jacob loved Rachel, so he said, "I will serve you seven years for Rachel, your younger daughter." ¹⁹ Laban said, "It is better that I give her to you, than that I should give her to another man. Stay with me." ²⁰ So Jacob served seven years for Rachel; and they seemed to him only a few days, for the love he had for her.

²¹ Then Jacob said to Laban, "Give me my wife, for my days have been completed—so that I may go to her!" ²² So Laban gathered together all the men of the place and made a feast. ²³ In the evening, Laban took Leah his daughter and brought her to Jacob, who went to her. ²⁴ Laban gave his female servant Zilpah to his daughter Leah, to be her servant. ²⁵ In the morning, behold, it was Leah! Jacob said to Laban, "What is this you have done to me? Did I not serve you for Rachel? Why then have you deceived me?" ²⁶ Laban said, "It is not our custom to give the younger daughter before the firstborn. ²⁷ Complete the bridal week of this daughter, and we will give you the other also in return for serving me another seven years." ²⁸ Jacob did so, and completed Leah's week. Then Laban gave him Rachel his daughter as his wife also. ²⁹ Laban also gave Bilhah to his daughter Rachel, to be her servant. ³⁰ So Jacob went to Rachel, too, but he loved Rachel more than Leah. So Jacob served Laban for seven more years.

³¹ Yahweh saw that Leah was not loved, so he opened her womb, but Rachel was barren. ³² Leah conceived and bore a son, and she called his name Reuben. For she said, "Because Yahweh has looked upon my affliction; surely now my husband will love me." ³³ Then she conceived again and bore a son. She said, "Because Yahweh has heard that I am unloved, he has therefore given me this son also," and she called his name Simeon. ³⁴ Then she conceived again and bore a son. She said, "Now this time will my husband be attached to me, because I have borne him three sons." Therefore his name was called Levi. ³⁵ She conceived again and bore a son. She said, "This time I will praise Yahweh." Therefore she called his name Judah; then she stopped having children.

Genesis 29 General Notes

Structure and formatting

This chapter records the conflict between Jacob's wives, Rachel and Leah. This account continues into the next chapter.

Special concepts in this chapter

Shepherds

Although the exact reasoning for the shepherds' unwillingness to give water to the sheep is unknown, it is probable they were being lazy. The actions of these shepherds contrast Jacob's actions.

Kissing

It was common in the ancient Near East for relatives to greet each other with a kiss. There was nothing sexual about this type of kissing.

Marriage

It was customary in the ancient Near East for a man to work for a woman's father in order to earn the right to marry her. It is unknown how common it was for a father to have his younger daughter marry before an older daughter. It was also sinful for Jacob to marry more than one wife. (See: sin)

Genesis 29:1

the people of the east

This means the people of Paddan Aram, which is a land east of the land of Canaan.

Genesis 29:2

and, behold, three flocks of sheep were lying there by it
The word "behold" marks the beginning of another event in the larger story. Your language may have a way of doing this.

For out of that well

"For from that well." This phrase marks a change from the story to background information about how the shepherds watered the flocks.

they would water

"the shepherds would water" or "those taking care of the sheep would water"

the well's mouth

Here "mouth" is a way of referring to an opening. Alternate translation: "the opening of the well"

Genesis 29:3

General Information:

This page has intentionally been left blank.

Genesis 29:4

Jacob said to them

"Jacob said to the shepherds"

My brothers

This is a polite way to greet a stranger.

Genesis 29:5

Laban son of Nahor

Here "son" refers to a male descendant. Another possible meaning is "Laban the grandson of Nahor."

Genesis 29:6

and, look there, Rachel his daughter is coming with the sheep

"Now look! Rachel his daughter is coming with the sheep"

Genesis 29:7

it is the middle of the day

"the sun is still high in the sky" or "the sun is still shining brightly"

for the flocks to be gathered together

This can be stated in active form. Alternate translation: "for you to gather the flocks"

to be gathered together

This means to gather them together inside a fence for them to stay for the night. The full meaning of this can be made explicit.

let them graze

"let them eat grass in the field"

Genesis 29:8

We cannot water them

"We have to wait to water them." This has to do with timing, not permission.

until all the flocks are gathered together

This can be stated in active form. Alternate translation: "until the other shepherds gather their flocks"

from the well's mouth

Here "mouth" is way of referring to an opening. Alternate translation: "from the well" or "from the opening of the well"

and we will water the sheep

"then we will water the sheep"

Genesis 29:9

General Information:

This page has intentionally been left blank.

Genesis 29:10

his mother's brother
"his uncle"

the well's mouth

Here "mouth" is a way of referring to an opening.
Alternate translation: "the well" or "the opening of the well"

Genesis 29:11

Jacob kissed Rachel

In ancient Near East, it is common to greet a relative with a kiss. However, it is normally done between men. If your language has an affectionate greeting for a relative, use that. If not, use what is appropriate.

wept loudly

Jacob weeps because he is so happy. The full meaning of this statement can be made explicit.

Genesis 29:12

her father's relative
"related to her father"

Genesis 29:13

his sister's son
"his nephew"

embraced him
"hugged him"

kissed him

In ancient Near East, it is common to greet a relative with a kiss. However, it is normally done between men. If your language has an affectionate greeting for a relative, use that. If not, use what is appropriate.

Jacob told Laban all these things

"then Jacob told Laban everything he told Rachel"

Genesis 29:14

my bone and my flesh

This phrase means they are directly related.
Alternate translation: "my relative" or "a member of my family"

Genesis 29:15

Should you serve me for nothing ... my relative?

Laban uses a question to emphasize that he should pay Jacob for working for him. The question can be translated as a statement. This can also be stated in positive form. Alternate translation: "It is certainly right that I should pay you for working for me even though you are my relative."

Genesis 29:16

Now Laban had

The word "now" is used here to mark a change from the story to background information about Laban and his daughters.

Genesis 29:17

Leah's eyes were tender

Possible meanings are 1) "Leah's eyes were pretty" or 2) "Leah's eyes were plain"

Genesis 29:18

Jacob loved Rachel

Here the word "loved" refers to a romantic attraction between a man and a woman.

Genesis 29:19

than that I should give her to another man
"rather than give her to another man"

Genesis 29:20

and they seemed to him only a few days
"but the time seemed to him to be only a few days"

for the love he had for her

"on account of the love he had for her" or "because of his love for her"

Genesis 29:21

for my days have been completed

The phrase "my days" refers to the seven years Jacob had to work for Laban. This can be stated in active form. Alternate translation: "for my days of working for you have been completed" or "For I have completed the length of time that I was to work for you"

so that I may go to her

This is a polite way of referring to having sexual relations with her. See how you translated a similar phrase in [Genesis 16:2]

Genesis 29:22

made a feast

"prepared a wedding feast." Most likely Laban had others prepare the feast. Alternate translation: "had others prepare a wedding feast"

Genesis 29:23

who went to her

This is a polite way of saying that he had sexual relations with her. See how you translated a similar phrase in [Genesis 16:2]

Genesis 29:24

Laban gave his female servant Zilpah ... her servant

Here the author gives background information about Laban giving Zilpah to Leah. Most likely he gave Zilpah to Leah before the wedding.

Zilpah

This is the name of Leah's female servant.

Genesis 29:25

behold, it was Leah

"Jacob was surprised to see it was Leah in bed with him." The word "behold" here shows that Jacob was surprised by what he saw.

What is this you have done to me?

Jacob uses a question to express his anger and surprise. This rhetorical question can be translated as a statement. Alternate translation: "I cannot believe you did this to me!"

Did I not serve you for Rachel?

Jacob uses these questions to express his hurt that Laban had tricked him. This rhetorical question can be translated as a statement. Alternate translation: "I served you for seven years to marry Rachel!"

Genesis 29:26

It is not our custom to give

"In our family we do not give"

Genesis 29:27

Complete the bridal week of this daughter

"Finish celebrating Leah's bridal week"

we will give you the other also

The full meaning can be made explicit. Alternate translation: "next week we will give you Rachel also"

Genesis 29:28

Jacob did so, and completed Leah's week

"And Jacob did what Laban asked, and finished celebrating Leah's bridal week"

Genesis 29:29

Bilhah

This is the name of Rachel's female servant.

Genesis 29:30

Jacob went to Rachel

This is a polite way of saying that he had sexual relations with her. See how you translated a similar phrase in [Genesis 16:2]

he loved Rachel

This refers to the romantic love between a man and a woman.

Genesis 29:31

Leah was not loved

This can be stated in active form. Alternate translation: "Jacob did not love Leah"

not loved

This is an exaggeration to emphasize that Jacob loved Rachel more than Leah. Alternate translation: "loved less than Rachel"

so he opened her womb

God causing Leah to be able to become pregnant is spoken of as if God is opening her womb.

was barren

"was not able to become pregnant"

Genesis 29:32

Leah conceived and bore a son

"Leah became pregnant and gave birth to a son"

she called his name Reuben

Translators may also add a footnote that says: "The name Reuben means 'See, a son.'"

Yahweh has looked upon my affliction

Leah was experiencing emotional pain because Jacob had rejected her. The abstract noun "affliction" can be stated as a verb. Alternate translation: "Yahweh saw that I was suffering"

Genesis 29:33

Then she conceived

"Then Leah became pregnant"

bore a son

"gave birth to a son"

Yahweh has heard that I am unloved

This can be stated in active form. Alternate translation: "Yahweh has heard that my husband does not love me"

she called his name Simeon

Translators may also add a footnote that says "The name Simeon means 'heard.'"

Genesis 29:34

will my husband be attached to me

"my husband will embrace me"

I have borne him three sons

"I have given birth to three sons for him"

his name was called Levi

Translators may also add a footnote that says "The name Levi means 'attached.'"

Genesis 29:35

She conceived again

"Leah became pregnant again"

bore a son

"gave birth to a son"

she called his name Judah

Translators may also add a footnote that says "The name Judah means 'praise.'"

Chapter 30

¹ When Rachel saw that she bore Jacob no children, Rachel was jealous of her sister. She said to Jacob, "Give me children, or I will die." ² Jacob's anger burned against Rachel. He said, "Am I in the place of God, who has withheld from you the fruit of the womb?" ³ She said, "See, there is my servant Bilhah. Go to her, so she might give birth to children on my knees, and I will have children by her." ⁴ So she gave him her servant Bilhah as a wife, and Jacob went to her. ⁵ Bilhah conceived and bore Jacob a son. ⁶ Then Rachel said, "God has vindicated me, and he has heard my voice and given me a son." For this reason she called his name Dan. ⁷ Bilhah, Rachel's servant, conceived again and bore Jacob a second son. ⁸ Rachel said, "With mighty wrestlings have I wrestled with my sister and have prevailed." She called his name Naphtali.

⁹ When Leah saw that she had stopped having children, she took Zilpah, her servant, and gave her to Jacob as a wife. ¹⁰ Zilpah, Leah's servant, bore Jacob a son. ¹¹ Leah said, "This is fortunate!" so she called his name Gad. ¹² Then Zilpah, Leah's servant, bore Jacob a second son. ¹³ Leah said, "I am happy! For the daughters will call me happy." So she called his name Asher.

¹⁴ Reuben went in the days of wheat harvest and found mandrakes in the field. He brought them to his mother Leah. Then Rachel said to Leah, "Give me some of your son's mandrakes." ¹⁵ Leah said to her, "Is it a small matter to you, that you have taken away my husband? Do you now want to take away my son's mandrakes, too?" Rachel said, "Then he will lie with you tonight, in exchange for your son's mandrakes." ¹⁶ Jacob came from the field in the evening. Leah went out to meet him and said, "You must come to me, for I have hired you with my son's mandrakes." So Jacob lay with Leah that night. ¹⁷ God listened to Leah, and she conceived and bore Jacob a fifth son. ¹⁸ Leah said, "God has given me my wages, because I gave my servant woman to my husband." She called his name Issachar. ¹⁹ Leah conceived again and bore a sixth son to Jacob. ²⁰ Leah said, "God has given me a good gift. Now my husband will honor me, because I have borne him six sons." She called his name Zebulun. ²¹ Afterwards she bore a daughter and called her name Dinah. ²² God called Rachel to mind and listened to her. He caused her to become pregnant. ²³ She conceived and bore a son. She said, "God has taken away my shame." ²⁴ She called his name Joseph, saying, "Yahweh has added to me another son."

²⁵ After Rachel had borne Joseph, Jacob said to Laban, "Send me away, so that I may go to my own home and to my country. ²⁶ Give me my wives and my children for whom I have served you, and let me go, for you know the service I have given you." ²⁷ Laban said to him, "If now I have found favor in your eyes, wait, because I have learned by using divination that Yahweh has blessed me for your sake." ²⁸ Then he said, "Name your wages, and I will pay them." ²⁹ Jacob said to him, "You know how I have served you, and how your livestock have fared with me. ³⁰ For you had little before I came, and it has increased abundantly. Yahweh has blessed you wherever I worked. Now when will I provide for my own household also?" ³¹ So Laban said, "What will I pay you?" Jacob said, "You will not give me anything. If you will do this thing for me, I will again feed your flock and keep it. ³² Let me walk through all your flock today, removing from it every speckled and spotted sheep, and every black one among the sheep, and the spotted and speckled among the goats. These will be my wages. ³³ My integrity will testify for me later on, when you come to check on my wages. Every one that is not speckled and spotted among the goats, and black among the sheep, if any are found with me, will be considered to be stolen." ³⁴ Laban said, "Agreed. Let it be according to your word." ³⁵ That day Laban removed the male goats that were striped and spotted, and all the female goats that were speckled and spotted, every one that had white in it, and all the black ones among the sheep, and gave them into the hand of his sons. ³⁶ Laban also put three days' journey between himself and Jacob. So Jacob kept tending the rest of Laban's flocks.

³⁷ Jacob took fresh cut branches of the poplar, almond, and plane trees, and he peeled white streaks in them and made the white inner wood appear that was in the sticks. ³⁸ Then he set the sticks that he had peeled in front of the flocks, in front of the watering troughs where they came to drink. They conceived when they came to drink. ³⁹ The flocks bred in front of the sticks; and the flocks produced striped, speckled, and spotted young. ⁴⁰ Jacob separated out these lambs, but made the rest of them face toward the striped animals and all the black sheep in the flock of Laban. Then he separated out his flocks for himself alone and did not put them together with Laban's flocks. ⁴¹ Whenever the stronger sheep in the flock were breeding, then Jacob would lay the sticks in the watering troughs before the eyes of the flock,

so that they might conceive among the sticks. ⁴² But when the feebleness of the flock came, he did not put the sticks in front of them. So the feebleness of the flock was Laban's, and the strength was Jacob's. ⁴³ The man became very prosperous. He had large flocks, female servants and male servants, and camels and donkeys.

Genesis 30 General Notes

Structure and formatting

This chapter continues the story of the conflict between Rachel and Leah.

Special concepts in this chapter

Women and their children

In the ancient Near East, it was important for a married woman to have many children. If a woman did not have many children, people believed it brought shame upon her. This is one of the reasons why Rachel and Leah were always jealous of each other. (See: jealous)

Speckled and spotted

Speckled and spotted sheep were considered to be imperfect. Therefore, they were considered to be much less valuable than the spotless sheep. Despite Jacob's fair offer, Laban once again tried to cheat him out of something he deserved. Jacob anticipated Laban's cheating.

Genesis 30:1

When Rachel saw that she bore Jacob no children

"When Rachel realized that she was unable to become pregnant"

I will die

Rachel is exaggerating to show how upset she is about not having children. Alternate translation: "I will feel completely worthless"

Give me children

"Cause me to become pregnant"

Genesis 30:2

Jacob's anger burned against Rachel

Jacob's anger is spoken of as if it were a fire. Alternate translation: "Jacob was very angry with Rachel"

Am I in the place of God, who has withheld from you the fruit of the womb?

This is a rhetorical question that Jacob uses to scold Rachel. It can be translated as a statement. Alternate translation: "I am not God! I am not the one who is preventing you from having children!"

Genesis 30:3

She said

"Rachel said"

See

"Look" or "Listen" or "Pay attention to what I am about to tell you"

there is my servant Bilhah ... I will have children by her

At that time, this was an acceptable way for a barren woman to have children that would legally belong to her. The full meaning of this may be made explicit.

Bilhah

This is the name of Rachel's female servant. See how you translated this name in Genesis 29:29.

Go to her

This is a polite way of asking him to have sexual relations with her servant. See how you translated a similar phrase in [Genesis 16:2]

on my knees

This is a way of saying that the child that Bilhah gives birth to will belong to Rachel. Alternate translation: "for me"

I will have children by her

"and in this way she will cause me to have children"

Genesis 30:4

Jacob went to her

This is a polite way of saying that he had sexual relations with Bilhah. See how you translated a similar phrase in [Genesis 16:2]

Genesis 30:5

Bilhah

This is the name of Rachel's female servant. See how you translated this name in Genesis 29:29.

bore Jacob a son
"gave birth to a son for Jacob"

Genesis 30:6

she called his name
"Rachel gave him the name"

called his name Dan
Translators may also add a footnote that says "The name Dan means 'he judged.'"

Genesis 30:7

Bilhah ... conceived again
"Bilhah ... became pregnant again"

bore Jacob a second son
"gave birth to a second son for Jacob"

Genesis 30:8

With mighty wrestlings have I wrestled with my sister
The phrase "wrestlings have I wrestled" is an idiom used for emphasis. It is also a metaphor that speaks of Rachel's attempts to have a child like her sister as if she were having a physical fight with Leah. Alternate translation: "I have had a great struggle to have children like my older sister, Leah"

have prevailed
"I have won" or "I have succeeded"

called his name Naphtali
Translators may also add a footnote that says "The name Naphtali means 'my struggle.'"

Genesis 30:9

When Leah saw that
"When Leah became aware that"

she took Zilpah, her servant, and gave her to Jacob as a wife
"she gave Zilpah, her servant, to Jacob as a wife"

Zilpah
This is the name of Leah's female servant. See how you translated this in Genesis 29:24.

Genesis 30:10

bore Jacob a son
"gave birth to a son for Jacob"

Genesis 30:11

This is fortunate!
"How fortunate!" or "What good luck!"

called his name Gad
Translators may also add a footnote that says "The name Gad means 'fortunate.'"

Genesis 30:12

Zilpah
This is the name of Leah's female servant. See how you translated this name in [Genesis 29:24]

bore Jacob a second son
"gave birth to a second son for Jacob"

Genesis 30:13

I am happy!
"How blessed I am!" or "How happy I am!"

the daughters
"the women" or "the young women"

called his name Asher
Translators may also add a footnote that says "The name Asher means 'happy.'"

Genesis 30:14

Reuben went
"Reuben went out"

in the days of wheat harvest
Here the phrase "in the days of" is an idiom that refers to the season or time of year. Alternate translation: "at the time of year of the wheat harvest" or "during the wheat harvest"

mandrakes
This is a fruit that was said to increase fertility and the desire to sleep with one's lover. Alternate translation: "love fruit"

Genesis 30:15

Is it a small matter to you ... my husband?
"Do you not care ... my husband?" This is a rhetorical question used to scold Rachel. This question can be translated as a statement. Alternate translation: "It is bad enough ... my husband."

Do you now want ... too?
This is a rhetorical question, used to scold Rachel. This question can be translated as a statement. Alternate translation: "Now you want ... too!"

Then he will lie with you
Here "lie with" is a euphemism. Alternate translation: "Then Jacob will have sexual relations with you"

Genesis 30:16

You must come to me

Here "come to" is a euphemism for sexual relations. Alternate translation: "You must have sexual intercourse with me"

with my son's mandrakes

"for the price of my son's mandrakes." See how you translated "mandrake" in Genesis 30:14.

Jacob lay with Leah

Here "lay with" is a euphemism. Alternate translation: "Jacob had sexual relations with Leah"

Genesis 30:17

she conceived

"She became pregnant"

bore Jacob a fifth son

"gave birth to a fifth son for Jacob"

Genesis 30:18

God has given me my wages

God rewarding Leah is spoken of as if he were a boss paying wages to someone who works for him. Alternate translation: "God has given my due" or "God has rewarded me"

She called his name Issachar

Translators may also add a footnote that says: "The name Issachar means 'there is a reward.'"

Genesis 30:19

Leah conceived again

"Leah became pregnant again"

bore a sixth son to Jacob

"gave birth to a sixth son for Jacob"

Genesis 30:20

She called his name Zebulun

Translators may also add a footnote that says: "The name Zebulun means 'honor.'"

Genesis 30:21

called her name Dinah

This is the name of Leah's daughter.

Genesis 30:22

God called Rachel to mind and listened to her

The phrase "call to mind" means to remember. This does not mean God forgot about Rachel. It means he considered her request. Alternate translation: "God considered Rachel and granted to her what she wanted"

Genesis 30:23

God has taken away my shame

God causing Rachel to no longer feel ashamed is spoken of as if "shame" were an object that person could take away from someone else. The abstract noun "shame" can be stated as "ashamed."

Alternate translation: "God has caused me to no longer feel ashamed"

Genesis 30:24

She called his name Joseph

Translators may also add a footnote that says: "The name Joseph means 'may he add.'"

Yahweh has added to me another son

Rachel's first sons were through her female servant Bilhah.

Genesis 30:25

After Rachel had borne Joseph

"After Rachel gave birth to Joseph"

Genesis 30:26

and let me go

"so I can go"

you know the service I have given you

Jacob is reminding Laban of their contract

Genesis 30:27

Laban said to him

"Laban said to Jacob"

If now I have found favor in your eyes

The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "If I have found favor with you" or "If you are pleased with me"

found favor

This is an idiom that means that someone is approved of by someone else.

wait, because

"please stay, because"

I have learned by using divination

"I have discovered by my own spiritual and magical practices"

for your sake

"because of you"

Genesis 30:28

Name your wages

This can be made more explicit. Alternate translation: "Tell me how much I have to pay to keep you here"

Genesis 30:29

Jacob said to him

"Jacob said to Laban"

how your livestock have fared with me

"how well your livestock have done since I started taking care of them"

Genesis 30:30

For you had little before I came

"your herds were small before I worked for you"

and it has increased abundantly

"but now your wealth has greatly increased"

Now when will I provide for my own household also?

"Now when will I take care of my own family?"

Jacob uses a question to emphasize that he wants to start providing for his own family. This question can be translated as a statement. Alternate translation: "Now I want to take care of my family!"

Genesis 30:31

What will I pay you

"What can I pay you" or "What can I give you." This can be made more explicit. Alternate translation: "What can I pay you so that you stay and work for me"

If you will do this thing for me

The connecting word "But" can be used at the beginning to show that what Jacob is about to say contrasts with what he just said. Alternate translation: "But if you will do this thing for me"

this thing

The phrase "this thing" refers to what Jacob will propose in verse 32.

feed your flock and keep it

"feed and take care of your flock"

Genesis 30:32

removing from it every speckled and spotted sheep, and every black one among the sheep, and the spotted and speckled among the goats

"and remove every sheep with spots, every black sheep, and every goat with spots"

These will be my wages

"This will be the cost of keeping me here"

Genesis 30:33

My integrity will testify for me later on

The word "integrity" means "honesty." This speaks about integrity as if it were a person who could testify for or against another person. Alternate translation: "And later you will know if I have been honest with you or not"

Every one that is not speckled and spotted among the goats, and black among the sheep, if any are found with me, will be considered to be stolen

This can be stated in active form. Alternate translation: "If you find any goats without spots or any sheep that are not black, you can consider them stolen"

Genesis 30:34

Let it be according to your word

"Let it be as you say" or "We will do what you have said"

Genesis 30:35

that were striped and spotted

"that had stripes and spots"

that were speckled and spotted

"that had spots"

every one that had white in it

"every goat that had some white in it"

all the black ones among the sheep

"all the black sheep"

gave them into the hand

Here "hand" stands for control or care. Alternate translation: "had his sons take care of them"

Genesis 30:36

General Information:

This page has intentionally been left blank.

Genesis 30:37

poplar, almond, and plane trees

These are all trees with white wood.

he peeled white streaks in them and made the white inner wood appear that was in the sticks

"he peeled off pieces of bark so that the white wood underneath would show"

Genesis 30:38

the watering troughs

long open containers for holding water for animals to drink

Genesis 30:39

The flocks bred

"The animals of the flocks conceived" or "The animals mated"

produced striped, speckled, and spotted young

"gave birth to babies with stripes and spots"

Genesis 30:40

Jacob separated

It can be made explicit that this happened over several years. Alternate translation: "During the several years following, Jacob separated"

face toward

"look toward"

he separated out his flocks for himself alone

"he set his flocks apart"

Genesis 30:41

before the eyes of the flock

Here the flock's "eyes" represent the sheep and emphasize what they see. Alternate translation: "so that the flock could see them"

among the sticks

"in front of the sticks"

Genesis 30:42

the feebler animals

"the weaker animals"

So the feebler animals were Laban's, and the stronger were Jacob's

"So the weaker offspring belonged to Laban, while the stronger offspring belonged to Jacob." You can make this even more explicit. Alternate translation: "So the weaker offspring did not have stripes or spots and so belonged to Laban, while the stronger offspring did have stripes or spots and so belonged to Jacob"

Genesis 30:43

The man

"Jacob"

became very prosperous

"greatly prospered" or "became very wealthy"

Chapter 31

¹ Now Jacob heard the words of Laban's sons, that they said, "Jacob has taken away all that was our father's, and it is from our father's possessions that he has gotten all this wealth." ² Jacob saw the look on Laban's face. He saw that his attitude toward him had changed. ³ Then Yahweh said to Jacob, "Return to the land of your fathers and to your relatives, and I will be with you." ⁴ Jacob sent and called Rachel and Leah to the field to his flock ⁵ and said to them, "I see your father's attitude toward me has changed, but the God of my father has been with me. ⁶ You know that it is with all my strength that I have served your father. ⁷ Your father has deceived me and changed my wages ten times, but God has not permitted him to hurt me. ⁸ If he said, 'The speckled animals will be your wages,' then all the flock bore speckled young. If he said, 'The striped will be your wages,' then the whole flock bore striped young. ⁹ In this way God has taken away the livestock of your father and given them to me. ¹⁰ Once at the time of breeding season, I saw in a dream the male goats that were mating with the flock. The male goats were striped, speckled, and spotted. ¹¹ The angel of God said to me in the dream, 'Jacob.' I said, 'Here I am.' ¹² He said, 'Lift up your eyes and see all the male goats that are breeding with the flock. They are striped, speckled, and spotted, for I have seen everything that Laban is doing to you. ¹³ I am the God of Bethel, where you anointed a pillar, where you made a vow to me. Now rise up and leave this land and return to the land of your birth.'" ¹⁴ Rachel and Leah answered and said to him, "Is there any portion or inheritance for us in our father's house? ¹⁵ Are we not treated by him as foreigners? For he has sold us and has also completely devoured our money. ¹⁶ For all the riches that God has taken away from our father are now ours and our children's. Now then, whatever God has said to you, do it."

¹⁷ Then Jacob arose and placed his sons and his wives upon the camels. ¹⁸ He drove all his livestock ahead of him, along with all his property, including the livestock he had acquired in Paddan Aram. Then he set out to go to his father Isaac in the land of Canaan. ¹⁹ When Laban had gone to shear his flock, Rachel stole her father's household gods. ²⁰ Jacob also deceived Laban the Aramean, by not telling him that he was fleeing. ²¹ So he fled with all that he had and quickly passed over the River, and headed toward the hill country of Gilead.

²² On the third day Laban was told that Jacob had fled. ²³ So he took his relatives with him and pursued him for a seven days' journey. He overtook him in the hill country of Gilead. ²⁴ Now God came to Laban the Aramean in a dream at night and said to him, "Be careful that you speak to Jacob neither good nor bad." ²⁵ Laban overtook Jacob. Now Jacob had pitched his tent in the hill country. Laban also camped with his relatives in the hill country of Gilead. ²⁶ Laban said to Jacob, "What have you done, that you deceived me and carried away my daughters like captives of the sword? ²⁷ Why did you flee secretly and trick me and did not tell me? I would have sent you away with celebration and with songs, with tambourine and with harps. ²⁸ You did not allow me to kiss my grandsons and my daughters good bye. Now you have acted foolishly. ²⁹ It is in my power to do you harm, but the God of your father spoke to me last night and said, 'Be careful that you speak to Jacob neither good nor bad.' ³⁰ Now you have gone away because you longed to return to your father's house. But why did you steal my gods?" ³¹ Jacob answered and said to Laban, "I fled secretly because I was afraid and thought that you would take your daughters from me by force. ³² Whoever has stolen your gods will not continue to live. In the presence of our relatives, identify whatever with me is yours and take it." For Jacob did not know that Rachel had stolen them.

³³ Laban went into Jacob's tent, into Leah's tent, and into the tent of the two female servants, but he did not find them. He went out of Leah's tent and entered into Rachel's tent. ³⁴ Now Rachel had taken the household gods, put them in a camel's saddle, and sat upon them. Laban searched the whole tent, but did not find them. ³⁵ She said to her father, "Do not be angry, my master, that I cannot stand up before you, for I am having my period." So he searched but did not find his household gods.

³⁶ Jacob was angry and argued with Laban. He said to him, "What is my offense? What is my sin, that you have hotly pursued me? ³⁷ For you have searched all my possessions. What have you found of all your household goods? Set them here before our relatives, so that they may judge between the two of us. ³⁸ For twenty years I have been with you. Your ewes and your female goats have not miscarried, nor have I eaten any rams from your flocks. ³⁹ What was torn by beasts I did not bring to you. I bore the loss of it. You demanded payment from my hand, whether stolen by day or stolen by night. ⁴⁰ There I was; in the

day the heat consumed me, and the frost by night; and I went without sleep. ⁴¹ These twenty years I have been in your household. I worked for you fourteen years for your two daughters, and six years for your flock. You have changed my wages ten times. ⁴² Unless the God of my father, the God of Abraham, and the one Isaac fears, had been with me, surely now you would have sent me away empty-handed. God has seen my affliction and my toil, and he rebuked you last night."

⁴³ Laban answered and said to Jacob, "The daughters are my daughters, the grandchildren are my grandchildren, and the flocks are my flocks. All that you see is mine. But what can I do today to these my daughters, or to their children whom they have borne?" ⁴⁴ So now, let us make a covenant, you and I, and let it be for a witness between you and me." ⁴⁵ So Jacob took a stone and set it up as a pillar. ⁴⁶ Jacob said to his relatives, "Gather stones." So they took stones and made a pile. Then they ate there by the pile. ⁴⁷ Laban called it Jegar Sahadutha, but Jacob called it Galeed. ⁴⁸ Laban said, "This pile is a witness between me and you today." Therefore its name was called Galeed. ⁴⁹ It is also called Mizpah, because Laban said, "May Yahweh watch between you and me, when we are out of sight one from another." ⁵⁰ If you mistreat my daughters, or if you take any wives besides my daughters, although no one else is with us, see, God is witness between you and me." ⁵¹ Laban said to Jacob, "Look at this pile, and look at the pillar, which I have set between you and me." ⁵² This pile is a witness, and the pillar is a witness, that I will not pass beyond this pile to you, and that you will not pass beyond this pile and this pillar to me, to do harm. ⁵³ May the God of Abraham, and the god of Nahor, the gods of their father, judge between us." Jacob swore by the Fear of his father Isaac. ⁵⁴ Jacob offered a sacrifice on the mountain and called his relatives to eat a meal. They ate and spent the entire night on the mountain. ⁵⁵ Early in the morning Laban got up, kissed his grandsons and his daughters and blessed them. Then Laban left and returned home.

Footnotes

31:25 ^[1]Some modern translations have

Genesis 31 General Notes

Special concepts in this chapter

God's blessing

When Jacob left Paddam Aram, he left very wealthy. Despite his punishment of exile from Canaan, God still blessed Jacob and his family. (See: bless)

Household gods

Although a few scholars believe the possession of the household gods was a sign of inheritance, this seems unlikely. It is probable that Rachel believed these idols would bring them "good luck" and would bring them great blessing. This was sinful because they were to trust in Yahweh, who already promised to bless them. (See: falsegod and inherit and sin)

Other possible translation difficulties in this chapter

Irony

Laban's sons complained that Jacob cheated them out of their father's possessions. It was their father who tried to cheat Jacob out of what he promised to give Jacob. Jacob treated his brother Esau in the same way. Jacob cheated Esau out of their father's blessing.

Genesis 31:1

Now

This word is used here to mark a stop in the main story. Here the author starts to tell a new part of the story.

Jacob heard the words of Laban's sons, that they said
 "Jacob heard that Laban's sons were saying"

Jacob has taken away all that was our father's
 Laban's sons were exaggerating because they were angry. Alternate translation: "Everything that Jacob has taken belonged to our father"

Genesis 31:2

Jacob saw the look on Laban's face. He saw that his attitude toward him had changed

These two sentences mean basically the same thing. The second explains the look that Jacob saw on Laban's face. Alternate translation: "Jacob noticed that Laban was no longer pleased with him"

Genesis 31:3

your fathers

"your father Isaac and your grandfather Abraham"

Genesis 31:4

Jacob sent and called Rachel and Leah to the field to his flock

"Jacob sent for Rachel and Leah and told them to meet him out in the field with the flocks"

Genesis 31:5

and said to them

You can start a new sentence here. Alternate translation: "He said to them"

I see your father's attitude toward me has changed

"I have noticed your father is no longer pleased with me"

Genesis 31:6

You know that it is with all my strength that I have served your father

The word "you" here refers to both Rachel and Leah. It also adds emphasis. Alternate translation: "You yourselves know that I have served your father with all my strength"

Genesis 31:7

has deceived me

"has lied to me" or "has not treated me fairly"

my wages

"what he said he would pay me"

to hurt me

Possible meanings are 1) physical harm or 2) to cause Jacob to suffer in any way.

Genesis 31:8

The speckled animals

"The animals with spots"

the flock bore

"the flock gave birth to"

The striped

"The animals with stripes"

Genesis 31:9

In this way God has taken away the livestock of your father and given them to me

"This is how God gave your father's animals to me"

Genesis 31:10

General Information:

Jacob continues his story to his wives Leah and Rachel.

Once at the time of breeding season

"During the breeding season"

mating with the flock

Here "flock" represents only the female goats.

Alternate translation: "mating with the female goats of the flock"

were striped, speckled, and spotted

"had stripes, little spots, and big spots"

Genesis 31:11

angel of God

Possible meanings are 1) God himself appeared as a man or 2) one of God's messengers appeared. Since the phrase is not well understood, it is best to simply translate it as "the angel of God," using the normal word that you use for "angel."

I said

"And I answered"

Here I am

"Yes, I am listening" or "Yes, what is it?" See how you translated this in Genesis 22:1.

Genesis 31:12

General Information:

The angel of the Lord continues to talk to Jacob (Genesis 31:10).

Lift up your eyes

This is a way of saying "Look up."

that are breeding with the flock

Here "flock" stands for only the female goats.

Alternate translation: "that are breeding with the female goats of the flock"

are striped, speckled, and spotted

"have stripes and spots"

Genesis 31:13

where you anointed a pillar

Jacob poured oil on the pillar to dedicate it to God.

the land of your birth
"the land where you were born"

Genesis 31:14

Rachel and Leah answered and said to him
This does not mean they talked at the same time. It emphasizes they agreed with each other.

Is there any portion or inheritance for us in our father's house?

Rachel and Leah use a question to emphasize that there is nothing left for their father to give.
Alternate translation: "There is absolutely nothing left for us to inherit from our father!"

Genesis 31:15

Are we not treated by him as foreigners?
They use a question to show their anger about how their father treats them. This can be stated in active form. Alternate translation: "Our father treats us like a foreign women instead of daughters!"

For he has sold us
This can be made more explicit. Alternate translation: "He has sold us for his own gain"

has also completely devoured our money
Laban completely using up the money that he should have given to his daughters is spoken of as if he were a wild beast that ate the money as if it were food. Alternate translation: "he completely used up our money"

Genesis 31:16

are now ours and our children's
"belongs to us and to our children"

Now then
Here "Now" does not mean "at this moment," but is used to draw attention to the important point that follows.

whatever God has said to you, do it
"do all that God has told you"

Genesis 31:17

his sons
Jacob took all of his children. It only mentions the sons because they are important as his heirs.
Alternate translation: "his children"

Genesis 31:18

He drove all his livestock
"He drove all his cattle." Here "livestock" is referring to all his domesticated animals.

including the livestock he had acquired in Paddan Aram
"and the other herd of cattle which he took ownership of when he was in Paddan Aram"

Then he set out to go to his father Isaac in the land of Canaan
"He went to the land of Canaan, where his father Isaac lived"

Genesis 31:19

When Laban had gone to shear his flock
"When Laban had left to cut the wool off of the sheep in his flock"

Genesis 31:20

General Information:
This page has intentionally been left blank.

Genesis 31:21

the River
This refers to the Euphrates River.

headed toward
"traveled toward"

the hill country of Gilead
"the mountains of Gilead" or "Mount Gilead"

Genesis 31:22

On the third day
It was Jewish custom to count the day of departure as day one. Alternate translation: "Two days after they had left"

Laban was told
This can be stated in active form. Alternate translation: "someone told Laban"

that Jacob had fled
Only Jacob is mentioned because he is the leader of the family. It can be made explicit that his family went with him. Alternate translation: "that Jacob had fled with his wives and children"

Genesis 31:23

So he took
"So Laban took"

pursued him
"chased after Jacob"

for a seven days' journey
Laban spent seven days walking to catch up to Jacob.

He overtook him
"He caught up to him"

Genesis 31:24

Now God came to Laban the Aramean in a dream at night

The word "now" is used here to mark a change from the story to background information about Laban. Alternate translation: "That night God came to Laban in a dream"

Be careful that you speak to Jacob neither good nor bad

The phrase "good nor bad" are used together to mean "anything." Alternate translation: "Do not say anything to try and stop Jacob from leaving"

Genesis 31:25

Laban overtook Jacob. Now Jacob had pitched his tent in the hill country. Laban also camped with his relatives in the hill country of Gilead

The word "now" is used here to mark a change from the story to background information about Jacob and Laban. Alternate translation: "When Laban caught up with Jacob, Jacob had set up camp in the hill country. Then Laban and his relatives also camped in the hill country of Gilead"

Genesis 31:26

carried away my daughters like captives of the sword

Laban speaks about Jacob taking his family with him back to the land of Canaan as if Jacob took them as prisoners after a battle and is forcing them to go with him. Laban is exaggerating because he is angry and is trying to make Jacob feel guilty for what he did.

Genesis 31:27

flee secretly

"run away in secret"

with celebration

"with joy"

with tambourine and with harps

These instruments stand for music. Alternate translation: "and with music"

tambourine

a musical instrument with a head like a drum that can be hit and with pieces of metal around the side that sound when the instrument is shaken

Genesis 31:28

to kiss my grandsons

Here "grandsons" would include all grandchildren whether male or female. Alternate translation: "to kiss my grandchildren"

Now

This does not mean "at this moment," but is used to draw attention to the important point that follows.

Genesis 31:29

It is in my power to do you harm

The word "you" is plural and refers to everyone with Jacob. Alternate translation: "I have enough people with me to harm all of you"

Be careful that you speak to Jacob neither good nor bad

The words "good nor bad" are used together to mean "anything." See how you translated this in [Genesis 31:24]

Genesis 31:30

you have gone away

This "you" is singular and refers to Jacob.

to your father's house

Here "house" stands for family. Alternate translation: "to be home with your father and the rest of your family"

my gods

"my idols"

Genesis 31:31

General Information

This page has intentionally been left blank.

Genesis 31:32

Whoever has stolen your gods will not continue to live

This can be stated in positive form. Alternate translation: "We will kill whoever has stolen your gods"

In the presence of our relatives

The word "our" refers to Jacob's relatives and includes Laban's relatives. All the relatives will watch to make sure everything is fair and honest.

identify whatever with me is yours and take it

"look for whatever we have that is yours and take it"

For Jacob did not know that Rachel had stolen them

This changes from the story to background information about Jacob.

Genesis 31:33

the two female servants

This refers to Zilpah and Bilhah.

he did not find them

"he did not find his idols"

Genesis 31:34

Now Rachel ... upon them

The word "now" is used here to mark a change from the story to background information about Rachel.

saddle

a seat placed on the back of an animal so a person can ride on it

Genesis 31:35

my master

Calling someone "my master" is a way of honoring them.

that I cannot stand up before you

"because I am unable to stand up in your presence"

for I am having my period

This refers to the time of the month when a woman bleeds from her womb.

Genesis 31:36

He said to him

"Jacob said to Laban"

What is my offense? What is my sin, that you have hotly pursued me?

The phrases "What is my offense" and "What is my sin" mean basically the same thing. Jacob is asking Laban to tell him what he did wrong. Alternate translation: "What have I done wrong that you should pursue me like this?"

hotly pursued me

Here the word "hotly" means Laban urgently chased Jacob intending to capture him.

Genesis 31:37

What have you found of all your household goods?

"What have you found that belongs to you?"

Set them here before our relatives

Here the word "our" refers to Jacob's relatives and includes Laban's relatives. Alternate translation: "Lay anything you have found in front of our relatives"

they may judge between the two of us

Here "two of us" refers to Jacob and Laban. The phrase "to judge between" means to decide which person is right in a dispute. Alternate translation: "they may judge between the two of us"

Genesis 31:38

General Information:

Jacob continues to speak to Laban.

twenty years

"20 years"

ewes

female sheep

have not miscarried

This means they have not had a pregnancy end early and unexpectedly with the lamb or kid born dead.

Genesis 31:39

What was torn by beasts I did not bring to you

This can be stated in active form. Alternate translation: "I did not bring to you any of your animals that a wild beast tore apart" or "When a wild animal killed any of your animals I did not bring it to you"

I bore the loss of it

For Jacob to count Laban's dead animals as a loss from his own flock is spoken of as if it was a burden he would bear on his shoulders. Alternate translation: "Instead of counting it a loss from your flock, I counted it as a loss from my flock"

You demanded payment from my hand

It can be made explicit what Jacob had to pay for. Alternate translation "You demanded that I pay you for any animal of yours that was missing"

whether stolen by day or stolen by night

"whether it was taken during the day or at night". Possible meanings are 1) "whether someone stole it during the day or at night" or 2) "whether an animal took it during the day or night."

Genesis 31:40

There I was; in the day the heat consumed me, and the frost by night

Suffering in the hot and cold temperatures is spoken of as if the temperatures were animals that were eating Jacob. Alternate translation: "I stayed with your flocks even during hottest part of the day and the coldest part of the night"

Genesis 31:41

General Information:

Jacob continues to speak to Laban.

These twenty years

"These last 20 years"

fourteen years

"14 years"

changed my wages ten times

"changed what he said he would pay me ten times." See how you translated "my wages" in Genesis 31:7.

Genesis 31:42

Unless the God of my father, the God of Abraham, and the one Isaac fears, had been with me
 Jacob is referring to the same God not to three different gods. Alternate translation: "If the God of Abraham and Isaac, my father, had not been with me"

the God of my father
 Here the word "father" refers to his parent, Isaac.

the one Isaac fears
 Here the word "fears" refers to the "fear of Yahweh," which means to deeply respect him and show that respect by obeying him.

empty-handed
 This stands for having nothing. Alternate translation: "with absolutely nothing"

God has seen my affliction and my toil
 The abstract noun "affliction" can be stated as "afflicted." Alternate translation: "God has seen how hard I worked and how you afflicted me"

Genesis 31:43

But what can I do today to these my daughters, or to their children whom they have borne?
 Laban uses a question to emphasize that there is nothing he can do. This rhetorical question can be translated as a statement. Alternate translation: "But, there is nothing I can do to bring my daughters and grandchildren back with me."

Genesis 31:44

let it be for a witness
 Here the word "witness" does not refer to a person, but it is used figuratively and refers to the covenant that Jacob and Laban are making. The covenant is spoken of as if it were a person who is there when they agree to act peacefully to one another.

Genesis 31:45

pillar
 This means that a large stone was simply set up on its end to mark the place where this important event happened.

Genesis 31:46

made a pile
 "stacked them on top of each other"

Then they ate there by the pile
 Eating a meal together was a part of making the covenant with one another. The full meaning of this may be made explicit.

Genesis 31:47

Jegar Sahadutha
 Translators may add a footnote that says: "The name Jegar Sahadutha means 'heap of witness' in Laban's language."

Galeed
 Translators may add a footnote that says: "The name Galeed means 'heap of witness' in Jacob's language."

Genesis 31:48

This pile is a witness between me and you
 The stones do not actually bear witness as a person. Alternate translation: "This pile will be a reminder between me and you"

Galeed
 Translators may add a footnote that says: "The name Galeed means 'heap of witness' in Jacob's language. See how you translated this in [Genesis 31:47]"

Genesis 31:49

Mizpah
 Translators may add a footnote that says: "The name Mizpah means 'watchtower.'"

when we are out of sight one from another
 Here "out of sight" stands for no longer being in each other's presence. Alternate translation: "when we are no longer with each other"

Genesis 31:50

although no one else is with us
 Here "us" refers to Laban and Jacob. Alternate translation: "even if no one else is there to see us"

see
 "look" or "remember" or "pay attention to what i am about to tell you"

Genesis 31:51

General Information:
 This page has intentionally been left blank.

Genesis 31:52

This pile is a witness, and the pillar is a witness
 These piles of stones were to act as a remembrance and a boundary marker for Jacob and Laban regarding their peace agreement. They are spoken of as if they are human witnesses.

Genesis 31:53

May the God of Abraham, and the god of Nahor, the gods of their father, judge between us

Abraham is Jacob's grandfather. Nahor is Laban's grandfather. The father of Abraham and Nahor is Terah. Not all of them worshipped Yahweh.

the Fear of his father Isaac

Here the word "Fear" refers to Yahweh, who Isaac deeply respected and showed that respect by obeying him.

Genesis 31:54

called his relatives to eat a meal

Eating a meal together was part of making the covenant with one another. The full meaning of this may be made explicit.

Genesis 31:55

Early in the morning ... returned home

Verse 55 is the first verse of chapter 32 in the original Hebrew text, but the last verse of chapter 31 in most modern Bibles. We suggest that you follow the numbering of Bibles in your national language.

blessed

This means expressing a desire for positive and beneficial things to happen to someone.

Chapter 32

¹ Jacob also went on his way, and the angels of God met him. ² When Jacob saw them, he said, "This is God's camp," so he called the name of that place Mahanaim.

³ Jacob sent messengers on ahead of him to his brother Esau in the land of Seir, in the region of Edom. ⁴ He commanded them, saying, "This is what you will say to my master Esau: This is what your servant Jacob says: 'I have been staying with Laban, and have delayed my return until now. ⁵ I have cattle and donkeys, and flocks, male servants, and female servants. I have sent this message to my master, so that I may find favor in your eyes.'" ⁶ The messengers returned to Jacob and said, "We went to your brother Esau. He is coming to meet you, and four hundred men are with him." ⁷ Then Jacob was very afraid and upset. So he divided the people who were with him into two camps, and also the flocks, the herds, and the camels. ⁸ He said, "If Esau comes to one camp and attacks it, then the camp that remains will escape." ⁹ Jacob said, "God of my father Abraham, and God of my father Isaac, Yahweh, who said to me, 'Return to your country and to your kindred, and I will prosper you,' ¹⁰ I am not worthy of all your acts of covenant faithfulness and of all the trustworthiness that you have done for your servant. For with only my staff I passed over this Jordan, and now I have become two camps. ¹¹ Please rescue me from the hand of my brother, from the hand of Esau, for I am afraid of him, that he will come and attack me and the mothers with the children. ¹² But you said, 'I will certainly make you prosper. I will make your descendants like the sand of the sea, which cannot be numbered for their number.'"

¹³ Jacob stayed there that night. He took some of what he had with him as a gift for Esau, his brother: ¹⁴ two hundred female goats and twenty male goats, two hundred ewes and twenty rams, ¹⁵ thirty milking camels and their colts, forty cows and ten bulls, twenty female donkeys and ten male donkeys. ¹⁶ These he gave into the hand of his servants, every herd by itself. He said to his servants, "Go on ahead of me and put a space between each of the herds." ¹⁷ He instructed the first servant, saying, "When Esau my brother meets you and asks you, saying, 'To whom do you belong? Where are you going? Whose animals are these that are in front of you?' ¹⁸ Then you will say, 'They are your servant Jacob's. They are a gift sent to my master Esau. See, he is also coming after us.'" ¹⁹ Jacob also gave instructions to the second group, the third, and all the men who followed the herds. He said, "You will say the same thing to Esau when you meet him. ²⁰ You must also say, 'Your servant Jacob is coming after us.'" For he thought, "I will appease him with the gifts that I am sending ahead of me. Then later, when I will see him, perhaps he will receive me." ²¹ So the gifts went on ahead of him. He himself stayed that night in the camp.

²² Jacob got up during the night, and he took his two wives, his two women servants, and his eleven sons. He sent them across the ford of the Jabbok. ²³ In this way he sent them across the stream along with all his possessions. ²⁴ Jacob was left alone, and a man wrestled with him until dawn. ²⁵ When the man saw that he could not defeat him, he struck Jacob's hip, so that his hip was dislocated as he wrestled with him. ²⁶ The man said, "Let me go, for the dawn is breaking." Jacob said, "I will not let you go unless you bless me." ²⁷ The man said to him, "What is your name?" Jacob said, "Jacob." ²⁸ The man said, "Your name will no longer be called Jacob, but Israel. For you have struggled with God and with men and have prevailed." ²⁹ Jacob asked him, "Please tell me your name." He said, "Why is it that you ask my name?" Then he blessed him there. ³⁰ Jacob called the name of the place Peniel for he said, "I have seen God face to face, and my life is delivered." ³¹ The sun rose on Jacob as he passed Peniel. He was limping because of his hip. ³² That is why to this day the people of Israel do not eat the ligaments of the hip which are at the hip joint, because the man injured those ligaments while dislocating Jacob's hip.

Genesis 32 General Notes

Special concepts in this chapter

Jacob does not trust Yahweh

Jacob does not trust in Yahweh. Instead, he fears that his brother Esau could kill him and his family. He should have known that Yahweh would continue to bless him and protect his family. He should have trusted in Yahweh's covenant faithfulness. (See: bless and trust and covenantfaith)

Name change

In Scripture, a change in name always occurs at a highly significant point in a person's life. The return of Jacob to Canaan was a significant event in the history of the Hebrew people.

Other possible translation difficulties in this chapter

"A man wrestled with him"

Scholars are divided over the identity of the person Jacob wrestled with. It was probably an angel, but some believe he wrestled with Jesus before he came to earth. The translator will probably have difficulty trying to keep ambiguity in identifying this individual because the word "man" usually indicates a normal, living person.

Genesis 32:1

General Information:

This page has intentionally been left blank.

Genesis 32:2

Mahanaim

Translators may also add a footnote that says "The name Mahanaim means 'two camps.'"

Genesis 32:3

Seir

This is a mountainous area in the region of Edom.

Genesis 32:4

This is what you will say to my master Esau: This is what your servant Jacob says: 'I have been ... have delayed my return until now.'

This has a quotation within a quotation. The direct quotation can be stated as an indirect quotation. Alternate translation: "'This is what I want you to tell my master Esau. Tell him that I have been ... have delayed my return until now.'"

my master Esau

Jacob is using polite language and refers to his brother as "my master."

your servant Jacob

Jacob is using polite language and refers to himself as "your servant."

Genesis 32:5

I have cattle ... in your eyes.

This continues the quotation within a quotation that begins with the words "I have been" in verse 4. The direct quotation can be stated as an indirect quotation. "This is what I want you to tell my master Esau. Tell him that I have been ... Tell him that I have cattle ... in his eyes."

that I may find favor in your eyes

When a person finds favor in the eyes of another, the second person approves of the first person. Here "eyes" are a metonym for the person seeing something, and seeing a person is a metaphor for

deciding whether what that person sees is good or bad. Alternate translation: "that you may approve of me"

Genesis 32:6

four hundred men

"400 men"

Genesis 32:7

afraid

This refers to the unpleasant feeling a person has when there is a threat of harm to himself or others.

upset

distressed, troubled

Genesis 32:8

to one camp and attacks it, then the camp that remains will escape

Here "camp" refers to the people. Alternate translation: "to attack the people in one camp, then the people in the other camp will escape"

Genesis 32:9

God of my father Abraham, and God of my father Isaac, Yahweh

This does not refer to different gods, but to the one God they all worship. Alternate translation: "Yahweh, who is God of my grandfather Abraham and my father Isaac"

Yahweh, who said to me, 'Return to your country and to your kindred, and I will prosper you,'

This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "Yahweh, you who said that I should return to my country and to my kindred, and that you would prosper me,"

to your kindred

"to your family"

I will prosper you

"I will do good for you" or "I will treat you well"

Genesis 32:10

I am not worthy of all your acts of covenant faithfulness and of all the trustworthiness that you have done for your servant

The abstract nouns "faithfulness" and "trustworthiness" can be stated as "faithful" and "loyal." Alternate translation: "I do not deserve for you to remain faithful to your covenant or for you to be loyal to me, your servant"

your servant

This is a polite way of saying "me."

now I have become two camps

Here the phrase "I have become" is an idiom meaning what he now possesses. Alternate translation: "and now I have enough people, flocks, and possessions with me to make two camps"

Genesis 32:11

rescue me

"save me"

from the hand of my brother, from the hand of Esau

Here the word "hand" refers to power. The two phrases mean basically the same thing. The second clarifies that the brother whom Jacob intended was Esau. Alternate translation: "from the power of my brother, Esau" or "from my brother, Esau"

I am afraid of him, that he will

"I am afraid that he will"

Genesis 32:12

But you said, 'I will certainly make you prosper. I will make your descendants ... number.'

This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "But you said that you would certainly prosper me, and that you would make my descendants ... number"

make you prosper

"do good to you" or "treat you well"

I will make your descendants like the sand of the sea

This speaks about the very large number of Jacob's descendants as if their number will be like the grains of sand on the seashore.

which cannot be numbered for their number

This can be stated in active form. Alternate translation: "which no one can count because of their number"

Genesis 32:13

General Information:

This page has intentionally been left blank.

Genesis 32:14

two hundred

"200"

twenty

"20"

Genesis 32:15

thirty ... forty ... ten

"30 ... 40 ... 10"

their colts

"their young"

Genesis 32:16

These he gave into the hand of his servants, every herd by itself

Here "into the hand" means to give control over them. Alternate translation: "He divided them into small herds, and gave each of his servants control over one herd"

put a space between each of the herds

"let each herd travel at a distance from the other herds"

Genesis 32:17

He instructed

"He commanded"

asks you ... that are in front of you?

This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "asks you who your master is, where you are going, and who owns these animals that are ahead of you"

To whom do you belong?

"Who is your master?"

Whose animals are these that are in front of you?

"Who owns these animals that are in front of you?"

Genesis 32:18

Then you will say, 'They are your servant Jacob's. They are a gift sent to my master Esau. See, he is also coming after us.'

This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "Then I want you to tell him that all of these things belong to Jacob, his servant, and he is giving them to his master, Esau. And tell him that Jacob is on the way to meet him"

your servant Jacob's

Jacob is referring to himself in a polite way as Esau's servant.

to my master Esau

Jacob is referring to Esau is a polite way as his master.

coming after us

Here "us" refers to the servant speaking and the other servants bringing herds to Esau.

Genesis 32:19

gave instructions to the second group

"commanded the second group"

Genesis 32:20

You must also say, 'Your servant Jacob

Possible meanings are 1) "You will say also, 'Your servant Jacob'" or 2) "You will say, 'Also, Your servant Jacob.'"

I will appease him

"I will calm him down" or "I will make his anger go away"

he will receive me

"he will welcome me kindly"

Genesis 32:21

So the gifts went on ahead of him

Here "gifts" stands for the servants taking the gifts.

He himself stayed

Here "himself" emphasizes that Jacob did not go with the servants.

Genesis 32:22

his two women servants

"his two servant wives." This means Zilpah and Bilhah.

ford

a shallow place in a river that is easy to cross

Jabbok

This is the name of a river.

Genesis 32:23

all his possessions

"all that he had"

Genesis 32:24

General Information:

This page has intentionally been left blank.

Genesis 32:25

he struck Jacob's hip, so that his hip was dislocated

This can be stated in active form. Alternate translation: "he struck Jacob's hip and dislocated it" or "he struck Jacob's hip and injured it"

his hip was dislocated

Possible meanings are that 1) the top of Jacob's leg bone moved out of the hole in the hip where it normally is, or 2) a muscle or something that attaches the top of the leg to the hip was torn.

Genesis 32:26

for the dawn is breaking

"the sun will rise soon"

bless

Here "bless" means to pronounce a formal blessing on someone and to cause good things to happen to that person.

I will not let you go unless you bless me

This can be stated in positive form. Alternate translation: "I will let you go only if you bless me" or "Absolutely not! You must bless me first, then I will let you go"

Genesis 32:27

General Information:

This page has intentionally been left blank.

Genesis 32:28

Israel

Translators may add a footnote that says "The name Israel means 'He struggles with God.'"

with men

Here "men" means "people" in general.

Genesis 32:29

He said, "Why is it that you ask my name?"

"He said, 'Why would you ask about my name?'"

This rhetorical question was meant to shock, rebuke and cause Jacob to ponder over what just happened between him and the other man he just wrestled with. Alternate translation: "Do not ask me for my name!"

Genesis 32:30

Peniel

Translators may add a footnote that says: "The name Peniel means 'the face of God.'"

face to face

Being "face to face" means that two people are seeing each other in person, at a close distance.

and my life is delivered

This can be stated in active form. Alternate translation: "yet he spared my life"

Genesis 32:31

General Information:

This page has intentionally been left blank.

Genesis 32:32

That is why to this day

This marks a change from the story to background information about the descendants of Israel.

to this day

This means to the day that the author was writing this.

ligaments of the hip

This refers to the muscle that connects the thigh bone to the thigh socket.

hip joint

"thigh socket"

while dislocating

"while striking"

Chapter 33

¹ Jacob looked up and, behold, Esau was coming, and with him were four hundred men. Jacob divided the children among Leah, Rachel, and the two female servants. ² Then he put the female servants and their children in front, followed by Leah and her children, and followed by Rachel and Joseph last of all. ³ He himself went on ahead of them. He bowed toward the ground seven times, until he came near to his brother. ⁴ Esau ran to meet him, embraced him, hugged his neck, and kissed him. Then they wept. ⁵ When Esau looked up, he saw the women and the children. He said, "Who are these people with you?" Jacob said, "The children whom God has graciously given your servant." ⁶ Then the female servants came forward with their children, and they bowed down. ⁷ Next Leah also and her children came forward and bowed down. Finally Joseph and Rachel came forward and bowed down. ⁸ Esau said, "What do you mean by all these groups that I met?" Jacob said, "To find favor in the sight of my master." ⁹ Esau said, "I have enough, my brother. Keep what you have for yourself." ¹⁰ Jacob said, "No, please, if I have found favor in your eyes, then accept my gift from my hand, for indeed, I have seen your face, and it is like seeing the face of God, and you have accepted me. ¹¹ Please accept my gift that was brought to you, because God has dealt graciously with me, and because I have enough." Thus Jacob urged him, and Esau accepted it. ¹² Then Esau said, "Let us be on our way. I will go before you." ¹³ Jacob said to him, "My master knows that the children are young, and that the sheep and the cattle are nursing their young. If they are driven hard even one day, all the animals will die. ¹⁴ Please let my master go on ahead of his servant. I will travel more slowly, at the pace of the livestock that are before me, and at the pace of the children, until I come to my master in Seir." ¹⁵ Esau said, "Let me leave with you some of my men who are with me." But Jacob said, "Why do that? Let me find favor in the sight of my lord." ¹⁶ So Esau that day started on his way back to Seir. ¹⁷ Jacob traveled to Sukkoth, built himself a house, and made shelters for his livestock. Therefore the name of the place is called Sukkoth.

¹⁸ When Jacob came from Paddan Aram, he arrived safely at the city of Shechem, which is in the land of Canaan. He camped near the city. ¹⁹ Then he bought the piece of ground where he had pitched his tent from the sons of Hamor, Shechem's father, for a hundred pieces of silver. ²⁰ There he set up an altar and called it El Elohe Israel.

Genesis 33 General Notes

Special concepts in this chapter

Jacob's fear

Jacob feared his brother. He showed Esau great respect and sought to protect his family from Esau's power. He did not fear and trust Yahweh. (See: fear and trust)

Favoritism

Jacob showed favoritism towards Rachel and Joseph. He arranged the family according to those he loved the most. Rachel and Joseph were the most protected from a potential attack by Esau. He would have rather had everyone else die, in order to spare their lives.

Genesis 33:1

children with her. Jacob divided the children so that each one went with his or her mother.

behold

The word "behold" here alerts us to pay attention to a surprising new part of the story.

female servants

"servant wives." This refers to Bilhah and Zilpah.

four hundred men

"400 men"

Genesis 33:2

General Information:

This page has intentionally been left blank.

Jacob divided the children ... female servants

This does not mean Jacob divided the children evenly so that each woman had the same amount of

Genesis 33:3

He himself went on ahead of them

Here "himself" emphasizes that Jacob went alone in front of the others.

He bowed

Here the word "bow" means to bend over to humbly express respect and honor toward someone.

Genesis 33:4

meet him

"meet Jacob"

embraced him, hugged his neck, and kissed him

This can be translated as a new sentence. Alternate translation: "Esau put his arms around Jacob, hugged him, and kissed him"

Then they wept

This can be translated more explicitly. Alternate translation: "Then Esau and Jacob cried because they were happy to see each other again"

Genesis 33:5

he saw the women and the children

"he saw the women and children who were with Jacob"

The children whom God has graciously given your servant

The phrase "your servant" is a polite way for Jacob to refer to himself. Alternate translation: "These are the children God has kindly given me, your servant"

Genesis 33:6

female servants

"servant wives." This refers to Bilhah and Zilpah.

bowed down

This is a sign of humility and respect before another person.

Genesis 33:7

General Information:

This page has intentionally been left blank.

Genesis 33:8

What do you mean by all these groups that I met?

The phrase "all these groups" refers to the groups of servants that Jacob sent to give gifts to Esau. Alternate translation: "Why did you send all of those different groups to meet me?"

To find favor in the sight of my master

The phrase "find favor" is an idiom which means to be approved of by someone. Also, sight represents

judgment or evaluation. Alternate translation: "So that you, my master, would be pleased with me"

my master

The phrase "my master" is a polite way of referring to Esau.

Genesis 33:9

I have enough

The word "animals" or "property" is understood. Alternate translation: "I have enough animals" or "I have enough property"

Genesis 33:10

if I have found favor in your eyes

The phrase "found favor" is an idiom which means to be approved of by someone. Here "eyes" are a metonym for sight, and sight is a metaphor representing his evaluation. Alternate translation: "if you are pleased with me"

my gift from my hand

Here "hand" refers to Jacob. Alternate translation: "this gift that I am giving to you"

my hand, for indeed

This can be translated as a new sentence: "my hand. For certainly"

I have seen your face, and it is like seeing the face of God

The meaning of this simile is unclear. Possible meanings are 1) Jacob is happy that Esau has forgiven him like God has forgiven him or 2) Jacob is amazed to see his brother again like he was amazed to see God or 3) Jacob is humbled to be in Esau's presence like he was humbled to be in God's presence.

I have seen your face

Here "face" stands for Esau. It may be best to translate as "face" because of the importance of the word "face" here with "face of God" and "face to face" in Genesis 32:30.

Genesis 33:11

that was brought to you

This can be stated in active form. Alternate translation: "that my servants brought to you"

God has dealt graciously with me

"God has treated me very well" or "God has blessed me very much"

Thus Jacob urged him, and Esau accepted it

It was customary to refuse a gift first, but then to accept the gift before the giver was offended.

Genesis 33:12

General Information:

This page has intentionally been left blank.

Genesis 33:13

My master knows

This is a polite and formal way of referring to Esau.
Alternate translation: "You, my master, know"

the children are young

The meaning can be stated more explicitly.
Alternate translation: "the children are too young to travel fast"

If they are driven hard even one day

This can be stated in active form. Alternate translation: "If we force them to go too fast even for one day"

Genesis 33:14

Please let my master go on ahead of his servant

This is a polite and formal way of Jacob referring to himself. Alternate translation: "My lord, I am your servant. Please go ahead of me"

at the pace of the livestock that are before me

"at the speed the animals I am looking after can go"

Seir

This is a mountainous area in the region of Edom.
See how you translated this in [Genesis 32:3]

Genesis 33:15

Why do that?

Jacob uses a question to emphasize that Esau does not need to leave men. Alternate translation: "Do not do that!" or "You do not need to do that!"

my lord

This is a polite and formal way of referring to Esau.
Alternate translation: "you, my lord"

Genesis 33:16

General Information:

This page has intentionally been left blank.

Genesis 33:17

Sukkoth

Translators may also add a footnote that says, "The name Sukkoth means 'shelters.'"

built himself a house

It is implied that the house is also for his family.
Alternate translation: "built a house for himself and his family"

for his livestock

"for the animals he looked after"

Genesis 33:18

General Information:

This starts a new part of the story. The author describes what Jacob did after he rested in Sukkoth.

When Jacob came from Paddan Aram

"After Jacob left Paddan Aram"

When Jacob ... he arrived ... He camped

This only mentions Jacob because he is the leader of the family. It is implied that his family was with him.

He camped near

"He set up his camp near"

Genesis 33:19

piece of ground

"piece of land"

Hamor

This is the name of a man.

Shechem's father

Shechem is the name of a city and the name of a man.

a hundred

"100"

Genesis 33:20

El Elohe Israel

Translators may add a footnote that says: "The name El Elohe Israel means 'God, the God of Israel.'"

Chapter 34

¹ Now Dinah, Leah's daughter whom she bore to Jacob, went out to meet the young women of the land. ² Shechem son of Hamor the Hivite, the prince of the land, saw her. He took her and lay with her, and he humiliated her. ³ He was drawn to Dinah, the daughter of Jacob. He loved the young woman and spoke tenderly to her. ⁴ Shechem spoke to his father Hamor, saying, "Get this young woman for me as a wife." ⁵ Now Jacob heard that he had defiled Dinah his daughter. His sons were with his livestock in the field, so Jacob held his peace until they came. ⁶ Hamor the father of Shechem went out to Jacob to speak with him. ⁷ The sons of Jacob came in from the field when they heard of the matter. The men were offended. They were very angry because he had disgraced Israel by lying with Jacob's daughter, for such a thing should not have been done. ⁸ Hamor spoke with them, saying, "My son Shechem loves your daughter. Please give her to him as a wife. ⁹ Intermarry with us, give your daughters to us, and take our daughters for yourselves. ¹⁰ You will live with us, and the land will be open to you to live and trade in, and to acquire property." ¹¹ Shechem said to her father and to her brothers, "Let me find favor in your eyes, and whatever you tell me I will give. ¹² Ask me for as great a bride price and gift as you will, and I will give whatever you say to me, but give me the young woman as a wife." ¹³ The sons of Jacob answered Shechem and Hamor his father with deceit, because Shechem had defiled Dinah their sister. ¹⁴ They said to them, "We cannot do this thing, to give our sister to anyone who is uncircumcised; for that would be a disgrace to us. ¹⁵ Only on this condition will we agree with you: If you will become circumcised as we are, if every male among you is circumcised. ¹⁶ Then will we give our daughters to you, and we will take your daughters to ourselves, and we will live with you and become one people. ¹⁷ But if you do not listen to us and become circumcised, then we will take our sister and we will leave."

¹⁸ Their words pleased Hamor and his son Shechem. ¹⁹ The young man did not delay to do what they said, because he delighted in Jacob's daughter, and because he was the most honored person in all his father's household. ²⁰ Hamor and Shechem his son went to the gate of their city and spoke with the men of their city, saying, ²¹ "These men are at peace with us, so let them live in the land and trade in it for, really, the land is large enough for them. Let us take their daughters as wives, and let us give them our daughters. ²² Only on this condition will the men agree to live with us and become one people: If every male among us is circumcised, as they are circumcised. ²³ Will not their livestock and their property—all their animals be ours? So let us agree with them, and they will live among us." ²⁴ All who went out to the gates of his city listened to Hamor and Shechem, his son. All males were circumcised, all who went out to the gates of his city. ²⁵ On the third day, when they were still in pain, two of the sons of Jacob (Simeon and Levi, Dinah's brothers), each took his sword and they attacked the city that was certain of its security, and they killed all the males. ²⁶ They killed Hamor and his son Shechem with the edge of the sword. They took Dinah from Shechem's house and went away. ²⁷ The other sons of Jacob came to the dead bodies and plundered the city, because the people had defiled their sister. ²⁸ They took their flocks, their herds, their donkeys, and everything in the city and in the surrounding fields. ²⁹ They captured all their wealth, all their children, and their wives. They even plundered everything that was in the houses. ³⁰ Jacob said to Simeon and Levi, "You have brought trouble on me, to make me stink to the inhabitants of the land, the Canaanites and the Perizzites. I am few in number. If they gather themselves together against me and attack me, then I will be destroyed, I and my household." ³¹ But Simeon and Levi said, "Should Shechem have dealt with our sister as with a prostitute?"

Genesis 34 General Notes

Special concepts in this chapter

Israel

Jacob's name was changed to Israel. It is his descendants who inherited the promised blessings given to him and to Isaac and Abraham. This is the first time his descendants are collectively referred to as the people group Israel. The people group Israel is identified through the covenant of circumcision. (See: inherit, promise, bless and covenant and circumcise)

Other possible translation difficulties in this chapter

Implicit information

Jacob's reacted to the rape of Dinah with indifference. This is possibly because she was not a daughter of Rachel. His reaction was both unwise and improper. This action brought shame on the whole family. Therefore, Jacob's sons corrected this wrong and plotted against Hamor and Shechem.

Shechem raped Dinah, but then he said he loved her. By raping her, he ensured that no one else would want to marry her. This is not love.

Genesis 34:1

Now

Here this word is used to mark a new part of the story.

Dinah

This is the name of Leah's daughter. See how you translated this name in [Genesis 30:21]

Genesis 34:2

the Hivite

This is the name of a people group. See how you translated the similar word "Hivites" in [Genesis 10:17]

the prince of the land

This is referring to Hamor not Shechem. Also, "prince" here does not mean son of a king. It means Hamor was the leader of the people in that area.

He took her and lay with her

Possible meanings are 1) "took" and "lay with" are two separate actions. Alternate translation: "he grabbed her and had sexual relations with her" or 2) "took" and "lay with" are a hendiadys, two words used to describe one action, Alternate translation: "raped her"

lay with her

This is a polite way of speaking of sexual relations. You may have to use other words in your translation. Alternate translation: "had sexual relations with her"

Genesis 34:3

He was drawn to Dinah

"He was very attracted to her." This speaks about Shechem loving Dinah and wanting to be with her as if something were forcing him to come to Dinah. This can be stated in active form. Alternate translation: "He wanted very much to be with Dinah"

spoke tenderly to her

He tried to convince her that he loved her and that he wanted her to love him also.

Genesis 34:4

General Information:

This page has intentionally been left blank.

Genesis 34:5

Now Jacob

"Now" is used here to mark a change from the story to background information about Jacob.

Jacob heard that he

The word "he" refers to Shechem.

he had defiled

This means that Shechem had greatly dishonored and disgraced Dinah by forcing her to sleep with him.

held his peace

This is a way of saying that Jacob did not say or do anything about the matter.

Genesis 34:6

Hamor ... went out to Jacob

"Hamor ... went to meet Jacob"

Genesis 34:7

The men were offended

"The men were very insulted" or "They were shocked"

he had disgraced Israel

Here the word "Israel" refers to every member of Jacob's family. Israel as a people group was disgraced. Alternate translation: "he had humiliated the family of Israel" or "he had brought shame on the people of Israel"

lying with Jacob's daughter

Here "lying with" is a euphemism. Alternate translation: "having sexual relations with Jacob's daughter"

for such a thing should not have been done

This can be stated in active form. Alternate translation: "for he should not have done such a terrible thing"

Genesis 34:8

Hamor spoke with them

"Hamor spoke with Jacob and his sons"

loves your daughter

Here the word "love" refers to romantic love between a man and a woman. Alternate translation: "loves her and wants to marry her"

give her to him as a wife

In some cultures, the parents decide whom their children will marry.

Genesis 34:9

Intermarry with us

To intermarry is to marry a member of a different racial, social, religious or tribal group. Alternate translation: "Allow marriages between your people and ours"

Genesis 34:10

the land will be open to you

"the land will be available to you"

Genesis 34:11

Shechem said to her father

"Shechem said to Dinah's father Jacob"

Let me find favor in your eyes, and whatever you tell me I will give

The phrase "find favor" is an idiom which means to be approved of by someone. Also, the eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "If you will approve of me, then I will give you whatever you ask"

Genesis 34:12

bride price

In some cultures, it is customary for a man to give money, property, cattle, and other gifts to the bride's family at the time of marriage.

Genesis 34:13

The sons of Jacob answered Shechem and Hamor his father with deceit

The abstract noun "deceit" can be stated as the verb "lied." Alternate translation: "But the sons of Jacob lied to Shechem and Hamor when they answered them"

Shechem had defiled Dinah

This means that Shechem had greatly dishonored and disgraced Dinah by forcing her to sleep with him. See how you translated "defiled" in Genesis 34:5.

Genesis 34:14

They said to them

"Jacob's sons said to Shechem and Hamor"

We cannot do this thing, to give our sister

"We cannot agree to give Dinah in marriage"

for that would be a disgrace to us

"for that would cause us shame." Here "us" refers to Jacob's sons and all the people of Israel.

Genesis 34:15

General Information:

This page has intentionally been left blank.

Genesis 34:16

give our daughters to you ... take your daughters to ourselves

This means they will allow a person from Jacob's family to marry a person who lives in Hamor's land.

Genesis 34:17

General Information:

This page has intentionally been left blank.

Genesis 34:18

Their words pleased Hamor and his son Shechem

"Hamor and his son Shechem agreed with what Jacob's sons said"

Genesis 34:19

to do what they said

"to become circumcised"

Jacob's daughter

"Jacob's daughter Dinah"

because he was the most honored person in all his father's household

This can be translated as a new sentence. It can be made explicit that Shechem knew the other men would agree to be circumcised because they greatly respected him. Alternate translation: "Shechem knew all the men in his father's household would agree with him because he was the most honored among them"

Genesis 34:20

the gate of their city

It was common for leaders to meet at the city gate to make official decisions.

Genesis 34:21

These men

"Jacob, his sons, and the people of Israel"

peace with us

Here "us" includes Hamor, his son and all the people they spoke with at the city gate.

let them live in the land and trade in it

"let them live and trade in the land"

for, really, the land is large enough for them

Shechem uses the word "really" to add emphasis to his statement. "because, certainly, the land is large enough for them" or "because, indeed, there is plenty of land for them"

take their daughters ... give them our daughters

This refers to marriages between the women of one group and the men of the other group. See how you translated similar phrases in Genesis 34:9.

Genesis 34:22

General Information:

Hamor and Shechem his son continue to talk to the city elders.

Only on this condition will the men agree to live with us and become one people: If every male among us is circumcised, as they are circumcised

"Only if every man among us is circumcised, as the men of Israel are circumcised, will they agree to live among us and unite with us as one people"

Genesis 34:23

Will not their livestock and their property—all their animals be ours?

Shechem uses a question to emphasize that Jacob's livestock and property will belong to the people of Shechem. This can be translated as a statement. Alternate translation: "All of their animals and property will be ours."

Genesis 34:24

All who went out to the gates of his city

This refers to men old enough to gather at the city gates to discuss community affairs. The word "his" probably refers to Hamor, who was the king.

All males were circumcised

The meaning of this statement is clarified, not contradicted, by the words "all who went out to the gates." If a literal translation would be misunderstood, you can specify that this refers only to adult males. It can be stated in active form. Alternate translation: "All adult males were circumcised" or "So Hamor and Shechem had someone circumcise all the adult men"

Genesis 34:25

On the third day

"third" is the ordinal number for three. It can be stated without the ordinal number. Alternate translation: "After two days"

when they were still in pain

"when the men of the city were still in pain"

each took his sword

"took their swords"

they attacked the city

Here "city" stands for the people. Alternate translation: "they attacked the people of the city"

security, and they killed all the males

This can be translated as a new sentence. "security. Simeon and Levi killed all the men of the city"

Genesis 34:26

General Information:

This page has intentionally been left blank.

Genesis 34:27

the dead bodies

"the dead bodies of Hamor, Shechem, and their men"

plundered the city

"stole everything in the city that was valuable"

because the people had defiled their sister

Shechem alone had defiled Dinah, but Jacob's sons considered Shechem's entire family and everyone in the city responsible for this act.

had defiled

This means that Shechem had greatly dishonored and disgraced Dinah by forcing her to sleep with him. See how you translated "defiled" in Genesis 34:5.

Genesis 34:28

They took their flocks, their herds, their donkeys, and everything

"Jacob's sons took the people's flocks, herds, and donkeys, as well as everything"

Genesis 34:29

They captured all their wealth, all their children, and their wives

"They took all their wealth, and they captured all their children and their wives"

their wealth ... their children ... their wives

The word "their" refers to the people of Shechem.

all their wealth

"all their possessions and money"

Genesis 34:30

brought trouble on me

Causing someone to experience trouble is spoken of as if trouble were an object that is brought and placed on a person. Alternate translation: "caused great problems for me"

to make me stink to the inhabitants of the land

Causing the people in the surrounding areas to hate Jacob is spoken of as if Jacob's sons made him smell bad physically. This can be translated as a new sentence. Alternate translation: "You have made me repulsive to the people who live in the land"

I am few in number ... against me and attack me, then I will be destroyed, I and my household

Here the words "I" and "me" refer to all of Jacob's household. Jacob only says "I" or "me" since he is

the leader. Alternate translation: "My household is small ... against us and attack us, then they will destroy all of us"

gather themselves together against me and attack me

"form an army and attack me" or "form an army and attack us"

then I will be destroyed

This can be stated in active form. Alternate translation: "they will destroy me" or "they will destroy us"

Genesis 34:31

Should Shechem have dealt with our sister as with a prostitute?

Simeon and Levi use a question to emphasize that Shechem did what was wrong and deserved to die. Alternate translation: "Shechem should not have treated our sister as if she were a prostitute!"

Chapter 35

¹ God said to Jacob, "Arise, go up to Bethel, and dwell there. Build an altar there to God, who appeared to you when you fled from Esau your brother." ² Then Jacob said to his household and to all who were with him, "Get rid of the foreign gods that are among you, purify yourselves, and change your clothes." ³ Then let us depart and go up to Bethel. I will build an altar there to God, who answered me in the day of my distress, and has been with me wherever I have gone." ⁴ So they gave to Jacob all the foreign gods that were in their hand, and the rings that were in their ears. Jacob buried them under the oak that was near Shechem. ⁵ As they traveled, God made panic to fall on the cities that were around them, so those people did not pursue the sons of Jacob. ⁶ So Jacob arrived at Luz (that is, Bethel), which is in the land of Canaan, he and all the people who were with him. ⁷ He built an altar there and called the place El Bethel, because there God had revealed himself to him, when he was fleeing from his brother. ⁸ Deborah, Rebekah's nurse, died. She was buried down from Bethel under the oak tree, so it was called Allon Bakuth.

⁹ When Jacob came from Paddan Aram, God appeared to him again and blessed him. ¹⁰ God said to him, "Your name is Jacob, but your name will no longer be called Jacob. Your name will be Israel." So God called his name Israel. ¹¹ God said to him, "I am God Almighty. Be fruitful and multiply. A nation and a company of nations will come from you, and kings will be among your descendants. ¹² The land that I gave to Abraham and Isaac, I will give to you. To your descendants after you I also give the land." ¹³ God went up from him in the place where he spoke with him. ¹⁴ Jacob set up a pillar in the place where God had spoken to him, a pillar of stone. He poured out a drink offering over it and poured oil on it. ¹⁵ Jacob called the name of the place where God spoke with him, Bethel.

¹⁶ They journeyed on from Bethel. While they were still some distance from Ephrath, Rachel went into labor. She had hard labor. ¹⁷ While she was in hardest labor, the midwife said to her, "Do not be afraid, for now you will have another son." ¹⁸ As she was dying, with her dying breath she named him Ben-Oni, but his father called him Benjamin. ¹⁹ Rachel died and was buried on the way to Ephrath (that is, Bethlehem). ²⁰ Jacob set up a pillar upon her grave. It is the marker of Rachel's grave to this day. ²¹ Israel traveled on and pitched his tent beyond the watchtower of the flock. ²² While Israel was living in that land, Reuben lay with Bilhah his father's concubine, and Israel heard of it.

Now Jacob had twelve sons.

²³ His sons by Leah were Reuben, Jacob's firstborn, and Simeon, Levi, Judah, Issachar, and Zebulun.

²⁴ His sons by Rachel were Joseph and Benjamin.

²⁵ His sons by Bilhah, Rachel's female servant, were Dan and Naphtali.

²⁶ The sons of Zilpah, Leah's female servant, were Gad and Asher. All these were the sons of Jacob who were born to him in Paddan Aram.

²⁷ Jacob came to Isaac, his father, in Mamre in Kiriath Arba (the same as Hebron), where Abraham and Isaac had lived.

²⁸ Isaac lived for one hundred eighty years. ²⁹ Isaac breathed his last and died, and was gathered to his ancestors, an old man full of days. Esau and Jacob, his sons, buried him.

Genesis 35 General Notes

Special concepts in this chapter

Name change

In Scripture, a change in name always occurs at a highly significant point in a person's life. The return of Jacob to Canaan was a significant event in the history of the Hebrew people.

Covenant

The covenant God made with Abraham is repeated here. It indicates that all of Jacob's descendants will inherit the promises of this covenant. (See: covenant and inherit and promise)

Genesis 35:1

go up to Bethel

The phrase "go up" is used because Bethel is higher in elevation than Shechem.

dwelt there

"live there"

Build an altar there to God

God speaks about himself in the third person.
Alternate translation: "Build an altar there to me, your God"

Genesis 35:2

said to his household

"said to his family"

Get rid of the foreign gods that are among you

"Throw away your idols" or "Get rid of your false gods"

purify yourselves, and change your clothes

This was the custom of cleansing oneself morally and physically before going to worship God.

change your clothes

Putting on a new clothes was a sign that they had made themselves clean before approaching God.

Genesis 35:3

in the day of my distress

"in the time of my distress" or "when I was in trouble"

Genesis 35:4

So they gave

"so everyone in Jacob's household gave" or "so all of his family and servants gave"

that were in their hand

Here "in their hand" stands for what they own.
Alternate translation: "that were in their possession" or "that they had"

the rings that were in their ears

"their earrings." Possible meanings are 1) the gold in the earrings could have been used to make more idols or 2) they took these earrings from the city of Shechem after they attacked it and killed all the people. The earrings would have reminded them of their sin.

Genesis 35:5

God made panic to fall on the cities

God causing the people of the cities to be afraid of Jacob and his family is spoken of as if panic were an object that fell on the cities. The abstract noun "panic" can be stated as "afraid." Alternate translation: "God made the people in the surrounding cities afraid of Jacob and those with him"

on the cities

Here "cities" stands for the people who live in the cities.

the sons of Jacob

It is implied that no one attacked anyone in Jacob's family. But two of the sons, Simeon and Levi had attacked the Canaanites relatives of Shechem after he seized and slept with Jacob's daughter. Jacob was afraid they would seek revenge in [Genesis 34:30]

Genesis 35:6

Luz

This is the name of a city. See how you translated this in [Genesis 28:19]

Genesis 35:7

El Bethel

Translators may add a footnote that says: "The name El Bethel means 'God of Bethel.'"

there God had revealed himself to him

"there God made himself known to Jacob"

Genesis 35:8

Deborah

This is the name of a woman.

Rebekah's nurse

A nurse is a woman who takes care of another woman's child. The nurse was highly honored and important to the family.

She was buried down from Bethel

This can be stated in active form. Alternate translation: "They buried her down from Bethel"

down from Bethel

The phrase "down from" is used because they buried her in a place that was lower in elevation than Bethel.

Allon Bakuth

Translators may add a footnote that says: "The name Allon Bakuth means 'Oak tree where there is weeping.'"

Genesis 35:9

When Jacob came from Paddan Aram

It can be made explicit that they were in Bethel. Alternate translation: "After Jacob left Paddan Aram, and while he was in Bethel"

blessed

Here "bless" means to pronounce a formal blessing on someone and to cause good things to happen to that person.

Genesis 35:10

but your name will no longer be called Jacob

This can be stated in active form. Alternate translation: "but your name will no longer be Jacob"

Genesis 35:11

God said to him

"God said to Jacob"

Be fruitful and multiply

God told Jacob to produce children so that there would be many of them. The word "multiply" explains how he was to be "fruitful." See how you translated this in [Genesis 1:22]

A nation and a company of nations will come from you

Here "nation" and "nations" refer to Jacob's descendants who will establish these nations.

Genesis 35:12

General Information:

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Genesis 35:13

God went up from him

Here "went up" is used because where God dwells is typically thought of as being up or above the world. Alternate translation: "God left him"

Genesis 35:14

pillar

This is a memorial pillar which was simply a large stone or boulder set up on its end.

He poured out a drink offering over it and poured oil on it

This is a sign that he is dedicating the pillar to God.

Genesis 35:15

Bethel

Translators may also add a footnote that says "The name Bethel means 'house of God.'"

Genesis 35:16

Ephrath

This is another name for the town of Bethlehem.

She had hard labor

"She was having a very difficult time giving birth to the child"

Genesis 35:17

While she was in hardest labor

"When the labor pain was at its worst"

midwife

a person who helps a woman when she is giving birth to a child

Genesis 35:18

As she was dying, with her dying breath

A "dying breath" is a person's last breath before he or she dies. Alternate translation: "Just before she died, as she was taking her last breath"

Ben-Oni

Translator may add a footnote that says "The name Ben-Oni means 'son of my sorrow.'"

Benjamin

Translator may add a footnote that says "The name Benjamin means 'son of the right hand.' The phrase 'right hand' indicates a place of special favor."

Genesis 35:19

was buried

This can be stated in active form. Alternate translation: "they buried her"

on the way

"alongside the road"

Genesis 35:20

It is the marker of Rachel's grave to this day

"It marks Rachel's grave still to this day"

to this day

"up to the present time." This means to the time that the author was writing this.

Genesis 35:21

Israel traveled on

It is implied that Israel's family and servants are with him. The full meaning of this information can be made explicit.

the watchtower of the flock

Some English translations understand this phrase as a proper name, either "Migdal Eder" or "the tower of Eder."

Genesis 35:22

lay with

This is a euphemism. Alternate translation: "had sexual relations with"

Bilhah

This is the name of Rachel's female servant. See how you translated this name in [Genesis 29:29]

Now Jacob had twelve sons

This sentence begins a new paragraph, which continues into the following verses.

twelve sons

"12 sons"

Genesis 35:23

General Information:

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Genesis 35:24

General Information:

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Genesis 35:25

Bilhah

This is the name of Rachel's female servant. See how you translated this name in [Genesis 29:29]

Genesis 35:26

Zilpah

This is the name of Leah's female servant. See how you translated this name in [Genesis 29:24]

who were born to him in Paddan Aram

It is implied that this does not include Benjamin who was born in the land of Canaan near Bethlehem. It only mentions Paddan Aram since that is where most of them were born. The full meaning of this can be made explicit. Alternate translation: "who were born to him in Paddan Aram, except Benjamin who was born in the land of Canaan"

Genesis 35:27

Jacob came to Isaac

Here "came" can be stated as "went."

Mamre

This was another name for the city of Hebron. It may have been named after Mamre, the friend of Abraham who lived there. See how you translated this in [Genesis 13:18]

Kiriath Arba

This is the name of a city. See how you translated this in [Genesis 23:2]

Genesis 35:28

one hundred eighty years

"180 years"

Genesis 35:29

Isaac breathed his last and died

"Isaac took his last breath and died." The phrases "breathed his last" and "died" mean basically the same thing. See how you translated a similar phrase in [Genesis 25:8]

breathed his last

This is a polite way of saying a person died. See how you translated this in [Genesis 25:8]

was gathered to his ancestors

This means that after Isaac died, his soul went to the same place as his relatives who died before him. This can be stated in active form. Alternate translation: "he joined his family members who had already died"

an old man full of days

The phrases "old man" and "full of days" mean basically the same thing. They emphasize that Isaac lived a very long time. Alternate translation: "after he had lived a very long time and was very old"

Chapter 36

¹ These were the descendants of Esau (also called Edom).

² Esau took his wives from the Canaanites. These were his wives: Adah the daughter of Elon the Hittite; Oholibamah the daughter of Anah, the granddaughter of Zibeon the Hivite; ³ and Basemath, Ishmael's daughter, sister of Nebaioth. ⁴ Adah bore Eliphaz to Esau, and Basemath bore Reuel. ⁵ Oholibamah bore Jeush, Jalam, and Korah. These were the sons of Esau who were born to him in the land of Canaan. ⁶ Esau took his wives, his sons, his daughters, and all the members of his household, his livestock—all his other animals, and all his possessions, which he had gathered in the land of Canaan, and went into a land away from his brother Jacob. ⁷ He did this because their possessions were too many for them to stay together. The land where they were sojourning could not support them because of their livestock. ⁸ So Esau, also known as Edom, settled in the hill country of Seir.

⁹ These were the descendants of Esau, the ancestor of the Edomites in the hill country of Seir.

¹⁰ These were the names of Esau's sons: Eliphaz son of Adah, the wife of Esau; Reuel son of Basemath, the wife of Esau.

¹¹ The sons of Eliphaz were Teman, Omar, Zepho, Gatam, and Kenaz.

¹² Timna, a concubine of Eliphaz, Esau's son, bore Amalek. These were the grandsons of Adah, Esau's wife.

¹³ These were the sons of Reuel: Nahath, Zerah, Shammah, and Mizzah. These were the grandsons of Basemath, Esau's wife.

¹⁴ These were the sons of Oholibamah, Esau's wife, who was the daughter of Anah and the granddaughter of Zibeon. She bore to Esau Jeush, Jalam, and Korah.

¹⁵ These were the clans among Esau's descendants: the descendants of Eliphaz, the firstborn of Esau: Teman, Omar, Zepho, Kenaz, ¹⁶ Korah, Gatam, and Amalek. These were the clans descended from Eliphaz in the land of Edom. They were the grandsons of Adah.

¹⁷ These were the clans from Reuel, Esau's son: Nahath, Zerah, Shammah, Mizzah. These were the clans descended from Reuel in the land of Edom. They were the grandsons of Basemath, Esau's wife.

¹⁸ These were the clans of Oholibamah, Esau's wife: Jeush, Jalam, Korah. These are the clans that descended from Esau's wife Oholibamah, daughter of Anah. ¹⁹ These were the sons of Esau (who was known as Edom), and these were their chiefs.

²⁰ These were the sons of Seir the Horite, the inhabitants of the land: Lotan, Shobal, Zibeon, Anah, ²¹ Dishon, Ezer, and Dishan. These were the clans of the Horites, the inhabitants of Seir in the land of Edom.

²² The sons of Lotan were Hori and Heman, and Timna was Lotan's sister.

²³ These were the sons of Shobal: Alvan, Manahath, Ebal, Shepho, and Onam.

²⁴ These were the sons of Zibeon: Aiah and Anah. This is Anah who found the hot springs in the wilderness, as he was pasturing donkeys of Zibeon his father.

²⁵ These were the children of Anah: Dishon and Oholibamah, the daughter of Anah.

²⁶ These were the sons of Dishon: Hemdan, Eshban, Ithran, and Keran.

²⁷ These were the sons of Ezer: Bilhan, Zaavan, and Akan.

²⁸ These were the sons of Dishan: Uz and Aran.

²⁹ These were the clans of the Horites: Lotan, Shobal, Zibeon, and Anah, ³⁰ Dishon, Ezer, Dishan: These were clans of the Horites, according to their clan lists in the land of Seir.

- ³¹ These were the kings who reigned in the land of Edom before any king reigned over the sons of Israel:
- ³² Bela son of Beor, reigned in Edom, and the name of his city was Dinhabah.
- ³³ When Bela died, then Jobab son of Zerah of Bozrah, reigned in his place.
- ³⁴ When Jobab died, Husham who was of the land of the Temanites, reigned in his place.
- ³⁵ When Husham died, Hadad son of Bedad who defeated the Midianites in the land of Moab, reigned in his place. The name of his city was Avith.
- ³⁶ When Hadad died, then Samlah of Masrekah reigned in his place.
- ³⁷ When Samlah died, then Shaul of Rehoboth by the river reigned in his place.
- ³⁸ When Shaul died, then Baal-Hanan son of Akbor reigned in his place.
- ³⁹ When Baal-Hanan son of Akbor died, then Hadar reigned in his place. The name of his city was Pau. His wife's name was Mehetabel, the daughter of Matred, the granddaughter of Me-Zahab.
- ⁴⁰ These were the names of the heads of clans from Esau's descendants, according to their clans and their regions, by their names: Timna, Alvah, Jetheth, ⁴¹ Oholibamah, Elah, Pinon, ⁴² Kenaz, Teman, Mibzar, ⁴³ Magdiel, and Iram. These were the clan heads of Edom, according to their settlements in the land they possessed. This was Esau, the father of the Edomites.

Genesis 36 General Notes

Special concepts in this chapter

Esau's descendants

Esau's descendants became known as the Edomite people group. They also become a great nation. This nation is prominent in the rest of the Old Testament. God graciously blessed Esau and he had many descendants. (See: grace and bless)

Genesis 36:1

These were the descendants of Esau (also called Edom)

"These are the descendants of Esau, who is also called Edom." This sentence introduces the account of Esau's descendants in Genesis 36:1-8. Alternate translation: "This is an account of the descendants of Esau, who is also called Edom"

Genesis 36:2

Adah ... Oholibamah

These are names of Esau's wives.

Elon the Hittite

"Elon the descendant of Heth" or "Elon a descendant of Heth." This is the name of a man. See how you translate this in Genesis 26:34.

Anah ... Zibeon

These are names of men.

Hivite

This refers to a larger group of people. See how you translated it in Genesis 10:17.

Genesis 36:3

Nebaioth

a man's name

Basemath

This is the name of one of Esau's wives. See how you translated this in Genesis 26:34.

Nebaioth

This is the name of one of Ishmael's sons. See how you translated this in Genesis 28:9.

Genesis 36:4

Adah ... Basemath

These are names of Esau's wives. See how you translated these in [Genesis 36:2-3]

Eliphaz ... Reuel

These are names of Esau's sons.

Genesis 36:5

Oholibamah

These are names of Esau's wives. See how you translated these in [Genesis 36:2]

Jeush ... Jalam ... Korah

These are names of Esau's sons.

Genesis 36:6

which he had gathered in the land of Canaan

This refers to all of the things that he had accumulated while living in the land of Canaan. Alternate translation: "which he had accumulated while living in the land of Canaan"

went into a land

This means to moved to another place and live there. Alternate translation: "went to live in another land"

Genesis 36:7

their possessions

"Esau's and Jacob's possessions"

could not support them because of their livestock

The land was not large enough to support all of the livestock that Jacob and Esau owned. Alternate translation: "was not big enough to support all of their livestock" or "was not big enough for both Esau's flocks and Jacob's flocks"

where they were sojourning

The word "settled" means to move somewhere and live there. Alternate translation: "where they were living as foreigners"

Genesis 36:8

General Information:

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Genesis 36:9

These were the descendants of Esau

This sentence introduces the account of Esau's descendants in Genesis 36:9-43. Alternate translation: "This is an account of the descendants of Esau"

in the hill country of Seir

This means that they lived in the hill country of Seir. The full meaning of this may be made explicit. Alternate translation: "who lived in the hill country of Seir"

Genesis 36:10

Eliphaz ... Reuel

These are names of Esau's sons. See how you translated these names in [Genesis 36:4]

Adah ... Basemath

These are names of Esau's wives. See how you translated these names in [Genesis 36:2-3]

Genesis 36:11

Teman, Omar, Zepho, Gatam, and Kenaz

These are names of the sons of Eliphaz.

Genesis 36:12

Amalek

a son of Eliphaz

Timna

This is the name of Eliphaz's concubine.

Genesis 36:13

Reuel

This is the name of a son of Esau. See how you translated this name in [Genesis 36:4]

Nahath ... Zerah ... Shammah ... Mizzah

These are names of Reuel's sons.

Basemath

This is the name of a wife of Esau. See how you translated this in [Genesis 36:3](#).

Genesis 36:14

Oholibamah

This is the name of a wife of Esau. See how you translated these in [Genesis 36:2]

Anah ... Zibeon

These are the names of men.

Jeush, Jalam, and Korah

These are names of Esau's sons. See how you translated these names in [Genesis 36:5](#).

Genesis 36:15

Eliphaz

This is the name of one of Esau's sons. See how you translated his name in [Genesis 36:4]

Teman, Omar, Zepho, Kenaz

These are names of Eliphaz's sons.

Genesis 36:16

Korah, Gatam, and Amalek

These are names of Eliphaz's sons.

Adah

This is the name of one of Esau's wives. See how you translated her name in [Genesis 36:2](#).

Genesis 36:17

Reuel

This is the name of a son of Esau. See how you translated this name in [Genesis 36:4]

Nahath, Zerah, Shammah, Mizzah

These are the names of Reuel's sons. See how you translated these names in [Genesis 36:13]

in the land of Edom

This means that they lived in the land of Edom. Alternate translation: "who lived in the land of Edom"

Basemath

This is the name of a wife of Esau. See how you translated these names in [Genesis 36:3]

Genesis 36:18

Oholibamah

This is the name of a wife of Esau. See how you translated this name in [Genesis 36:2]

Jeush, Jalam, Korah

These are the names of Esau's sons. See how you translated these names in [Genesis 36:5]

Anah

This the name of a man. See how you translated this name in [Genesis 36:2]

Genesis 36:19

General Information:

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Genesis 36:20

Seir

The word "Seir" is the name of a man and of a country.

the Horite

The word "Horite" refers to a people group. See how you translated it in Genesis 14:6.

the inhabitants of the land

"who lived in the land of Seir, which is also called Edom"

Lotan, Shobal, Zibeon, Anah

These are names of men.

Genesis 36:21

Dishon, Ezer, and Dishan

These are names of men.

Genesis 36:22

Lotan ... Hori and Heman

These are names of men.

Timna

This is the name of a woman.

Genesis 36:23

Shobal

This is the name of man. See how you translated this name in [Genesis 36:20]

Alvan, Manahath, Ebal, Shepho, and Onam

These are names of men.

Genesis 36:24

Zibeon

This is the name of a man. See how you translated this name in [Genesis 36:20]

Aiah and Anah

These are names of men.

Genesis 36:25

Anah ... Dishon

These are names of men. See how you translated "Anah" in [Genesis 36:20](#).

Oholibamah

This is the name of a woman.

Genesis 36:26

Dishon ... Hemdan, Eshban, Ithran, and Keran

These are names of men. See how you translated "Dishon" in [Genesis 36:21]

Genesis 36:27

Ezer ... Bilhan, Zaavan, and Akan

These are names of men. See how you translated "Ezer" in [Genesis 36:20-21]

Genesis 36:28

Dishan ... Uz and Aran

These are names of men. See how you translated "Dishan" in [Genesis 36:21]

Genesis 36:29

the Horites

This is the name of a people group. See how you translated this in [Genesis 14:6]

Lotan, Shobal, Zibeon, and Anah

These are the names of men. See how you translated these names in [Genesis 36:20]

Genesis 36:30

Dishon, Ezer, Dishan

These are the names of men. See how you translated these names in [Genesis 36:21]

in the land of Seir

This means that they lived in the land of Seir.
Alternate translation: "of those who lived in the land of Seir"

Genesis 36:31

General Information:

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Genesis 36:32

Bela ... Beor

These are names of men.

the name of his city

This means that this was the city where he lived.
Alternate translation: "the name of the city where he lived"

Dinhabah

This is the name of a place.

Genesis 36:33

Bela ... Jobab ... Zerah

These are names of men.

Bozrah

This is the name of a place.

reigned in his place

"reigned in Bela's place" or "reigned instead of Bela." This means that Jobab became king after Bela. Alternate translation: "succeeded Bela as king" or "became king after him"

Genesis 36:34

Jobab

This is the name of a man. See how you translated this name in [Genesis 36:33]

Husham

This is the name of a man.

Husham who was of the land of the Temanites

This means that Husham lived in the land of the Temanites. Alternate translation: "Husham who lived in the land of the Temanites"

Temanites

descendants of a man named Teman

Genesis 36:35

Husham ... Hadad ... Bedad

These are names of men.

The name of his city

This means that this was the city where he lived.
Alternate translation: "The name of the city where he lived"

Avith

These are names of places.

Genesis 36:36

Hadad ... Samlah

These are names of men.

Samlah of Masrekah

"Samlah from Masrekah"

Masrekah

These are names of places.

Genesis 36:37

Samlah

This is the name of a man. See how you translated this name in [Genesis 36:36]

then Shaul of Rehoboth by the river reigned in his place

Shaul lived in Rehoboth. Rehoboth was by the Euphrates river. This information may be stated clearly. Alternate translation: "then Shaul reigned in his place. He was from Rehoboth which is by the Euphrates River"

Shaul

This is the name of a man.

Rehoboth

This is the name of a place.

Genesis 36:38

Shaul ... Baal-Hanan ... Akbor

These are names of men.

Genesis 36:39

Baal-Hanan ... Akbor ... Hadar ... Matred ... Me-Zahab

These are names of men.

The name of his city

This means that this was the city where he lived.
Alternate translation: "The name of the city where he lived"

Pau

These are names of places.

Mehetabel

This is the name of a woman.

the daughter of Matred, the granddaughter of Me-Zahab
"she was the daughter of Matred, and the granddaughter of Me-Zahab"

Genesis 36:40

the heads of clans

"the leaders of the clans"

according to their clans and their regions, by their names

The clans and the regions were named after the heads of the clans. Alternate translation: "the names of their clans and the regions where they lived were named after them. These are their names"

Timna, Alvah, Jetheth

These are names of people groups.

Genesis 36:41

Oholibamah, Elah, Pinon

These are names of people groups.

Genesis 36:42

Kenaz, Teman, Mibzar

These are names of people groups.

Genesis 36:43

Magdiel, and Iram

These are names of people groups.

their settlements

"their dwelling places" or "the places they lived"

This was Esau

This list is said "to be" Esau, which means that it is the whole list of his descendants. Alternate translation: "This is the list of the descendants of Esau"

Chapter 37

¹ Jacob lived in the land where his father had sojourned, in the land of Canaan.

² This is the account of Jacob. Joseph, who was a young man seventeen years old, was guarding the flock with his brothers. He was with the sons of Bilhah and with the sons of Zilpah, his father's wives. Joseph brought an unfavorable report about them to their father. ³ Now Israel loved Joseph more than all his sons because he was the son of his old age. He made him a beautifully decorated garment. ⁴ His brothers saw that their father loved him more than all his brothers. They hated him and would not speak peaceably to him.

⁵ Joseph dreamed a dream, and he told his brothers about it. They hated him even more. ⁶ He said to them, "Please listen to this dream which I dreamed. ⁷ Behold, we were tying bundles of grain in the field and behold, my bundle rose and stood upright, and behold, your bundles came around and bowed down to my bundle." ⁸ His brothers said to him, "Will you really reign over us? Will you actually rule over us?" They hated him even more for his dreams and for his words. ⁹ He dreamed another dream and told it to his brothers. He said, "Look, I have dreamed another dream: The sun and the moon and eleven stars bowed down to me." ¹⁰ He told it to his father just as to his brothers, and his father rebuked him. He said to him, "What is this dream that you have dreamed? Will your mother and I and your brothers actually come to bow down to the ground to you?" ¹¹ His brothers were jealous of him, but his father kept the matter in mind.

¹² His brothers went to tend their father's flock in Shechem. ¹³ Israel said to Joseph, "Are not your brothers tending the flock in Shechem? Come, and I will send you to them." Joseph said to him, "I am ready." ¹⁴ He said to him, "Go now, see whether it is well with your brothers and well with the flock, and bring me word." So Jacob sent him out of the Valley of Hebron, and Joseph went to Shechem. ¹⁵ A certain man found Joseph. Behold, Joseph was wandering in a field. The man asked him, "What do you seek?" ¹⁶ Joseph said, "I am seeking my brothers. Tell me, please, where they are tending the flock." ¹⁷ The man said, "They left this place, for I heard them say, 'Let us go to Dothan.'" Joseph went after his brothers and found them at Dothan.

¹⁸ They saw him from a distance, and before he came near to them, they plotted against him to kill him. ¹⁹ His brothers said to one another, "Look, this master of dreams is approaching. ²⁰ Come now, therefore, let us kill him and cast him into one of the pits. We will say, 'A wild animal has devoured him.' We will see what will become of his dreams." ²¹ Reuben heard it and rescued him from their hand. He said, "Let us not take his life." ²² Reuben said to them, "Shed no blood. Throw him into this pit that is in the wilderness, but lay no hand upon him"—that he might rescue him out of their hand to bring him back to his father. ²³ It came about that when Joseph reached his brothers, they stripped him of his beautifully decorated garment. ²⁴ They took him and threw him into the pit. The pit was empty with no water in it.

²⁵ They sat down to eat bread. They lifted up their eyes and looked, and, behold, a caravan of Ishmaelites was coming from Gilead, with their camels bearing spices and balm and myrrh. They were traveling to carry them down to Egypt. ²⁶ Judah said to his brothers, "What profit is it if we kill our brother and cover up his blood? ²⁷ Come, and let us sell him to the Ishmaelites and not lay our hands upon him. For he is our brother, our flesh." His brothers listened to him. ²⁸ The Midianite merchants passed by. His brothers drew Joseph up and lifted him up out of the pit. They sold Joseph to the Ishmaelites for twenty pieces of silver. The Ishmaelites carried Joseph into Egypt.

²⁹ Reuben returned to the pit, and, behold, Joseph was not in the pit. He tore his clothes. ³⁰ He returned to his brothers and said, "The boy is not there! And I, where can I go?" ³¹ They slaughtered a goat and then took Joseph's garment and dipped it into the blood. ³² Then they brought the beautifully decorated garment to their father and said, "We found this. Please see whether it is your son's garment or not." ³³ Jacob recognized it and said, "It is my son's clothing. A wild animal has devoured him. Joseph has certainly been torn to pieces." ³⁴ Jacob tore his garments and put sackcloth upon his loins. He mourned for his son many days. ³⁵ All his sons and daughters rose up to comfort him, but he refused to be comforted. He said, "Indeed I will go down to Sheol mourning for my son." His father wept for him. ³⁶ The Midianites sold him in Egypt to Potiphar, an officer of Pharaoh, the captain of the bodyguard.

Genesis 37 General Notes

Structure and formatting

This chapter begins to record the account of Jacob's sons. The rest of the book of Genesis focuses on Jacob's sons, especially Joseph. This chapter also references Jacob as "Israel" beginning in this chapter.

Special concepts in this chapter

Favoritism

Jacob's favoritism became a great problem for his sons. They are always jealous of Joseph because he is the favorite son. The beautiful garment Jacob gave to Joseph greatly strained the relationship between Joseph and his brothers. Joseph dreams he will rule all of his brothers, even though he is not the oldest son. (See: favor)

God's power

The account of Joseph focuses on the power of God. God is able to protect his people despite the evil actions of some. He also is able to continue to bless them despite their circumstances. (See: peopleofgod and bless)

Genesis 37:1

the land where his father had sojourned, in the land of Canaan

"in the land of Canaan where his father had lived as a foreigner"

Genesis 37:2

seventeen years old

"17 years old"

Bilhah

This is the name of Rachel's female servant. See how you translated this name in [Genesis 29:29]

Zilpah

This is the name of Leah's female servant. See how you translated this name in [Genesis 29:24]

wives

These women were servants of Leah and Rachel whom they had given to Jacob to produce children.

an unfavorable report about them

"a bad report about his brothers"

Genesis 37:3

Now

This word is used here to mark a change from the story to background information about Israel and Joseph.

loved

This refers to brotherly love or love for a friend or family member. This is natural human love between friends or relatives.

of his old age

This means that Joseph was born when Israel was an old man. Alternate translation: "who was born when Israel was an old man"

He made him

"Israel made Joseph"

a beautifully decorated garment

"a beautiful robe"

Genesis 37:4

General Information:

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Genesis 37:5

Joseph dreamed a dream, and he told his brothers about it. They hated him even more

This is a summary of the events that will happen in 37:6-11.

They hated him even more

"And Joseph's brothers hated him even more than they hated him before"

Genesis 37:6

Please listen to this dream which I dreamed

"Please listen to this dream that I had"

Genesis 37:7

General Information:

Joseph tells his brothers about his dream.

Behold

The word "behold" here alerts us to pay attention to the surprising information that follows.

we were

The word "we" refers to Joseph and includes all of his brothers.

tying bundles of grain

When grain is reaped it is tied into bundles and stacked until it is time to separate the grain from the straw.

behold

Here the word "behold" here shows that Joseph was surprised by what he saw.

my bundle rose and stood upright ... your bundles came around and bowed down

Here the bundles of grain are standing and kneeling as if they were people. These bundle represent Joseph and his brothers.

Genesis 37:8

Will you really reign over us? Will you actually rule over us?

Both of these phrases mean basically the same thing. Joseph's brothers are using questions to mock Joseph. They can be written as statements. Alternate translation: "You will never be our king, and we will never bow down to you!"

reign over us

The word "us" refers to Joseph's brothers but not Joseph.

for his dreams and for his words

"because of his dreams and what he said"

Genesis 37:9

He dreamed another dream

"Joseph had another dream"

eleven stars

"11 stars"

Genesis 37:10

his father rebuked him. He said to him

"Israel scolded him, saying"

What is this dream that you have dreamed? Will your mother ... to the ground to you?

Israel uses questions to correct Joseph. This can be written as statements. Alternate translation: "This dream you had is not real. Your mother, brothers, and I will not bow down before you!"

Genesis 37:11

jealous

This means being angry because someone else is successful or more popular.

kept the matter in mind

The means that he kept thinking about the meaning of Joseph's dream. Alternate translation: "kept thinking about what the dream might mean"

Genesis 37:12

General Information:

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Genesis 37:13

Are not your brothers tending the flock in Shechem?

Israel uses a question to begin a conversation. This can be written as a statement. Alternate translation: "You brothers are tending the flock in Shechem."

Come

Here it is implied that Israel is asking Joseph to prepare himself to leave and go see his brothers. Alternate translation: "Get ready"

I am ready

He is ready to leave. "I am ready to go"

Genesis 37:14

He said to him

"Israel said to Joseph"

bring me word

Israel wants Joseph to come back and tell him about how his brother and flocks are doing. Alternate translation: "come tell me what you find out" or "give me a report"

out of the Valley

"from the Valley"

Genesis 37:15

A certain man found Joseph. Behold, Joseph was wandering in a field

"A certain man found Joseph wandering in a field"

Behold

This marks the beginning of another event in the larger story. It may involve different people than the previous events. Your language may have a way of doing this.

What do you seek?

"What are you looking for?"

Genesis 37:16

Tell me, please, where

"Please tell me where"

tending the flock

"shepherding their flock"

Genesis 37:17

Dothan

This is the name of a place that is about 22 kilometers from Shechem.

Genesis 37:18

They saw him from a distance

"Joseph's brothers saw him while he was far away"

they plotted against him to kill him

"they made evil plans to kill him"

Genesis 37:19

this master of dreams is approaching

"here comes the wonderful person who has great dreams." The phrase "this master of dreams" is sarcastic. If your language has a way of showing that the brothers used these words to show that they hated Joseph, you may want to use it here.

Genesis 37:20

Come now, therefore

This wording shows that the brothers acted upon their plans. Alternate translation: "So now"

wild animal

"dangerous animal" or "ferocious animal"

devoured

to eagerly have eaten

We will see what will become of his dreams

His brothers planned to kill him, therefore it is ironic that they would speak of his dream coming true, since he would be dead. Alternate translation: "That way we will make sure his dreams do not come true"

Genesis 37:21

heard it

"heard what they were saying"

from their hand

The phrase "their hand" refers to the brothers' plan to kill him. Alternate translation: "from them" or "from their plans"

Let us not take his life

The phrase "take his life" is a euphemism for killing someone. Alternate translation: "Let us not kill Joseph"

Genesis 37:22

Shed no blood

The negation can be placed on the verb. Also, "shedding blood" is a euphemism for killing

someone. Alternate translation: "Do not spill any blood" or "Do not kill him"

that he might rescue him

This can be translated as a new sentence: "Rueben said this so that he might rescue Joseph"

out of their hand

The phrase "their hand" refers to the brothers' plan to kill him. Alternate translation: "from them" or "from their plans"

to bring him back

"and return him"

Genesis 37:23

It came about that when

This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

they stripped him of his beautifully decorated garment

"they tore his beautiful garment off of him"

beautifully decorated garment

"beautiful robe." See how you translated this in Genesis 37:3.

Genesis 37:24

General Information:

This page has intentionally been left blank.

Genesis 37:25

They sat down to eat bread

"Bread" represents food in general. Alternate translation: "They sat down to eat food" or "Joseph's brothers sat down to eat"

They lifted up their eyes and looked, and, behold, a caravan

Here looking up is spoken of as if a person literally lifted up his eyes. Also, the word "behold" is used here to draw the reader's attention to what the men saw. Alternate translation: "They looked up and they suddenly saw a caravan"

bearing

carrying

spices

seasonings

balm

an oily substance with a sweet smell used for healing and protecting skin. "medicine"

traveling to carry them down to Egypt

"bringing them down to Egypt." This can be made more explicit. Alternate translation: "bringing them down to Egypt to sell them"

Genesis 37:26

What profit is it if we kill our brother and cover up his blood?

This can be written as a statement. Alternate translation: "We do not gain a profit by killing our brother and covering up his blood"

cover up his blood

This is a figure of speech referring to hiding Joseph's death. Alternate translation: "hide his murder"

Genesis 37:27

to the Ishmaelites

"to these men who are descendants of Ishmael"

not lay our hands upon him

This means not to harm or injure him. Alternate translation: "not hurt him"

he is our brother, our flesh

The word "flesh" is a metonym that stands for a relative. Alternate translation: "he is our blood relative"

His brothers listened to him

"Judah's brothers listened to him" or "Judah's brothers agreed with him"

Genesis 37:28

Midianite ... Ishmaelites

Both names refer to the same group of traders that Joseph's brothers meet.

for twenty pieces of silver

"for the price of 20 pieces of silver"

carried Joseph into Egypt

"took Joseph to Egypt"

Genesis 37:29

Reuben returned to the pit, and, behold, Joseph was not in the pit

"Reuben returned to the pit, and was surprised to see that Joseph was not there." The word "behold" here shows that Reuben was surprised to find out Joseph was gone.

He tore his clothes

This is an act of deep distress and grief. This can be written more clearly. Alternate translation: "He was so grieved that he tore his clothes"

Genesis 37:30

The boy is not there! And I, where can I go?

Reuben uses questions for emphasis the problem that Joseph was missing. These can be written as

statements. Alternate translation: "The boy is gone! I cannot go back home now!"

Genesis 37:31

Joseph's garment

This refers to the beautiful garment that his father made for him.

the blood

"the goat's blood"

Genesis 37:32

General Information:

This page has intentionally been left blank.

Genesis 37:33

has devoured him

"has eaten him"

Joseph has certainly been torn to pieces

Jacob thinks that a wild animal has torn Joseph's body apart. Alternate translation: "It has certainly torn Joseph to pieces"

Genesis 37:34

Jacob tore his garments

This is an act of deep distress and grief. This can be written more clearly. Alternate translation: "Jacob was so grieved that he tore his garments"

put sackcloth upon his loins

Here "loins" refers to the middle part of the body or the waist. Alternate translation: "put on sackcloth"

Genesis 37:35

rose up

Here the children's coming to their father is spoke of as "rising up." Alternate translation: "came to him"

but he refused to be comforted

This can be stated in active form. Alternate translation: "but he would not let them comfort him"

Indeed I will go down to Sheol mourning

The means that he be mourning from now until when he dies. Alternate translation: "Indeed when I die and go down to Sheol I will still be mourning"

Genesis 37:36

The Midianites sold him

"The Midianites sold Joseph"

the captain of the bodyguard

"the leader of the soldiers who guarded the king"

Chapter 38

¹ It came about at that time that Judah left his brothers and stayed with a certain Adullamite, whose name was Hirah. ² He met there a daughter of a Canaanite man whose name was Shua. He took her and went to her. ³ She conceived and had a son. He was named Er. ⁴ She conceived again and had a son. She called his name Onan. ⁵ She again had a son and called his name Shelah. It was at Kezib where she gave birth to him. ⁶ Judah found a wife for Er, his firstborn. Her name was Tamar. ⁷ Er, Judah's firstborn, was wicked in the sight of Yahweh. Yahweh killed him. ⁸ Judah said to Onan, "Go to your brother's wife. Do the duty of a brother-in-law to her, and raise up a child for your brother." ⁹ Onan knew that the child would not be his. Whenever he went to his brother's wife, he wasted it on the ground so he would not have a child for his brother. ¹⁰ What he did was evil in the sight of Yahweh. Yahweh killed him also. ¹¹ Then Judah said to Tamar, his daughter-in-law, "Remain a widow in your father's house until Shelah, my son, grows up." For he feared, "He might also die, just like his brothers." Tamar left and lived in her father's house.

¹² After a long time, Shua's daughter, the wife of Judah, died. Judah was comforted and went up to the shearers of his sheep at Timnah, he and his friend Hirah the Adullamite. ¹³ Tamar was told, "Look, your father-in-law is going up to Timnah to shear his sheep." ¹⁴ She took off the clothing of her widowhood and covered herself with her veil and wrapped herself. She sat in the gate of Enaim, which is by the road to Timnah. For she saw that Shelah had grown up but she had not been given to him as a wife. ¹⁵ When Judah saw her he thought that she was a prostitute because she had covered her face. ¹⁶ He went to her by the road and said, "Come, please let me come to you"—for he did not know that she was his daughter-in-law—and she said, "What will you give me so you can come to me?" ¹⁷ He said, "I will send you a young goat from the flock." She said, "Will you give me a pledge until you send it?" ¹⁸ He said, "What pledge can I give you?" She replied, "Your seal and cord, and the staff that is in your hand." He gave them to her and he went to her, and she conceived by him. ¹⁹ She got up and went away. She took off her veil and put on the clothing of her widowhood. ²⁰ Judah sent the young goat by his friend the Adullamite in order that he might receive the pledge back from the woman's hand, but he did not find her. ²¹ Then the Adullamite asked the men of the place, "Where is the cultic prostitute who was at Enaim by the road?" They said, "There has not been a cultic prostitute here." ²² He returned to Judah and said, "I did not find her. Also, the men of the place said, 'There has not been a cultic prostitute here.'" ²³ Judah said, "Let her keep the things, that we not be put to shame. Indeed, I sent this young goat, but you did not find her."

²⁴ It came about after about three months that it was told to Judah, "Tamar your daughter-in-law has committed prostitution, and indeed, she is pregnant by it." Judah said, "Bring her here and let her be burned." ²⁵ When she was brought out, she sent to her father-in-law a message, "By the man who owns these I am pregnant." She said, "Determine please whose these are, the seal and cords and staff." ²⁶ Judah recognized them and said, "She is more righteous than I am, since I did not give her as a wife to Shelah, my son." He did not know her again. ²⁷ It came about at the time for her to give birth that, behold, twins were in her womb. ²⁸ It came about as she was giving birth one put out a hand, and the midwife took a scarlet thread and tied it on his hand and said, "This one came out first." ²⁹ But then he drew back his hand, and, behold, his brother came out first. The midwife said, "How you have broken out!" So he was named Perez. ³⁰ Then his brother came out, who had the scarlet thread upon his hand, and he was named Zerah.

Genesis 38 General Notes

Structure and formatting

This chapter focuses on Jacob's son Judah.

Special concepts in this chapter

"Spilling his seed"

Onan was to provide for his brother's widow and give her an heir. This phrase indicates that he used Tamar to fulfill his own sexual desires rather than help her. This was sinful. (See: and sin)

God preserves Judah's line

The Canaanite woman, Tamar, deceived her father-in-law, Judah, into having sexual relations with her. If it had not been for this act, Judah would not have any descendants to carry on his family line. Although her actions were wrong, God used them to protect his people. (See: peopleofgod)

Genesis 38:1

It came about at that time that Judah

This introduces a new part of the story that focuses on Judah.

a certain Adullamite, whose name was Hirah

Hirah is the name of a man who lived in the village of Adullam.

Genesis 38:2

whose name was Shua

Shua is a Canaanite woman who married Judah.

he ... went to her

This is a polite way of saying that he had sexual relations with her. See how you translated a similar phrase in [Genesis 16:2]

Genesis 38:3

She conceived

"Judah's wife became pregnant"

He was named Er

This can be written in active form. Alternate translation: "His father named him Er"

Er

Judah's son

Genesis 38:4

called his name

"named him"

Onan

Judah's son

Genesis 38:5

Shelah

Judah's son

Kezib

This is the name of a place.

Genesis 38:6

Er

This is the name of one of Judah's sons. See how you translated this name in [Genesis 38:3]

Genesis 38:7

was wicked in the sight of Yahweh

The phrase "in the sight" refers to Yahweh seeing Er's wickedness. Alternate translation: "was wicked and Yahweh saw it"

Yahweh killed him

Yahweh killed him because he was wicked. This can be made clear. Alternate translation: "So Yahweh killed him"

Genesis 38:8

Onan

This is the name of one of Judah's sons. See how you translated this name in [Genesis 38:4]

Go to your brother's wife

This is a polite way of telling him to have sexual relations with his brother's wife. See how you translated a similar phrase in [Genesis 16:2]

Do the duty of a brother-in-law to her

This refers to a custom that when the oldest brother dies before he and his wife have a son, the next oldest brother would marry and have sexual relations with the widow. When the widow gave birth to the first son, that son was considered the son of the oldest brother and he would receive the oldest brother's inheritance.

Genesis 38:9

he went to his brother's wife

This is a polite way of referring to having sexual relations with her. See how you translated a similar phrase in [Genesis 16:2]

he wasted it on the ground

You may need to make explicit that the word "it" refers to Onan's semen. Alternate translation: "he destroyed his semen by having it flow on the ground" or "he did not send his semen into her"

on the ground

This is probably a euphemism for any place that it should not have gone.

Genesis 38:10

was evil in the sight of Yahweh

The phrase "in the sight" refers to Yahweh seeing Onan's wickedness. Alternate translation: "was evil and Yahweh saw it"

Yahweh killed him also

Yahweh killed him because what he did was evil.
This can be made clear. Alternate translation: "So Yahweh killed him also"

Genesis 38:11

his daughter-in-law

"his oldest son's wife"

in your father's house

This means her to live in here father's house.
Alternate translation: "and live in your father's house"

until Shelah, my son, grows up

Judah intends for Tamar to marry Shelah when he grows up. Alternate translation: "and when Shelah, my son, grows up, he can marry you"

Shelah

This is the name of one of Judah's sons. See how you translated this name in [Genesis 38:5]

For he feared, "He might also die, just like his brothers
Judah feared that if Shelah married Tamar he would also die like his brothers did. Alternate translation: "For he feared, 'If he marries her he may also die like his brothers did'"

Genesis 38:12

Shua's

This is the name of a man. See how you translated this name in [Genesis 38:2]

Judah was comforted and

"When Judah was no longer grieving, he"

the shearers of his sheep at Timnah

"Timnah, where his men were shearing sheep"

Timnah

This is the name of a place.

he and his friend Hirah the Adullamite

"His friend Hiram, from Adullam, went with him"

Hirah the Adullamite

"Hiram" is the name of a man, and "Adullam" is the name of a village where he lived. See how you translated this name in Genesis 38:1.

Genesis 38:13

Tamar was told

This can be stated in active form. Alternate translation: "Someone told Tamar"

Look, your father-in-law

"Listen." Here the word "look" is used to get Tamar attention.

your father-in-law

"your husband's father"

Genesis 38:14

Enaim

This is the name of a place.

of her widowhood

"that widows wear"

veil

a very thin material used to cover a woman's head and face

wrapped herself

This means that she hid herself with her clothing so that people would not recognize her. Traditionally, part of women's clothing were large pieces of cloth they wrapped themselves with. Alternate translation: "wrapped herself in her clothing so that people would not recognize her"

by the road

"along the road" or "on the way"

she had not been given to him as a wife

This can be stated in active form. Alternate translation: "Judah had not given her to Shelah as a wife"

Genesis 38:15

When Judah saw her

The word "her" here refers to Tamar, but your reader should understand that Judah did not know that the woman he was looking at was Tamar.

because she had covered her face

Judah did not think she was a prostitute just because her face was covered but also because she was sitting in the gate. Alternate translation: "because she had covered her head and sat where prostitutes often sat"

Genesis 38:16

He went to her by the road

Tamar was sitting by the road. Alternate translation: "He went to where she was sitting by the road"

Come, please

"Come with me, please" or "Come now, please"

please let me come to you

This is a polite way of asking her to have sexual relations with him. You may need to use another euphemism in your language. Alternate translation: "Please have sexual relations with me" or "Please lie with me"

Genesis 38:17

from the flock
"from my flock of goats"

Genesis 38:18

seal and cord ... staff
A "seal" is similar to a coin with a design engraved on it, used to imprint melted wax. The "cord" was put through the seal so the owner could wear it around his neck. A staff was long wooden stick that helped in walking over rough ground.

he went to her
This is a polite way of saying that he had sexual relations with Hagar. See how you translated a similar phrase in [Genesis 16:2]

she conceived by him
This can be stated in active form. Alternate translation: "he caused her to become pregnant"

Genesis 38:19

veil
This was a very thin material used to cover a woman's head and face. See how you translated these in Genesis 38:14.

clothing of her widowhood
"clothing that widows wear." See how you translated these in Genesis 38:14.

Genesis 38:20

Adullamite
a person who lives in the village of Adullam. See how you translated this in [Genesis 38:1]

receive the pledge
This can be stated in active form. Alternate translation: "take back the pledge"

from the woman's hand
Here "hand" emphasizes that they were in here possession. The woman's hand refers to the woman. Alternate translation: "from the woman"

Genesis 38:21

Adullamite
a person who lives in the village of Adullam. See how you translated this in [Genesis 38:1]

the men of the place
"some of the men who lived there"

cultic prostitute
"prostitute who serves in the temple"

Enaim
This is the name of a place. See how you translated this in [Genesis 38:14]

Genesis 38:22

General Information:
This page has intentionally been left blank.

Genesis 38:23

that we not be put to shame
When people found out what had happened they would ridicule Judah and laugh at him. This can be made clear and stated in active form. Alternate translation: "or else people will laugh at us when they find out what happened"

Genesis 38:24

It came about
This phrase is used here to mark the beginning of a new part of the story.

it was told to Judah
This can be stated in active form. Alternate translation: "someone told Judah"

Tamar your daughter-in-law
"Tamar, your oldest son's wife"

she is pregnant by it
Here the word "it" refers to the "prostitution" that she committed. This can be stated in active form. Alternate translation: "it has made her pregnant" or "she is pregnant"

Bring her here
"Bring her out"

let her be burned
This can be stated in active form. Alternate translation: "we will burn her to death"

Genesis 38:25

When she was brought out
This can be stated in active form. Alternate translation: "When they brought her out"

her father-in-law
"her husband's father"

seal and cords and staff
A "seal" is similar to a coin with a design engraved on it, used to make an impression in melted wax. The "cord" was put through the seal so the owner could wear it around his neck. A staff was long wooden stick that helped in walking over rough ground. See how you translated this in Genesis 38:18.

Genesis 38:26

Shelah

This is the name of one of Judah's sons. See how you translated this name in [Genesis 38:5]

He did not know her again

This is a polite way of saying that Judah did not have sexual relations with her again. You may need to use another euphemism in your language.

Genesis 38:27

It came about at the time

This phrase is used here to mark the beginning of a new part of the story.

behold

The word "behold" alerts us to the surprise that Tamar was carrying twins, which was previously unknown.

Genesis 38:28

It came about as she was giving birth

This phrase "It came about" marks an important event in the story. If your language has a way for doing this, you could consider using it here.

one put out a hand

"one of the babies put out his hand"

midwife

This is a person who helps a woman when she is giving birth to a child. See how you translated this in Genesis 35:17.

scarlet thread

"bright red thread"

on his hand

"around his wrist"

Genesis 38:29

behold

The word "behold" here alerts us to pay attention to the surprising information that follows.

How you have broken out!

This shows the midwife's surprise to seeing the second baby come out first. Alternate translation: "So this is how you break your way out first!" or "You have burst out first!"

he was named

This can be stated in active form. Alternate translation: "she named him"

Perez

This is the name of a boy. Translators may add a footnote that says: "The name Perez means 'breaking out.'"

Genesis 38:30

Zerah

This is the name of a boy. Translators may add a footnote that says: "The name Zerah means 'scarlet or bright red.'"

Chapter 39

¹ Joseph was brought down to Egypt. Potiphar, an official of Pharaoh who was captain of the guard and an Egyptian, bought him from the Ishmaelites, who had brought him down there. ² Yahweh was with Joseph and he became a prosperous man. He lived in the house of his Egyptian master. ³ His master saw that Yahweh was with him and that Yahweh prospered everything that he did. ⁴ Joseph found favor in his sight. He served Potiphar. Potiphar made Joseph manager over his house, and everything that he possessed, he put under his care. ⁵ It came about from the time that he made him manager over his house and over everything he possessed, that Yahweh blessed the Egyptian's house because of Joseph. The blessing of Yahweh was on everything that Potiphar had in the house and in the field. ⁶ Potiphar put everything that he had under Joseph's care. He did not have to think about anything except the food that he ate. Now Joseph was handsome and attractive. ⁷ It came about after this that his master's wife cast her eyes on Joseph and said, "Lie with me." ⁸ But he refused and said to his master's wife, "Look, my master does not pay attention to what I do in the house, and he has put everything that he owns under my care. ⁹ No one is greater in this house than I am. He has not kept back anything from me but you, because you are his wife. How then can I do this great wickedness and sin against God?" ¹⁰ She spoke to Joseph day after day, but he refused to lie with her or to be with her. ¹¹ It came about one day that he went into the house to do his work. None of the men of the house were there in the house. ¹² She caught him by his clothes and said, "Lie with me." He left his clothing in her hand, fled, and went outside. ¹³ It came about, when she saw that he had left his clothing in her hand and had fled outside, ¹⁴ that she called to the men of her house and told them, "See, Potiphar has brought in a Hebrew to mock us. He came to me to lie with me, and I screamed." ¹⁵ It came about when he heard me scream, that he left his clothing with me, fled, and went outside." ¹⁶ She set his clothing next to her until his master came home. ¹⁷ She told him this explanation, "The Hebrew servant whom you brought to us, came in to mock me." ¹⁸ It came about that when I screamed, he left his clothing with me and fled outside."

¹⁹ It came about that, when his master heard the explanation his wife told him, "This is what your servant did to me," he became very angry. ²⁰ Joseph's master took him and put him in prison, the place where the king's prisoners were confined. He was there in the prison. ²¹ But Yahweh was with Joseph and showed covenant faithfulness to him. He gave him favor in the sight of the prison warden. ²² The prison warden gave into Joseph's hand all the prisoners who were in the prison. Whatever they did there, Joseph was in charge of it. ²³ The prison warden did not worry about anything that was in his hand, because Yahweh was with him. Whatever he did, Yahweh prospered.

Genesis 39 General Notes

Special concepts in this chapter

God's power

The account of Joseph focuses on the power of God. God is able to protect his people despite the evil actions of some. He also is able to continue to bless them despite their circumstances. This is a sign of Yahweh's covenant faithfulness. (See: [peopleofgod](#), [bless](#) and [sign](#) and [covenantfaith](#))

Joseph's character

Genesis just recorded a period of time where Joseph's ancestors and brothers struggled with sin. Joseph's character in this chapter is upright. He chose to do what was right, even when it could cause him harm. (See: [sin](#))

Genesis 39:1

Joseph was brought down to Egypt

Traveling to Egypt is always considered as going "down" in contrast to going "up" to the promised land. This can be stated in active form. Alternate translation: "The Ishmaelites had taken Joseph to Egypt"

Genesis 39:2

Yahweh was with Joseph

This means that Yahweh helped Joseph and was always with him. Alternate translation: "Yahweh guided Joseph and helped him"

He lived in the house

Here the author speaks of working in the master's house as if it were living in the master's house. Only the most trusted servants were permitted to work in their master's house. Alternate translation: "he worked in the house"

his Egyptian master

Joseph was now Potiphar's slave.

Genesis 39:3

His master saw that Yahweh was with him

This means that the master saw how Yahweh was helping Joseph. Alternate translation: "His master saw that Yahweh was helping him"

that Yahweh prospered everything that he did

"Yahweh caused everything that Joseph did to prosper"

Genesis 39:4

Joseph found favor in his sight

"To find favor" means to be approved by someone. The idiom "in his sight" refers to a person's opinion. Possible meanings are 1) Alternate translation: "Potiphar was pleased with Joseph" or 2) Alternate translation: "Yahweh was pleased with Joseph"

He served Potiphar

This means that he was Potiphar's personal servant.

Potiphar made Joseph manager over his house, and everything that he possessed

"Potiphar put Joseph in charge of his household and everything that belonged to Potiphar"

put under his care

When something is "put under someone's care," it means that the person is responsible for its care and safe-keeping. Alternate translation: "he had Joseph care for"

Genesis 39:5

It came about from the time that he made him manager over his house and over everything he possessed, that Yahweh blessed the Egyptian's house because of Joseph

You may need to use the words "Joseph" and "the Egyptian" before using pronouns to refer to them. "The Egyptian made Joseph manager over his house and over everything he possessed, and it came about from the time that that Yahweh blessed the Egyptian's house because of Joseph"

It came about

This phrase is used here to tell the reader that these two verses are background information for the next event.

he made him manager over his house and over everything he possessed

"Potiphar put Joseph in charge of his household and everything that belonged to him"

blessed

Here "blessed" means to cause good and beneficial things to happen to the person or thing that is being blessed.

The blessing of Yahweh was on

Here the author speaks of the blessing that Yahweh gave as if it were a physical covering put over something. Alternate translation: "Yahweh blessed"

everything that Potiphar had in the house and in the field

This refers his household and his crops and livestock. The full meaning of this statement can be made explicit. Alternate translation: "Potiphar's household and all of his crops and livestock"

Genesis 39:6

Potiphar put everything that he had under Joseph's care

When something is "put under someone's care," it means that the person is responsible for its care and safe-keeping. Alternate translation: "So Potiphar put Joseph in charge of everything that he had"

He did not have to think about anything except the food that he ate

This double negative emphasizes that the food that he ate was the only thing he had to think about. This is probably an exaggeration or metaphor to say that Joseph took care of all the important business of the house while Potiphar thought only about minor personal affairs. Alternate translation: "The only thing he had to think about was the food that he ate"

Now

The word "now" marks a stop in the story as the author gives background information about Joseph.

handsome and attractive

Both of the words have same meaning. They refer to Joseph's pleasing appearance. He was likely good-looking and strong. Alternate translation: "handsome and strong"

Genesis 39:7

It came about after this that

"And so." This phrase is used here to mark a new event.

Lie with me

This is a euphemism. Alternate translation: "Have sexual relations with me"

Genesis 39:8

Look

"Listen." Joseph uses this word to get Potiphar's wife's attention.

my master does not pay attention to what I do in the house

"my master has no concern about his household with me in charge" or "my master trusts me with his household"

he has put everything that he owns under my care

When something is "put under someone's care," it means that the person is responsible for its care and safe-keeping. Alternate translation: "he has put me in charge of everything that belongs to him"

Genesis 39:9

No one is greater in this house than I am

Here the author speaks of authority as if it were greatness. Alternate translation: "I have more authority in this house than anyone else"

He has not kept back anything from me but you

This can be stated in positive form. Alternate translation: "He has given me everything except you"

How then can I do this great wickedness and sin against God?

Joseph uses a question for emphasis. This can be written as a statement. Alternate translation: "I certainly cannot do such a wicked thing and sin against God."

Genesis 39:10

She spoke to Joseph day after day

This means that she kept asking him to sleep with her. The full meaning of this statement can be made explicit. Alternate translation: "She kept on asking Joseph to sleep with her"

to lie with her

This is a euphemism. Alternate translation: "to have sexual relations with her"

to be with her

"to be near her"

Genesis 39:11

It came about

"And so." This phrase is used here to mark a new event in the story.

None of the men of the house

"None of the other men who worked in the house"

Genesis 39:12

Lie with me

This is a euphemism. Alternate translation: "Have sexual relations with me"

fled, and went outside

"and quickly ran outside" or "and quickly ran out of the house"

Genesis 39:13

It came about

"Then" The phrase "it came about" is used here to mark the next event in the story.

had fled outside

"had quickly ran out of the house"

Genesis 39:14

the men of her house

"the men who worked in her house"

See

"Look" or "Listen" or "Pay attention to what I am about to tell you."

He came to me to lie with me

Here Potiphar's wife is accusing Joseph of trying to seize her and have sexual relations with her. Alternate translation: "He came into my room to have sexual relations with me"

Genesis 39:15

It came about when he heard me scream, that he

"When he heard me scream, he." The phrase "it came about" is used here to mark the next event in the story.

Genesis 39:16

his master

"Joseph's master." This refers to Potiphar.

Genesis 39:17

She told him this explanation

"She explained it like this"

brought to us

The word "us" refers to Potiphar, his wife, and includes the rest of the household.

came in to mock me

"came in to make a fool of me." Here, the word "mock" is a euphemism for "to seize and to sleep with." Alternate translation: "came into where I was and tried to force me to sleep with him"

Genesis 39:18

It came about that

"Then." Potiphar's wife uses this phrase to mark the next event in the account she is telling him about Joseph trying to sleep with her.

fled outside

"ran quickly out of the house"

Genesis 39:19

It came about that

"And so." This phrase is used here to mark a new event in the story.

his master

"Joseph's master." This refers to Potiphar. This information can be made explicit. Alternate translation: "Joseph's master, Potiphar"

heard the explanation his wife told him

"heard his wife explain to him." The word "his" and "him" here refer to Potiphar.

he became very angry

"Potiphar became very angry"

Genesis 39:20

the place where the king's prisoners were confined

This can be stated in active form. Alternate translation: "the place where the king put his prisoners"

He was there

"Joseph stayed there"

Genesis 39:21

But Yahweh was with Joseph

This refers to how Yahweh took care of Joseph and was kind to him. Alternate translation: "But Yahweh was kind to Joseph" or "But Yahweh took care of Joseph"

showed covenant faithfulness to him

The abstract noun "faithfulness" can be stated as "faithful" or "faithfully." Alternate translation: "was faithful to his covenant with him" or "faithfully loved him"

He gave him favor in the sight of the prison warden

This means Yahweh caused the prison warden to approve of Joseph and to treat him well. Alternate translation: "Yahweh caused the prison warden to be pleased with Joseph"

the prison warden

"the prison manager" or "the man in charge of the prison"

Genesis 39:22

gave into Joseph's hand

Here "hand" represents Joseph's power or trust. Alternate translation: "put Joseph in charge of"

Whatever they did there, Joseph was in charge of it

"Joseph was in charge of everything they did there"

Genesis 39:23

because Yahweh was with him

This refers to how Yahweh helped Joseph and guided him. Alternate translation: "because Yahweh guided Joseph"

Whatever he did, Yahweh prospered

"Yahweh caused everything that Joseph did to prosper"

Chapter 40

¹ It came about that after these things, the cupbearer of the king of Egypt and king's baker offended their master, the king of Egypt. ² Pharaoh was angry with his two officials, the chief of the cupbearers and the chief of the bakers. ³ He put them in custody in the house of the captain of the guard, in the same prison where Joseph was confined. ⁴ The captain of the guard assigned Joseph to them, and he served them. They remained in custody for some time. ⁵ Both of them dreamed a dream—the cupbearer and the baker of the king of Egypt who were confined in the prison—each man had his own dream in the same night, and each dream had its own interpretation. ⁶ Joseph came to them in the morning and saw them. Behold, they were upset. ⁷ He asked Pharaoh's officials who were with him in custody in his master's house, saying, "Why do you look so sad today?" ⁸ They said to him, "We have both dreamed a dream and no one can interpret it." Joseph said to them, "Do not interpretations belong to God? Tell me, please."

⁹ The chief of the cupbearers told his dream to Joseph. He said to him, "In my dream, behold, a vine was in front of me. ¹⁰ In the vine were three branches. As it budded, its blossoms came out and the clusters of grapes ripened. ¹¹ Pharaoh's cup was in my hand. I took the grapes and squeezed them into Pharaoh's cup, and I placed the cup into Pharaoh's hand." ¹² Joseph said to him, "This is the interpretation of it. The three branches are three days. ¹³ Within three days Pharaoh will lift up your head and restore you to your office. You will put Pharaoh's cup into his hand, just as when you were his cupbearer. ¹⁴ But think of me when it goes well with you, and please show kindness to me. Mention me to Pharaoh and bring me out of this prison. ¹⁵ For indeed I was abducted out of the land of the Hebrews. Here also have I done nothing that they should put me in this dungeon."

¹⁶ When the chief of the bakers saw that the interpretation was favorable, he said to Joseph, "I also had a dream, and, behold, three baskets of bread were on my head. ¹⁷ In the top basket there were all kinds of baked goods for Pharaoh, but the birds ate them out of the basket on my head." ¹⁸ Joseph answered and said, "This is the interpretation. The three baskets are three days. ¹⁹ Within three days Pharaoh will lift up your head from you and will hang you on a tree. The birds will eat your flesh off you." ²⁰ It came about on the third day that it was Pharaoh's birthday. He made a feast for all his servants. He lifted up the head of the chief of the cupbearers and the head of the chief of the bakers, among his servants. ²¹ He restored the chief of the cupbearers to his responsibility, and he put the cup into Pharaoh's hand again. ²² But he hanged the chief of the bakers, just as Joseph had interpreted to them. ²³ Yet the chief cupbearer did not remember Joseph, but forgot about him.

Genesis 40 General Notes

Special concepts in this chapter

God's power

The account of Joseph focuses on the power of God. God is able to protect his people despite the evil actions of some. He also is able to continue to bless them despite their circumstances. (See: peopleofgod and bless)

Interpretation of dreams

The interpretation of dreams was important in the ancient Near East. It was seen as possible only through divine power. Yahweh gave Joseph the power to interpret dreams in order to bring himself glory and to protect Joseph and the Hebrew people. (See: glory)

Genesis 40:1

king's baker

This is the person who made food for the king.

It came about that

This phrase is used here to mark a new event in the story.

offended their master

"upset their master"

the cupbearer

This is the person who brought drinks to the king.

Genesis 40:2

the chief of the cupbearers and the chief of the bakers
"the leading cupbearer and the leading baker"

Genesis 40:3

He put them in custody in the house of the captain of the guard
"He put them in the prison that was in the house that was overseen by the captain of the guard"

He put them
The king did not put them in prison but rather he commanded for them to be imprisoned. Alternate translation: "He had them put" or "He commanded his guard to put"

in the same prison where Joseph was confined
This can be stated in active form. Alternate translation: "This was the same prison that Joseph was in" or "This was the same prison Potiphar put Joseph in"

Genesis 40:4

They remained in custody for some time
"They remained in prison for a long time"

Genesis 40:5

General Information:
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Genesis 40:6

Joseph came to them
"Joseph came to the cupbearer and the baker"

Behold, they were upset
The word "behold" here shows that Joseph was surprised by what he saw. Alternate translation: "He was surprised to see that they were upset"

Genesis 40:7

Pharaoh's officials who were with him
This refers to the cupbearer and the baker.

in custody in his master's house
"In prison in his master's house." "His master" refers to Joseph's master, the captain of the guard.

Genesis 40:8

Do not interpretations belong to God?
Joseph uses a question for emphasis. This can be written as a statement. Alternate translation: "Interpretations belong to God!" or "It is God who can tell the meaning of dreams!"

Tell me, please
Joseph asks for them to tell him their dreams.
Alternate translation: "Tell me the dreams, please"

Genesis 40:9

The chief of the cupbearers
The most important person who brings drinks to the king. See how you translated this in Genesis 40:2.

In my dream, behold, a vine was in front of me
"In my dream, I saw a vine in front of me!" The cupbearer uses word "behold" here to show that he was surprised by what he saw in his dream and to alert Joseph to pay attention.

Genesis 40:10

the clusters of grapes ripened
"its clusters ripened into grapes"

Genesis 40:11

squeezed them
This means that he squeezed the juice out of them.
Alternate translation: "squeezed the juice from them"

Genesis 40:12

This is the interpretation of it
"Here is what the dream means"

The three branches are three days
"The three branches represent three days"

Genesis 40:13

Within three days
"In three more days"

will lift up your head
Here "lift up your head" is a metaphor for "restore your honor." If the meaning is not clear, it can be explained in the text or a footnote. Alternate translation: "will lift up your head in honor"

restore you to your office
"will give you back your job"

just as when
"just as you did when"

Genesis 40:14

please show kindness to me
"please be kind to me"

Mention me to Pharaoh and bring me out of this prison
Joseph means for the cupbearer to tell Pharaoh about him so that Pharaoh will release him from

prison. Alternate translation: "Help me get out of this prison by telling Pharaoh about me"

Genesis 40:15

For indeed I was abducted

This can be stated in active form. Alternate translation: "For indeed people took me" or "For indeed the Ishmaelites took me"

the land of the Hebrews

"the land where the Hebrew people live"

Here also have I done nothing that they should put me in this dungeon

"and also while I have been here in Egypt, I have done nothing for which I deserved to be put in prison"

Genesis 40:16

the chief of the bakers

This refers to the leading person who made food for the king. See how this was translated in Genesis 40:2.

I also had a dream, and

"I also had a dream, and in my dream,"

behold, three baskets of bread were on my head

"there were three baskets of bread on my head!"

The baker uses word "behold" here to show that he was surprised by what he saw in his dream and to alert Joseph to pay attention.

Genesis 40:17

baked goods for Pharaoh

"baked foods for Pharaoh"

Genesis 40:18

This is the interpretation

"Here is what the dream means"

The three baskets are three days

"The three baskets represent three days"

Genesis 40:19

will lift up your head from you

In verse 13 Joseph said "lift up your head," but there it had a different meaning. Here "lift up your head from you" means either that the prisoner's head would be cut off his body, or the prisoner's head would be lifted when a noose was put around his neck and he was hanged. Alternate translation: "will lift up your head with a knife" or "will lift up your head with a noose"

flesh

Here "flesh" literally means the soft tissue on a person's body.

Genesis 40:20

It came about on the third day that

"Afterward, on the third day." The phrase "it came about" is used here to mark a new event in the story.

He made a feast

"He had a feast"

He lifted up the head of the chief of the cupbearers and the head of the chief of the bakers

The author writes that Pharaoh lifted up both men's heads so that it would sound like he did the same thing to both men. But the meaning of "lift up the head" for each man is different and is explained in verses 21 and 22. This can also be shortened.

Alternate translation: "He lifted up the heads of the chief of the cupbearers and the chief of the bakers"

the chief of the cupbearers

This was the leading person who prepared and served drinks to the king. See how these were translated in Genesis 40:2.

the chief of the bakers

This refers to the leading person who made food for the king. See how this was translated in Genesis 40:2.

Genesis 40:21

He restored the chief of the cupbearers to his responsibility

The chief of the cupbearer's "responsibility" refers to his job as chief of the cupbearers. Alternate translation: "He gave the chief of the cupbearers his job back"

Genesis 40:22

But he hanged the chief of the bakers

Pharaoh did not personally hang the baker, rather he commanded for him to be hanged. Alternate translation: "But he commanded for the chief of the bakers to be hanged" or "But he commanded his guards to hang the chief of the bakers"

just as Joseph had interpreted to them

This refers to when Joseph interpreted their dreams. Alternate translation: "just as Joseph had said would happen when he interpreted the two men's dreams"

Genesis 40:23

General Information:

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Chapter 41

¹ It came about at the end of two full years that Pharaoh had a dream. Behold, he stood by the Nile. ² Behold, seven cows came up out of the Nile, desirable and fat, and they grazed in the reeds. ³ Behold, seven other cows came up after them out of the Nile, undesirable and thin. They stood by the other cows on the bank of the river. ⁴ Then the undesirable and thin cows ate the seven desirable and fat cows. Then Pharaoh woke up. ⁵ Then he slept and dreamed a second time. Behold, seven heads of grain came up on one stalk, wholesome and good. ⁶ Behold, seven heads, thin and scorched by the east wind, sprouted up after them. ⁷ The thin heads swallowed up the seven wholesome and full heads. Pharaoh woke up, and, behold, it was a dream. ⁸ It came about in the morning that his spirit was troubled. He sent and called for all the magicians and wise men of Egypt. Pharaoh told them his dreams, but there was no one who could interpret them to Pharaoh.

⁹ Then the chief cupbearer said to Pharaoh, "I have remembered my sins today. ¹⁰ Pharaoh was angry with his servants, and put me in custody in the house of the captain of the guard, the chief baker and me.

¹¹ We dreamed a dream the same night, he and I. We dreamed each man according to the interpretation of his dream. ¹² There was with us there a young Hebrew man, a servant of the captain of the guard. We told him and he interpreted for us our dreams. He interpreted for each of us according to his dream. ¹³ It came about as he interpreted for us, so it happened. Pharaoh restored me to my post, but the other one he hanged."

¹⁴ Then Pharaoh sent and called for Joseph. They quickly took him out of the dungeon. He shaved himself, changed his clothes, and came in to Pharaoh. ¹⁵ Pharaoh said to Joseph, "I had a dream, but there is no interpreter for it. But I have heard about you, that when you hear a dream you can interpret it." ¹⁶ Joseph answered Pharaoh, saying, "It is not in me. God will answer Pharaoh with favor." ¹⁷ Pharaoh spoke to Joseph, "In my dream, behold, I stood on the bank of the Nile. ¹⁸ Behold, seven cows came up out of the Nile, fat and desirable, and they grazed among the reeds. ¹⁹ Behold, seven other cows came up after them, weak, very undesirable, and thin. I never saw in all the land of Egypt such undesirableness like them. ²⁰ The thin and undesirable cows ate up the first seven fat cows. ²¹ When they had eaten them up, it could not be known that they had eaten them, for they were still as undesirable as before. Then I awoke. ²² I looked in my dream, and, behold, seven heads came up upon one stalk, full and good. ²³ Behold, seven more heads—withered, thin, and scorched by the east wind—sprang up after them. ²⁴ The thin heads swallowed up the seven good heads. I told these dreams to the magicians, but there was none that could explain it to me."

²⁵ Joseph said to Pharaoh, "The dreams of Pharaoh are the same. What God is about to do, he has declared to Pharaoh. ²⁶ The seven good cows are seven years, and the seven good heads are seven years. The dreams are the same. ²⁷ The seven thin and undesirable cows that came up after them are seven years, and also the seven thin heads scorched by the east wind will be seven years of famine. ²⁸ That is the thing which I spoke to Pharaoh. What God is about to do he has revealed to Pharaoh. ²⁹ Look, seven years of great abundance will come throughout all the land of Egypt. ³⁰ Seven years of famine will come after them, and all the abundance will be forgotten in the land of Egypt, and the famine will devastate the land. ³¹ The abundance will not be remembered in the land because of the famine that will follow, for it will be very severe. ³² That the dream was repeated to Pharaoh is because the matter has been established by God, and God will soon do it. ³³ Now let Pharaoh look for a man discerning and wise, and put him over the land of Egypt. ³⁴ Let Pharaoh appoint officials over the land, and let them take a fifth of the crops of Egypt in the seven abundant years. ³⁵ Let them gather all the food of these good years that are coming and store up grain under the authority of Pharaoh, for food to be used in the cities. They should preserve it. ³⁶ The food will be a supply for the land for the seven years of famine which will be in the land of Egypt. In this way the land will not be devastated by the famine."

³⁷ This advice was good in the eyes of Pharaoh and in the eyes of all his servants. ³⁸ Pharaoh said to his servants, "Can we find such a man as this, in whom is the Spirit of God?" ³⁹ So Pharaoh said to Joseph, "Since God has shown you all this, there is none so discerning and wise as you. ⁴⁰ You will be over my house, and according to your word will all my people be ruled. Only in the throne will I be greater than you." ⁴¹ Pharaoh said to Joseph, "See, I have put you over all the land of Egypt." ⁴² Pharaoh took off his signet ring from his hand and put it upon Joseph's hand. He clothed him with clothes of fine linen, and put

a gold chain on his neck. ⁴³ He had him ride in the second chariot which he possessed. Men shouted before him, "Bend the knee." Pharaoh put him over all the land of Egypt. ⁴⁴ Pharaoh said to Joseph, "I am Pharaoh, and apart from you, no man will lift his hand or his foot in all the land of Egypt." ⁴⁵ Pharaoh called Joseph's name "Zaphenath-Paneah." He gave him Asenath, the daughter of Potiphera priest of On, as a wife. Joseph went out over the land of Egypt.

⁴⁶ Joseph was thirty years old when he stood before Pharaoh, king of Egypt. Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. ⁴⁷ In the seven bountiful years the land produced abundantly. ⁴⁸ He gathered up all the food of the seven years that was in the land of Egypt and put the food in the cities. He put into each city the food from the fields that surrounded it. ⁴⁹ Joseph stored up grain like the sand of the sea, so much that he stopped counting, because it was beyond counting. ⁵⁰ Joseph had two sons before the years of famine came, whom Asenath, the daughter of Potiphera priest of On, bore to him. ⁵¹ Joseph called the name of his firstborn Manasseh, for he said, "God has made me forget all my trouble and all my father's household." ⁵² He called the name of the second son Ephraim, for he said, "God has made me fruitful in the land of my affliction." ⁵³ The seven years of abundance that was in the land of Egypt came to an end. ⁵⁴ The seven years of famine began, as Joseph had said. There was famine in all lands, but in all the land of Egypt there was food. ⁵⁵ When all the land of Egypt was famished, the people loudly called on Pharaoh for food. Pharaoh said to all the Egyptians, "Go to Joseph and do what he says." ⁵⁶ The famine was over all the face of the whole land. Joseph opened all the storehouses and sold to the Egyptians. The famine was severe in the land of Egypt. ⁵⁷ All the earth was coming to Egypt to buy grain from Joseph, because the famine was severe in all the earth.

Genesis 41 General Notes

Special concepts in this chapter

God's power

The account of Joseph focuses on the power of God. God is able to protect his people despite the evil actions of some. He also is able to continue to bless them despite their circumstances. (See: peopleofgod and bless)

Interpretation of dreams

The interpretation of dreams was important in the ancient Near East. It was seen as possible only through divine power. Yahweh gave Joseph the power to interpret dreams in order to bring himself glory and to protect Joseph and the Hebrew people. (See: glory)

Joseph's character

Genesis just recorded a period of time where Joseph's ancestors and brothers struggled with sin. Joseph's character in this chapter is upright. It gained him great favor in the eyes of Pharaoh and helped to save his people. (See: sin, righteous and save)

Genesis 41:1

It came about

This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

at the end of two full years

Two years passed after Joseph correctly interpreted the dreams of Pharaoh's cupbearer and baker, who had been in prison with Joseph.

Behold, he stood

The word "behold" here marks the beginning of another event in the larger story. Your language may have a way of doing this. Alternate translation: "He was surprised because he was standing"

he stood

"Pharaoh was standing"

Genesis 41:2

desirable and fat

"healthy and fat"

grazed in the reeds

"were eating the grass along the side of the river"

reeds

tall, thin grasses that grow in wet areas

Genesis 41:3

Behold, seven other cows

The word "behold" here shows that Pharaoh was again surprised by what he saw.

undesirable and thin

"sick and thin"

bank of the river

"beside the river" or "riverside." This is the higher ground along the edge of a river.

Genesis 41:4

undesirable and thin

"weak and skinny." See how you translated this phrase in Genesis 41:3.

desirable and fat

"healthy and well-fed." See how you translated this phrase in Genesis 41:2.

woke up

"awakened"

Genesis 41:5

a second time

The word "second" is an ordinal number. Alternate translation: "again"

Behold, seven heads

The word "behold" here shows that Pharaoh was surprised by what he saw.

heads of grain

The heads are parts of the corn plant on which the seeds grow.

came up on one stalk

"grew up on one stem." The stalk is the thick or tall part of a plant.

on one stalk, wholesome and good

"on one stock and they were healthy and beautiful"

Genesis 41:6

thin and scorched by the east wind

This can be stated in active form. Alternate translation: "that were thin and burned because of the hot wind from the east"

the east wind

Wind from the east blew in from the desert. The heat of the east wind was often very destructive.

sprouted up

"grew up" or "developed"

Genesis 41:7

The thin heads

The words "of grain" are understood. Alternate translation: "The thin heads of grain"

swallowed up

"ate." Pharaoh is dreaming that unhealthy corn could eat healthy corn just like a person eats food.

wholesome and full heads

"healthy and good heads." See how you translated a similar phrase in Genesis 41:5.

woke up

"awakened"

behold

The word "behold" here shows that Pharaoh was surprised by what he had seen.

it was a dream

"he had been dreaming"

Genesis 41:8

It came about

This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

his spirit was troubled

Here the word "spirit" refers to his inner being or his emotions. Alternate translation: "he was troubled in his inner being" or "he was troubled"

He sent and called

It is understood that he sent servants. Alternate translation: "He sent his servants to call" or "He sent his servants to summon"

all the magicians and wise men of Egypt

Ancient kings and rulers used magicians and wise men as advisers.

Genesis 41:9

chief cupbearer

The most important person who brings drinks to the king. See how you translated this in Genesis 40:2.

I have remembered my sins today

"I realize now that I have sinned." The phrase "my sins" is used for emphasis. His "sins" are that he should have told Pharaoh something much earlier but he did not.

Genesis 41:10

Pharaoh was angry

The cupbearer is referring to Pharaoh in third person. This is a common way for someone with less power to speak to someone with greater power. Alternate translation: "You, Pharaoh, were angry"

with his servants

Here "his" refers to Pharaoh. Here "servants" refers to the cupbearer and the chief baker. Alternate translation: "with us, your servants"

put me in custody in the house of the captain of the guard, the chief baker and me

"put the chief baker and me in the prison where the captain of the guard was in charge." Here "house" refers to the prison.

the captain of the guard

The soldier in charge of the royal guards. See how you translated this in Genesis 40:3.

the chief baker

The most important person who made food for the king. See how you translated a similar phrase in Genesis 40:2.

Genesis 41:11

We dreamed a dream the same night, he and I
"One night we both had dreams"

We dreamed

Here "We" refers to the chief cupbearer and the chief baker.

We dreamed each man according to the interpretation of his dream

"Our dreams had different meanings"

Genesis 41:12

General Information:

The chief cupbearer continues to speak to Pharaoh.

There was with us there

"In prison there was with the chief baker and me"

the captain of the guard

The soldier in charge of the royal guards. See how you translated this in Genesis 40:3.

We told him and he interpreted for us our dreams

"We told him our dreams and he explained their meanings to us"

He interpreted for each of us according to his dream

Here "his" refers to the cupbearer and baker individually, not to the one interpreting the dream. Alternate translation: "He explained what was going to happen to both of us"

Genesis 41:13

It came about

This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

as he interpreted for us, so it happened

"what he explained about the dreams is what later happened"

Pharaoh restored me to my post

Here the cupbearer uses Pharaoh's title in speaking to him as a way of honoring him. Alternate translation: "You allowed me to return to my job"

the other one

"the chief baker"

he hanged

Here "he" refers to Pharaoh. And, it stands for the soldiers that Pharaoh commanded to hang the chief baker. Alternate translation: "you ordered your soldiers to hang"

Genesis 41:14

Pharaoh sent and called for

It is understood that Pharaoh sent servants. Alternate translation: "Pharaoh sent his servants to get Joseph"

out of the dungeon

"out of the jail" or "out of the prison"

He shaved himself

It was common practice to shave both the facial and head hair when preparing to go before Pharaoh.

came in to Pharaoh

Here "came" can be stated as "went." Alternate translation: "went before Pharaoh"

Genesis 41:15

there is no interpreter for it

"no one can explain the meaning"

you can interpret it

"you can explain its meaning"

Genesis 41:16

It is not in me

"I am not the one who can explain the meaning"

God will answer Pharaoh with favor

"God will answer Pharaoh favorably"

Genesis 41:17

behold, I stood

Pharaoh uses the word "behold" to make Joseph pay attention to surprising information.

bank of the Nile

This is the higher ground along the edge of the Nile River. See how you translated a similar phrase in Genesis 41:3. Alternate translation: "beside the Nile"

Genesis 41:18

Behold, seven cows

Pharaoh uses the word "Behold" to make Joseph pay attention to surprising information.

fat and desirable

"well-fed and healthy." See how you translated this phrase in Genesis 41:2.

grazed among the reeds

"were eating the grass along the side of the river." See how you translated a similar phrase in Genesis 41:2.

Genesis 41:19

Behold, seven other cows

Pharaoh uses the word "Behold" to make Joseph pay attention to surprising information.

undesirable, and thin

"weak, and skinny." See how you translated this phrase in Genesis 41:3.

such undesirableness

The abstract noun "undesirableness" can be translated with an adjective. Alternate translation: "such ugly cows" or "such worthless looking cows"

Genesis 41:20

fat cows

"well-fed cows." See how you translated this phrase in Genesis 41:2.

Genesis 41:21

it could not be known that they had eaten them

This can be stated in active form. Alternate translation: "no one would have been able to tell that the thin cows had eaten the fat cows"

Genesis 41:22

General Information:

Pharaoh continues telling Joseph his dreams.

I looked in my dream

This begins Pharaoh's next dream after he woke up and went back to sleep. Alternate translation: "Then I dreamed again"

behold, seven heads

Pharaoh uses the word "Behold" to make Joseph pay attention to surprising information.

seven heads

The words "of grain" are understood. Alternate translation: "seven heads of grain"

came up upon one stalk

"grew up on one stem." The stalk is the thick or tall part of a plant. See how you translated a similar phrase in Genesis 41:5.

Genesis 41:23

withered

dead and dried

sprang up

"grew up" or "developed"

Genesis 41:24

The thin heads

The words "of grain" are understood. See how you translated this in [Genesis 41:7]

swallowed up

"ate." Pharaoh is dreaming that unhealthy corn could eat healthy corn just like a person eats food. See how you translated a similar phrase in Genesis 41:7.

there was none that could

"there was not a single one that could" or "none of them could"

Genesis 41:25

The dreams of Pharaoh are the same

It is implied that the meanings are the same. Alternate translation: "Both dreams mean the same thing"

What God is about to do, he has declared to Pharaoh

Joseph speaks to Pharaoh in the third person. This is a way of showing respect. It can be stated in the second person. Alternate translation: "God is showing you what he will soon do"

Genesis 41:26

seven good heads

The words "of grain" are understood. Alternate translation: "seven good heads of grain"

Genesis 41:27

General Information:

Joseph continues his interpretation of Pharaoh's dreams

thin and undesirable cows

"skinny and weak cows." See how you translated a similar phrase in Genesis 41:3.

seven thin heads scorched by the east wind

This can be stated in active form. Alternate translation: "seven thin heads of grain scorched because of the hot wind from the east"

Genesis 41:28

That is the thing which I spoke to Pharaoh ... revealed to Pharaoh

Joseph speaks to Pharaoh in the third person. This is a way of showing respect. It can be stated in second person. Alternate translation: "These events will happen just as I have told you ... revealed to you, Pharaoh"

he has revealed

"he has made known"

Genesis 41:29

Look, seven

"Pay attention, because what I am about to say is both true and important: seven"

seven years of great abundance will come throughout all the land of Egypt

This speaks about the years of abundance as if time is something that travels and comes to a place. Alternate translation: "there will be seven years in which there will be plenty of food throughout the land of Egypt"

Genesis 41:30

General Information:

Joseph continues interpreting Pharaoh's dreams.

Seven years of famine will come after them

This speaks about the seven years of famine as if they are something that travels and comes to a place. Alternate translation: "Then there will be seven years when there is very little food"

all the abundance will be forgotten ... and the famine will devastate the land

Joseph expresses an idea in two ways to emphasize its importance.

all the abundance will be forgotten in the land of Egypt

Here "land" refers to the people. This can be stated in active form. Alternate translation: "the people of Egypt will forget about the years in which there was plenty of food"

will devastate the land

Here "land" refers to the soil, the people, and the entire country.

Genesis 41:31

The abundance will not be remembered ... because of the famine that will follow

Joseph expresses an idea in two ways to emphasize its importance.

because of the famine that will follow

This speaks about the famine as if it were a thing that travels and follows behind something else. Alternate translation: "because of the time of famine that will happen afterwards"

Genesis 41:32

That the dream was repeated to Pharaoh is because the matter has been established by God

This can be stated in active form. Alternate translation: "God gave you two dreams to show you that he will certainly cause these things to happen"

Genesis 41:33

General Information:

Joseph continues to address Pharaoh

Now

This does not mean "at this moment," but is used to draw attention to the important point that follows.

let Pharaoh look

Joseph speaks to Pharaoh in third person. This is a way of showing respect. It can be stated in second person. Alternate translation: "You, Pharaoh, should look"

put him over the land of Egypt

The phrase "put him over" means to give someone authority. Alternate translation: "give him authority over the kingdom of Egypt" or "put him in charge of the kingdom of Egypt"

land of Egypt

Here "land" stands for all the people and everything in Egypt.

Genesis 41:34

let them take a fifth of the crops of Egypt

The word "fifth" is a fraction. Alternate translation: "let them divide the crops of Egypt into five equal parts, then take one of those parts"

in the seven abundant years

"during the seven years in which there is plenty of food"

Genesis 41:35

General Information:

Joseph continues to counsel Pharaoh

Let them gather

"Allow the overseers to gather"

of these good years that are coming

This speaks of years as if they are something that travels and comes to a place. Alternate translation: "during the good years that will soon happen"

store up grain under the authority of Pharaoh

The phrase "under the authority of Pharaoh" means Pharaoh gives them authority. Alternate translation: "use the authority of Pharaoh to store the grain"

They should preserve it

The word "they" refers to the overseers and represents the soldiers that they should command to guard the grain. Alternate translation: "The overseers should leave soldiers there to guard the grain"

Genesis 41:36

The food will be a supply for the land

Here "land" refers to the people. Alternate translation: "This food will be for the people"

In this way the land will not be devastated by the famine

Here "land" stands for the people. This can be stated in active form. Alternate translation: "This way the people will not starve during the famine"

Genesis 41:37

This advice was good in the eyes of Pharaoh and in the eyes of all his servants

The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "Pharaoh and his servants thought this was a good plan"

his servants

This means Pharaoh's officials.

Genesis 41:38

such a man as this

"a man like the one Joseph described"

in whom is the Spirit of God

"in whom the Spirit of God lives"

Genesis 41:39

there is none so discerning

"no one else is as capable in making decisions." See how you translated "discerning" in Genesis 41:33.

Genesis 41:40

You will be over my house

Here "house" stands for Pharaoh's palace and the people in the palace. The phrase "will be over" means Joseph will have authority over. Alternate translation: "You will be in charge of everyone in my palace"

according to your word will all my people be ruled

This can be stated in active form. Alternate translation: "you will rule over my people and they will do what you command"

Only in the throne

Here "throne" stands for Pharaoh's rule as king. Alternate translation: "Only in my role as king"

Genesis 41:41

See, I have put you

The word "See" adds emphasis to what Pharaoh says next. Alternate translation: "Look, I have put you"

I have put you over all the land of Egypt

The phrase "put you over" means to give authority. Here "land" refers to the people. Alternate translation: "I put you in charge of everyone in Egypt"

Genesis 41:42

Pharaoh took off his signet ring ... gold chain on his neck

All of these actions symbolize that Pharaoh is giving Joseph the authority to do everything that Joseph planned.

signet ring

This ring had Pharaoh's seal engraved on it. This gave Joseph the authority and money needed to carry out his plans.

clothes of fine linen

"Linen" here is a smooth, strong cloth made from the blue-flowered flax plant.

Genesis 41:43

He had him ride in the second chariot which he possessed

This act makes clear to the people that Joseph is second only to Pharaoh.

Bend the knee

"Bow down and honor Joseph." To bend the knee and bow down was a sign of honor and respect.

Pharaoh put him over all the land

The phrase "put you over" means to give authority. Here "land" refers to the people. See how you translated a similar phrase in [Genesis 41:41]

Genesis 41:44

I am Pharaoh, and apart from you

Pharaoh is emphasizing his authority. Alternate translation: "As Pharaoh, I command that apart from you"

apart from you, no man will lift his hand or his foot in all the land of Egypt

Here "hand" and "foot" stand for a person's actions. Alternate translation: "no person in Egypt will do anything without your permission" or "every person in Egypt must ask your permission before they do anything"

no man

Here "man" refers to any person in general, whether male or female.

Genesis 41:45

Zaphenath-Paneah

Translators may add the following footnote: The name Zaphenath-Paneah means "a revealer of secrets."

He gave him Asenath, the daughter of Potiphra priest of On, as a wife

Priests in Egypt were the highest and most privileged caste. This marriage signifies Joseph's place of honor and privilege.

gave him Asenath

"Asenath" is the name of the woman whom Pharaoh gave to Joseph as his wife.

daughter of Potiphra

"Potiphra" is the father of Asenath.

priest of On

On is a city, also called Heliopolis, which was "the City of the Sun" and the center of worship of the sun god Ra.

Joseph went out over the land of Egypt

Joseph traveled over the land to supervise the preparations for the coming drought.

Genesis 41:46

thirty years old

"30 years old"

when he stood before Pharaoh

Here "stood before" stands for Joseph starting to serve Pharaoh. Alternate translation: "when he started to serve Pharaoh"

went throughout all the land of Egypt

Joseph is inspecting the country as he prepares to carry out his plans.

Genesis 41:47

In the seven bountiful years

"During the seven good years"

the land produced abundantly

"the land produced big harvests"

Genesis 41:48

He gathered up ... He put

Here "He" stands for Joseph's servants. Alternate translation: "Joseph ordered his servants to gather ... They put"

Genesis 41:49

Joseph stored up grain like the sand of the sea

This compares the grain to the sand of sea to emphasize its great quantity. Alternate translation: "The grain that Joseph stored was as plentiful as the sand on the seashore"

Joseph stored up ... he stopped

Here "Joseph" and "he" stand for Joseph's servants. Alternate translation: "Joseph had his servants store up ... they stopped"

Genesis 41:50

before the years of famine came

This speaks about years as if they are something that travels and comes to a place. Alternate translation: "before the seven years of the famine began"

Asenath

a woman's name. See how you translated this in [Genesis 41:45]

daughter of Potiphra

"Potiphra" is the father of Asenath. See how you translated this in [Genesis 41:45]

priest of On

On is a city, also called Heliopolis, which was "the City of the Sun" and the center of worship of the sun god Ra. See how you translated this in [Genesis 41:45]

Genesis 41:51

Manasseh

Translators may also add a footnote that says, "The name 'Manasseh' means 'to cause to forget.'"

father's household

This refers to Joseph's father Jacob and his family.

Genesis 41:52

Ephraim

Translators may also add a footnote that says, "The name 'Ephraim' means 'to be fruitful' or 'to have children.'"

made me fruitful

Here "fruitful" means to prosper or to have children.

in the land of my affliction

The abstract noun "affliction" can be stated as "I have suffered." Alternate translation: "in this land where I have suffered"

Genesis 41:53

General Information:

This page has intentionally been left blank.

Genesis 41:54

in all lands

In all the surrounding nations beyond Egypt, including the land of Canaan.

but in all the land of Egypt there was food

It is implied that there was food because of Joseph commanded his people to store food during the seven good years.

Genesis 41:55

When all the land of Egypt was famished

Here "land" stands for the people. Alternate translation: "When all the Egyptians were starving"

Genesis 41:56

The famine was over all the face of the whole land

The word "face" refers to the surface of the land. Alternate translation: "The famine had spread throughout the land"

Joseph opened all the storehouses and sold to the Egyptians

Here "Joseph" stands for Joseph's servants. Alternate translation: "Joseph had his servants open all the storehouses and sell grain to the Egyptians"

Genesis 41:57

All the earth was coming to Egypt

Here "earth" stands for the people from all regions. Alternate translation: "People were coming to Egypt from all the surrounding regions"

in all the earth

"throughout the land." It is likely that all the different trading partners and nations that were part of the Egyptian trading routes effected by the drought came to Egypt for grain.

Chapter 42

¹ Now Jacob became aware that there was grain in Egypt. He said to his sons, "Why do you look at one another?" ² He said, "See here, I have heard that there is grain in Egypt. Go down there and buy for us from there so we may live and not die." ³ Joseph's ten brothers went down to buy grain from Egypt. ⁴ But Jacob did not send Benjamin, Joseph's brother, with his brothers, for he said, "I fear that harm might come to him." ⁵ The sons of Israel came to buy among those who came, for the famine was in the land of Canaan. ⁶ Now Joseph was the governor over the land. He was the one who sold to all the people of the land. Joseph's brothers came and bowed down to him with their faces to the ground. ⁷ Joseph saw his brothers and recognized them, but he disguised himself to them and spoke severely with them. He said to them, "Where have you come from?" They said, "From the land of Canaan to buy food." ⁸ Joseph recognized his brothers, but they did not recognize him. ⁹ Then Joseph remembered the dreams he had dreamed about them, and he said to them, "You are spies! You have come to see the undefended parts of the land." ¹⁰ They said to him, "No, my master. Your servants have come to buy food." ¹¹ We are all one man's sons. We are honest men. Your servants are not spies." ¹² He said to them, "No, you have come to see the undefended parts of the land." ¹³ They said, "We your servants are twelve brothers, the sons of one man in the land of Canaan. See, the youngest is this day with our father, and one brother is no longer alive." ¹⁴ Joseph said to them, "It is what I said to you; you are spies. ¹⁵ By this you will be tested. By the life of Pharaoh, you will not leave here, unless your youngest brother comes here. ¹⁶ Send one of yourselves and let him get your brother. You will remain in prison, that your words may be tested, whether there is truth in you. Or else, by the life of Pharaoh, surely you are spies." ¹⁷ He put them all in custody for three days.

¹⁸ Joseph said to them on the third day, "Do this and live, for I fear God. ¹⁹ If you are honest men, let one of your brothers be confined in this prison, but you go, carry grain for the famine of your houses. ²⁰ Bring your youngest brother to me so your words will be verified and you will not die." So they did so. ²¹ They said to one another, "We are truly guilty concerning our brother in that we saw the distress of his soul when he pleaded with us and we would not listen. Therefore this distress has come upon us." ²² Reuben answered them, "Did I not tell you, 'Do not sin against the boy,' but you would not listen? Now, see, his blood is required of us." ²³ They did not know that Joseph understood them, for there was an interpreter between them. ²⁴ He turned from them and wept. He returned to them and spoke to them. He took Simeon from among them and bound him before their eyes. ²⁵ Then Joseph commanded his servants to fill his brothers' bags with grain, and to put every man's money back into his sack, and to give them provisions for the journey. It was done for them.

²⁶ The brothers loaded their donkeys with their grain and departed from there. ²⁷ As one of them opened his sack to give his donkey feed in the lodging place, he saw his money. Behold, it was in the opening of his sack. ²⁸ He said to his brothers, "My money has been put back. Look at it; it is in my sack." Their hearts sank and they turned trembling to one another, saying, "What is this that God has done to us?" ²⁹ They went to Jacob, their father in the land of Canaan and told him all that had happened to them. They said, ³⁰ "The man, the lord of the land, spoke roughly with us and thought that we were spies in the land. ³¹ We said to him, 'We are honest men. We are not spies. ³² We are twelve brothers, sons of our father. One is no longer alive, and the youngest is this day with our father in the land of Canaan.' ³³ The man, the lord of the land, said to us, 'By this I will know that you are honest men. Leave one of your brothers with me, take grain for the famine in your houses, and go your way. ³⁴ Bring your youngest brother to me. Then I will know that you are not spies, but that you are honest men. Then I will release your brother to you, and you will trade in the land.'"

³⁵ It came about as they emptied their sacks, that, behold, every man's bag of silver was in his sack. When they and their father saw their bags of silver, they were afraid. ³⁶ Jacob their father said to them, "You have bereaved me of my children. Joseph is no longer alive, Simeon is gone, and you will take Benjamin away. All these things are against me." ³⁷ Reuben spoke to his father, saying, "You may kill my two sons if I do not bring Benjamin back to you. Put him in my hands, and I will bring him to you again." ³⁸ Jacob said, "My son will not go down with you. For his brother is dead and he alone is left. If harm comes to him on the road in which you go, then you will bring down my gray hair with sorrow to Sheol."

Genesis 42 General Notes

Special concepts in this chapter

Famine

Apparently this famine extended beyond Egypt and encompassed the land of Canaan too. Because of Egypt's size and power, it would not have been unusual for people to go there in times of need.

Joseph's test

Joseph tests his brothers to see if they are good. They treat their brother Benjamin better than they treated Joseph and tried to protect him.

Genesis 42:1

Now Jacob became

The word "Now" marks a new part of the story.

Why do you look at one another?

Jacob uses a question to scold his sons for not doing anything about the grain. Alternate translation: "Do not just sit here!"

Genesis 42:2

Go down there

It was common to speak of going from Canaan to Egypt as going "down."

Genesis 42:3

went down

It was common to speak of going from Canaan to Egypt as going "down."

from Egypt

Here "Egypt" refers to the people selling grain. Alternate translation: "from those selling grain in Egypt"

Genesis 42:4

Jacob did not send Benjamin, Joseph's brother, with his brothers

Benjamin and Joseph had the same father and mother; their mother was different from the mothers of the other brothers. Jacob did not want to risk sending Rachel's last son.

Genesis 42:5

The sons of Israel came to buy among those who came

The word "came" can be translated as "went." Also, the words "grain" and "Egypt" are understood. Alternate translation: "The sons of Israel went to buy grain along with other people who went to Egypt"

Genesis 42:6

Now Joseph

"Now" marks a change from the story to background information about Joseph.

over the land

Here "land" refers to Egypt. Alternate translation: "over Egypt"

all the people of the land

Here "land" includes Egypt and other surrounding countries. Alternate translation: "all the people of all the nations that came to buy grain"

Joseph's brothers came

Here "came" can be translated as "went."

bowed down to him with their faces to the ground

This is a way of showing respect.

Genesis 42:7

Joseph saw his brothers and recognized them

"When Joseph saw his brothers, he recognized them"

he disguised himself to them

"he acted like he was not their brother" or "he did not let them know that he was their brother"

Where have you come from?

This was not a rhetorical question even though Joseph knew the answer. It was part of his choice to keep his identity from his brothers.

Genesis 42:8

General Information:

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Genesis 42:9

You are spies

Spies are people who secretly try to get information about a country to help another country.

You have come to see the undefended parts of the land

The full meaning can be stated explicitly. Alternate translation: "You have come to find out where we are not guarding our land so that you can attack us"

Genesis 42:10

my master

This is a way to refer to someone to honor them.

Your servants have

The brothers refer to themselves as "your servants." This is a formal way of speaking to someone with greater authority. Alternate translation: "We, your servants, have" or "We have"

Genesis 42:11

General Information:

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Genesis 42:12

He said to them

"Joseph said to his brothers"

No, you have come to see the undefended parts of the land

The full meaning can be stated explicitly. Alternate translation: "No, you have come to find out where we are not guarding our land so that you can attack us"

Genesis 42:13

twelve brothers

"12 brothers"

See, the youngest

"Listen to us, the youngest." The word "See" is used to emphasize what they say next.

the youngest is this day with our father

"right now our youngest brother is with our father"

Genesis 42:14

It is what I said to you; you are spies

"like I already said, you are spies." See how you translated "spies" in Genesis 42:9.

Genesis 42:15

By this you will be tested

This can be stated in active form. Alternate translation: "This is how I will test you"

By the life of Pharaoh

This phrase indicates a solemn oath. Alternate translation: "I swear by the life of Pharaoh"

Genesis 42:16

Send one of yourselves and let him get your brother

"Choose one of you to go get your brother"

You will remain in prison

"The rest of you will remain in prison"

that your words may be tested, whether there is truth in you

This can be stated in active form. Alternate translation: "so that I may find out if you are telling the truth"

Genesis 42:17

in custody

"in prison"

Genesis 42:18

on the third day

The word "third" is an ordinal number. Alternate translation: "after the second day"

Do this and live

"If you will do what I say, I will let you live"

fear God

This refers to deeply respecting God and showing that respect by obeying him.

Genesis 42:19

let one of your brothers be confined in this prison

This can be stated in active form. Alternate translation: "leave one of your brothers here in prison"

but you go

Here "you" is plural and refers to all the brothers that will not stay in prison. Alternate translation: "but the rest of you go"

carry grain for the famine of your houses

Here "houses" stands for families. Alternate translation: "carry grain home to help your family during this famine"

Genesis 42:20

so your words will be verified

This can be stated in active form. Alternate translation: "so I may know what you say is true"

you will not die

This implies that Joseph would have his soldiers execute the brothers if he finds out they are spies.

Genesis 42:21

in that we saw the distress of his soul

The word "soul" stands for Joseph. Alternate translation: "because we saw how distressed Joseph was" or "because we saw that Joseph was suffering"

Therefore this distress has come upon us

The abstract noun "distress" can be stated as the verb "suffering." Alternate translation: "That is why we are suffering like this now"

Genesis 42:22

Did I not tell you, 'Do not sin against the boy,' but you would not listen?

Reuben uses a question to scold his brothers. Alternate translation: "I told you not to hurt the boy, but you would not listen!"

Did I not tell you, 'Do not sin against the boy,' but

This has a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "Did I not tell you not to sin against the boy, but" or "I told you not to harm the boy, but"

Now, see

Here "Now" does not mean "at this moment," but both "Now" and "see" are used to draw attention to the important point that follows.

his blood is required of us

Here "blood" stands for Joseph's death. His brothers thought Joseph was dead. The phrase "is required of us" means they must be punished for what they did. Alternate translation: "we are getting what we deserve for his death" or "we are suffering for having killed him"

Genesis 42:23

They did not know ... an interpreter between them

This changes from the main story to background information that explains why the brothers thought Joseph could not understand them.

an interpreter

An "interpreter" is someone who translates what one person says into another language. Joseph placed an interpreter between himself and his brothers to make it seem like he did not speak their language.

Genesis 42:24

He turned from them and wept

It is implied that Joseph wept because he was emotional after hearing what his brothers said.

spoke to them

Joseph was still speaking a different language and using the interpreter to speak to his brothers.

bound him before their eyes

Here the people are represented by their "eyes" to emphasize what they see. Alternate translation: "bound him in their sight" or "bound him as they watched"

Genesis 42:25

to give them provisions

"to give them the supplies they needed"

It was done for them

This can be stated in active form. Alternate translation: "The servants did for them everything that Joseph commanded"

Genesis 42:26

General Information:

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Genesis 42:27

As one of them opened his sack to give his donkey feed in the lodging place, he saw his money. Behold, it was in the opening of his sack

"When they stopped at a place for the night, one of the brothers opened his sack to get food for his donkey. In the sack he saw his money!"

Behold

The word "behold" here alerts us to pay attention to the surprising information that follows.

Genesis 42:28

My money has been put back

This can be stated in active form. Alternate translation: "Someone has put my money back"

Look at it

"Look in my sack!"

Their hearts sank

To become afraid is spoken of as if their heart were sinking. Here "hearts" stands for courage. Alternate translation: "They became very afraid"

Genesis 42:29

General Information:

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Genesis 42:30

lord of the land

"the lord of Egypt"

spoke roughly

"spoke harshly"

we were spies

Spies are people who secretly try to get information about a country to help another country. See how you translated "spies" in Genesis 42:9.

Genesis 42:31

We said to him, 'We are honest men. We are not spies.
This has a quotation within a quotation. It can be stated as an indirect quotation. "We told him that we are honest men and not spies."

Genesis 42:32

We are twelve brothers, sons of our father. One is no longer alive ... land of Canaan.'
The quotation within a quotation that began with the words "We said to him, 'We are honest men ... not spies. It can be stated as an indirect quotation. "We told him that we are honest men ... not spies. We said that we are twelve brothers, sons of our father, and that one brother is no longer alive ... land of Canaan"

One is no longer alive
The word "brother" is understood. Alternate translation: "One brother is no longer alive"

the youngest is this day with our father
The word "brother" is understood. Alternate translation: "the youngest brother is with our father right now"

Genesis 42:33

the lord of the land
"The lord of Egypt"

take grain for the famine in your houses
Here "houses" stands for "family." Alternate translation: "take grain to help your family during the famine"

go your way
"go home" or "leave"

Genesis 42:34

you will trade in the land
"I will allow you to buy and sell in this land"

Genesis 42:35

It came about
This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

behold, every
"they were surprised because every"

Genesis 42:36

You have bereaved me of my children
"you have deprived me of my children" or "you have caused me to lose two of my children"

All these things are against me
"all these things hurt me"

Genesis 42:37

Put him in my hands
This is a request for Reuben to take Joseph with him and to care for him on the journey. Alternate translation: "Put me in charge of him" or "Let me take care of him"

Genesis 42:38

My son will not go down with you
It was common to use the phrase "go down" when speaking of traveling from Canaan to Egypt. Alternate translation: "My son, Benjamin, will not go with you to Egypt"

with you
Here "you" is plural and refers to Jacob's older sons.

For his brother is dead and he alone is left
The full meaning can be made explicit. Alternate translation: "For my wife, Rachel, only had two children. Joseph is dead and Benjamin is the only one left"

on the road in which you go
"while you a traveling to Egypt and back" or "while you are away." Here "road" stands for traveling.

then you will bring down my gray hair with sorrow to Sheol
To "bring down ... to Sheol" is way of saying they will cause him to die and go to Sheol. He uses the word "down" because it was commonly believed sheol is somewhere underground. Alternate translation: "then you will cause me, an old man, to die of sorrow"

my gray hair
This stands for Jacob and emphasizes his old age. Alternate translation: "me, an old man"

Chapter 43

¹ The famine was severe in the land. ² It came about when they had eaten the grain that they had brought out of Egypt, their father said to them, "Go again; buy us some food." ³ Judah told him, "The man solemnly warned us, 'You will not see my face unless your brother is with you.'" ⁴ If you send our brother with us, we will go down and buy you food. ⁵ But if you do not send him, we will not go down. For the man said to us, 'You will not see my face unless your brother is with you.'" ⁶ Israel said, "Why did you treat me so badly by telling the man that you had another brother?" ⁷ They said, "The man asked details about us and our family. He said, 'Is your father still alive? Do you have another brother?' We answered him according to these questions. How could we have known that he would say, 'Bring your brother down?'" ⁸ Judah said to Israel his father, "Send the boy with me. We will rise and go that we may live and not die, both we, you, and also our children. ⁹ I will be a guarantee for him. You will hold me responsible. If I do not bring him back to you and set him before you, then let me bear the blame forever. ¹⁰ For if we had not delayed, surely by now we would have come back here a second time." ¹¹ Their father Israel said to them, "If it be so, now do this. Take some of the best products of the land in your bags. Carry down to the man a gift—some balm and honey, spices and myrrh, pistachio nuts and almonds. ¹² Take double money in your hand. The money that was returned in the opening of your sacks, carry again in your hand. Perhaps it was a mistake. ¹³ Take also your brother. Rise and go again to the man. ¹⁴ May God Almighty give you mercy before the man, so that he may release to you your other brother and Benjamin. If I am bereaved of my children, I am bereaved." ¹⁵ The men took this gift, and in their hand they took double the amount of money, along with Benjamin. They got up and went down to Egypt and stood before Joseph.

¹⁶ When Joseph saw Benjamin with them, he said to the steward of his house, "Bring the men into the house, slaughter an animal and prepare it, for the men will eat with me at noon." ¹⁷ The steward did as Joseph said. He brought the men to Joseph's house. ¹⁸ The men were afraid because they were brought to Joseph's house. They said, "It is because of the money that was returned in our sacks the first time we were brought in, that he may seek an opportunity against us. He might arrest us and take us as slaves, and take our donkeys." ¹⁹ They approached the steward of Joseph's house, and they spoke to him at the door of the house, ²⁰ saying, "My master, we came down the first time to buy food. ²¹ It came about, when we reached the lodging place, that we opened our sacks, and, behold, every man's money was in the opening of his sack, our money in full weight. We have brought it back in our hands. ²² Other money we have also brought down in our hand to buy food. We do not know who put our money in our sacks." ²³ The steward said, "Peace be to you, do not fear. Your God and the God of your father must have put your money in your sacks. I received your money." The steward then brought Simeon out to them. ²⁴ The steward took the men into Joseph's house. He gave them water, and they washed their feet. He gave feed to their donkeys. ²⁵ They prepared the gifts for Joseph's coming at noon, for they had heard that they would eat there.

²⁶ When Joseph came home, they brought the gifts which were in their hand into the house, and bowed down before him to the ground. ²⁷ He asked them about their welfare and said, "Is your father well, the old man of whom you spoke? Is he still alive?" ²⁸ They said, "Your servant our father is well. He is still alive." And they bowed down and gave him honor. ²⁹ When he lifted up his eyes he saw Benjamin his brother, his mother's son, and he said, "Is this your youngest brother of whom you spoke to me?" Then he said, "May God be gracious to you, my son." ³⁰ Joseph hurried to go out of the room, for he was deeply moved about his brother. He sought somewhere to weep. He went to his room and wept there. ³¹ He washed his face and came out. He controlled himself, saying, "Serve the food." ³² The servants served Joseph by himself and the brothers by themselves. The Egyptians there ate with him by themselves because the Egyptians could not eat bread with the Hebrews, for that is detestable to the Egyptians. ³³ The brothers sat before him, the firstborn according to his birthright, and the youngest according to his youth. The men were astonished together. ³⁴ Joseph sent portions to them from the food in front of him. But Benjamin's portion was five times as much as any of his brothers. They drank freely and were merry with him.

Genesis 43 General Notes

Special concepts in this chapter

Israel's concern

Israel is concerned over his favored son, Benjamin. He is also confused about the reason the Egyptian official treated them so kindly. This caused him some concern. It is possible he thought his sons were lying to him. (See: favor)

Genesis 43:1

The famine was severe in the land

The word "Canaan" is understood. This information can be made explicit. Alternate translation: "The famine was severe in the land of Canaan"

Genesis 43:2

It came about

This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

when they had eaten

"when Jacob and his family had eaten"

they had brought

"Jacob's older sons had brought"

buy us

Here "us" refers to Jacob, his sons, and the rest of the family.

Genesis 43:3

Judah told him

"Judah told his father Jacob"

The man

This refers to Joseph, but the brothers did not know it was Joseph. They referred to him as "the man" or "the man, the lord of the land" as in Genesis 42:30.

warned us, 'You will not see my face unless your brother is with you.'

This has a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "warned us that we would not see his face unless we brought our youngest brother with us"

solemnly warned us

"was very serious when he warned us, saying"

You will not see my face

Judah uses this phrase twice in 43:3-5 to emphasize to his father that they cannot return to Egypt without Benjamin. The phrase "my face" refers to the man, who is Joseph. Alternate translation: "You will not see me"

your brother is with you

Judah is referring to Benjamin, Rachel's last born before she died.

Genesis 43:4

General Information:

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Genesis 43:5

we will not go down

It was common to use the phrase "go down" when speaking of traveling from Canaan to Egypt.

Genesis 43:6

Why did you treat me so badly

"Why did you cause me so much trouble"

Genesis 43:7

The man asked details

"The man asked many questions"

about us

Here "us" is exclusive and refers to the brothers who went to Egypt and spoke with "the man."

He said, 'Is your father still alive? Do you have another brother?'

This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "He asked us directly if our father was still alive and if we had another brother."

We answered him according to these questions

"We answered the questions he asked us"

How could we have known that he would say ... down?

The sons use a question emphasize that they did not know what the man would tell them to do. This rhetorical question can be translated as a statement. Alternate translation: "We did not know he would say ... down!"

he would say, 'Bring your brother down?'

This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "he would tell us to bring our brother down to Egypt."

Bring your brother down

It was common to use the word "down" when speaking of traveling from Canaan to Egypt.

Genesis 43:8

We will rise and go that we may live and not die, both we, you, and also our children

The phrases "we may live" and "not die" mean the same thing. Judah is emphasizing that they have to buy food in Egypt in order to survive. Alternate translation: "We will go now to Egypt and get grain so our whole family will live"

We will rise

Here "We" refers to the brothers who will travel to Egypt.

we may live

Here "we" refers to the brothers, Israel, and the whole family.

both we

Here "we" refers to the brothers.

we, you

Here "you" is singular and refers to Israel.

also our children

Here "our" refers to the brothers. This refers to the small children who were most likely to die during a famine.

Genesis 43:9

I will be a guarantee for him

The abstract noun "guarantee" can be stated as the verb "promise." Alternate translation: "I will promise to bring him back"

You will hold me responsible

How Jacob will hold Judah responsible can be stated clearly. Alternate translation: "You will make me answer to you about what happens to Benjamin"

let me bear the blame

This speaks about "blame" as if it were an object that a person has to carry. Alternate translation: "you may blame me"

Genesis 43:10

For if we had not delayed, surely by now we would have come back here a second time

They delayed because their father waited so long to send his sons to Egypt to get more food. Judah is complaining that they could not go sooner. He wishes that they had not delayed.

we would have come back here a second time
"we could have gone and returned twice"

Genesis 43:11

If it be so, now do this

"If this is our only choice, then do it"

Carry down

It was common to use the word "down" when speaking of traveling from Canaan to Egypt.

balm

an oily substance with a sweet smell used for healing and protecting skin. See how you translated this word in Genesis 37:25. Alternate translation: "medicine"

spices

seasonings. See how you translated these words in Genesis 37:25.

pistachio nuts

small, green tree nuts

almonds

tree nuts with a sweet flavor

Genesis 43:12

Take double money in your hand

Here "hand" stands for the whole person. Alternate translation: "Take double the money with you"

The money that was returned in the opening of your sacks, carry again in your hand

Here "hand" stands for the whole person. The phrase "that was returned" can be stated in active form. Alternate translation: "take back to Egypt the money someone put in your sacks"

Genesis 43:13

Take also your brother

"Take also Benjamin"

go again

"return"

Genesis 43:14

May God Almighty give you mercy before the man

The abstract noun "mercy" can be stated as the adjective "kind." Alternate translation: "May God Almighty cause the man to be kind to you"

your other brother

"Simeon"

If I am bereaved of my children, I am bereaved

"If I lose my children, then I lose my children." This means that Jacob knows he must accept whatever happens to his sons.

Genesis 43:15

in their hand they took

Here "hand" refers to the entire person. Alternate translation: "they took"

went down to Egypt

It was common to use the phrase "went down" when speaking of traveling from Canaan to Egypt.

Genesis 43:16

Benjamin with them

"Benjamin with Joseph's older brothers"

the steward of his house

The "steward" was responsible for managing Joseph's household activities.

Genesis 43:17

He brought the men

Here "brought" can be translated as "took."

to Joseph's house

"into Joseph's house"

Genesis 43:18

The men were afraid

"Joseph's brothers were afraid"

they were brought to Joseph's house

This can be stated in active form. Alternate translation: "they were going into Joseph's house" or "the steward was taking them into Joseph's house"

It is because of the money that was returned in our sacks the first time we were brought in

This can be stated in active form. Alternate translation: "The steward is bringing us into the house because of the money that someone put back in our sacks"

that he may seek an opportunity against us. He might arrest us

This can be translated as a new sentence. Alternate translation: "He is waiting for the opportunity to accuse us, so that he might arrest us"

Genesis 43:19

General Information:

This page has intentionally been left blank.

Genesis 43:20

we came down

It is common to use the phrase "came down" when speaking of traveling from Canaan to Egypt.

Genesis 43:21

Connecting Statement:

The brothers continue speaking to the steward of the house.

It came about

This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

when we reached the lodging place

"when we came to the place that we were going to stay for the night"

behold

The word "behold" here shows that the brothers were surprised by what they saw.

every man's money was in the opening of his sack, our money in full weight

"each one of us found the full amount of his money in his sack"

We have brought it back in our hands

Here "hands" stands for the whole person. Alternate translation: "We have brought the money back with us"

Genesis 43:22

Other money we have also brought down in our hand to buy food

Here "hand" stands for the whole person. Alternate translation: "We have also brought more money to buy food"

brought down

It common to use the word "down" when speaking of traveling from Canaan to Egypt.

Genesis 43:23

Peace be to you

The abstract noun "Peace" can be stated as a verb. Alternate translation: "Relax" or "Calm yourselves"

Your God and the God of your father

The stewards is not speaking about two different Gods. Alternate translation: "Your God, the God your father worships"

Genesis 43:24

washed their feet

This custom helped tired travelers to refresh themselves after walking long distances. The full meaning of this statement may be made explicit.

feed to their donkeys

"Feed" is dry food that is set aside for animals

Genesis 43:25

General Information:

This page has intentionally been left blank.

Genesis 43:26

they brought the gifts which were in their hand

Here "hand" stands for the entire person. Alternate translation: "the brothers brought the gifts they had with them"

bowed down before him

This is a way of showing honor and respect.

Genesis 43:27

General Information:

This page has intentionally been left blank.

Genesis 43:28

Your servant our father

They refer to their father as "Your servant" to show respect. Alternate translation: "Our father who serves you"

they bowed down and gave him honor

They lay down in front of the man to show him respect.

Genesis 43:29

he lifted up his eyes

This means "he looked up."

his mother's son, and he said

This can be translated with a new sentence. Alternate translation: "his mother's son. Joseph said"

Is this your youngest brother ... me?

Possible meanings are 1) Joseph is truly asking a question to confirm that this man is Benjamin, or 2) it is a rhetorical question. Alternate translation: "So this is your youngest brother ... me."

my son

This is a friendly way one man speaks to another man of lower rank. Alternate translation: "young man"

Genesis 43:30

hurried to go out of the room

"hurried out of the room"

for he was deeply moved about his brother

The phrase "deeply moved" refers to having a strong feeling or emotion when something important happens. Alternate translation: "for he had strong feelings of compassion for his brother"

or "for he had strong feelings of affection for his brother"

Genesis 43:31

saying

It can be made explicit to whom Joseph is speaking. Alternate translation: "and said to his servants"

Serve the food

This means to distribute the food so that people may eat.

Genesis 43:32

The servants served Joseph by himself and the brothers by themselves. The Egyptians there ate with him by themselves

This means that Joseph, the brothers, and the other Egyptians are eating in three different places within the same room. Alternate translation: "The servants served Joseph by himself and the brothers by themselves and the Egyptians, who were eating with him, by themselves"

The Egyptians there ate with him by themselves

These are probably other Egyptian officials who ate with Joseph, but they still sat separately from him and the Hebrew brothers.

because the Egyptians could not eat bread with the Hebrews, for that is detestable to the Egyptians

This can be translated as a new sentence: "They did this because the Egyptians thought it was shameful to eat with the Hebrews"

could not eat bread

Here "bread" stands for food in general.

Genesis 43:33

The brothers sat before him

It is implied that Joseph had arranged where each brother would sit. You can make clear the implied information. Alternate translation: "The brothers sat across from the man, according to how he arranged their places"

the firstborn according to his birthright, and the youngest according to his youth

The "firstborn" and the "youngest" are used together to mean all the brothers were sitting in order according to their age.

The men were astonished together

"The men were very surprised when they realized this"

Genesis 43:34

But Benjamin's portion was five times as much as any of his brothers

The phrase "five times" can be stated more generally. Alternate translation: "But Benjamin

received a portion that was much bigger than what
his brothers received"

Chapter 44

¹ Joseph commanded the steward of his house, saying, "Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's opening. ² Put my cup, the silver cup, in the sack's opening of the youngest, and also his money for the grain." The steward did as Joseph had said. ³ The morning dawned, and the men were sent away, they and their donkeys. ⁴ When they were out of the city but were not yet far off, Joseph said to his steward, "Get up, follow after the men, and when you overtake them, say to them, 'Why have you returned evil for good?' ⁵ Is this not the cup from which my master drinks, and the cup that he uses for divination? You have done evil, this thing that you have done.'" ⁶ The steward overtook them and spoke these words to them. ⁷ They said to him, "Why does my master speak such words as these? Far be it from your servants that they would do such a thing. ⁸ Look, the money that we found in our sacks' openings, we brought again to you out of the land of Canaan. How then could we steal out of your master's house silver or gold? ⁹ If any of your servants is found with it, let him die, and we also will be my master's slaves." ¹⁰ The steward said, "Now also let it be according to your words. He with whom the cup is found will be my slave, and you others will be innocent." ¹¹ Then each man hurried and brought his sack down to the ground, and each man opened his sack. ¹² The steward searched. He began with the oldest and finished with the youngest, and the cup was found in Benjamin's sack. ¹³ Then they tore their clothes. Each man loaded his donkey and returned to the city.

¹⁴ Judah and his brothers came to Joseph's house. He was still there, and they bowed before him to the ground. ¹⁵ Joseph said to them, "What is this that you have done? Do you not know that a man like me practices divination?" ¹⁶ Judah said, "What can we say to my master? What can we speak? Or how can we justify ourselves? God has found out the iniquity of your servants. Look, we are my master's slaves, both we and he also in whose hand the cup was found." ¹⁷ Joseph said, "Far be it from me that I should do so. The man in whose hand the cup was found, that person will be my slave, but as for you others, go up in peace to your father."

¹⁸ Then Judah came near to him and said, "My master, please let your servant speak a word in my master's ears, and do not let your anger burn against your servant, for you are just like Pharaoh. ¹⁹ My master asked his servants, saying, 'Do you have a father or a brother?' ²⁰ We said to my master, 'We have a father, an old man, and a child of his old age, a little one. But his brother is dead, and he alone is left of his mother, and his father loves him.' ²¹ Then you said to your servants, 'Bring him down to me that I may see him.' ²² After that, we said to my master, 'The boy cannot leave his father. For if he should leave his father his father would die.' ²³ Then you said to your servants, 'Unless your youngest brother comes down with you, you will not see my face again.' ²⁴ Then it came about when we went up to your servant my father, we told him the words of my master. ²⁵ Our father said, 'Go again, buy us some food.' ²⁶ Then we said, 'We cannot go down. If our youngest brother is with us, then will we go down, for we will not be able to see the man's face unless our youngest brother is with us.' ²⁷ Your servant my father said to us, 'You know that my wife bore me two sons. ²⁸ One of them went out from me and I said, 'Surely he is torn in pieces, and I have not seen him since.' ²⁹ Now if you also take this one from me, and harm comes to him, you will bring down my gray hair with sorrow to Sheol.' ³⁰ Now, therefore, when I come to your servant my father, and the young man is not with us, since his life is bound up in the boy's life, ³¹ it will come about, when he sees the boy is not with us, he will die. Your servants will bring down the gray hair of your servant our father with sorrow to Sheol. ³² For your servant became a guarantee for the boy to my father and said, 'If I do not bring him to you, then I will bear the guilt to my father forever.' ³³ Now therefore, please let your servant stay instead of the boy as slave to my master, and let the boy go up with his brothers. ³⁴ For how can I go up to my father if the boy is not with me? I am afraid to see the evil that would come on my father."

Genesis 44 General Notes

Special concepts in this chapter

Judah's sacrifice

Judah is willing to sacrifice himself in order to save Benjamin, the favored son of Jacob. Judah's descendants will become the leaders of the Israelites and the godliest of the twelve tribes of Israel. (See: favor and godly)

Other possible translation difficulties in this chapter

Joseph's test

Joseph tests his brothers to see if they are good. They treat their brother Benjamin better than they treated Joseph and tried to protect him. (See: test)

Genesis 44:1

General Information:

This begins a new event in the story. Most likely this is the next morning after the feast.

steward of his house

The "steward" was responsible for managing Joseph's household activities.

every man's money

Their money was silver coins most likely in a small bag.

in his sack's opening

"in his sack"

Genesis 44:2

Put my cup, the silver cup

"Put my silver cup"

in the sack's opening of the youngest

The word "brother" is understood. Alternate translation: "in the youngest brother's sack"

Genesis 44:3

The morning dawned

"The morning light shown"

the men were sent away, they and their donkeys

This can be stated in active form. Alternate translation: "they sent the men away, along with their donkeys"

Genesis 44:4

Why have you returned evil for good?

This question is used to scold the brothers. Alternate translation: "You have treated us badly, after we were good to you!"

Genesis 44:5

Is this not the cup from which my master drinks, and the cup that he uses for divination?

This question is used to scold the brothers.

Alternate translation: "You already know that this is the cup that my master uses for drinking and for fortune telling!"

You have done evil, this thing that you have done

This repeats "you have done" for emphasis.

Alternate translation: "What you have done is very evil"

Genesis 44:6

spoke these words to them

"spoke what Joseph told him to say"

Genesis 44:7

Why does my master speak such words as these?

Here "words" stands for what was said. The brothers refer to the steward as "my master." This is a formal way of speaking to someone with greater authority. It can be stated in the second person. Alternate translation: "Why are you saying this, my master?"

Far be it from your servants that they would do such a thing.

The brothers refer to themselves as "your servants" and "they." This is a formal way of speaking to someone with greater authority. Alternate translation: "We would never do such a thing!"

Far be it from your servants

Something that a person would never do is spoken of as if it were an object that person wants to put very far from himself.

Genesis 44:8

Look, the money

"Listen to what we are about to say and you will see that we are speaking the truth: the money"

the money that we found in our sacks' openings
"you know the money that we found in our sacks"

we brought again to you out of the land of Canaan
"we brought back to you from Canaan"

How then could we steal out of your master's house silver or gold?
The brothers use a question to emphasize that they would not steal from the lord of Egypt. Alternate translation: "So we would never take anything from your master's house!"

silver or gold
These words are used together to mean that they would not steal anything of any value.

Genesis 44:9

If any of your servants is found with it
The brothers refer to themselves as "your servants." This is a formal way of speaking to someone with greater authority. It can be stated in the first person. Also, "is found with it" can be stated in active form. Alternate translation: "If you find that one of us has stolen the cup"

we also will be my master's slaves
The phrase "my master" refers to the steward. This can be stated in the second person. Alternate translation: "you may take us as your slaves"

Genesis 44:10

Now also let it be according to your words
"Very well. I will do what you said." Here "now" does not mean "at this moment," but is used to draw attention to the important point that follows.

He with whom the cup is found will be my slave
This can be stated in active form. Alternate translation: "If I find the cup in one of your sacks, that person will be my slave"

Genesis 44:11

brought his sack down
"lowered his sack"

Genesis 44:12

the oldest ... the youngest
The word "brother" is understood. Alternate translation: "the oldest brother ... the youngest brother"

youngest, and the cup was found in Benjamin's sack
This can be translated as a new sentence and in active form. Alternate translation: "youngest. The steward found the cup in Benjamin's sack"

Genesis 44:13

Then they tore their clothes
The word "they" refers to the brothers. Tearing clothes was a sign of great distress and sorrow.

donkey and returned
"donkey, and they returned"

Genesis 44:14

He was still there
"Joseph was still there"

they bowed before him
"they fell before him." This is a sign of the brothers wanting the lord to be merciful to them.

Genesis 44:15

Do you not know that a man like me practices divination?
Joseph uses a question to scold his brothers. Alternate translation: "Surely you know that a man like me can learn things by magic!"

Genesis 44:16

What can we say to my master? What can we speak? Or how can we justify ourselves?
All 3 questions mean basically the same thing. They use these questions to emphasize that there is nothing they can say to explain what happened. Alternate translation: "We have nothing to say, my master. We cannot speak anything of value. We cannot justify ourselves."

What can we say to my master ... my master's slaves
Here "my master" refers to Joseph. This is a formal way of speaking to someone with greater authority. It can be stated in second person. Alternate translation: "What can we say to you ... your slaves"

God has found out the iniquity of your servants
Here "found out" does not mean God just found out what the brothers did. It means God is now punishing them for what they did. Alternate translation: "God is punishing us for our past sins"

the iniquity of your servants
The brothers refer to themselves as "your servants." This is a formal way of speaking to someone with greater authority. It can be stated in first person. Alternate translation: "our iniquity"

he also in whose hand the cup was found
Here "hand" stands for the whole person. Also, "was found" can be stated in active form. Alternate translation: "the one who had your cup"

Genesis 44:17

Far be it from me that I should do so

Something that a person would never do is spoken of as if it were an object the person wants put far away from him. Alternate translation: "It is not like me to do something like that"

The man in whose hand the cup was found

Here "hand" stands for the whole person. Also, "was found" can be stated in active form. Alternate translation: "The man who had my cup"

Genesis 44:18

came near to
"approached"

let your servant

Judah refers to himself as "your servant." This is a formal way of speaking to someone with more authority. This can be stated in first person. Alternate translation: "let me, your servant"

speak a word in my master's ears

The word "ear" is a synecdoche that stands for the whole person. Alternate translation: "speak to you, my master"

in my master's ears

Here "my master" refers to Joseph. This is a formal way of speaking to someone with more authority. This can be stated in second person. Alternate translation: "to you"

do not let your anger burn against your servant

Being angry is spoke of as if it were a burning fire. Alternate translation: "please do not be angry with me, your servant"

for you are just like Pharaoh

Judah compares the master to Pharaoh to emphasize the great power that the master has. He is also implying that he does want the master to become angry and execute him. Alternate translation: "for you are as powerful as Pharaoh and could have your soldiers kill me"

Genesis 44:19

My master asked his servants, saying, 'Do you have a father or a brother?'

This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "My master asked us if we have a father or a brother."

My master asked his servants

Judah refers to Joseph with the words "my master" and "his." He also refers to himself and his brothers as "his servants." Alternate translation: "You, my master, asked us, your servants" or "You asked us"

Genesis 44:20

General Information:

Judah continues to speak before Joseph

We said to my master, 'We have a father ... his father loves him.'

This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "And we said to my master that we have a father ... his father loves him"

his father loves him

This refers to love for a friend or family member.

Genesis 44:21

Then you said to your servants, 'Bring him down to me that I may see him.'

This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "And you said to your servants that we should bring our youngest brother to you so that you may see him"

Then you said to your servants

Judah refers to himself and his brothers as "your servants." Alternate translation: "Then you said to us, your servants"

Bring him down to me

It was common to use the word "down" when speaking of traveling from Canaan to Egypt. Alternate translation: "Bring him to me"

Genesis 44:22

we said to my master

Judah refers to Joseph as "my master." This is a formal way of speaking to someone with greater authority. Alternate translation: "we said to you, my master"

After that, we said to my master, 'The boy cannot ... father would die.'

This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "In response, we said to my master that the boy cannot ... father would die"

his father would die

It is implied that their father would die from sorrow.

Genesis 44:23

General Information:

Judah continues his story to Joseph

Then you said to your servants, 'Unless your youngest brother comes down with you, you will not see my face again.'

This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate

translation: "Then you said to your servants that unless our youngest brother comes with us, we would not see you again."

Then you said to your servants

Judah refers to himself and his brothers as "your servants." This is a formal way of speaking to someone with greater authority. Alternate translation: "Then you said to us, your servants"

comes down

It was common to use the word "down" when speaking of traveling from Canaan to Egypt.

you will not see my face again

Here "face" stands for the whole person. Alternate translation: "you will not see me again"

Genesis 44:24

Then it came about

This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

we went up to your servant my father

It was common to use the phrase "went up" when speaking of traveling from Egypt to Canaan.

we told him the words of my master

Judah refers to Joseph as "my master." Alternate translation: "we told him what you said, my master"

Genesis 44:25

Our father said, 'Go again, buy us some food.'

This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "Our father told us to go again to Egypt to buy food for us and our families."

Genesis 44:26

go down

It was common to use the word "down" when speaking of traveling from Canaan to Egypt.

Then we said, 'We cannot go down. If our youngest brother ... is with us.'

This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "Then we said to him that we cannot go down to Egypt. We told him that if our youngest brother is with us ... is with us"

to see the man's face

Here "face" stands for the whole person. Alternate translation: "to see the man"

Genesis 44:27

General Information:

Judah continues his story to Joseph.

Connecting Statement:

This is the beginning of a three-level quote.

said to us

Here "us" does not include Joseph.

You know

Here "You" is plural and refers to the brothers.

Genesis 44:28

Connecting Statement:

The three-level quote that began in verse 27 continues.

he is torn in pieces

This can be stated in active form. Alternate translation: "a wild animal has torn him to pieces"

Genesis 44:29

Connecting Statement:

The three-level quote that began in verse 27 ends here.

Now if you also take this one from me, and harm comes to him, you will bring down my gray hair with sorrow to Sheol

The three-level quote that began with the words "Your servant ... said to us, 'You know ... two sons'" in verse 27 and continued with the words "and I said, 'Surely ... since'" in verse 28 ends here. You may need to change one or more of these levels to indirect quotes. "This is what your servant my father said to us: 'You know that my wife bore me two sons. One of them went out from me and I said that surely he had been torn in pieces, and I have not seen him since. Now if you also take this one from me, and harm comes to him, you will bring down my gray hair with sorrow to Sheol.'" or "Your servant my father told us that we knew that his wife had borne him two sons. One of them went out from him, and he said that surely that son had been torn in pieces, and he has not seen him since. He then said that if we also took this one from him, and harm came to him, we would bring down his gray hair with sorrow to Sheol."

harm comes to him

Something bad happening to a person is spoken of as if "harm" were something that travels and comes to a person.

you will bring down my gray hair with sorrow to Sheol

To "bring down ... to Sheol" is way of saying they will cause him to die and go to Sheol. He uses the word "down" because it was commonly believed Sheol is somewhere underground. Alternate translation: "then you will cause me, an old man, to die of sorrow"

my gray hair

This stands for Jacob and emphasizes his old age.
Alternate translation: "me, an old man"

Genesis 44:30

Now

This does not mean "at this moment," but is used to draw attention to the important point that follows.

therefore, when I come to your servant my father

Judah begins to describe what he expects will happen to Jacob if he returns to Jacob without Benjamin. Here "come" can be translated as "go" or "return."

since his life is bound up in the boy's life

The father saying he would die if his son died is spoken of as if their two lives were physically bound together. Alternate translation: "since he said he would die if the boy did not come back"

Genesis 44:31

Connecting Statement:

Judah finishes describing what he expects to happen to Jacob if he returns to Jacob without Benjamin.

Your servants will bring down the gray hair of your servant our father with sorrow to Sheol

To "bring down ... to Sheol" is way of saying they will cause him to die and go to Sheol. He uses the word "down" because it was commonly believed Sheol is somewhere underground. Alternate translation: "And we your servants will have caused our old father to die of sorrow"

Your servants

Judah refers to himself and his brothers as "your servants." This is a formal way of speaking to someone who has greater authority. Alternate translation: "And we, your servants" or "And we"

the gray hair of your servant our father

Here "gray hair" stands for Jacob and emphasizes his old age. Alternate translation: "our old father"

Genesis 44:32

For your servant became a guarantee for the boy to my father

The abstract noun "guarantee" can be stated with the verb "promised." Alternate translation: "For I promised my father concerning the boy"

For your servant

Judah refers to himself as "your servant." Alternate translation: "For I, your servant" or "For I"

then I will bear the guilt to my father

Being considered guilty is spoken of as if "guilt" were something that a person carries. Alternate translation: "then my father may blame me"

Genesis 44:33

Now

This does not mean "at this moment," but is used to draw attention to the important point that follows.

let your servant stay instead of the boy as slave to my master

"let your servant remain as a slave to my master instead of the boy"

let your servant

Judah refers to himself as "your servant." This is a formal way of speaking to someone with greater authority. Alternate translation: "let me, your servant" or "let me"

to my master

Judah refers to Joseph as "my master." Alternate translation: "to you, my master" or "to you"

let the boy go up

It was going to use the phrase "go up" when speaking about traveling from Egypt to Canaan.

Genesis 44:34

For how can I go up to my father if the boy is not with me?

Judah uses a question to emphasize the grief he would have if Benjamin did not return home. Alternate translation: "I cannot return to my father if the boy is not with me."

I am afraid to see the evil that would come on my father

A person suffering terribly is spoken of as if "evil" were a thing that comes upon a person. Alternate translation: "I am afraid to see how much my father would suffer"

Chapter 45

¹ Then Joseph could not control himself before all the servants who stood by him. He said loudly, "Everyone must leave me." So no servant stood by him when Joseph made himself known to his brothers. ² He wept loudly, the Egyptians heard it, and the house of Pharaoh heard of it. ³ Joseph said to his brothers, "I am Joseph. Is my father still alive?" His brothers could not answer him, for they were shocked in his presence. ⁴ Then Joseph said to his brothers, "Come near to me, please." They came near. He said, "I am Joseph your brother, whom you sold into Egypt. ⁵ Do not be grieved or angry with yourselves that you sold me here, for God sent me ahead of you to preserve life. ⁶ For these two years the famine has been in the land, and there are still five years in which there will be neither plowing nor harvest. ⁷ God sent me ahead of you to preserve you as a remnant in the earth, and to keep you alive by a great deliverance. ⁸ So now it was not you who sent me here but God, and he has made me a father to Pharaoh, master of all his house, and ruler of all the land of Egypt. ⁹ Hurry and go up to my father and say to him, 'This is what your son Joseph says, "God has made me master of all Egypt. Come down to me, do not delay. ¹⁰ You will live in the land of Goshen, and you will be near me, you and your children and your children's children, and your flocks and your herds, and all that you have. ¹¹ I will provide for you there, for there are still five years of famine, so that you do not come to poverty, you, your household, and all that you have.'" ¹² Look, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaks to you. ¹³ You will tell my father about all my honor in Egypt and of all that you have seen. You will hurry and bring my father down here." ¹⁴ He hugged his brother Benjamin's neck and wept, and Benjamin wept on his neck. ¹⁵ He kissed all his brothers and wept over them. After that his brothers talked with him.

¹⁶ The news of the matter was told in Pharaoh's house: "Joseph's brothers have come." It pleased Pharaoh and his servants very much. ¹⁷ Pharaoh said to Joseph, "Say to your brothers, 'Do this: Load your animals and go to the land of Canaan. ¹⁸ Get your father and your households and come to me. I will give you the good of the land of Egypt, and you will eat the fat of the land.' ¹⁹ Now you are commanded, 'Do this, take carts out of the land of Egypt for your children and for your wives. Get your father and come. ²⁰ Do not be concerned about your possessions, for the good of all the land of Egypt is yours.'"

²¹ The sons of Israel did so. Joseph gave them carts, according to the command of Pharaoh, and gave them provisions for the journey. ²² To all of them he gave each man changes of clothing, but to Benjamin he gave three hundred pieces of silver and five changes of clothing. ²³ For his father he sent this: ten donkeys loaded with the good things of Egypt; and ten female donkeys loaded with grain, bread, and other supplies for his father for the journey. ²⁴ So he sent his brothers away and they left. He said to them, "See that you do not quarrel on the journey." ²⁵ They went up out of Egypt and came to the land of Canaan, to Jacob their father. ²⁶ They told him saying "Joseph is still alive, and he is ruler over all the land of Egypt." His heart was astonished, for he could not believe what they told him. ²⁷ They told him all the words of Joseph that he had said to them. When Jacob saw the carts that Joseph had sent to carry him, the spirit of Jacob their father revived. ²⁸ Israel said, "It is enough. Joseph my son is still alive. I will go and see him before I die."

Genesis 45 General Notes

Structure and formatting

Joseph finally reveals himself to his brothers in this chapter. This chapter forms the conclusion of the story which began in chapter 43.

Special concepts in this chapter

God's power

The account of Joseph focuses on the power of God. God is able to protect his people despite the evil actions of some. He also is able to continue to bless them despite their circumstances. (See: peopleofgod and bless)

Joseph's character

Genesis just recorded a period of time where Joseph's ancestors and brothers struggled with sin. Joseph's character in this chapter is upright. It gained him great favor in the eyes of Pharaoh and helped to save his people. (See: sin save)

Genesis 45:1

could not control himself

This means he could not control his emotions. It can be stated in positive form. Alternate translation: "was about to start crying"

by him

"near him"

Genesis 45:2

house of Pharaoh

Here "house" stands for the people in the Pharaoh's palace. Alternate translation: "everyone in Pharaoh's palace"

Genesis 45:3

shocked in his presence

"terrified of him"

Genesis 45:4

whom you sold into Egypt

The meaning can be stated more explicitly. Alternate translation: "whom you sold as a slave to the trader who brought me to Egypt"

Genesis 45:5

Do not be grieved

"do not be upset" or "do not be distressed"

that you sold me here

The meaning can be stated more explicitly. Alternate translation: "that you sold me as a slave and sent me here to Egypt"

to preserve life

Here "life" stands for the people that Joseph saved from dying during the famine. Alternate translation: "so I could save many lives"

Genesis 45:6

there are still five years in which there will be neither plowing nor harvest

"there will be five more years without planting or harvesting." Here "neither plowing nor harvest" stands for the fact that the crops still will not grow because of the famine. Alternate translation: "and the famine will last five more years"

Genesis 45:7

to preserve you as a remnant in the earth

"so that you and your families would not completely perish from the earth" or "to make sure your descendants would survive"

to keep you alive by a great deliverance

The abstract noun "deliverance" can be stated as "rescuing." Alternate translation: "to keep you alive by rescuing you in a mighty way"

Genesis 45:8

he has made me a father to Pharaoh

Joseph advising and helping Pharaoh is spoken of as if Joseph were Pharaoh's father. Alternate translation: "he has made me a guide to Pharaoh" or "he has made me the chief adviser to Pharaoh"

of all his house

Here "house" stands for the people who live in his palace. Alternate translation: "of all his household" or "of all his palace"

ruler of all the land of Egypt

Here "land" stands for the people. Alternate translation: "ruler over all the people of Egypt"

ruler

Here Joseph means that he is ruler in second place to Pharaoh, the king of Egypt. This understood information can be made clear.

Genesis 45:9

Connecting Statement:

This is the beginning of a three-level quotation.

go up to my father

It was common to use the phrase "go up" when speaking about going from Egypt to Canaan. Alternate translation: "go back to my father"

Come down to me

It was common to use the phrase "come down" when speaking about going from Canaan to Egypt. Alternate translation: "Come here to me"

Genesis 45:10

Connecting Statement:

The three-level quotation that began in verse 9 continues here.

Genesis 45:11

Connecting Statement:

The three-level quotation that began in verse 9 ends here.

I will provide ... all that you have

The three-level quotation that began with the words "say to him" in verse 9 ends here. You may need to reduce the number of levels by making some levels indirect quotes. "say to him that his son Joseph says that God has made him master of all Egypt, so he must go down to Joseph and not delay. He will live in the land of Goshen, and he will be near Joseph, he and his children and his children's children, and his flocks and his herds, and all that he has. Joseph will provide for him there, for there are still five years of famine, so that he does not come to poverty, him, his household, and all that he has." or "say to him, 'Your son Joseph says that God has made him master of all Egypt, so he must go down to Joseph and not delay. He will live in the land of Goshen, and he will be near Joseph, he and his children and his children's children, and his flocks and his herds, and all that he has. Joseph will provide for him there, for there are still five years of famine, so that he does not come to poverty, him, his household, and all that he has.'"

come to poverty

This speaks about "poverty" as if it were a destination. Alternate translation: "waste away" or "starve"

Genesis 45:12

your eyes see, and the eyes of my brother Benjamin

The word "eyes" stands for the entire person. Alternate translation: "All of you and Benjamin can see"

that it is my mouth that speaks to you

The word "mouth" stands for the entire person. Alternate translation: "that I, Joseph, am speaking to you"

Genesis 45:13

about all my honor in Egypt

"how the people in Egypt greatly honor me"

my father down here

It was common to use the word "down" when speaking of traveling from Canaan to Egypt. Alternate translation: "my father here to me"

Genesis 45:14

He hugged his brother Benjamin's neck and wept, and Benjamin wept on his neck

"Joseph hugged his brother Benjamin, and they both wept"

Genesis 45:15

He kissed all his brothers

In ancient Near East, it is common to greet a relative with a kiss. If your language has an affectionate greeting for a relative, use that. If not, use what is appropriate.

wept over them

This means Joseph was crying while he kissed them.

After that his brothers talked with him

Earlier they were too afraid to speak. Now they feel they can speak freely. The full meaning of this statement can be made explicit. Alternate translation: "After that his brothers talked freely with him"

Genesis 45:16

The news of the matter was told in Pharaoh's house: "Joseph's brothers have come."

This is a quotation within a quotation. It can be stated as an indirect quotation. It may also be stated in active form. Alternate translation: "Everyone in Pharaoh's palace heard that Joseph's brothers had come."

Pharaoh's house

This stands for Pharaoh's palace.

Genesis 45:17

Connecting Statement:

This is the beginning of a two-level quotation.

Genesis 45:18

Connecting Statement:

The two-level quotation that began in verse 17 ends here.

Get your father ... fat of the land.'

The two-level quotation that began in verse 17 ends here. This is a quotation within a quotation. It can be stated as an indirect quotation. "Pharaoh told Joseph to tell his brothers, 'Do this: Load your animals and go to the land of Canaan. Get your father and your households and come to me. I will give you the good of the land of Egypt, and you will eat the fat of the land.'" or "Pharaoh to Joseph to tell his brothers to do this: to load their animals and go to the land of Canaan, and also to get their father and their households and go to him. Pharaoh would give them the good of the land of Egypt, and they would eat the fat of the land."

I will give you the good of the land of Egypt

"I will give you the best land in Egypt"

you will eat the fat of the land

The best food that a land produces is spoken of as if it were the fat portion of the land. Alternate translation: "you will eat the best food in the land"

Genesis 45:19

General Information:

Pharaoh continues to tell Joseph what to tell his brothers.

Connecting Statement:

This is the beginning of a two-level quotation.

Now

This does not mean "at this moment," but is used to draw attention to the important point that follows.

you are commanded

This can be stated in active form. You may also need to add the words "to tell them," which the writer left out of this ellipsis. Alternate translation: "I also command you to tell them" or "also tell them"

take carts out

"Carts" are wagons with two or four wheels. Animals pull the carts.

Genesis 45:20

Connecting Statement:

The two-level quote that began in verse 19 ends here.

Do not be concerned about your possessions, for the good of all the land of Egypt is yours.'

The two-level quote that began in verse 19 ends here. This is a quotation within a quotation. It can be stated as an indirect quotation. "Now you are commanded to tell them to take carts out of the land of Egypt for their children and for their wives, to get their father, and to come. They are not to be concerned about their possessions, for the good of all the land of Egypt will be theirs."

Genesis 45:21

gave them provisions for the journey

"gave them what they needed for traveling"

Genesis 45:22

he gave each man changes of clothing

Each man received a set of clothes except for Benjamin who received 5 sets of clothes.

three hundred pieces

"300 pieces"

Genesis 45:23

ten donkeys ... and ten female donkeys

The donkeys were included as part of the gift.

Genesis 45:24

do not quarrel

Possible meanings include 1) "do not argue" and 2) "do not become afraid"

Genesis 45:25

went up out of Egypt

It was common to use the word "up" when speaking of traveling from Egypt to Canaan.

Genesis 45:26

he is ruler over all the land of Egypt

Here "land of Egypt" stands for the people of Egypt. Alternate translation: "he rules all the people of Egypt"

His heart was astonished

Here "heart" stands for the whole person. Alternate translation: "and he was astonished" or "he was very surprised"

he could not believe what they told him

"he did not accept that what they said was true"

Genesis 45:27

They told him

"They told Jacob"

all the words of Joseph that he had said to them

"everything that Joseph had said to them"

the spirit of Jacob their father revived

The word "spirit" stands for the whole person. Alternate translation: "Jacob their father recovered" or "Jacob their father became very excited"

Genesis 45:28

General Information:

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Chapter 46

¹ Israel made his journey with all that he had and went to Beersheba. There he offered sacrifices to the God of his father Isaac. ² God spoke to Israel in a vision at night, saying, "Jacob, Jacob." He said, "Here I am." ³ He said, "I am God, the God of your father. Do not fear to go down to Egypt, for there I will make you a great nation. ⁴ I will go down with you into Egypt, and I will surely bring you up again and Joseph will close your eyes with his own hand." ⁵ Jacob rose up from Beersheba. The sons of Israel transported Jacob their father, their children, and their wives, in the carts that Pharaoh had sent to carry him. ⁶ They took their livestock and their possessions that they had accumulated in the land of Canaan. They came into Egypt, Jacob and all his descendants with him. ⁷ He brought with him to Egypt his sons and his sons' sons, his daughters and his sons' daughters, and all his descendants.

⁸ These are the names of the sons of Israel who came to Egypt: Jacob and his descendants, Reuben, Jacob's firstborn;

⁹ the sons of Reuben, Hanok, Pallu, Hezron, and Karmi;

¹⁰ the sons of Simeon, Jemuel, Jamin, Ohad, Jakin, Zohar, and Shaul, the son of a Canaanite woman;

¹¹ and the sons of Levi, Gershon, Kohath, and Merari.

¹² The sons of Judah were Er, Onan, Shelah, Perez, and Zerah (but Er and Onan had died in the land of Canaan). The sons of Perez were Hezron and Hamul.

¹³ The sons of Issachar were Tola, Puah, Jashub, and Shimron.

¹⁴ The sons of Zebulun were Sered, Elon, and Jahleel. ¹⁵ These were the sons of Leah whom she bore to Jacob in Paddan Aram, along with his daughter Dinah. His sons and his daughters numbered thirty-three.

¹⁶ The sons of Gad were Zephon, Haggi, Shuni, Ezbon, Eri, Arodi, and Areli.

¹⁷ The sons of Asher were Imnah, Ishvah, Ishvi, and Beriah; and Serah was their sister. The sons of Beriah were Heber and Malkiel. ¹⁸ These were the sons of Zilpah, whom Laban had given to Leah his daughter. These sons she bore to Jacob—sixteen in all.

¹⁹ The sons of Jacob's wife Rachel were Joseph and Benjamin. ²⁰ In Egypt Manasseh and Ephraim were born to Joseph by Asenath, the daughter of Potiphera priest of On.

²¹ The sons of Benjamin were Bela, Beker, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim, and Ard.

²² These were the sons of Rachel who were born to Jacob—fourteen in all.

²³ The son of Dan was Hushim.

²⁴ The sons of Naphtali were Jahziel, Guni, Jezer, and Shillem. ²⁵ These were the sons born to Jacob by Bilhah, whom Laban gave to Rachel his daughter—seven in all.

²⁶ All those who went to Egypt with Jacob, who were his direct descendants, not counting Jacob's sons' wives, were sixty-six in all. ²⁷ With the two sons of Joseph who were born to him in Egypt, the people of the house of Jacob who went to Egypt were seventy in all.

²⁸ Jacob sent Judah ahead of him to Joseph to show the way before him to Goshen, and they came to the land of Goshen. ²⁹ Joseph prepared his chariot and went up to meet Israel his father in Goshen. He saw him, hugged his neck, and wept on his neck a long time. ³⁰ Israel said to Joseph, "Now let me die, since I have seen your face, that you are still alive." ³¹ Joseph said to his brothers and to his father's house, "I will go up and tell Pharaoh, saying, 'My brothers and my father's house, who were in the land of Canaan, have come to me. ³² The men are shepherds, for they have been keepers of livestock. They have brought their flocks, their herds, and all that they have.' ³³ It will come about, when Pharaoh calls you and asks, 'What is your occupation?' ³⁴ that you should say, 'Your servants have been keepers of livestock from our

youth until now, both we, and our forefathers.' Do this so that you may live in the land of Goshen, for every shepherd is an abomination to the Egyptians."

Genesis 46 General Notes

Special concepts in this chapter

Going to Egypt

Yahweh allowed Israel to go to Egypt. He was to trust in Yahweh and his covenant faithfulness. God continued to bless them in Egypt. (See: trust and covenant faith and bless)

Shepherds

Because of the regular flooding of the Nile River, Egypt's economy revolved around farming more than raising animals. Therefore, the Egyptians despised the nomadic lifestyle of shepherds. Joseph's instructions permitted the Hebrew people to live separately from the Egyptians.

Genesis 46:1

went to Beersheba
"came to Beersheba"

Genesis 46:2

Here I am
"Yes, I am listening"

Genesis 46:3

to go down to Egypt
It was common to use the phrase "go down" when speaking of traveling from Canaan to Egypt.

I will make you a great nation
The "you" is singular and refers to Jacob. Here Jacob refers to his descendants that will become a large nation. Alternate translation: "I will give you many descendants, and they will become a great nation"

Genesis 46:4

into Egypt
"to Egypt"

I will surely bring you up again
The promise was made to Jacob, but the promise would be fulfilled to all of Israel's descendants. Alternate translation: "I will surely bring your descendants out of Egypt again"

bring you up again
It was common to use the word "up" when speaking about traveling from Egypt to Canaan.

Joseph will close your eyes with his own hand
The phrase "close your eyes with his own hand" is a way of saying that Joseph will be present when Israel dies and it will be Joseph who will close Jacob's eyelids at the time of his death. Alternate

translation: "Joseph will even be present with you at the time of your death"

will close your eyes
It was a custom to pull down the eyelids when a person died with their eyes open. The full meaning of this statement can be made explicit.

Genesis 46:5

rose up from
"set out from"

in the carts
"Carts" are wagons with two or four wheels. Animals pull the carts. See how you translated "carts" in Genesis 45:19.

Genesis 46:6

they had accumulated
"they had acquired" or "they had gained"

Genesis 46:7

He brought with him
"Jacob brought with him"

his sons' sons
"his grandsons"

his sons' daughters
"his granddaughters"

Genesis 46:8

These are the names
This refers to the names of the people that the author is about to list.

Genesis 46:9

Hanok, Pallu, Hezron, and Karmi
These are all names of men.

Genesis 46:10

Jemuel, Jamin, Ohad, Jakin, Zohar, and Shaul
These are all names of men.

Genesis 46:11

Gershon, Kohath, and Merari
These are all names of men.

Genesis 46:12

Er, Onan, Shelah
These were the sons of Judah by his wife, Shua. See how you translated these names in Genesis 38:3-5.

Perez, and Zerah
These were the sons of Judah by his daughter-in-law, Tamar. See how you translated these names in Genesis 38:29-30.

Hezron ... Hamul
These are all names of men.

Genesis 46:13

Tola, Puah, Jashub ... Shimron
These are all names of men. . "Jashub" is spelled as "Lob" or "Iob" in some verions.

Genesis 46:14

Sered, Elon ... Jahleel
These are all names of men.

Genesis 46:15

Dinah
This is the name of Leah's daughter. See how you translated this name in [Genesis 30:21]

His sons and his daughters numbered thirty-three
Here "sons" and "daughters" refer to Jacob's sons, daughters, and grandchildren related to Leah.
Alternate translation: "Altogether he had 33 sons, daughters, and grandchildren"

Genesis 46:16

Zephon, Haggi, Shuni, Ezbon, Eri, Arodi ... Areli
These are the names of men.

Genesis 46:17

Imnah, Ishvah, Ishvi ... Beriah ... Heber ... Malkiel
These are the names of men.

Serah
This is the name of a woman.

Genesis 46:18

Zilpah
This is the name of Leah's female servant. See how you translated this name in [Genesis 29:24]

These sons she bore to Jacob—sixteen in all
This refers to 16 children, grandchildren, and great-grandchildren that were related to Zilpah.

Genesis 46:19

General Information:
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Genesis 46:20

Asenath
a woman's name. See how you translated this in [Genesis 41:45]

Potiphera
a man's name. See how you translated this in [Genesis 41:45]

priest of On
On is a city, also called Heliopolis, which was "the City of the Sun" and the center of worship of the sun god Ra. See how you translated this in [Genesis 41:45]

Genesis 46:21

Bela, Beker, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim, and Ard
These are names of men.

Genesis 46:22

fourteen in all
This refers to the 14 sons and grandsons related to Rachel.

Genesis 46:23

Hushim
This is the name of a man.

Genesis 46:24

Jahziel, Guni, Jezer ... Shillem
These are the names of men.

Genesis 46:25

Bilhah
This is the name of Rachel's female servant. See how you translated this name in [Genesis 29:29]

seven in all
This refers to the 7 children and grandchildren related to Bilhah.

Genesis 46:26

direct descendants

A person's "direct descendants" are natural sons, daughters, and grandchildren, not those who have become part of the family by marrying a direct descendant.

sixty-six
"66"

Genesis 46:27

seventy
"70"

Genesis 46:28

to show the way before him to Goshen
"to show them the way to Goshen"

Genesis 46:29

Joseph prepared his chariot and went up

Here "Joseph" stands for his servants. Alternate translation: "Joseph's servants prepared his chariot and Joseph went up"

went up to meet Israel

The phrase "went up" is used because Joseph is traveling to a higher elevation to meet his father. Alternate translation: "went to meet Israel"

hugged his neck, and wept on his neck a long time

"put his arms around his father, and wept for a long time"

Genesis 46:30

Now let me die

"Now I am ready to die" or "Now I will die happy"

since I have seen your face, that you are still alive

Here "face" stands for the entire person. Jacob was expressing joy at seeing Joseph. Alternate translation: "since I have seen you alive again"

Genesis 46:31

Connecting Statement:

This is the beginning of a two-level quotation.

his father's house

Here "house" stands for his family. Alternate translation: "his father's family" or "his father's household"

I will go up and tell Pharaoh

It was common to use the phrase "go up" when referring to someone going to speak with someone with greater authority. Alternate translation: "I will go tell Pharaoh"

Genesis 46:32

Connecting Statement:

The two-level quotation that began in verse 31 ends here.

The men are shepherds ... all that they have

The two-level quotation that began with the words "I will go up" in verse 31 ends here. This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "I will go up and tell Pharaoh and say that my brothers and my father's house, who were in the land of Canaan, have come to me. I will tell him that the men are shepherds, for they have been keepers of livestock, and that they have brought their flocks, their herds, and all that they have."

Genesis 46:33

Connecting Statement:

This is the beginning of a two-level quotation.

It will come about

This phrase is used here to mark an important event that is about to happen in the story. If your language has a way for doing this, you could consider using it here.

Genesis 46:34

Connecting Statement:

The two-level quotation that began in verse 33 ends here.

you should say, 'Your servants have been keepers of livestock from our youth until now, both we, and our forefathers.'

The two-level quotation that began with the words "when Pharaoh ... asks" in verse 33 ends here. This is a quotation within a quotation. It can be stated as an indirect quotation. "when Pharaoh ... asks what your occupation is, that you should say that you have been keepers of livestock from your youth until now, both you and your forefathers. Do this"

Your servants

Joseph's family are to refer to themselves as "your servants" when they speak to Pharaoh. This is a formal way of speaking to someone with greater authority. It can be stated in the first person. Alternate translation: "We, your servants"

every shepherd is an abomination to the Egyptians

The abstract noun "abomination" can be translated with the adjective "disgusting." Alternate translation: "Egyptians think shepherds are disgusting"

Chapter 47

¹ Then Joseph went in and told Pharaoh, "My father and my brothers, their flocks, their herds, and all that they own, have arrived from the land of Canaan. See, they are in the land of Goshen." ² He took five of his brothers and introduced them to Pharaoh. ³ Pharaoh said to his brothers, "What is your occupation?" They said to Pharaoh, "Your servants are shepherds, as our ancestors." ⁴ Then they said to Pharaoh, "We come as temporary residents in the land. There is no pasture for your servants' flocks, because the famine is severe in the land of Canaan. So now, please let your servants live in the land of Goshen." ⁵ Then Pharaoh spoke to Joseph, saying, "Your father and your brothers have come to you. ⁶ The land of Egypt is before you. Settle your father and your brothers in the best region, the land of Goshen. If you know any capable men among them, put them in charge of my livestock." ⁷ Then Joseph brought in Jacob his father and presented him to Pharaoh. Jacob blessed Pharaoh. ⁸ Pharaoh said to Jacob, "How long have you lived?" ⁹ Jacob said to Pharaoh, "The years of my sojourning are 130. The years of my life have been few and painful. They have not been as long as the days of my ancestors' sojourning." ¹⁰ Then Jacob blessed Pharaoh and went out from his presence. ¹¹ Then Joseph settled his father and his brothers. He gave them a possession in the land of Egypt, the best of the land, in the land of Rameses, as Pharaoh had commanded. ¹² Joseph provided food for his father, his brothers, and all his father's household, according to the number of their little ones.

¹³ Now there was no food in all the land; for the famine was severe. The land of Egypt and the land of Canaan wasted away because of the famine. ¹⁴ Joseph gathered all the money that was in the land of Egypt and in the land of Canaan, by selling grain to the inhabitants. Then Joseph brought the money to Pharaoh's palace. ¹⁵ When all the money of the lands of Egypt and Canaan was spent, all the Egyptians came to Joseph saying, "Give us food! Why should we die in your presence because our money is gone?"

¹⁶ Joseph said, "If your money is gone, bring your livestock and I will give you food in exchange for your livestock." ¹⁷ So they brought their livestock to Joseph. Joseph gave them food in exchange for the horses, for the flocks, for the herds, and for the donkeys. He fed them with bread in exchange for all their livestock that year. ¹⁸ When that year was ended, they came to him the next year and said to him, "We will not hide from my master that our money is all gone, and the herds of cattle are my master's. There is nothing left in the sight of my master, except our bodies and our land. ¹⁹ Why should we die before your eyes, both we and our land? Buy us and our land in exchange for food, and we and our land will be servants to Pharaoh. Give us seed that we may live and not die, and that the land may not become desolate."

²⁰ So Joseph bought all the land of Egypt for Pharaoh. For every Egyptian sold his field, because the famine was very severe. In this way, the land became Pharaoh's. ²¹ As for the people, he made them slaves from one end of Egypt's border to the other end. ²² It was only the land of the priests that Joseph did not buy, because the priests were given an allowance. They ate from the allotment which Pharaoh gave them. Therefore they did not sell their land. ²³ Then Joseph said to the people, "See, I have bought you and your land today for Pharaoh. Now here is seed for you, and you will plant the land. ²⁴ At the harvest, you must give a fifth to Pharaoh, and four parts will be your own, for seed of the field and for food for your households and your little ones." ²⁵ They said, "You have saved our lives. May we find favor in your eyes. We will be Pharaoh's servants." ²⁶ So Joseph made it a statute which is in effect in the land of Egypt to this day, that one-fifth belongs to Pharaoh. Only the land of the priests did not become Pharaoh's.

²⁷ So Israel lived in the land of Egypt, in the land of Goshen. His people gained possessions there. They were fruitful and multiplied greatly. ²⁸ Jacob lived in the land of Egypt seventeen years, so the years of Jacob's life were one hundred forty-seven years. ²⁹ When the time approached for Israel to die, he called his son Joseph and said to him, "If now I have found favor in your eyes, put your hand under my thigh, and show me faithfulness and trustworthiness. Please do not bury me in Egypt. ³⁰ When I lie down with my fathers, you will carry me out of Egypt and bury me in my forefathers' burial place." Joseph said, "I will do as you have said." ³¹ Israel said, "Swear to me," and Joseph swore to him. Then Israel bowed down at the head of his bed.

Genesis 47 General Notes

Special concepts in this chapter

Abrahamic covenant

Part of the Abrahamic covenant was that Yahweh would bless those who bless Abraham's descendants. Since Pharaoh cared for the Hebrew people, Yahweh blessed the Egyptians while the Hebrew people lived in Egypt. The Hebrew people also multiplied greatly as this covenant promised. (See: covenant and bless and promise)

Jacob was not buried in Egypt

In the ancient Near east, a person was typically buried in their hometown. Since Egypt was not the Israelites' home, Jacob did not wish to be buried in Egypt. This was a lesson to the Israelites that Canaan was their true home, the promised land. (See: promisedland)

Genesis 47:1

Joseph went in and told Pharaoh

It is not clear whether Joseph went with his father and family from Canaan to Goshen and then alone from Goshen to see the Pharaoh, back to Goshen for his five brothers, and then back to Pharaoh, as the ULB implies, or whether he brought the five brothers with him the first time he went from Goshen to Pharaoh, as the UDB states.

Genesis 47:2

He took five of his brothers and introduced them

It is not clear whether Joseph went with his father and family from Canaan to Goshen and then alone from Goshen to see the Pharaoh, back to Goshen for his five brothers, and then back to Pharaoh, as the ULB implies, or whether he brought the five brothers with him the first time he went from Goshen to Pharaoh, as the UDB states.

Genesis 47:3

Your servants are shepherds

"Your servants shepherd flocks"

Your servants

Joseph's brothers refer to themselves as "your servants." This is a formal way of speaking to someone with more authority. This can be stated in first person. Alternate translation: "We, your servants" or "We"

as our ancestors

"both we and our forefathers" or "both we and our ancestors"

Genesis 47:4

We come as temporary residents in the land

"We have come to stay for a while in Egypt"

There is no pasture

"There is no grass to eat"

now

This does not mean "at this moment," but is used to draw attention to the important point that follows.

Genesis 47:5

General Information:

This page has intentionally been left blank.

Genesis 47:6

The land of Egypt is before you

"The land of Egypt is open to you" or "All of the land of Egypt is available to you"

Settle your father and your brothers in the best region, the land of Goshen

"Settle your father and your brothers in the land of Goshen, which is the best region"

If you know any capable men among them

It is implied that they are capable of taking care of animals. Alternate translation: "If you know of any men among them who have great skill taking care of animals"

Genesis 47:7

Jacob blessed Pharaoh

Here "blessed" means to express a desire for positive and beneficial things to happen to that person.

Genesis 47:8

How long have you lived?

"How old are you?"

Genesis 47:9

The years of my sojourning are 130

The phrase "years of my sojourning" refers to how long he has lived on the earth traveling from one place to another. Alternate translation: "I have lived as a foreigner in many places on the earth for 130 years"

The years of my life have been few ... not been as long as the days of my ancestors' sojourning
Jacob means his life is short compared to the lives of Abraham and Isaac.

painful

Jacob has experienced much pain and trouble during his life.

Genesis 47:10

General Information:

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Genesis 47:11

Then Joseph settled his father and his brothers

"Then Joseph took care of his father and his brothers and helped them establish where they would live"

the land of Rameses

This is another name for the land of Goshen.

Genesis 47:12

according to the number of their little ones

Here, the word "little ones" means the small children in the family. Alternate translation: "according to how many small children were in their families"

Genesis 47:13

Now

This word is used here to mark a stop in the main story. Here the author starts to tell a new part of the story.

The land of Egypt and the land of Canaan

This refers to the people living in these lands. Alternate translation: "The people of Egypt and the people of Canaan"

wasted away

"became thin and weak"

Genesis 47:14

Joseph gathered all the money that was in the land of Egypt and in the land of Canaan, by selling grain to the inhabitants

"The people of Egypt and Canaan spent all of their money buying grain from Joseph"

Joseph gathered ... Joseph brought

Most likely Joseph ordered his servants to gather and bring the money.

Genesis 47:15

When all the money of the lands of Egypt and Canaan was spent

Here "lands" stands for the people who live in the lands. This can be stated in active form. Alternate translation: "When the people of Egypt and Canaan used up all their money"

of the lands of Egypt and Canaan

"from the land of Egypt and from the land of Canaan"

Why should we die in your presence because our money is gone?

The people used a question to emphasize how desperate they are to buy food. This question can be translated as a statement. Alternate translation: "Please, do not let us die because we have used up all of our money!"

Genesis 47:16

General Information:

This page has intentionally been left blank.

Genesis 47:17

He fed them with bread

Here "bread" stands for food in general. Alternate translation: "He gave them food" or "He provided them with food"

Genesis 47:18

they came to him

"the people came to Joseph"

We will not hide from my master

The people refer to Joseph as "my master." This is a formal way of speaking to someone with greater authority. It can be stated in second person. Alternate translation: "We will not hide from you, our master" or "We will not hide from you"

There is nothing left in the sight of my master, except our bodies and our land

This double negative emphasizes that the speakers' bodies and land were the only things they had left. Alternate translation: "The only things we have left in the sight of my master is our bodies and our land"

There is nothing left in the sight of my master

Here "sight" stands for Joseph himself. Alternate translation: "We have nothing left to give you, our master"

Genesis 47:19

Why should we die before your eyes, both we and our land?

The word "eyes" refers to Joseph's sight. The people use a question to emphasize how desperate they are to buy food. This question can be translated as a statement. Alternate translation: "Please do not just watch as we die and our land is ruined!"

Why should we die ... both we and our land

The land becomes useless and ruined because there is no seed to plant; thus it is spoken of as if the land would die.

Genesis 47:20

In this way, the land became Pharaoh's
"So the land became Pharaoh's"

Genesis 47:21

General Information:

This page has intentionally been left blank.

Genesis 47:22

It was only the land of the priests that Joseph did not buy

"But he did not buy the land of the priests"

the priests were given an allowance

An "allowance" is an amount of money or food that someone regularly gives to another person. This can be stated in active form. Alternate translation: "Pharaoh gave the priests a certain amount of food each day"

They ate from the allotment which Pharaoh gave them
"They ate from what Pharaoh gave them"

Genesis 47:23

and you will plant

"that you might sow"

Genesis 47:24

At the harvest, you must give a fifth to Pharaoh, and four parts will be your own

The word "fifth" is a fraction. Alternate translation: "At harvest time you will divide the crops into five parts. You will give one part back to Pharaoh for payment and the four parts are for your own"

for food for your households and your little ones

You can state clearly the understood information. Alternate translation: "for food for your households and for food for your little ones"

Genesis 47:25

May we find favor in your eyes

The phrase "find favor" is an idiom which means to be approved of by someone. Also, the eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "May you be pleased with us"

Genesis 47:26

in the land of Egypt

"over the land of Egypt" or "throughout the land of Egypt"

to this day

This means to the time that the author was writing this.

one-fifth

See how you translated "a fifth" in Genesis 47:24.

Genesis 47:27

They were fruitful and multiplied greatly

The word "multiplied" explains how they were "fruitful." Alternate translation: "They had very many children"

were fruitful

Here "fruitful" means to prosper or to have children.

Genesis 47:28

seventeen years

"17 years"

so the years of Jacob's life were one hundred forty-seven years

"so Jacob lived to be 147 years old"

Genesis 47:29

When the time approached for Israel to die

This speaks about time as if it travels and comes to a place. Alternate translation: "When it was almost time for Israel to die"

If now I have found favor in your eyes

Here "eyes" is a metonym for sight, and "sight" stands for thoughts or opinions. Alternate translation: "If I have found favor with you" or "If I have pleased you"

now

This does not mean "at this moment," but is used to draw attention to the important point that follows.

found favor

This means that someone is approved of by someone else.

put your hand under my thigh

This act is a sign of making a serious promise. See how you translated this in [Genesis 24:2]

show me faithfulness and trustworthiness

The abstract nouns "faithfulness" and "trustworthiness" can be translated as adjectives. Alternate translation: "treat me in a faithful and trustworthy manner"

Please do not bury me in Egypt

The word "please" adds emphasis to this request.

Genesis 47:30

When I lie down with my fathers

This is a polite way of saying that he will die. Alternate translation: "When I die and join my family members who died before me"

Genesis 47:31

Swear to me

"Promise me" or "Make an oath to me"

swore to him

"promised him" or "made an oath to him"

Chapter 48

¹ It came about after these things, that one said to Joseph, "Look, your father is sick." So he took with him his two sons, Manasseh and Ephraim. ² When Jacob was told, "Look, your son Joseph has arrived to see you," Israel gathered strength and sat up in bed. ³ Jacob said to Joseph, "God Almighty appeared to me at Luz in the land of Canaan. He blessed me ⁴ and said to me, 'Behold, I will make you fruitful, and multiply you. I will make of you an assembly of nations. I will give this land to your descendants as an everlasting possession.' ⁵ Now your two sons, who were born to you in the land of Egypt before I came to you into Egypt, they are mine. Ephraim and Manasseh will be mine, just as Reuben and Simeon are mine. ⁶ The offspring who are born after them will be yours; they will be listed under the names of their brothers in their inheritance. ⁷ But as for me, when I came from Paddan, to my sorrow Rachel died in the land of Canaan on the way, while there was still some distance to go to Ephrath. I buried her there on the way to Ephrath" (that is, Bethlehem).

⁸ When Israel saw Joseph's sons, he said, "Whose are these?" ⁹ Joseph said to his father, "They are my sons, whom God has given me here." Israel said, "Bring them to me, that I may bless them." ¹⁰ Now Israel's eyes were failing because of his age, so he could not see. So Joseph brought them near to him, and he kissed them and embraced them. ¹¹ Israel said to Joseph, "I never expected to see your face again, but God has even allowed me to see your children." ¹² Joseph brought them out from between Israel's knees, and then he bowed with his face to the earth. ¹³ Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them close to him. ¹⁴ Israel reached out with his right hand and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head. He crossed his hands, for Manasseh was the firstborn. ¹⁵ Israel blessed Joseph, saying,

"The God before whom my fathers Abraham and Isaac walked,
the God who has cared for me to this day,

¹⁶ the angel who has protected me from all harm,
may he bless these boys.

May my name be named in them,
and the name of my fathers Abraham and Isaac.
May they grow into a multitude on the earth."

¹⁷ When Joseph saw his father place his right hand upon the head of Ephraim, it displeased him. He took his father's hand to move it from Ephraim's head to Manasseh's head. ¹⁸ Joseph said to his father, "Not so, my father; for this is the firstborn. Put your right hand upon his head." ¹⁹ His father refused and said, "I know, my son, I know. He also will become a people, and he also will be great. Yet his younger brother will be greater than he, and his descendants will become a multitude of nations." ²⁰ Israel blessed them that day with these words,

"The people of Israel will pronounce blessings by your names saying,
'May God make you like Ephraim and like Manasseh'."

In this way, Israel put Ephraim before Manasseh.

²¹ Israel said to Joseph, "See, I am about to die, but God will be with you, and will bring you back to the land of your fathers. ²² To you, as one who is above your brothers, I give to you the mountain slope that I took from the Amorites with my sword and my bow."

Genesis 48 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 48:15-16, and in 48:20.

Special concepts in this chapter

Blessing

The blessing of Jacob is given to Joseph, and his sons Manasseh and Ephraim. It is probably distinct from inheriting the promises Yahweh gave to Abraham because Scripture talks about all of Israel's descendants inheriting those promises. (See: bless and inherit and promise)

Genesis 48:1

It came about

This phrase is used here to mark the beginning of a new part of the story.

one said to Joseph

"someone said to Joseph"

Look, your father

"Listen, your father." Here the word "look" is used to get Joseph's attention.

So he took

"So Joseph took"

Genesis 48:2

When Jacob was told

This can be stated in active form. Alternate translation: "When someone told Jacob"

your son Joseph has arrived to see you

"your son Joseph has come to you"

Israel gathered strength and sat up in bed

Here the author speaks of Israel struggling to sit up in bed as if he were gathering "strength" as someone gathers actual things. Alternate translation: "Israel made a great effort to sit up in bed" or "Israel struggled as he sat up in bed"

Genesis 48:3

Luz

This is the name of a city. See how you translated the name of this city in [Genesis 28:19]

in the land of Canaan. He blessed me

This can be translated with the new sentence starting in a different place. Alternate translation: "in the land of Canaan, and he blessed me"

blessed

This refers to God pronouncing a formal blessing on someone.

Genesis 48:4

and said to me

This can be translated with the new sentence starting in a different place. Alternate translation: "And he said to me"

said to me, 'Behold, I will make you fruitful, and multiply you. I will make of you an assembly of nations. I will give this land to your descendants as an everlasting possession.'

This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "said to me that he would make me fruitful and multiply me. And, he said that he would make me an assembly of nations and he would give this land to my descendants as an everlasting possession."

Behold

God used the word "behold" here to alert Jacob to pay attention to what he was about to tell him.

I will make you fruitful, and multiply you

The phrase "multiply you" explains how God would make Jacob "fruitful." Alternate translation: "I will give you very many descendants"

I will make of you an assembly of nations

Here "you" refers to Jacob, but it stands for Jacob's descendants. Alternate translation: "I will make your descendants into many nations"

an everlasting possession

"a permanent possession"

Genesis 48:5

Now

This does not mean "at this moment," but is used to draw attention to the important point that follows.

Ephraim and Manasseh will be mine

Ephraim and Manasseh each will receive a portion of land just like Joseph's brothers.

Genesis 48:6

they will be listed under the names of their brothers in their inheritance

Possible meanings are 1) the rest of Joseph's children would inherit land as part of the tribes of Ephraim and Manasseh or 2) Joseph will be given separate land from Ephraim and Manasseh and Joseph's other children will inherit that land. Alternate translation: "as for their inheritance, you will list them under the names of their brothers"

Genesis 48:7

Ephrath

This is another name for the town of Bethlehem. See how you translated the name of this city in Genesis 35:16.

Genesis 48:8

Whose are these?

"Whose sons are these?"

Genesis 48:9

bless

A father would often pronounce a formal blessing on his children or grandchildren.

Genesis 48:10

Now Israel's eyes ... could not see

The word "Now" is used here to mark a change from the story to background information about Israel.

he kissed them

"Israel kissed them"

Genesis 48:11

to see your face again

Here "face" stands for the whole person. Alternate translation: "to see you again"

Genesis 48:12

between Israel's knees

When Joseph placed his sons on Israel's lap or knees it was a sign that Israel was adopting them. This gave the children special inheritance rights from Jacob.

then he bowed with his face to the earth

Joseph bowed down to show honor to his father.

Genesis 48:13

Manasseh in his left hand toward Israel's right hand

Joseph places the boys so that Israel will put his right hand on Manasseh. Manasseh was the oldest brother and the right hand was the sign he would receive the greater blessing.

Genesis 48:14

his right hand and laid it upon Ephraim's head

Placing the right hand on Ephraim's head was the sign that he would receive the greater blessing.

Genesis 48:15

Israel blessed Joseph

Here "Joseph" also stands for Ephraim and Manasseh. Since Joseph is the father, he is the only one mentioned here.

The God before whom my fathers Abraham and Isaac walked

Serving God is spoken of as if it were walking before God. Alternate translation: "The God who my grandfather Abraham and father Isaac served"

who has cared for me

God has taken care of Israel like a shepherd takes care of his sheep. Alternate translation: "who has cared for me like a shepherd cares for his animals"

Genesis 48:16

the angel

These words could refer to 1) the angel that God sent to protect Jacob or 2) God, who appeared in angel form to protect Jacob.

protected me

"delivered me"

May my name be named in them, and the name of my fathers Abraham and Isaac

Here "name" stands for the person. The phrase "my name be named in them" is an idiom that means a person is remembered because of another person. This can be stated in active form. Alternate translation: "May people remember Abraham, Isaac, and me because of Ephraim and Manasseh"

May they grow into a multitude on the earth

Here "they" refers to Ephraim and Manasseh, but it stands for their descendants. Alternate translation: "May they have many descendants who will live all over the earth"

Genesis 48:17

General Information:

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Genesis 48:18

Put your right hand upon his head

The right hand was the sign of the greater blessing which the oldest son was supposed to receive.

Genesis 48:19

He also will become a people, and he also will be great

Here "He" refers to Manasseh, but it stands for his descendants. Alternate translation: "Your older son will have many descendants, and they will become a great people"

Genesis 48:20

that day with these words
"that day, saying"

The people of Israel will pronounce blessings by your names saying
"The people of Israel will speak your names when they are blessing others"

by your names saying, 'May God make you like Ephraim and like Manasseh'
This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "by your names. They will ask God to make others like Ephraim and like Manasseh"

like Ephraim and like Manasseh
Israel saying Ephraim's name first is another way he indicates that Ephraim will be greater than Manasseh.

Israel put Ephraim before Manasseh
Giving Ephraim the greater blessing and making him more important than Manasseh is spoken of as if Israel physically put Ephraim in front of Manasseh.

Genesis 48:21

will be with you ... bring you back ... your fathers
Here "you" and "your" are plural and refer to all the people of Israel.

will be with you
This is an idiom that means God will help and bless the people of Israel. Alternate translation: "God will help you" or "God will bless you"

will bring you back
Here "bring" can be translated as "take."

land of your fathers
"land of your ancestors"

Genesis 48:22

To you, as one who is above your brothers, I give to you the mountain slope
Possible meanings are 1) Joseph having more honor and authority than his brothers is spoken of as if he were physically above them. Alternate translation: "To you, who is greater than your brothers, I give the mountain slope" or 2) Jacob means he is giving more land to Joseph than he is giving to Joseph's brothers. Alternate translation: "To you, I give one more ridge than I give your brothers. I give to you the mountain slope"

To you
Here "you" is singular and refers to Joseph.

the mountain slope that I took from the Amorites with my sword and my bow
Here "sword" and "bow" stands for fighting in battle. Alternate translation: "the portion of land I fought for and took from the Amorites"

Chapter 49

- ¹ Then Jacob called for his sons, and said:
 "Gather yourselves together,
 that I may tell you what will happen to you in the future.
- ² Assemble yourselves and listen, you sons of Jacob.
 Listen to Israel, your father.
- ³ Reuben, you are my firstborn, my might,
 and the beginning of my strength,
 outstanding in dignity, and outstanding in power.
- ⁴ Uncontrollable as rushing water,
 you will not have the preeminence,
 because you went up to your father's bed.
 Then you defiled it; you went up to my couch.
- ⁵ Simeon and Levi are brothers.
 Weapons of violence are their swords.
- ⁶ O my soul, do not come into their council;
 O my glory, do not join in their meetings.
 For in their anger they killed men.
 It was for pleasure that they hamstrung oxen.
- ⁷ May their anger be cursed, for it was fierce
 and their fury, for it was severe.
 I will divide them in Jacob
 and scatter them in Israel.
- ⁸ Judah, your brothers will praise you.
 Your hand will be on the neck of your enemies.
 Your father's sons will bow down before you.
- ⁹ Judah is a lion's cub.
 My son, you have gone up from your victims.
 He stooped down, he crouched like a lion, like a lioness.
 Who would dare to awaken him?
- ¹⁰ The scepter will not depart from Judah,
 nor the ruler's staff from between his feet,
 until Shiloh comes. The nations will obey him.
- ¹¹ Binding his donkey to the vine,
 and his donkey's colt to the choice vine,
 he has washed his garments in wine,
 and his robe in the blood of grapes.
- ¹² His eyes will be as dark as wine,
 and his teeth as white as milk.
- ¹³ Zebulun will live by the shore of the sea.
 He will be a harbor for ships,
 and his border will extend to Sidon.
- ¹⁴ Issachar is a strong donkey,
 lying down between the sheepfolds.
- ¹⁵ He sees a good resting place
 and the pleasant land.
 He will bend his shoulder to the burden
 and become a servant for forced labor.
- ¹⁶ Dan will judge his people
 as one of the tribes of Israel.
- ¹⁷ Dan will be a snake beside the road,
 a poisonous snake in the path

that bites the horse's heels,
so that his rider falls backward.

18 I wait for your salvation, Yahweh.

19 Gad—raiders will attack him,
but he will attack them at their heels.

20 Asher's food will be rich,
and he will provide royal delicacies.

21 Naphtali is a doe let loose;
he will have beautiful fawns.

22 Joseph is a fruitful bough,
a fruitful bough near a spring,
whose branches climb over the wall.

23 The archers will attack him bitterly
and shoot at him with hostility.

24 But his bow will remain steady,
and his hands will be skillful
because of the hands of the Mighty One of Jacob,
because of the name of the Shepherd, the Rock of Israel.

25 The God of your father will help you
and the Almighty God will bless you
with blessings of the sky above,
blessings of the deep that lies beneath,
and blessings of the breasts and womb.

26 The blessings of your father are greater
than the blessings of the ancient mountains
or the desirable things of the ancient hills.

May they be on the head of Joseph,
even upon the crown of the head of the prince of his brothers.

27 Benjamin is a hungry wolf.
In the morning he will devour the prey,
and in the evening he will divide the plunder."

28 These are the twelve tribes of Israel. This is what their father said to them when he blessed them. Each one he blessed with an appropriate blessing. **29** Then he instructed them and said to them, "I am about to go to my people. Bury me with my forefathers in the cave that is in the field of Ephron the Hittite, **30** in the cave that is in the field of Machpelah, which is near Mamre in the land of Canaan, the field that Abraham bought for a burial place from Ephron the Hittite. **31** There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah. **32** The field and the cave that is in it were purchased from the people of Heth." **33** When Jacob finished these instructions to his sons, he pulled his feet into the bed, breathed his last, and went to his people.

Genesis 49 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 49:1-27.

Special concepts in this chapter

Prophecies

These statements made by Jacob to his sons are probably prophecies. These prophecies are concerned with the descendants of each of Jacob's sons who would become the twelve tribes of Israel. (See: prophet)

Other possible translation difficulties in this chapter

"The scepter will not depart from Judah"

This prophecy indicates Judah will be the ruling tribe of Israel. The future kings of Israel all come from the tribe of Judah.

"I buried Leah"

Since Moses wrote the book of Genesis, this is an editorial comment he makes in the text as the narrator.

Genesis 49:1

General Information:

This begins Jacob's final blessings to his sons. This continues through Genesis 49:27. Jacob's blessings are written in poetic form.

Genesis 49:2

Assemble yourselves and listen, you sons of Jacob. Listen to Israel, your father

Both sentences say the same thing for emphasis. Alternate translation: "Come and listen carefully to your father"

you sons of Jacob. Listen to Israel, your father

Jacob is referring to himself in the third person. It can be stated in the first person. Alternate translation: "my sons. Listen to me, your father"

Genesis 49:3

my firstborn, my might, and the beginning of my strength

The phrases "my firstborn, my might" and "the beginning of my strength" mean the same thing. The words "might" and "strength" stand for Jacob's ability to produce children. The words "firstborn" and "beginning" mean that Reuben is his first child. Alternate translation: "my first child after I became a man"

outstanding in dignity, and outstanding in power

This can be stated as a new sentence. Alternate translation: "You are first in honor and power" or "You surpass everyone else in honor and power"

Genesis 49:4

Uncontrollable as rushing water

Jacob compares Reuben to water in a strong current to emphasize that he cannot control his anger and he is not stable.

you will not have the preeminence

"you shall not be first among your brothers"

because you went up to your father's bed. Then you defiled it; you went up to my couch

Here "bed" and "couch" stand for Jacob's concubine, Bilhah. Jacob is referring to when Reuben slept with Bilhah

you went up to your father's bed ... you went up to my couch

Both statements mean the same thing.

Genesis 49:5

Simeon and Levi are brothers

This does not just mean they are brothers by birth. Jacob is emphasizing that they worked together to kill the people of Shechem.

Weapons of violence are their swords

"They use their swords to hurt and to kill people"

Genesis 49:6

O my soul ... my glory

Jacob uses the words "soul" and "glory" to refer to himself and is saying that other people, and perhaps God also, honor him so much that he does not wish to join with those who make plans to do evil.

they hamstrung oxen

This refers to Simeon and Levi crippling oxen just for fun.

hamstrung

This refers to cutting the sinews of an animal's leg so that it cannot walk.

Genesis 49:7

May their anger be cursed, for it was fierce—and their fury, for it was severe

God cursing Simeon and Levi is spoken of as if God were cursing their anger and fury. This can be stated in active form. Alternate translation: "The Lord says, 'I will curse them because of their fierce anger and their cruel fury' or 'I, the Lord, will curse them because of their fierce anger and their cruel fury'"

May their anger be cursed

In prophecy, the prophet will often speak the words of God as if God himself were speaking. This emphasizes how closely united the prophet and God are.

their fury, for it was severe

The words "I will curse" are understood. Alternate translation: "I will curse their fury, for it was cruel"

I will divide them in Jacob and scatter them in Israel

The word "I" refers to God. The word "them" refers to Simeon and Levi but they are a metonym standing for their descendants. The words "Jacob" and "Israel" are a metonym standing for all people of Israel. Alternate translation: "I will divide their descendants and scatter them among all the people of Israel"

Genesis 49:8

your brothers will praise you ... Your father's sons will bow down before you

These two statements mean the same thing.

will praise you. Your hand

The second sentence states the reason for the first sentence. This can be made clear with "for" or "because." Alternate translation: "will praise you. For your hand" or "will praise you because your hand"

Your hand will be on the neck of your enemies

This is a way of saying "You will conquer your enemies."

bow down

This means to bend over to humbly express respect and honor toward someone.

Genesis 49:9

Judah is a lion's cub

Jacob speaks about Judah as if he were a lion's cub. Jacob is emphasizing Judah's strength. Alternate translation: "Judah is like a young lion"

My son, you have gone up from your victims

"You, my son, have come back from eating your prey"

like a lioness

Jacob also compares Judah to a female lion. The lioness is the primary hunter and protector of her cubs.

Who would dare to awaken him?

Jacob uses a question to emphasize how terrifying Judah is to other people. Alternate translation: "No one wants to wake him up."

Genesis 49:10

The scepter will not depart from Judah, nor the ruler's staff from between his feet

The "scepter" and the "staff" are long decorated sticks that kings carried. Here they are metonymies that stand for the power to rule. And, "Judah" stands for his descendants. Alternate translation: "The power to rule will always be with the descendants of Judah"

until Shiloh comes. The nations will obey him

Possible meanings are 1) "Shiloh" means "tribute." Alternate translation: "until the nations obey him and bring him tribute" or 2) "Shiloh" refers to the city of Shiloh. Alternate translation: "until the ruler comes to Shiloh. Then the nations will obey him" Many people consider this a prophecy about the Messiah, who is a descendant of King David. David is a descendant of Judah.

The nations will obey him

Here "nations" refer to the people. Alternate translation: "The people of the nations will obey him"

Genesis 49:11

Binding his donkey ... to the choice vine

Both statements mean the same thing. It is implied that the vines are so full of grapes that the master does not mind that his donkey eats some of them.

his ... he

Possible meanings for all occurrences of "his" or "he" are 1) they refer to Judah's descendants. Alternate translation: "their ... they" or 2) they refer to the ruler in Genesis 49:10, which may refer to the Messiah.

he has washed ... in the blood of grapes

Both statements mean the same thing. It implies that there are so many grapes that they can wash their clothes in the juice.

he has washed

Often in prophecy events that will happen in the future are described as something that has already happened in the past. This emphasizes that this event will certainly happen. Alternate translation: "they will wash" or "he will wash"

the blood of grapes

This speaks about the grape juice as if it were blood. This emphasizes how red the juice is.

Genesis 49:12

His eyes will be as dark as wine

This refers to the color of a person's eyes to the red color of wine. Possible meanings are 1) dark eyes imply healthy eyes or 2) people eyes will be red from drinking too much of wine.

his teeth as white as milk

This compare the color of the person's teeth to the white color of milk. This implies that there will be so many healthy cows they will have much milk to drink.

Genesis 49:13

Zebulun will live

This refers to the descendants of Zebulun.
Alternate translation: "The descendants of Zebulun will live"

He will be a harbor

Here "He" stands for sea towns that the people of Zebulun will inhabit or build. These cities will provide shelter for ships.

harbor

a part of the sea that is next to land and is a safe place for ships

Genesis 49:14

Issachar is a strong donkey

Jacob speaks about Issachar and his descendants as if they are a donkey. This emphasizes that they will work very hard. Alternate translation: "The descendants of Issachar will be like a strong donkey"

Issachar is

Often in prophecy events that will happen in the future are described as something that is already happening. This emphasizes that the event will certainly happen. It can be stated in the future tense. Alternate translation: "Issachar will be" or "The descendants of Issachar will be"

lying down between the sheepfolds

Possible meanings are 1) "lying down between the packs they were carrying" or 2) "lying down between two sheep pens." Either way, Jacob speaks about Issachar's descendants as if they are donkeys that have worked hard and are lying down to rest.

Genesis 49:15

He sees ... He will

These words refer to the descendants of Issachar

a good resting place and the pleasant land

"a resting place that is good and that the land is pleasant"

He will bend his shoulder to the burden

The phrase "bend his shoulder to the burden" is a way of saying "work very hard to carry the load"

become a servant for forced labor

"will work for others as slaves"

Genesis 49:16

Dan will judge his people

Here "Dan" stands for his descendants. Alternate translation: "The descendants of Dan will judge their people"

his people

Possible meanings for "his people" are 1) "the people of Dan" or 2) "the people of Israel"

Genesis 49:17

Dan will be a snake beside the road

Jacob speaks about Dan and his descendants as if they were snakes. Though a snake is small, it can bring down a rider off his horse. So Dan, though a small tribe, is very dangerous to its enemies.
Alternate translation: "The descendants of Dan will be like a snake beside the road"

Genesis 49:18

I wait for your salvation, Yahweh

The abstract noun "salvation" can be translated as "save." Alternate translation: "I wait for you, Yahweh, to save me"

I wait

The word "I" refers to Jacob.

Genesis 49:19

Gad ... attack him, but he

Here "Gad" stands for his descendants. Alternate translation: "The descendants of Gad ... attack them, but they"

at their heels

Here "heels" stands for the raiders who are running away from the descendants of Gad.

Genesis 49:20

Asher's food ... and he

Here "Asher" stands for his descendants. Alternate translation: "Asher's descendants' food ... and they"

food will be rich

Here "rich" is a way of saying "delicious."

Genesis 49:21

Naphtali is ... he will

Here "Naphtali" stands for his descendants. Alternate translation: "The descendants of Naphtali are ... they will"

Naphtali is a doe let loose

Jacob speaks about the descendants of Naphtali as if they were a female deer that is free to run. This may emphasize that they will be swift messengers. Alternate translation: "The descendants of Naphtali will be like deer set free"

have beautiful fawns

A "fawn" is a baby deer. The meaning of the Hebrew word is unclear. Some versions translate it

as "have beautiful words" or "speak beautiful things"

Genesis 49:22

Joseph is a fruitful bough

Here "Joseph" is a metonym that stands for his descendants. Jacob speaks about them as if they were a tree branch that produces a lot of fruit. This emphasizes that they will greatly increase in number. Alternate translation: "The descendants of Joseph are a fruitful bough"

bough

a main branch of a tree

whose branches climb over the wall

Branches that grow and extend over a wall are spoken of as if they were climbing.

Genesis 49:23

General Information:

This page has intentionally been left blank.

Genesis 49:24

General Information:

Jacob continues to bless Joseph and his descendants.

his bow will remain steady

The person holding the bow steady is spoken of as if the bow itself will remain steady. It is implied he is holding it steady as he aims at his enemy. Alternate translation: "he will hold his bow steady as he aims at his enemy"

his bow ... his hands

Here "his" refers to Joseph who stands for his descendants. Alternate translation: "their bow ... their hands"

his hands will be skillful

Here the whole person is represented by the "hands" since they are used to hold the bow. Alternate translation: "his arms will remain strong as he aims his bow"

the hands of the Mighty One

The "hands" are expressing the power of Yahweh. Alternate translation: "the power of the Mighty One"

because of the name of the Shepherd

Here "name" refers to the entire person. Alternate translation: "because of the Shepherd"

the Shepherd

Jacob speak of Yahweh as if he were a "Shepherd." This emphasizes that Yahweh guides and protects his people.

the Rock

Jacob speaks of Yahweh as if he were a "Rock" that people can climb upon to find safety from enemies. This emphasizes that Yahweh protects his people.

Genesis 49:25

General Information:

Jacob continues to bless Joseph and his descendants ([Genesis 49:22-23](#)).

help you ... bless you

Here "you" refers to Joseph who stands for his descendants. Alternate translation: "help your descendants ... bless them"

blessings of the sky

Here "sky" stands for the rain that helps the crops to grow.

blessings of the deep that lies beneath

Here "deep" stands for the water underneath the ground that supplies rivers and wells.

blessings of the breasts and womb

Here "breasts and womb" stand for the ability for a mother to have children and feed them milk.

Genesis 49:26

General Information:

Jacob continues to bless Joseph and his descendants.

the ancient mountains

The meaning of the original language is not certain. Some Bible translations have "my ancestors" instead of "ancient mountains."

May they be on the head of Joseph

Here "they" refers to the blessings of his father.

upon the crown of the head of the prince of his brothers

Jacob desires for these blessings to be passed on to even the most important of his descendants. Alternate translation: "on the head of the most important of Joseph's descendants"

prince of his brothers

"most important of his brothers"

Genesis 49:27

Benjamin is a hungry wolf

Here "Benjamin" is a metonym that stands for his descendants. Jacob speaks about Benjamin's descendants as if they were a hungry wolf. This emphasizes that they will be fierce warriors. Alternate translation: "The descendants of Benjamin will be like hungry wolves"

Genesis 49:28

These are the twelve tribes of Israel

"These" refers to the sons Jacob mentioned in 49:1-27. Each son became the leader of his own tribe.

when he blessed them

Here the word "blessed" refers to the speaking of formal blessings.

Each one he blessed with an appropriate blessing

"He gave each son a fitting blessing"

Genesis 49:29

he instructed them

"he commanded them"

I am about to go to my people

This is a polite way of saying he is about to die. Alternate translation: "I am about to die"

go to my people

Jacob is referring to where his inner man will go when he dies. He expects to join Abraham and Isaac in the afterlife.

Ephron the Hittite

This is the name of a man. "Hittite" means "descendent of Heth." See how you translated this in [Genesis 23:8]

Genesis 49:30

Machpelah

Machpelah was the name of an area or region. See how you translated this in [Genesis 23:9]

Mamre

This was another name for the city of Hebron. It may have been named after Mamre, the friend of Abraham who lived there. See how you translated this in [Genesis 13:18]

Genesis 49:31

General Information:

Jacob continues speaking to his sons.

Genesis 49:32

in it were purchased

The purchase can be made explicit. Alternate translation: "in it were purchased by Abraham"

from the people of Heth

"from the Hittites"

Genesis 49:33

finished these instructions to his sons

"finished instructing his sons" or "finished commanding his sons"

he pulled his feet into the bed

Jacob was sitting on the bed. Now, Jacob turns and puts his feet in the bed so he can lie down.

breathed his last

This is a polite way of saying a person died.

went to his people

After Jacob died, his inner man went to the same place as his relatives who died before him.

Chapter 50

¹ Then Joseph was so distressed that he collapsed on the face of his father, and he wept over him, and he kissed him. ² Joseph commanded his servants the physicians to embalm his father. So the physicians embalmed Israel. ³ They took forty days, for that was the full time for embalming. The Egyptians wept for him seventy days.

⁴ When the days of weeping were over, Joseph spoke to the house of Pharaoh, saying, "If now I have found favor in your eyes, please speak to Pharaoh, saying, ⁵ 'My father made me swear, saying, "See, I am about to die. Bury me in my tomb that I dug for myself in the land of Canaan. There you will bury me." Now let me go up and bury my father, and then I will return.'" ⁶ Pharaoh answered, "Go and bury your father, as he made you swear." ⁷ Joseph went up to bury his father. All the servants of Pharaoh went with him—the elders of his household, all the senior officials of the land of Egypt, ⁸ with all Joseph's household and his brothers, and his father's household. But their children, their flocks, and their herds were left in the land of Goshen. ⁹ Chariots and horsemen also went with him. It was a very large group of people. ¹⁰ When they came to the threshing floor of Atad on the other side of the Jordan, they mourned with very great and grievous sorrow. There Joseph made a seven-day mourning for his father. ¹¹ When the inhabitants of the land, the Canaanites, saw the mourning at the threshing floor of Atad, they said, "This is a very sad occasion for the Egyptians." That is why the name of the place was called Abel Mizraim, which is beyond the Jordan. ¹² So his sons did for Jacob just as he had instructed them. ¹³ His sons carried him to the land of Canaan and buried him in the cave in the field of Machpelah, near Mamre. Abraham had bought the cave with the field for a burial place. He had bought it from Ephron the Hittite. ¹⁴ After he had buried his father, Joseph returned into Egypt, he, along with his brothers, and all who had accompanied him to bury his father.

¹⁵ When Joseph's brothers saw that their father was dead, they said, "What if Joseph continues to be angry against us and wants to repay us in full for all the evil we did to him?" ¹⁶ So they commanded the presence of Joseph, saying, "Your father gave instructions before he died, saying, ¹⁷ 'Tell Joseph this, "Please forgive the transgression of your brothers and their sin when they did evil to you.'" Now please forgive the servants of the God of your father." Joseph wept when they spoke to him. ¹⁸ His brothers also went and lay facedown before him. They said, "See, we are your servants." ¹⁹ But Joseph answered them, "Do not be afraid. Am I in the place of God? ²⁰ As for you, you meant to harm me, but God meant it for good, to preserve the lives of many people, as you see today. ²¹ So now do not be afraid. I will provide for you and your little children." He comforted them in this way and spoke kindly to their hearts.

²² Joseph lived in Egypt, together with his father's family. He lived one hundred ten years. ²³ Joseph saw Ephraim's children to the third generation. He also saw the children of Makir son of Manasseh, who were placed on the knees of Joseph. ²⁴ Joseph said to his brothers, "I am about to die; but God will surely come to you and lead you up out of this land to the land which he swore to give to Abraham, to Isaac, and to Jacob." ²⁵ Then Joseph made the sons of Israel swear an oath. He said, "God will surely come to you. At that time you must carry up my bones from here." ²⁶ So Joseph died, 110 years old. They embalmed him and he was placed in a coffin in Egypt.

Genesis 50 General Notes

Special concepts in this chapter

Embalming

Embalming was practiced in Egypt on very important people when they died. They removed the liquids from the body then wrapped it in an attempt to preserve the body from decay.

Joseph's character

Joseph's character was so upright that Pharaoh's officials went with him to Canaan to bury Jacob. This was a very large funeral procession. He also learned lessons from earlier in his life and unified his family. (See: righteous)

Genesis 50:1

that he collapsed on the face of his father

The term "he collapsed" is an idiom for being overcome. Alternate translation: "that he fell on his father in grief"

Genesis 50:2

his servants the physicians

"his servants who took care of dead bodies"

to embalm his father

To "embalm" is a special way of preserving a dead body before it is buried. Alternate translation: "to prepare his father's body for burial"

Genesis 50:3

They took forty days

"They took 40 days"

seventy days

"70 days"

Genesis 50:4

Connecting Statement:

A three-level quotation is introduced with the words "Joseph spoke ... saying." The second level begins with the words "If now I have found favor in your eyes, please speak to Pharaoh, saying."

days of weeping

"days of mourning him" or "days of weeping for him"

Joseph spoke to the house of Pharaoh

Here "house of Pharaoh" stands for the officials that make up Pharaoh's royal court. Alternate translation: "Joseph spoke to Pharaoh's officials"

If now I have found favor in your eyes

The phrase "find favor" is an idiom which means to be approved of by someone. Also, the eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "If I have found favor with you" or "If you are pleased with me"

Genesis 50:5

Connecting Statement:

The three-level quotation that began with the words "Joseph spoke ... saying" in verse 4 continues. The second level of that quotation, which began with the words "If now I have found favor in your eyes, please speak to Pharaoh, saying" in verse 4 continues.

My father made me swear, saying, "See, I am about to die. Bury me in my tomb that I dug for myself in the

land of Canaan. There you will bury me." Now let me go up ... I will return.

This is the second level of the three-level quotation that begins with the words "If now I have" in verse 4. It contains a quote within it. This embedded quote can be translated as an indirect quote. "My father made me swear, saying that he was about to die and that I was to bury him in his tomb that he dug for himself in the land of Canaan. I was to bury him there. Now let me go up ... I will return." The entire second-level quotation can also be translated as an indirect quote. "If now I have found favor in your eyes, please speak to Pharaoh and tell him that my father made me swear, saying that he was about to die and that I was to bury him in his tomb that he dug for himself in the land of Canaan. I was to bury him there. Now let me go up ... I will return."

See, I am about to die ... you will bury me

This is the third level of the three-level quotation that begins with the words "If now I have" in verse 4.

See, I am about to die

"See, I am dying"

let me go up

It was common to use the phrase "go up" when speaking of traveling from Egypt to Canaan.

Genesis 50:6

Pharaoh answered

It is implied that the members of the court spoke to Pharaoh, and now Pharaoh is replying to Joseph.

as he made you swear

"as you swore to him"

Genesis 50:7

Joseph went up

It was common to use the phrase "went up" when speaking of traveling from Egypt to Canaan.

All the servants ... the elders ... the senior officials

All of Pharaoh's most important leaders attended the burial procession.

servants of Pharaoh

These were probably government officials, not household servants.

the elders of his household

Here "household" refers to Pharaoh's royal court.

Genesis 50:8

with all Joseph's household and his brothers, and his father's household

This can be translated as a new sentence: "Joseph's household, his brothers, and his father's household also went with him"

Genesis 50:9

Chariots

Here this stands for the men riding in the chariots.

It was a very large group of people

"It was a very large gathering"

Genesis 50:10

When they came

The word "they" refers to the participants in the burial procession.

floor of Atad

Possible meanings are 1) the word "Atad" means "thorn" and it may refer to a place where large amounts of thorns grew, or 2) it may be the name of the person who owns the threshing floor.

they mourned with very great and grievous sorrow

"they were extremely sad and they mourned very much"

a seven-day

"a 7-day"

Genesis 50:11

at the threshing floor of Atad

Possible meanings are 1) "on the threshing floor that belonged to a man named Atad" or "in the threshing floor at a place called Atad"

This is a very sad occasion for the Egyptians

"The mourning of the Egyptians is very great"

Abel Mizraim

The translator can add a footnote that says: "The name Abel Mizraim means 'the mourning of Egypt.'"

Genesis 50:12

So his sons

"So Jacob's sons"

just as he had instructed them

"just as he had directed them"

Genesis 50:13

His sons carried him

"His sons took his body"

Machpelah

Machpela was the name of an area or region. See how you translated this in [Genesis 23:9]

Mamre

This was another name for the city of Hebron. It may have been named after Mamre, the friend of

Abraham who lived there. See how you translated this in [Genesis 13:18]

Ephron the Hittite

This is the name of a man. "Hittite" means "descendent of Heth." See how you translated this in [Genesis 23:8]

Genesis 50:14

Joseph returned into Egypt

"Joseph returned to Egypt"

all who had accompanied him

"all who had come with him"

Genesis 50:15

What if Joseph continues to be angry against us

Here anger is spoken of as if it was something physical that Joseph could hold in his hands. Alternate translation: "What if Joseph is actually still angry with us"

wants to repay us in full for all the evil we did to him

Avenging oneself against someone who harmed him is spoken of as if the person were paying they other person what they are owed. Alternate translation: "wants revenge for the evil thing we did to him"

Genesis 50:16

Connecting Statement:

A three-level quotation begins with the words "Your father gave."

Your father gave instructions before he died, saying

Jacob was the father of all the brothers. Here they say "your father" to emphasize that Joseph needs to pay attention to what his father said. Alternate translation: "Before our father died he said"

Genesis 50:17

Connecting Statement:

The three-level quotation that begins with the words "Your father gave" in verse 16 ends here.

Tell Joseph this, "Please forgive the transgression of your brothers and their sin when they did evil to you."

The three-level quotation that begins with the words "Your father gave" in verse 16 ends here. This is the second-level quotation, and it contains a third-level quotation that can be stated as an indirect quotation. "Tell Joseph to please forgive your transgression and your sin when you did evil to him." Both the second-level and third-level quotations can be translated as indirect quotations. "Your father instructed us before he died to tell you to please forgive our transgression and our sin when we did evil to you."

and their sin when they did evil to you

"for the wicked things they did to you"

Now

This does not mean "at this moment," but is used to draw attention to the important point that follows.

please forgive the servants of the God of your father

The brothers are referring to themselves as "the servants of the God of your father." This can be stated in first person. Alternate translation: "please forgive us, the servants of the God of our father"

Joseph wept when they spoke to him

"Joseph wept when he heard this message"

Genesis 50:18

lay facedown before him

They lay down with their faces toward the ground. This is a sign of humility and respect for Joseph.

Genesis 50:19

Am I in the place of God?

Joseph uses a question to comfort his brothers. Alternate translation: "I am not in the place of God." or "I am not God."

Genesis 50:20

you meant to harm me

"you intended to do evil against me"

God meant it for good

"God intended it for good"

Genesis 50:21

So now do not be afraid

"So do not fear me"

I will provide for you and your little children

"I will always make sure you and your children have enough to eat"

He comforted them in this way and spoke kindly to their hearts

Here "hearts" refers to the brothers. Alternate translation: "He comforted them by speaking kindly to them"

Genesis 50:22

one hundred ten years

"110 years"

Genesis 50:23

Ephraim's children to the third generation

"Ephraim's children and grandchildren"

Makir

This is the name of Joseph's grandson.

who were placed on the knees of Joseph

This expression means that Joseph adopted these children of Machir as his own children. This means they would have special inheritance rights from Joseph.

Genesis 50:24

surely come to you

In [Genesis 50:24/26]

lead you up out of this land to the land

It was common to use the word "up" when speaking of traveling from Egypt to Canaan. Alternate translation: "bring you out of this land and take you to the land"

Genesis 50:25

General Information:

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Genesis 50:26

110 years

"one hundred and ten years"

They embalmed him

To "embalm" is a special way of preserving a dead body before it is buried. See how you translated "embalmed" in Genesis 50:1.

he was placed

This can be stated in active form. Alternate translation: "they placed him"

in a coffin

"in a chest" or "in a case." This is a box a dead person is placed in.

Language: Swahili

Book: Genesis

Genesis

Chapter 1

¹ Hapo mwanzo Mungu aliumba mbingu na nchi. ² Nayo nchi haikuwa na umbo na ilikuwa tupu. Giza lilikuwa juu ya uso wa vilindi vya maji. Roho wa Mungu alikuwa akielea juu ya uso wa maji. ³ Mungu akasema, "na kuwe nuru," na kulikuwa na nuru. ⁴ Mungu akaona nuru kuwa ni njema. Akaigawa nuru na giza. ⁵ Mungu akaiita nuru "mchana" na giza akaliita "usiku." Ikawa jioni na asubuhi, siku ya kwanza. ⁶ Mungu akasema, "na kuwe na anga kati ya maji, na ligawe maji na maji." ⁷ Mungu akafanya anga na kugawanya maji yaliyo kuwa chini ya anga na maji ambayo yalikuwa juu ya anga. Ikawa hivyo. ⁸ Mungu akaita anga "mbingu." Ikawa jioni na asubuhi siku ya pili. ⁹ Mungu akasema, "maji yaliyo chini ya mbingu yakusanyike pamoja mahali pamoja, na ardhi kavu ionekane." Ikawa hivyo. ¹⁰ Mungu aliita ardhi kavu "nchi," na maji yaliyo kusanyika akayaita "bahari." Akaona kuwa ni vyema. ¹¹ Mungu akasema, nchi ichipushe mimea: miche itoayo mbegu na miti ya matunda itoayo matunda ambayo mbegu yake imo ndani ya tunda, kila kitu kwa namna yake." Ikawa hivyo. ¹² Nchi ikatoa mimea, miche itoayo mbegu ya aina yake, na miti itoayo tunda ambalo mbegu yake imo ndani yake, kwa aina yake. Mungu akaona kuwa ni vyema. ¹³ Ikawa jioni na asubuhi, siku ya tatu. ¹⁴ Mungu akasema, "kuwe na mianga katika anga kutenganisha mchana na usiku. Na ziwe kama ishara, kwa majira, kwa siku na miaka. ¹⁵ Ziwe mianga katika anga ili kutoa mwanga juu ya nchi." Ikawa hivyo. ¹⁶ Mungu akafanya mianga mikuu miwili, mwanga mkuu zaidi kutawala mchana, na mwanga mdogo kutawala usiku. Akafanya nyota pia. ¹⁷ Mungu akazipanga katika anga kutoa mwanga juu nchi, ¹⁸ kutawala mchana na usiku, na kugawanya mwanga kutoka kwenye giza. Mungu akaona kuwa ni vyema. ¹⁹ Ikawa jioni na asubuhi, siku ya nne. ²⁰ Mungu akasema, "maji yajae idadi kubwa ya viumbe hai, na ndege waruke juu ya nchi katika anga la mbingu." ²¹ Mungu akaumba viumbe wakubwa wa baharini, pamoja na kila kiumbe hai cha aina yake, viumbe waendao na wanaojaa kila mahali majini, na kila ndege mwenye mabawa kwa aina yake. Mungu akaona kuwa ni vyema. ²² Mungu akavibariki, akisema, "zaeni na muongezeke, na mjae majini katika bahari. Ndege waongezeke juu nchi." ²³ Ikawa jioni na asubuhi, siku ya tano. ²⁴ Mungu akasema, "nchi na itoe viumbe hai, kila kiumbe kwa aina yake, mnyama wa kufugwa, vitu vitambaavyo, na wanyama wa nchi, kila kitu kwa jinsi yake." Ikawa hivyo. ²⁵ Mungu akafanya wanyama wa nchi kwa aina yake, wanyama wa kufugwa kwa aina yake, na kila kitambaaho juu ya ardhi kwa aina yake. Akaona kuwani vyema. ²⁶ Mungu akasema, "na tumfanye mtu katika mfano wetu, wa kufanana na sisi. Wawe na mamlaka juu ya samaki wa bahari, juu ya ndege wa angani, juu ya wanyama wa kufuga, juu ya nchi yote, na juu ya kila kitu kitambaacho kinacho tambaa juu ya nchi." ²⁷ Mungu akamuumba mtu kwa mfano wake. Katika mfano wake alimuumba. Mwanaume na mwanamke aliwaumba. ²⁸ Mungu akawabariki na akawaambia, "zaeni na kuongezeka. Jazeni nchi, na muitawale. Muwe na mamlaka juu ya samaki wa baharini, juu ya ndege wa angani, na juu ya kila kiumbe hai kiendacho juu ya nchi," ²⁹ Mungu akasema, "tazama, nimewapeni kila mmea uzaao mbegu ambao uko juu ya nchi, na kila mti wenye tunda ambalo lina mbegu ndani yake. Vitakuwa ni chakula kwenu. ³⁰ Kwa kila mnyama wa nchi, kwa kila ndege wa angani, na kila kitambaacho juu ya nchi, na kila kiumbe ambacho kina pumzi ya uhai ni metoa kila mmea kwa ajili ya chakula." ikawa hivyo. ³¹ Mungu akaona kila kitu alichokiumba. Tazama, kikawa chema sana. Ikawa jioni na asubuhi siku ya sita.

Genesis 1:1

Hapo mwanzo, Mungu aliumba mbingu na nchi
 "Hii inahusu jinsi gani Mungu aliumba mbingu na nchi hapo mwanzo." Kauli hii inafupisha sura

iliyobaki. Lugha zingine huitafsiri kama "Hapo zamani sana Mungu aliziumba mbingu na nchi."

Hapo mwanzo
 Hii inalenga kuanza kwa dunia na kila kitu ndani mwake.

mbingu na nchi

"anga, ardhi, na kila kitu ndani yao"

mbingu

Hapa inamaanisha anga

Bila umbo na tupu

Mungu alikuwa hajaweka dunia katika mpangilio.

vilindi

"maji" au "maji ya kina kirefu" au "maji mengi"

maji

"maji" au "uso wa maji"

Genesis 1:3

Na kuwe na nuru

Hii ni amri. Kwa kuamuru kuwepo na nuru, Mungu alifanya iwepo.

Mungu akaona nuru, kuwa ni njema

"Mungu aliifikiria nuru na kufurahisha nayo." Hapa "Njema" inamaanisha "kufurahisha" au "inayofaa."

akaigawa nuru na giza

"alitenganisha nuru na giza" au "alifanya kuwepo na nuru wakati mmoja na giza wakati mwingine." Hii inamaanisha Mungu aliumba wakati wa mchana na usiku.

Ikawa jioni na asubuhi, siku ya kwanza

Mungu alifanya vitu hivi katika siku ya kwanza ambapo ulimwengu ulianza kuwepo.

jioni na asubuhi

Hii inamaanisha siku nzima. Mwandishi anazungumzia siku nzima kana kwamba ni sehemu mbili. Kwa tamaduni za Kiyahudi, siku moja huanza baada ya jua kuzama.

Genesis 1:6

Na kuwe na anga kati ya maji ...na ligawe

Hizi ni amri. Kwa kuamuru kwamba anga kati ya maji iwepo na igawe maji, Mungu alifanya iwepo na kugawa maji na maji.

anga

"anga tupu na wazi". Watu wa Kiyahudi walichukulia uwazi huu kuwa na umbo kama la kuba au bakuli lililofunikwa.

kati ya maji

"ndani ya maji"

Mungu alifanya anga na kugawanya maji

"kwa namna hii, Mungu alifanya anga na kugawa maji." Mungu alipozungumza, ilitokea. Sentensi hii inaeleza kitu gani Mungu alifanya alipokuwa akizungumza.

ikawa hivyo

"ilitokea kama hivyo" au "Hivyo ndivyo ilivyotokea". Mungu alichoaamuru kilitokea kama alivyotamka kitokee. Msemu huu hujitokeza katika sura nzima na una maana ile ile kila unapojitokeza.

jioni na asubuhi

Hii inamaanisha siku nzima. Mwandishi anazungumzia siku nzima kana kwamba ni sehemu mbili. Kwa tamaduni za Kiyahudi, siku moja huanza baada ya jua kuzama.

siku ya pili

Hii inamaanisha siku ya pili ambapo ulimwengu ulipoanza kuwepo.

Genesis 1:9

Maji yaliyo chini ..yakusanyike

Hii inaweza kutafsiriwa kama kitenzi endelevu. Hii ni amri. Kwa kuamuru maji yakusanyike, Mungu aliyafanya yakusanyike pamoja.

na ardhi kavu ionekane

Maji yalikuwa yamefunika ardhi. Basi maji yalisogea pembeni na baadhi ya ardhi kubaki wazi. Hii ni amri. Kwa kuamuru kwamba ardhi kavu ionekane, Mungu alifanya ionekane. "na ardhi kavu ionekane" au "na ardhi kavu iwe wazi" au "na ardhi ifunuliwe"

ardhi kavu

Hii inamaanisha ardhi ambayo haijafunikwa kwa maji. Haimaanishi ardhi ambayo ni kavu sana kwa ajili ya kilimo.

ikawa hivyo

"ilitokea kama hivyo" au "Hivyo ndivyo ilivyotokea". Mungu alichoaamuru kilitokea kama alivyotamka kitokee. Msemu huu hujitokeza katika sura nzima na una maana ile ile kila unapojitokeza.

nchi

"ardhi" au "chini"

Akaona kuwa ni vyema

Hapa "ni" inamaanisha nchi na bahari.

Genesis 1:11

Na nchi ichipushe mimea

Hii ni amri. Kwa kuamuru ya kwamba mimea ichipuke juu ya ardhi, Mungu alifanya ichipuke. "Mimea na ichipuke juu ya ardhi" au "Mimea na iote juu ya ardhi"

mimea: miche inayotoa mbegu na miti ya matunda izaayo matunda

"mimea, kila mche unaozaa mbegu na kila mti unaozaa matunda" au "mimea. Kuwe na mimea itoayo mbegu na matunda ya miti yazaayo matunda". Mimea hutumika hapa kama msemu wa jumla inaojumliha mimea na miti yote.

miche

Hii ni aina ya mimea ambayo ina mashina laini, na sio kama ya mbao

miti ya matunda izaayo matunda ambayo mbegu yake imo ndani yake

miti izaayo matunda yenye mbegu ndani yake

kila kitu kwa namna yake

Mbegu zingezaa mimea na miti ambayo ingekuwa kama zile zilipotokea. Kwa namna hii, mimea na miti zingejizalisha zenyewe.

ikawa hivyo

"ilitokea kama hivyo" au "Hivyo ndivyo ilivyotokea". Mungu alichuamuru kilitokea kama alivyotamka kitokee. Msemu huu hujitokeza katika sura nzima na una maana ile ile kila unapojitokeza.

Mungu akaona kuwa ni vyema

Hapa "ni" inamaanisha mimea, mazao na miti.

jioni na asubuhi

Hii inamaanisha siku nzima. Mwandishi anazungumzia siku nzima kana kwamba ni sehemu mbili. Kwa tamaduni za Kiyahudi, siku moja huanza baada ya jua kuzama.

siku ya tatu

Hii inamaanisha siku ya tatu ambapo ulimwengu ulianza kuwepo.

Genesis 1:14**Kuwe na mianga katika anga**

Hii ni amri. Kwa kuamuru ya kwamba mianga iwepo, Mungu alifanya iwepo

mianga katika anga

"vitu ving'aavyo katika anga" au "vitu vitoavyo mwanga katika anga". Hii inaamanisha jua, mwezi na nyota

katika anga

"katika uwazi wa anga" au "katika uwazi mkubwa wa anga"

kutenganisha mchana na usiku

"kutenganisha mchana na usiku." Hii inamaanisha "kutusaidia kutambua tofauti kati ya mchana na usiku." Jua inamaanisha ni mchana, na mwezi na nyota humaanisha ni usiku.

na ziwe kama ishara

Hii ni amri. Kwa kuamuru ya kwamba ziwe kama ishara, Mungu alizifanya zitumike kama ishara. "Na zitumike kama ishara" au "na zioneshe"

ishara

Hapa inamaanisha kitu kinachofunua au kinacholenga jambo

majira

"Majira" inamaanisha nyakati zitakazotengwa kwa sikukuu na mambo mengine ambayo watu hufanya.

kwa majira, kwa siku na miaka

Jua, mwezi, na nyota huonyesha muendeleo wa muda. Hii inatusaidia kutambua ni wakati gani tukio hutokea kila wiki, mwezi au mwaka.

ziwe mianga katika anga ili kutoa mwanga juu ya nchi

Hii ni amri. Kwa kuamuru ziwe mianga juu ya nchi, Mungu alifanya zimulike juu ya nchi

kutoa mwanga juu ya nchi

"kutoa mwanga juu ya nchi" au "kuangazia nchi". Nchi haitoi mwanga yenyewe bali hupata mwanga na kurudisha mwanga.

ikawa hivyo

"ilitokea kama hivyo" au "Hivyo ndivyo ilivyotokea". Mungu alichuamuru kilitokea kama alivyotamka kitokee. Msemu huu hujitokeza katika sura nzima na una maana ile ile kila unapojitokeza.

Genesis 1:16**Mungu akafanya mianga mikuu miwili**

"Kwa njia hii Mungu akafanya mianga miwili mikuu" Sentensi hii inaelezea Mungu alichofanya alipozungumza.

mianga miwili mikuu

"mianga miwili mikuu" au "mianga miwili ing'aaro". Mianga miwili mikuu ni jua na mwezi.

kutawala mchana

"kuongoza mchana kama mtawala angozapo kundi la watu" au "kuweka alama katika siku"

siku

Hii inamaanisha masaa ya mchana pekee

mwanga mdogo

"mwanga mdogo" au "mwanga hafifu"

katika anga

"katika mbingu" au "katika uwazi wa angani"

kutenganisha mwanga na giza

"kutenganisha mwanga na giza" au "kutoa mwanga kwa kipindi kimoja na giza kwa kingine.

Mungu akaona kuwa ni vyema

Hapa "ni" inamaanisha jua, mwezi na nyota.

jioni na asubuhi

Hii inamaanisha siku nzima. Mwandishi anazungumzia siku nzima kana kwamba ni sehemu mbili. Kwa tamaduni za Kiyahudi, siku moja huanza baada ya jua kuzama.

siku ya nne

Hii inamaanisha siku ya nne ambapo ulimwengu ulianza kuwepo.

Genesis 1:20**Na maji yajae idadi kubwa ya viumbe hai**

Hii ni amri. Kwa kuamuru viumbe hai wajaze maji, Mungu alifanya viwepo. Baadhi ya lugha huweza kuwa na neno moja linalomaanisha aina wote wa samaki na viumbe wa baharini. "Maji yajae viumbe wote" au "viumbe wengi wanao ogelea waishi baharini".

na ndege waruke

Hii ni amri. Kwa kuamuru ya kwamba ndege waruke, Mungu alifanya waruke.

ndege

"wanyama warukao" au "vitu vinavyoruka"

anga tupu ya angani

"nafasi iliyo wazi ya angani" au "anga"

Mungu aliumba

"kwa njia hii Mungu aliumba"

viumbe wa majini wakubwa

"wanyama wakubwa wanaishi ndani ya bahari"

kwa aina yake

Vitu hai vya "aina" moja ni sawa na kule vilivyotokea.

kila ndege mwenye mabawa

"kila kitu kipaacho chenye mabawa." Iwapo neno kwa ajili ya ndege linatumika, linaweza kuwa kawaida kwa baadhi ya lugha kusema "kila ndege" kwa maana kila ndege ana mabawa.

Mungu akaona kuwa ni vyema

Hapa "ni" inamaanisha ndege na samaki.

Genesis 1:22**akavibariki**

"alibariki wanyama aliowaumba"

zaeni na muongezeke

Hii ni baraka ya Mungu. Aliwaambia wanyama wa baharini kuzalisha wanyama wengine wa baharini kama wao wenyewe, ili kwamba wawe wengi baharini. Neno "ongezeka" linafafanua jinsi gani wanapaswa "kuongezeka"

ongezeka

"ongezeka kwa idadi kubwa" au "kuwa wengi"

Ndege waongezeke

Hii ni amri. Kwa kuamuru ya kwamba ndege waongezeke, Mungu aliwafanya ndege waongezeke.

ndege

"wanyama warukao" au "vitu virukavyo"

jioni na asubuhi

Hii inamaanisha siku nzima. Mwandishi anazungumzia siku nzima kana kwamba ni sehemu mbili. Kwa tamaduni za Kiyahudi, siku moja huanza baada ya jua kuzama.

siku ya tano

Hii inamaanisha siku ya nne ambapo ulimwengu ulianza kuwepo.

Genesis 1:24**nchi na itoe viumbe hai**

"Nchi na itoe vitu hai" au "na viumbe hai vingi viishi juu ya nchi". Hii ni amri. Kwa kuamuru ya kwamba nchi itoe viumbe hai, Mungu alifanya nchi itoe viumbe hai.

kila kiumbe kwa aina yake

"ili kwamba kila aina ya mnyama izee aina yake zaidi"

mnyama wa kufugwa, vitu vitambaavyo, na wanyama wa nchi

Hii inaonyesha ya kwamba Mungu aliumba kila aina ya wanyama. Iwapo lugha yako inayo namna nyingine ya kuunganisha wanyama wote katika kundi, basi waweza tumia hilo neno, au tumia kundi hili.

mnyama wa kufugwa

"wanyama wanaotunzwa na binadamu"

vitu vitambaavyo

"wanyama wadogo"

wanyama wa nchi

"wanyama mwitu" au "wanyama hatari"

ikawa hivyo

"ilitokea kama hivyo" au "Hivyo ndivyo ilivyotokea". Mungu alichokamuru kilitokea kama alivyotamka kitokee. Msemo huu hujitokeza katika sura nzima na una maana ile ile kila unapojitokeza.

Mungu akafanya wanyama wa nchi

"Kwa njia hii Mungu aliwafanya wanyama wa nchi"

Akaona kuwa ni vyema

Hapa "ni" inamaanisha viumbe hai wa nchi.

Genesis 1:26**na tufanye**

Hapa neno "tumfanye" lina maana ya Mungu. Mungu alisema alichokusudia kukifanya. Kiwakilishi nomino "tu" ni wingi. Uwezekano wa sababu za wingi ni 1) wingi huu unaweza maanisha Mungu anajadili jambo na malaika ambao hukamilisha baraza lake la mbinguni au 2) wingi

huu unaonyesha dalili baadae katika Agano Jipya kuhusisha ya kwamba Mungu yupo katika Utatu Mtakatifu. Baadhi hutafsiri kama "Na nifanye" au "Nitafanya". Kama utafanya hivi, basi zingatia kuweka maandishi mafupi kusema kuwa neno lina wingi.

mtu

"binadamu" au "watu". Neno hili hapa halimaanishi jinsia ya kiume pekee.

katika mfano wetu, wa kufanana na sisi

Misemo hii miwili ina maana moja na inasisitiza kuwa Mungu alifanya binadamu awe kama yeye. Mstari huu hauseremi ni kwa njia zipi Mungu alifanya watu wawe kama yeye. Mungu hana mwili, kwa hiyo haimanishi watu watafanana na Mungu. "na kufanana na sisi".

wawe na mamlaka juu ya

"kutawala" au "kuwa na mamlaka juu"

Mungu akamuumba mtu ...alimuumba

Sentensi hizi mbili zina maana moja na zinasisitiza ya kwamba Mungu aliumba watu katika mfano wake.

Mungu akamuumba mtu

Namna Mungu alivyoumba binadamu ni tofauti na jinsi alivyoumba vitu vingine vyote. Usieleze bayana ya kwamba aliumba binadamu kwa kuongea, kama mistari ya nyuma inavyoonyesha.

Genesis 1:28

Mungu akawabariki

Neno "akawabariki" lina maana ya mwanamume na mwanamke aliowaumba Mungu.

zaeni na kuongezeka

Mungu alimwambia mwanamume na mwanamke kuzalisha watu zaidi kama wao wenyewe ili kwamba wawe wengi kama wao. neno

"kuongezeka" linaelezea namna wanavyotakiwa "kuzaa".

Jazeni nchi

jazeni nchi na watu.

Genesis 1:30

Taarifa ya jumla:

Mungu anaendelea kuzungumza

kila ndege wa angani

"ndege wote wanaopaa angani"

chenye pumzi ya uhai

"kinachopumua". Msemu huu unasisitiza ya kwamba wanyama hawa walikuwa na uhai tofauti na mimea. Mimea haiwezi kupumua, na ilipaswa kutumika kama chakula cha wanyama. Hapa "uhai" una maana ya uhai wa mwili.

ikawa hivyo

"ilitokea kama hivyo" au "Hivyo ndivyo ilivyotokea". Mungu alichuamuru kilitokea kama alivyotamka kitokee. Msemu huu hujitokeza katika sura nzima na una maana ile ile kila unapojitokeza.

Tazama

"hasa". Hapa neno "tazama" linaongeza msisitizo kwa kile kinachofuata.

kikawa chema sana

Mungu alipotazama kila kitu alichokiumba, "kikawa chema sana".

jioni na asubuhi

Hii inamaanisha siku nzima. Mwandishi anazungumzia siku nzima kana kwamba ni sehemu mbili. Kwa tamaduni za Kiyahudi, siku moja huanza baada ya jua kuzama.

siku ya sita

Hii inamaanisha siku ya sita ambapo ulimwengu ulianza kuwepo.

Chapter 2

¹ Kisha mbingu na nchi zilimalizika, na viumbe hai vyote vilivyo jaza mbingu na nchi. ² Siku ya saba Mungu alifikia mwisho wa kazi yake ambayo aliifanya, na kwa hiyo alipumzika siku ya saba kutoka kwenye kazi yake yote. ³ Mungu akaibarikia siku ya saba na akaitakasa, kwa sababu katika siku hiyo alipumzika kutoka kwenye kazi yake yote ambayo aliifanya katika uumbaji. ⁴ Haya yalikuwa ni matukio yahasuyo mbingu na nchi, wakati vilipoumbwa, katika siku ambayo Yahwe Mungu aliumba nchi na mbingu. ⁵ Hapakuwa na msitu wa shambani uliokuwa katika nchi, na hapakuwa na mmea wa shambani uliokuwa umechipuka, kwa kuwa Yahwe Mungu alikuwa hajasababisha mvua kunyesha juu ya nchi, na hapakuwa na mtu wa kulima ardhi. ⁶ Lakini ukungu uliinuka juu kutoka kwenye nchi na kuutia maji uso wote wa ardhi. ⁷ Yahwe Mungu aliumba mtu kutoka mavumbi ya ardhi, na akampulizia puani pumzi ya uhai, na mtu akawa kiumbe hai. ⁸ Yahwe Mungu aliohesha bustani upande wa mashariki, katika Edeni, na pale akamuweka mtu ambaye alimuumba. ⁹ Kutoka ardhini Yahwe Mungu alifanya kila mti uote ambao unapendeza na ni mzuri kwa chakula. Hii ni pamoja na mti wa uzima ambao ulikuwa katikati ya bustani, na mti wa ujuzi wa mema na mabaya. ¹⁰ Mto ukatoka nje ya Edeni kuitia maji bustani. Na kutoka pale ukagawanyika na kuwa mito minne. ¹¹ Jina la ule wa kwanza ni Pishoni. Huu ni ule ambao unatiririka kupitia nchi yote ya Havila, ambapo kuna dhahabu. ¹² Dhahabu ya inchi ile ni nzuri. pia kuna bedola na jiwe shohamu. ¹³ Jina la mto wa pili ni Gihoni. Huu unatiririka kupitia nchi yote ya kushi. ¹⁴ Jina la mto wa tatu ni Hidekeli, ambao unatiririka mashariki mwa Ashuru. Mto wa nne ni Frati. ¹⁵ Yahwe Mungu alimtwa mtu na kumweka ndani ya bustani ya Edeni kuilima na kuitunza. ¹⁶ Yahwe Mungu alimuagiza mtu akisema, "kutoka kwenye kila mti bustanini waweza kula kwa uhuru. ¹⁷ Lakini kutoka kwenye mti wa ujuzi wa mema na mabaya usile, kwa kuwa siku utakayo kula kutoka katika mti huo, utakufa hakika." ¹⁸ Kisha Yahwe Mungu akasema, "siyo jambo jema kwamba mtu huyu lazima awe pekeyake. Nitamfanyia msaidizi anaye mfaa." ¹⁹ Kutoka ardhini Yahwe Mungu akafanya kila mnyama wa kondeni na kila ndege wa angani. Kisha akawaleta kwa mtu huyu aone angewapatia majina gani. Jina ambalo mtu huyu alimwita kila kiumbe hai, hili ndilo lilikuwa jina lake. ²⁰ Mtu huyu akawapatia majina wanyama wote, ndege wote wa angani, na kila mnyama wa mwitu. Lakini kwa mtu mwenyewe hapakuwa na msaidizi wa kumfaa yeye. ²¹ Yahwe Mungu akaleta usingizi mzito kwa mtu huyu, kwa hiyo mtu huyu akalala. Yahwe Mungu akatwa moja ya mbavu za mtu huyu na akapafunika pale alipo chukua ubavu. ²² Kwa ubavu ambao Yahwe Mungu alichukua toka kwa mtu huyu, akafanya mwanamke na akamleta kwa mtu huyu. ²³ Mwanaume akasema, "kwa sasa, huyu ni mfupa katika mifupa yangu, na nyama katika nyama yangu. ataitwa 'mwanamke,' kwa sababu ametwaliwa katika mwanaume. ²⁴ Kwa hiyo mwanaume atawaacha baba yake na mama yake, ataungamanika na mke wake, na watakuwa mwili mmoja. ²⁵ Wote wawili walikuwa uchi, mwanaume na mke wake, lakini hawakuona aibu.

Genesis 2:1

mbingu

"anga" au "mbingu"

na viumbe hai vyote vilivyo jaza

"na viumbe hai vingi ambavyo vimo ndani yao" au "na makundi ya viumbe hai vinavyoishi ndani mwao"

zilimalizika

Hii inaweza kutajwa katika njia endelevu "Mungu alimaliza kuviumba"

Siku ya saba Mungu alifikia mwisho wa kazi yake

Mungu hakufanya kazi kabisa katika siku ya saba.

alifikia mwisho wa

Hii ni lahaja. "alikuwa amemaliza"

alipumzika siku ya saba kutoka kwenye kazi yake yote
"katika siku hiyo hakufanya kazi"

Mungu akaibarikia siku ya saba

Yawezekana maana ni 1) Mungu alisababisha siku ya saba kutoa matokeo mazuri au 2) Mungu alisema ya kwamba siku ya saba ilikuwa nzuri.

na akaitakasa

"na akaiweka kando" au "na kuifanya iwe yake"

katika siku hiyo alipumzika kutoka kwenye kazi yake yote

"katika siku hiyo hakufanya kazi"

Genesis 2:4

Taarifa ya jumla

Sura ya pili iliyobaki ya Mwanzo inaelezea juu ya Mungu alivyoumba watu katika siku ya sita.

Haya yalikuwa ni matukio yahasuyo mbingu na nchi
 "Hii ni habari ya mbingu na nchi" au "Hii ni simulizi ya mbingu na nchi" Yawezekana maana ni 1) ni kifupisho cha matukio yaliyoelezwa katika Mwanzo 1:1-2:3 au 2) inakaribisha matukio yaliyoelezwa katika Mwanzo 2.

vilipombwa

Yahwe Mungu aliviumba". Katika sura ya 1 mwandishi kila mara anamzungumzia Mungu kama "Mungu", lakini katika sura ya 2 kila mara anamzungumzia Mungu kama "Yahwe Mungu".

katika siku ambayo Yahwe Mungu aliumba

"Yahwe Mungu alipoumba". neno "siku" linamaana ya muda wote wa uumbaji na siyo siku hiyo moja pekee.

Yahwe

Hili ni jina la Mungu ambalo alilifunua kwa watu wake katika Agano la Kale.

Hapakuwa na msitu wa shambani

hapakuwa na vichaka vimeavyo msituni ambayo wanyama wangeweza kula

hapakuwa na mmea wa shambani

hapakuwa na mimea ya majani kama mboga au mboga za kijani ambazo wanyama na binadamu wangeweza kula

kulima

kufanya kila kitu alichopaswa kufanya ili kwamba mimea iweze kuota vizuri

ukungu

Yawezekana maana yake ni 1) kitu kama umande au ukungu wa asubuhi au 2) chemichemi kutoka mikondo chini ya ardhi.

uso wote wa ardhi

dunia nzima

Genesis 2:7

aliumba

"alifinyanga" au "alifanya" au "aliumba"

mtu ... mtu

"binadanu ... mtu" au "mwanadamu" sio lazima wa kiume.

tundu la pua

"pua yake"

pumzi ya uhai

"pumzi inayofanya vitu kuishi". Hapa "uhai" una maana ya uhai wa mwili.

bustani

Hii yaweza kuwa shamba la miti ya matunda au eneo lenye kila aina ya miti.

upande wa mashariki

"mashariki"

Genesis 2:9

mti wa uzima

"mti unaowapa watu uzima"

uzima

Hapa ina maana "uzima wa milele" au maisha yasiyokuwa na mwisho.

mti wa ujuzi wa mema na mabaya

"mti unaowapa watu uwezo wa kuelewa mema na mabaya" au "mti unaowafanya watu wale matunda yake na kuwafanya kuelewa mema na mabaya"

mema na mabaya

Huu ni msembo ambao una maana mbili tofauti kabisa na kila kitu katikati. "kila kitu kujumlisha yote mema na mabaya"

katikati ya bustani

"katikati ya bustani". Yawezekana miti hii miwili haikuwa katikati ya bustani kabisa.

Mto ukatoka nje ya Edeni kuitia maji bustani

Bustani ilikuwa Edeni. Mto uliendelea kutirika kutoka Edeni. "Mto ukatoka kupitia Edeni na kumwagilia bustani"

Genesis 2:11

Pishoni

Huu ni wakati pekee ambapo mto huu unatajwa katika Biblia.

nchi yote ya Havila

"nchi yote inaitwa Havila". Ilikuwa mahali katika jangwa la Arabia.

ambapo kuna dhahabu

Msembo huu unatoa taarifa kuhusu Havila. Baadhi ya lugha hutafsiri kwa sentensi nyingine tofauti. "Kuna dhahabu Havila"

pia kuna bedola na jiwe shohamu

Neno "kuna" lipo kwenye sentensi kwa kuonyesha msisitizo. "Hapa pia ni mahali ambapo watu waweza kupata bedola na mawe ya shohamu"

bedola

Utomvu huu hutoka katika mti na hutoa harufu nzuri. Bedola hunata na hutoka katika mti fulani na yaweza kuwaka moto.

jiwe shohamu

"mawe ya shohamu". Shohamu ni aina fulani ya mawe ya urembo.

Genesis 2:13

Gihoni

Hii ni sehemu pekee ya mto huu katika Biblia.

unatiririka kupitia nchi yote ya Kushi

Mto haukufunika nchi yote, lakini ulipanda katika sehemu za nchi.

nchi yote ya Kushi

"nchi nzima inayoitwa Kushi"

ambao unatiririka mashariki mwa Ashuru

"ambao unatiririka katika nchi mashariki mwa mji wa Ashuru." Mto wa Hidekeli unatiririka kutoka kaskazini hadi kusini. Msembo "unatiririka mashariki mwa Ashuru" unatoa taarifa kuhusu mahali mto Hidekeli ulipo. Baadhi ya lugha hutafsiri katika sentensi tofauti. "na hutiririka mashariki mwa Ashuru"

Genesis 2:15

bustani ya Edeni

"bustani iliyokuwa Edeni"

kuilima

"kuilima". Hii ina maana ya kufanya kila kitu cha muhimu ili mimea iweze kuota vizuri.

kuitunza

kuilinda dhidi ya mambo mabaya yanayoweza kuikuta

kutoka kwenye kila mti bustanini

"Tunda katika kila mti la bustani"

wewe

kiwakilishi ni cha kipekee

waweza kula kwa uhuru ...usile

Katika baadhi ya lugha ni kawaida kusema kile ambacho hakiruhusiwi na kisha kusema kile ambacho hakiruhusiwi.

waweza kula kwa uhuru

"waweza kula bila kizuizi"

mti wa ujuzi wa mema na mabaya

"mti unaowapa watu uwezo wa kuelewa mema na mabaya" au "mti unaowafanya watu wanaokula matunda yake kujua mambo mazuri na mambo mabaya.

usile

"sitakuruhusu ule" au "haupaswi kula"

Genesis 2:18

Nitamfanyia msaidizi anaye mfaa

"nitafanya msaidizi ambaye ni sahihi kwa ajili yake"

kila mnyama wa kondeni na kila ndege wa angani

Misemo ya "wa kondeni" na "wa angani" inatambua mahali ambapo wanyama na ndege hupatikana mara kwa mara. "kila aina ya wanyama na ndege"

wanyama wote

"wanyama wote ambao watu huwachunga"

hapakuwa na msaidizi wa kumfaa yeye

Hii inaweza kuelezwa kwa hali ya kutenda.

"hapakuwa na msaidizi aliyekuwa sahihi kwa ajili yake"

Genesis 2:21

akaleta usingizi mzito kwa mtu huyu

"alisababisha mwanamume kulala sana." Usingizi mzito ni wakati ambapo mtu kalala na hawezi kubughudhiwa kirahisi au kuamshwa.

Kwa ubavu ... akafanya mwanamke

"Kutoka ubavuni... alimuumba mwanamke." Ubavu ni nyenzo ambayo Mungu alimuumba mwanamke.

kwa sasa, huyu ni mfupa katika mifupa yangu, na nyama katika nyama yangu

"Hatimaye, mifupa ya huyu ni kama ya kwangu, na nyama yake ni kama nyama yangu". Baada ya kutazama miongoni mwa wanyama wote kwa ajili ya mwenzi na kukoswa, hatimaye akamwona mtu kama yeye ambaye angeweza kuwa mwenzi wake. Yawezekana mwanamume alionyesha hisia za faraja na furaha.

nyama

Hii inamaanisha sehemu laini za mwili kama ngozi na msuri.

ataitwa 'mwanamke,' kwa sababu ametwaliwa katika mwanaume

"Neno la Kihebrania la 'mwanamke' linafanana na neno la Kihebrania kwa ajili ya 'mwanamume'.

Genesis 2:24

Taarifa ya jumla

Kinachofuata kimeandikwa na mwandishi. Mwanamume hakusema vitu hivi.

Kwa hiyo

"Hii ni kwa sababu"

mwanaume atawaacha baba yake na mama yake

"mwanamume ataacha kuishi kwenye nyumba ya baba na mama yake." Hii inahusu wanaume kwa ujumla. Hailengi mwanamume fulani katika muda fulani.

watakuwa mwili mmoja

Lugha hii inaongelea tendo la ngono kana kwamba miili inakutana pamoja na kuwa kama mwili mmoja. "miili yao miwili itakuwa mwili mmoja"

Wote wawili walikuwa uchi

Neno "walikuwa" linamaana ya mwanamume na mwanamke ambao Mungu aliwaumba.

uchi

"kutovaa mavazi"

lakini hawakuona aibu

"hawakuona aibu kwa kuwa uchi"

Chapter 3

¹ Sasa nyoka alikuwa mwerevu kuliko myama mwingine yeyote wa kondeni ambaye Yahwe Mungu alikuwa amemuumba. Akamwambia mwanamke, "Je ni kweli Mungu amesema, 'Msile matunda kutoka kwenye mti wowote bustanini?'" ² Mwanamke akamwambia nyoka, "Twaweza kula tunda kutoka kwenye miti ya bustani, ³ lakini kuhusu tunda la mti ambao uko katikati ya bustani, Mungu alisema, 'msile, wala msiuguse, vinginevyo mtakufa.'" ⁴ Nyoka akamwambia mwanamke, "hakika hamtakufa. ⁵ Kwasababu Mungu anajua kwamba siku mkila macho yenu yatafumbuliwa, na mtakuwa kama Mungu, mkijua mema na mabaya." ⁶ Na mwanamke alipoona kuwa mti ni mzuri kwa chakula, na kuwa unapendeza macho, na kwamba mti ulitamanika kwa kumfanya mtu awe mwerevu, alichukua sehemu ya tunda na akala. Na sehemu yake pia akampatia mumewe aliyekuwa naye, naye akala. ⁷ Macho ya wote wawili yalifumbuliwa, na wakajua kuwa wako uchi. Wakashona majani ya miti pamoja na wakatengeneza vya kujifunika wao wenyewe. ⁸ Wakasikia sauti ya Yahwe Mungu akitembea bustanini majira ya kupoa kwa jua, kwa hiyo mwanaume na mke wake wakajificha wao wenyewe kwenye miti ya bustani kuepuka uwepo wa Yahwe Mungu. ⁹ Yahwe Mungu akamuita mwanaume na kumwambia, " uko wapi?" ¹⁰ Mwanaume akasema, "nilikusikia bustanini, na nkaogopa, kwa sababu nilikuwa uchi. kwa hiyo nikajificha." ¹¹ Mungu akasema, "Ni nani alikwambia kuwa ulikuwa uchi? Je umekula kutoka mti ambao nilikuagiza usile matunda yake?" ¹² Mwanaume akasema, " Mwanamke uliyenipa kuwa na mimi, alinipatia tunda kutoka kwenye mti, na nikala." ¹³ Yahwe Mungu akamwambia mwanamke, " Nini hiki ulichofanya?" mwanamke akasema, "nyoka alinidanganya, na nikala." ¹⁴ Yahwe Mungu akamwambia nyoka, " kwa sababu umefanya jambo hili, umelaaniwa wewe mwenyewe miongoni mwa wanyama wote wa kufugwa na wanyama wote wa mwituni. Itakuwa kwa tumbo lako utakwenda, na mavumbi utakula kwa siku zote za maisha yako. ¹⁵ Nitaweka uadui kati yako na mwanamke, na kati ya uzao wako na uzao wake. Atakujeruhi kichwa chako na utamjeruhi kisigino chake." ¹⁶ Kwa mwanamke akasema, nitaongeza uchungu wakati wa kuzaa watoto; itakuwa katika maumivu utazaa watoto. Tamaa yako itakua kwa mume wako, lakini atakutawala." ¹⁷ Kwa Adam akasema, "kwa sababu umesikiliza sauti ya mke wako, na umekula kutoka katika mti, ambao nilikuagiza, nikisema, " usile matunda yake", ardhi imelaaniwa kwa sababu yako; kupitia kazi yenye maumivu utakula matunda ya ardhi kwa siku zote za maisha yako. ¹⁸ Ardhi itazaa miiba na mbigili kwa ajili yako, na utakula mimea ya shambani. ¹⁹ Kwa jasho la uso wako utakula mkate, mpaka utakapo irudia ardhi, ambayo kwayo ulitwaliwa. kwa kuwa wewe ni mavumbi na kwenye mavumbi utarudi." ²⁰ Mwanaume akaita mke wake jina Hawa kwa sababu alikuwa mama wa wote wenye uhai. ²¹ Yahwe Mungu akatengeneza mavazi ya ngozi kwa ajili ya Adam na mke wake na akawavalisha. ²² Yahwe Mungu akasema, " sasa mtu huyu amekuwa kama mmoja wetu, ajuaye mema na mabaya. Kwa hiyo sasa hataruhusiwa kugusa kwa mkono wake, na kuchukua tunda la mti wa uzima, na kula akaishi tena milele." ²³ Kwa hiyo Yahwe Mungu akamuondoa kutoka kwenye bustani ya Edeni, kwenda kulima ardhi ambayo kwahiyo alikuwa ametwaliwa. ²⁴ Kwa hiyo Mungu akamfukuza mtu huyu nje ya bustani, na akaweka kerubi mashariki mwa bustani ya Edeni, na upanga wa moto ulio geuka geuka kila upande, ili kulinda njia ya kwenda kwenye mti wa uzima.

Genesis 3:1

Sasa

Mwandishi anaanza sehemu mpya ya simulizi.

mwerevu kuliko

"mjanja zaidi" au "mwenye akili ya kupata kile atakacho kwa kusema uongo"

Je ni kweli Mungu amesema, 'Msile ... bustanini?

Nyoka anajifanya kushangazwa ya kwamba Mungu alitoa sheria hii. Swali hili la balagha laweza kutafsiriwa kama kauli. "Nashangaa ya kwamba Mungu, "Msile ... bustanini."

Msile

Neno "msile" ni wingi na linamaasha mwanamume na mwanamke

Twaweza kula ... Mungu amesema, 'msile'

Hawa alimwambia nyoka ambacho Mungu aliwaruhusu kufanya kwanza na kisha kile Mungu alichowazuia kufanya. Baadhi ya lugha zingesema kile walichozuiwa kufanya kwanza na kisha kusema kile walichoruhusiwa kufanya.

Twaweza kula

"Tunaruhusiwa kula" au "Tunayo ruhusa ya kula"

Msile ... wala ... mtakufa

Neno "msile" ni wingi na linamaasha mwanamume na mwanamke

Msile

"Hampaswi kula" au "Msile"

msiuguse

"na hampaswi kuigusa" au "na msiuguse"

Genesis 3:4**Wewe ... yenu ... hamtakufa**

Maneno haya yanamaanisha mwanamume na mwanamke na kwa hiyo yako katika matumizi mawili au wingi.

macho yenu yatafumbuliwa

"macho yenu yatafumbuliwa." Lugha hii ina maana "utakuwa na utambuzi wa mambo." Maana hii yaweza kutajwa wazi. "Itakuwa kana kwamba macho yenu yamefumbuliwa"

mkijua mema na mabaya

Hapa "mema na mabaya" ni msembo ambao unalenga maana zote mbili kabisa na kila kitu katikati. "kujua kila kitu, ikiwemo mema na mabaya"

na kuwa unapendeza macho

"mti ulipendeza kutazama" au "ulikuwa mzuri kuangalia" au "au ulikuwa mzuri sana"

na kwamba mti ulitamanika kwa kumfanya mtu awe mwerevu

"naye alitaka matunda ya mti kwa sababu ingeweza kumfanya mtu awe mwerevu" au "naye alitaka matunda yake kwa sababu yangemfanya kuelewa kipi kizuri na kibaya kama vile Mungu afanyavyo.

Genesis 3:7**Macho ya wote wawili yalifumbuliwa**

"Kisha macho yao yakafumbuliwa" au "Wakapata ufahamu" au "Wakaelewa"

Wakashona

"wakakaza" au "wakaunganisha"

majani ya miti

Iwapo watu hawajui majani ya miti yakoje, hii yaweza kutafsiriwa kama "majani makubwa ya mti" au kwa wepesi "majani makubwa"

na wakatengeneza vya kujifunika kwa ajili wao wenyewe

Walifanya hivi kwa sababu walikuwa na aibu. Taarifa hii inayojitokea yaweza kufanywa dhahiri kama itahitajika. "na wakajivika navyo kwa sababu walikuwa na aibu"

majira ya kupoa kwa jua

"katika kipindi hicho cha siku ambapo hewa tulivu huvuma"

kutoka kwa uwepo wa Yahwe Mungu

"kuepuka uwepo wa Yahwe Mungu" au "ili kwamba Yahwe Mungu asiweze kuwaona" au "kutoka kwa Yahwe Mungu"

Genesis 3:9**uko wapi?**

"Kwa nini unajaribu kujificha kwangu?" Mungu alijua mwanamume alikuwa wapi. Mwanamume alipojibu, hakusema yupo wapi bali alisema kwa nini amejificha.

"uko"

Katika mstari wa 9 na 11, Mungu alikuwa akizungumza na mwanamume.

nilikusikia

"Nilisikia sauti uliyokuwa unaifanya"

Ni nani alikwambia

Mungu alijua jibu la swali hili. Aliuliza ili kumlazimisha Adamu akiri kuwa hakumtii Mungu.

Je umekula ... kutoka?

Kwa mara nyingine, Mungu alijua kuwa hiki kimetokea. Tafsiri hili swali katika namna ambayo inaonyesha Mungu anamlaumu Adamu kwa kutokutii kwake. Sentensi yaweza kutafsiriwa kwa kauli hii. "Umekula ..kutoka."

Genesis 3:12**Nini hiki ulichofanya?**

Mungu alikwishajua ni nini mwanamke alichofanya. Alipouliza swali hili, alikuwa akimpatia nafasi ajieleze kuhusu lile jambo, na alikuwa akionyesha kusikitishwa kwake kwa kile alichokifanya. Lugha nyingi hutumia maswali ya balagha kwa ajili ya kukemea na kukaripia. "Umefanya jambo baya"

Genesis 3:14**umelaaniwa wewe mwenyewe**

"wewe peke yako umelaaniwa." Neno "laana" lipo kwanza kwa Kiebrania ili kuweka msisitizo ya tofauti kati ya baraka ya Mungu kwa wanyama na laana juu ya nyoka. Hii ni laana, au namna ambavyo laana zilitamkwa. Kwa kutamka laana hii, Mungu alifanya itokee.

wanyama wote wa kufugwa na wanyama wote wa mwituni

"wanyama wote wa kufugwa na wanyama wote wa mwitu"

Itakuwa kwa tumbo lako utakwenda

"Utasogea kwenye ardhi kwa kutumiatumbo lako". Maneno "itakuwa kwa tumbo lako" huja kwanza kuweka msisitizo ya tofauti kati ya njia ya wanyama wengine wanavyosogea kwa kutumia miguu yao na njia ya nyoka atakavyotelezateleza kwa tumbo lake. Hii pia ni sehemu ya laana.

mavumbi utakula

"utakula mavumbi". Maneno "ni mavumbi" huja kwanza kuweka msisitizo ya tofauti kati ya mimea juu ya ardhi ambayo wanyama wengine hula na chakula kichafu cha ardhi ambacho nyoka angekula. Hii ni sehemu ya laana.

uadui kati yako na mwanamke

Hii inamaana ya kwamba nyoka na mwanamke wangekuja kuwa maadui.

uzao

"mtoto" au "kizazi". Neno "uzao" linamaanisha nini mwanamume huweka ndani ya mwanamke kusababisha mtoto kukua ndani ya mwanamke. Kama neno la "mtoto" linaweza kumaanisha zaidi ya mtu mmoja, kama neno "vizazi".

Atakujeruhi ... kisigino chake

Maneno "wako" na "wake" yanamaanisha uzao wa mwanamke. Iwapo "uzao" ulitafsiriwa kwa wingi, hii yaweza tafsiriwa kama "watajeruhi .. visigino vyao"; kwa hali hii, "wao" na "yao" hutumika kutafsiri kiwakilishi kimoja.

Atakujeruhi

"ponda" au "kujeruhi" au "shambulia"

Genesis 3:16**nitaongeza uchungu wako sana**

"Nitafanya maumivu yako kuongezeka sana" au "Nitafanya maumivu yako kuwa makali sana"

wakati wa kuzaa watoto

"katika kuzaa watoto" au "utakapozaa watoto"

Tamaa yako itakua kwa mume wako

"Utakuwa na tamaa kubwa kwa mume wako." Maana yake yaweza kuwa 1) "Utataka kuwa na mume wako sana" au 2) "Utataka kumuongoza mume wako"

atakutawala

"atakuwa bwana wako" au "atakuongoza"

Genesis 3:17**Adamu**

Jina Adamu ni sawa na jina la Kiebrania kwa ajili ya neno "mwanamume". Baadhi ya tafsiri husema "Adamu" na baadhi husema "mwanamume". Unaweza kusema yoyote kati yao maana hulenga mtu mmoja.

umesikiliza sauti ya mke wako

Hii ni lahaja. "umetii kile mkeo kakuambia"

umekula kutoka katika mti

Unaweza kusema ni nini kile walichokula. "wamekula tunda la mti" au "wamekula sehemu ya matunda ya mti"

usile matunda yake

"Hutakiwi kula kutoka kwake" au "Usile matunda yake"

ardhi imelaaniwa

Neno "laana" hujitokeza kwenye sentensi kuweka msisitizo ya kwamba ardhi, ambayo ilikuwa "nzuri" imekuwa chini ya laana ya Mungu sasa. Hii inaweza kuelezwa kwa hali ya kutenda. "Ninalaani ardhi"

kupitia kazi yenye maumivu

"kwa kufanya kazi ngumu"

utakula

Neno "utakula" linamaanisha ardhi ambayo ni ufafanuzi wa sehemu ya mimea, ambayo huota ardhi na watu hula. "utakula kile kiotacho kutoka kwake"

mimea ya shambani

Maana yaweza kuwa 1) "mimea unayoitunza shambani mwako" au 2) "mimea ya mwitu inayoota katika mashamba yako"

Kwa jasho la uso wako

"Kwa kufanya kazi ngumu na kufanya uso kutoka jasho"

utakula mkate

Hapa neno "mkate" ni kiwakilishi kwa chakula kwa ujumla. "utakula chakula"

mpaka utakapo irudia ardhi

"hadi utakapokufa na mwili wako unawekwa ndani ya ardhi." Kwa baadhi ya tamaduni, waliweka miili ya watu waliokufa kwenye shimo ardhi. Kazi ya mwanamume haikamiliki hadi kipindi cha kifo na kuzikwa kwake.

kwa kuwa wewe ni mavumbi na kwenye mavumbi utarudi

Nimekufanya kutoka kwenye udongo, kwa hiyo mwili wako utakuwa udongo tena".

Genesis 3:20**Mwanamume**

Baadhi ya tafsiri husema "Adamu".

akaita mke wake jina Hawa

"alimpa mke wake jina la Hawa" au "alimuita mkewe Hawa"

Hawa

Neno Hawa linafanana na neno la Kiebrania lenye maana ya "wenye uhai".

wote wenye uhai

Neno hapa "wenye uhai" linamaanisha watu. "watu wote"

mavazi ya ngozi

"mavazi yanayotengenezwa kwa ngozi ya wanyama"

Genesis 3:22

Mwanamume

Maana yaweza kuwa 1) Mungu alimaanisha binadamu mmoja, mwanamume au 2) Mungu alikuwa akimaanisha binadamu kwa ujumla, kwa hiyo ilimaanisha mwanamume na mke wake. Hata kama Mungu alikuwa akizungumza kuhusu mtu mmoja, alichosema kiliwahusu wote wawili.

kama mmoja wetu

"kama sisi". Kiwakilishi "sisi" ni wingi.

ajuaye mema na mabaya

Hapa "mema na mabaya" ni msemo ambao unamaanisha ya tofauti zote mbili na kila kitu katikati. "kujua kila kitu, ikiwemo mema na mabaya"

hataruhusiwa

Hii inaweza kuelezwa kwa hali ya kutenda. "Sitamruhusu"

mti wa uzima

"mti unaowapa watu uzima"

ardhi ambayo kwahiyo alikuwa ametwaliwa

"ardhi kwa maana alichukuliwa kutoka ardhini". Hii haimaanishi sehemu moja husika katika nchi ambayo Mungu alimchukua.

Kwa hiyo Mungu akamfukuza mtu huyu nje ya bustani

"Mungu alimlazimisha mwanamume aondoke bustanini." Hii inamaanisha tukio la 3:22, ambapo inasema "Yahwe Mungu alimfukuza kwenye bustani ya Edeni". Mungu hakumfukuza mwanamume mara ya pili.

kulima

Hii ina maana kinachohitajika ili mimea iweze kuota vizuri.

ili kulinda njia ya kwenda kwenye mti wa uzima.

"ili kuzuia watu wasiende kwenye mti wa uzima"

upanga wa moto

Maana yaweza kuwa 1) upanga ambao unatoa moto au 2) moto ulikuwa na umbo kama upanga.

Chapter 4

¹ Mwanume akalala na Hawa mke wake. Akabeba mimba na akamzaa Kaini. Akasema, " nimezaa mwanaume kwa msaada wa Yahwe." ² Kisha akazaa ndugu yake Habili. Sasa Habili akawa mchungaji, lakini Kaini alilima udongo. ³ Ikawa kwamba baada ya muda Kaini alileta sehemu ya mazao ya ardhi kama sadaka kwa Yahwe. ⁴ Habili pia, alileta sehemu ya wazao wa kwanza wa wanyama wake na sehemu zilizonona. Yahwe akamkubali Habili pamoja na sadaka yake, ⁵ lakini Kaini pamoja na sadaka yake Mungu hakuikubali. Kwa hiyo Kaini alikasirika sana, na uso wake ukakunjamana. ⁶ Yahwe akamwambia Kaini, " kwa nini umekasirika na kwa nini uso wako umekunjamana? ⁷ Kama ukifanya vema, je hutapata kibali? lakini kama hutafanya lilio jema, dhambi iko inakuotea mlangoni na inatamani kukutawala, lakini inakupasa uishinde. ⁸ Kaini akamwambia Habili ndugu yake. Hata wakati walipokuwa shambani, Kaini aliinuka dhidi ya Habili ndugu yake na akamuua. (Katika tafsiri za kale zinasema, Kaini alimwambia Habili ndugu yake, " twende mashambani." Na wakati walipokuwa shambani, Kaini alimuinukia Habili ndugu yake na kumuua). ⁹ Kisha Yahwe akamuuliza Kaini, "Ndugu yako Habili yuko wapi?" Akasema, "sijui. Je mimi ni mlinzi wa ndugu yangu?" ¹⁰ Yahwe akasema, "umefanya nini? damu ya ndugu yako inaniita mimi kutokea ardhini. ¹¹ Na sasa umelaaniwa wewe kutoka ardhi ambayo imefungua kinywa chake kupokea damu ya ndugu yako kutoka mikononi mwako. ¹² Utakapo ilima ardhi, kuanzia sasa na kuendelea haita kuzalia wewe nguvu yake. Utakuwa mkimbizi na mtu asiye na makao duniani." ¹³ Kaini akamwambia Yahwe, "Adhabu yangu ni kubwa kuliko uwezo wangu wa kustahimili. ¹⁴ Kwa hakika umenifukuza siku hii ya leo kutoka kwenye ardhi hii, na sitaonekana mbele ya uso wako. Nitakuwa mkimbizi na mtu nisiye na makao katika dunia, na yeyote atakaye niona ataniua." ¹⁵ Yahwe akamwambia, "ikiwa mtuyeyote atamuua Kaini, kisasi kitakuwa juu yake mara saba." Kisha Yahwe akaweka alama juu ya Kaini, ili kwamba kama mtu awayeyote akimuona, mtu huyo asimshambulie. ¹⁶ Kwa hiyo Kaini akatoka mbele ya uwepo wa Yahwe na akaishi katika nchi ya Nodi, mashariki mwa Edeni. ¹⁷ Kaini akamjua mke wake na akapata mimba. Akamzaa Henoko. Akajenga mji na akauita kwa jina la mwanae Henoko. ¹⁸ Kwa Henoko akazaliwa Iradi. Iradi akamzaa Mehuyaeli. Mehuyaeli akamzaa Methushaeli. Methushaeli akamzaa Lameki. ¹⁹ Lameki akajitwalia wake wawili: jinala mmoja alikuwa Ada, na jina la yule mwingine alikuwa Sila. ²⁰ Ada akamzaa Yabali. Huyu ndiye alikuwa baba yao na wale walioishi hemani ambao wanafuga wanyama. ²¹ Ndugu yake aliitwa Yubali. Huyu alikuwa baba yao na wale wapigao kinubi na filimbi. ²² Sila naye akamzaa Tubal Kaini, mfua vyombo vya shaba na chuma. Dada yake na Tubal Kaini alikuwa Naama. ²³ Lameki akawaambia wake zake, Ada na Sila, sikieni sauti yangu; ninyi wake wa Lameki, sikilizeni nisemacho. Kwa kuwa nimemuua mtu kwa kunijeruhi, kijana kwa kunichubua. ²⁴ Ikiwa Kaini atalipiwa kisasi mara saba, ndipo Lameki atalipiwa kisasi mara sabini na saba." ²⁵ Adam akamjua mke wake tena, na akazaa mtoto mwanaume. Akamuita jina lake Sethi na akasema, " Mungu amenipatia mtoto mwingine wa kiume kwa nafasi ya Habili, kwa kuwa Kaini alimuua." ²⁶ Mtoto wa kiume alizaliwa kwa Sethi na akamuita jina lake Enoshi. Wakati huo watu walianza kuliitia jina la Yahwe.

Genesis 4:1

Mwanume
"binadamu" au "Adamu"

akalala na
"akamjua"

nimezaa mwanaume
Neno la "mwanamume" linamuelezea binadamu wa kiume, tofauti na mtoto mchanga au kijana. Kama hiyo italeti kuchanganya, inaweza kutafsiriwa kama "kijana wa kiume" au "mvulana" au "mtoto mchanga wa kiume" au "

Kaini
Watafsiri wanaweza kuweka taarifa fupi ambayo inasema "Jina la Kaini linafanana na neno la

Kiebrania linalmaanisha "zaa". Hawa alimuita Kaini kwa sababu alimzaa.

Kisha akazaa
Hatujui ni muda gani ulipita katikati ya kuzaliwa kwa Kaini na Habili. Yawezekana walikuwa mapacha, au Habili alizaliwa baada ya Hawa kupata mimba tena. Kama

alilima
Hii ina maana alifanya kila kitu alichopaswa kufanya ili kwamba mimea iweze kuota vizuri.

Genesis 4:3

Ikawa kwamba
Msemu huu unatumika kuweka alama ya mwanzo wa sehemu mpya ya simulizi. Kama lugha yakoin njia ya kufanya hivi, basi tumia njia hii.

baada ya muda

Maana yake yaweza kuwa 1) "baada ya muda kupita" au 2) "kwa muda sahihi"

mazao ya ardhi

Hii inamaanisha chakula kilichotoka kwa mimea aliyoitunza. "mazao" au "mavuno"

sehemu zilizonona

Hii inamaanisha sehemu zilizonona za kondoo alizoua, ilikuwa ni sehemu bora zaidi ya mnyama. "baadhi ya sehemu zao zilizonona"

akamkubali

"alipendezwa naye" au "alifurahishwa naye"

alikasirika sana

Baadhi la lugha zina lahaja kwa neno hasira kama "aliwaka" au "hasira yake iliwaka".

ukakunjamana

Hii ina maana muonekano wa uso wake ulionyesha ya kuwa alikuwa amekasirika au ana wivu. Baadhi ya lugha zina lugha ambayo inaelezea sura inavyoonekana anapokuwa na hasira.

Genesis 4:6**kwa nini umekasirika na kwa nini uso wako umekunjamana?**

Mungu alitumia maswali haya la balagha kumwambia Kaini ya kwamba hakuwa sahihi kuwa na hasira na kukunjamana sura. Yawezekana yalitumika kumpatia Kaini nafasi ya kutubu makosa yake.

Kama ... je hutapata kibali?

Mungu alitumia swali hili la balagha kumkumbusha Kaini juu ya jambo ambalo Kaini alipaswa kulifahamu. "Unajua ya kwamba ukifanya lilio sahihi, nitakukubali"

lakini kama hutafanya ... inakupasa uishinde

Mungu anazungumzia dhambi kana kwamba ni binadamu. "Lakini kama hutafanya kilicho sahihi, utatamani kufanya dhambi zaidi, na kisha utatenda matendo ya dhambi. Unatakiwa kukataa kuitii"

dhambi iko inakuotea ... kukutawala

Hapa dhambi inazungumziwa kama mnyama mwitu hatari anayesubiri nafasi ya kumshambulia Kaini. "utakuwa na hasira sana utashindwa kuizuia dhambi"

dhambi

Lugha ambazo hazina nomino yenye maana ya "dhambi" zaweza kutafsiri hii kama "tamaa yako kutenda dhambi" au "mambo mabaya unayotaka kufanya".

inakupasa uishinde

Yahwe anazungumzia tamaa ya Kaini kutenda dhambi kana kwamba ni mtu ambaye Kaini

anapaswa kumtawala. "unapaswa kuitawala ili usitende dhambi"

Genesis 4:8**Kaini akamwambia Habili ndugu yake**

Baadhi ya lugha zinahitaji kuongeza taarifa inayojitokeza ya kwamba Kaini alizungumza na ndugu yake kuhusu kwenda mashambani.

ndugu

Habili alikuwa ndugu yake Kaini. Baadhi ya lugha zinaweza kutumia neno kwa ajili ya "ndugu mdogo"

aliinuka dhidi

"alimshambulia"

Ndugu yako Habili yuko wapi?

Mungu alijua ya kwamba Kaini alimuua Habili, lakini alimuuliza Kaini swali hili ili Kaini aweze kujibu.

Je mimi ni mlinzi wa ndugu yangu?

Kaini alitumia swali hili la balaghaili kukwepa kusema ukweli. Hii yaweza kutafsiriwa katika msembo. "Mimi sio mlinzi wa ndugu yangu!" au "Kumtunza ndugu yangu sio kazi yangu!"

Genesis 4:10**umefanya nini?**

Mungu alitumia swali la balagha kumkaripia Kaini. Hii yaweza kutafsiriwa kama msembo. "Ulichofanya ni kibaya"

damu ya ndugu yako inaniita mimi

Damu ya Habili ni lugha kwa ajili ya kifo chake, kana kwamba ni mtu anayemwita Mungu kumuadhibu Kaini. "Damu ya ndugu yako ni kama mtu akiniita kumuadhibu yule aliyemuua"

sasa umelaaniwa wewe kutoka ardhini

Hii inaweza kuelezwa kwa hali ya kutenda. "Ninakulaani ili usiweze kuotesha chakula kutoka ardhini"

ambayo imefungua kinywa chake kupokea damu ya ndugu yako

Mungu anazungumzia ardhi kana kwamba ni mtu awezaye kunywa damu ya Habili. "ambayo imelowa kwa damu ya ndugu yako"

kutoka mikononi mwako

Mungu anazungumzia mkono wa Kaini kana kwamba umemwaga damu ya Habili katika "mdomo" wa ardhi. "iliyomwagwa ulipomuua" au "kutoka kwako"

ilima

Hii inamaanisha kufanya kila liwezekanalo ili mimea iweze kuota vizuri.

haita kuzalia wewe nguvu yake

Ardhi inapewa utu kana kwamba ni binadamu anayepoteza nguvu. "ardhi haitakuzalia chakula cha kutosha kwa ajili yako"

mkimbizi na mtu asiye na makao

Unaweza kuunganisha maneno haya pamoja. "mkimbizi asiye na makao"

Genesis 4:13

sitaonekana mbele ya uso wako

Msemo wa "uso wako" unawakilisha uwepo wa Mungu. "Sitaweza kuzungumza na wewe"

mkimbizi na mtu nisiye na makao

mtu asiye na makao

kisasi kitakuwa juu yake mara saba

Hii inaweza kuelezwa kwa hali ya kutenda. "Nitachukua kisasi juu yake mara saba" au "Nitamuadhibu mtu yule mara saba kwa ukali kama navyokuadhibu"

asimshambulie

"hatamuua Kaini"

Genesis 4:16

akatoka mbele ya uwepo wa Yahwe

Ingawa Yahwe yupo kila mahali, lahaja hii inamzungumzia Kaini kana kwamba alienda mbali sana. "aliondoka kutoka mahali ambapo Yahwe alizungumza naye"

Nodi

Neno Nodi linamaana ya "mkimbizi"

akamjua

akamjua

Akajenga mji

"Kaini akajenga mji"

Genesis 4:18

Kwa Henoko akazaliwa Iradi

Inasemekana ya kwamba Henoko alikuwa na kuoa mwanamke. "Henoko alikua na kuoa na akawa baba kwa mtoto ambaye alimuita Iradi"

Iradi akamzaa Mehuyaeli

"Iradi alipata mtoto na kumuita Mehuyaeli"

Ada ... Sila

majina ya wanawake

Genesis 4:20

Ada ... Sila

majina ya wanawake

alikuwa baba yao na wale walioishi hemani

Maana yake yaweza kuwa 1) "Alikuwa binadamu wa kwanza kuishi hemani" au 2) "Yeye na uzao wake waliishi hemani"

walioishi hemani ambao wanafuga wanyama

watu wanaoishi hemani na kufuga wanyama

alikuwa baba yao na wale wapigao kinubi na filimbi

Maana yake yaweza kuwa 1) "Alikuwa mtu wa kwanza kupiga kinubi na filimbi" au 2) "Yeye na uzao wake walipiga kinubi na filimbi".

Tubal Kaini, mfua vyombo vya shaba na chuma

"Yubal Kaini. alitengeneza vyombo vya shaba na chuma"

chuma

Hii ni metali yenye nguvu sana iliyotumika kutengeneza vyombo, vifaa na silaha.

Genesis 4:23

Ada .. Sila

majina ya wanawake

sikieni sauti yangu ... sikilizeni nisemacho

lamaki alisema jambo moja mara mbili kuonyesha msisitizo. Sauti yake ni lugha nyingine kwa utu wake wote. "nisikilizeni kwa makini"

mtu ... kijana

Lameki alimuua mtu mmoja tu

kwa kunijeruhi ... kwa kunichubua

"kwa sababu alinijeruhi ... kwa sababi alinichubua" au "kwa sababu aliniumiza"

Ikiwa Kaini atalipiwa kisasi mara saba, ndipo Lameki

Lameki anajua ya kwamba Mungu atalipa kisasi kwa ajili ya Kaini mara saba. "Kwa maana Mungu atamuadhibu yeyote atakayemuua Kaini mara saba, Lameki"

ndipo Lameki atalipiwa kisasi mara sabini na saba

marasaba - Hii inaweza kuelezwa kwa hali ya kutenda. "yeyote atakayeniua, Mungu atamuadhibu mara sabini na saba"

sabini na saba

saba - 77

Genesis 4:25

akamjua

akamjua

na akasema, " Mungu amenipatia mtoto mwingine wa kiume

Hii ni sababu ya yeye kumuita Sethi. Hii inaweza kuwekwa dhahiri. "na ikaeleza, 'Mungu amenipa mtoto mwingine'"

Sethi

Hili jina linaonekana kama neno la Kiyahudi lenye maana ya "amenipatia"

Mtoto wa kiume alizaliwa kwa Seth

Hii inaweza kuwekwa dhahiri. "mke wa Sethi alimzalia mtoto wa kiume"

kuliitia jina la Yahwe

Hii ni mara ya kwanza watu wanamuita Mungu kwa jina la Yahwe. Hii inaweza kuwekwa dhahiri.
"kumuabudu Mungu kwa kutumia jina la Yahwe"

Chapter 5

¹ Hii ni orodha ya vizazi vya Adamu. Katika siku ambayo Mungu alimuumba mtu, aliwaumba katika mfano wake mwenyewe. ² Mwanaume na mwanamke aliwaumba. Akawabariki na akawaita Adam wakati walipoumbwa. ³ Wakati Adamu alipokuwa ameishi miaka 130, akamzaa mwana katika sura yake mwenyewe, kwa mfano wake, na akamuita jina lake Sethi. ⁴ Baada ya Adamu kumzaa Sethi, aliishi miaka mia nane. Akawazaa wana wengi waume na wake. ⁵ Adamu akaishi miaka 930 kisha akafariki. ⁶ Wakati Sethi alipokuwa ameishi miaka 105, akamzaa Enoshi. ⁷ Baada ya kumzaa Enoshi, akaishi miaka 807 na akawazaa wana wengi waume na wake. ⁸ Sethi akaishi miaka 912 kisha akafariki. ⁹ Wakati Enoshi alipokuwa ameishi miaka tisini, akamzaa Kenani. ¹⁰ Baada ya kumzaa Kenani, Enoshi aliishi miaka 815. Akazaa wana wengi wa ume na wake. ¹¹ Enoshi aliishi miaka 905 na kisha akafariki. ¹² Wakati Kanani alipokuwa ameishi miaka sabini, akamzaa Mahalaleli. ¹³ Baada ya kumzaa Mahalaleli, Kenani aliishi miaka 840. Akawazaa wana wengi wa ume na wake. ¹⁴ Kenani aliishi miaka 910, na kisha akafariki. ¹⁵ Mahalaleli alipokuwa ameishi miaka sitini na tano, alimzaa Yaredi. ¹⁶ Baada ya kumzaa Yaredi, Mahalaleli aliishi miaka 830. Akazaa wana wengi wa ume na wake. ¹⁷ Mahalaleli aliishi miaka 895 na kisha akafariki. ¹⁸ Yaredi alipokuwa ameishi miaka 162, alimzaa Henoko. ¹⁹ Baada ya kumzaa Henoko, Yaredi aliishi miaka mianane. Akazaa wana wengi waume na wake. ²⁰ Yaredi aliishi miaka 962 na kisha akafariki. ²¹ Henoko alipokuwa ameishi miaka sitini na tano, akamzaa Methusela. ²² Henoko akaenenda na Mungu miaka matatu baada ya kumzaa Methusela. Aliwazaa wana wengi wa ume na wake. ²³ Henoko aliishi miaka 365. ²⁴ Henoko alienenda na Mungu, na kisha alitoweka, kwa kuwa Mungu alimtwaa. ²⁵ Wakati Methusela alipokuwa ameishi miaka 187, alimzaa Lameki. ²⁶ Baada ya kumzaa Lameki, Methusela aliishi miaka 782. Akawazaa wana wengi wa ume na wake. ²⁷ Methusela aliishi miaka 969. Kisha akafariki. ²⁸ Wakati Lameki alipokuwa ameishi miaka 182, alimzaa mwana. ²⁹ Akamuita jina lake Nuhu, akisema, "Huyu ndiye atatupatia pumziko kutoka katika kazi yetu na kutoka katika kazi ya taabu ya mikono yetu, ambayo lazima tuifanye kwa sababu ya ardhi ambayo Yahwe ameilaani." ³⁰ Lameki aliishi miaka 595 baada ya kumzaa baba wa Nuhu. Akazaa wanawengi wa ume na wake. ³¹ Lameki aliishi miaka 777. Kisha akafariki. ³² Baada ya Nuhu kuishi miaka matano, akamzaa Shemu, Hamu, na Yafethi.

Genesis 5:1

Taarifa ya jumla:

Huu ni mwanzo wa orodha ya uzao wa Adamu.

katika mfano

Msemo huu unamaanisha ya kwamba Mungu aliumba binadamu amfanane yeye. Mstari huu hausemi ni kwa namna gani Mungu aliumba wanadamu wawe kama yeye. Mungu hana mwili, kwa hiyo haimaanishi watu wangukuwa kama Mungu. "kuwa kama sisi"

walipoumbwa

Hii inaweza kufanywa katika hali ya kutenda. "alipowaumba"

Genesis 5:3

130 ... mia nane

Watafsiri wanaweza kuandika tarakimu "130" na "800" au maneno "mia moja na thelathini" na "mia nane".

akamzaa mwana katika sura yake

"akamzaa mwana wa kiume"

katika sura yake mwenyewe, kwa mfano wake

Misemo hii miwili inamaana moja. Inatumika kama kumbukumbu ya kwamba Mungu alimuumba binadamu katika mfano wake.

Sethi

Sethi

Akawazaa wana wengi waume na wake

"Akawa na wana zaidi wa kiume na kike"

kisha akafariki

Msemo huu utarudiwa katika sura yote. "Kisha akaafa"

Adamu akaishi miaka 930

Watu walikuwa wakiishi muda mrefu sana. "Adamu aliishi jumla ya miaka 930"

Genesis 5:6

akawa baba wa Enoshi

Hapa "baba" inamaana ya baba mzazi, na sio babu. "akamzaa mwana wake wa kiume Enoshi"

Enoshi

Hili ni jina la mtu

naye akawa baba wa wana wengi waume na wake
"na akawa na wana zaidi wa kiume na kike"

Sethi akaishi miaka 912
"Sethi aliishi jumla ya miaka 912"

kisha akafariki
"Kisha akafa"

Genesis 5:9

Taarifa ya Jumla:
Kumbukumbu za Mwanzo 5:6-27 zina mfumo mmoja.

Genesis 5:12

Taarifa ya Jumla:
Kumbukumbu za Mwanzo 5:6-27 zina mfumo mmoja.

Genesis 5:15

Taarifa ya Jumla:
Kumbukumbu za Mwanzo 5:6-27 zina mfumo mmoja.

Genesis 5:18

Taarifa ya Jumla:
Kumbukumbu za Mwanzo 5:6-27 zina mfumo mmoja.

Genesis 5:21

akawa baba wa Methusela
"akapata mwana wake wa kiume Methusela"

Methusela
Hili ni jina la mwanamume

Henoko akaenenda na Mungu
Kuenenda na mtu ni sitiari ya kuwa na uhusiano wa karibu na yeye. "Henoko alikuwa na uhusiano wa karibu na Mungu" au "Henoko aliishi kwa umoja na Mungu"

Akawa baba wa wana zaidi wa kiume na kike
"Akawa na wana zaidi wa kiume na kike"

Henoko aliishi miaka 365
"Henoko aliishi jumla ya miaka 365"

kisha alitoweka
Neno "alitoweka" linamaanisha Henoko. Hakuwa duniani tena.

kwa kuwa Mungu alimtwaa
Hii inamaanisha Mungu alimtwaa Henoko awe naye.

Genesis 5:25

Taarifa ya Jumla:
Kumbukumbu za Mwanzo 5:6-27 zina mfumo mmoja.

Lameki
Lameki huyu ni tofauti na Lameki wa 4:18

Genesis 5:28

akawa baba wa mwana wa kiume
"akapata mwana wa kiume"

Nuhu
Jina hili linafanana na jina la Kiyahudi lenye maana ya "pumziko".

katika kazi yetu na kutoka katika kazi ya taabu ya mikono yetu
Lameki anasema jambo hilo hilo mara mbili kusisitiza jinsi kazi ilivyo ngumu. "kwa kufanya kazi sana kwa mikono yetu"

Genesis 5:30

Lameki aliishi miaka 595
"Lameki aliishi jumla ya miaka ya 777"

Genesis 5:32

akawa baba wa
"akazaa watoto wake wa kiume". Hii haituambii kama wana wa kiume walizaliwa katika siku moja au mika tofauti.

Shemu, Hamu, na Yafethi
Yawezekana wana hawa wa kiume hawajaorodheshwa kufuata kuzaliwa kwao. Kuna mjadala kuhusu nani alikuwa mkubwa. Epuka kutafsiri haya majina na kuonyesha ya kwamba orodha ipo katika mpangilio wa umri wao.

Chapter 6

¹ Ikawa wakati watu walipoanza kuongezeka juu ya uso wa nchi na wana wa kike wakazaliwa kwao, ² wana wa Mungu walipoona kuwa mabinti wa wanadamu ni wenye kuvutia. waliwachukua kuwa wake zao, kila waliye mchagua. ³ Yahwe akaema, " roho yangu haitasalia kwa mwanadamu milele, kwa kuwa wao ni nyama. Wataishi miaka 120." ⁴ Majitu makubwa yalikuwa juu ya uso wa nchi nyakati hizo, na hata baada ya hapo. Hii ilitokea wakati wana wa Mungu walipowaoa binti za wanadamu, na kupata watoto pamoja nao. Hawa walikuwa watu hodari zamani, watu wenye sifa. ⁵ Yahwe akaona kwamba uovu wa watu umezidi katika nchi, na kwamba mawazo ya mioyo yao daima inaelekea tu katika uovu. ⁶ Yahwe akajuta kuwa amemuumba mwanadamu juu ya nchi, na ikamuhuzunisha moyo wake. ⁷ Kwa hiyo Yahwe akasema, "Nitamfutulia mbali mwanadamu ambaye nimeumba katika uso wa nchi; mwanadamu na wanyama wakubwa, na vitambaavyo na ndege wa angani, kwa kuwa nimehuzunika kuwa nimevumba." ⁸ Lakini Nuhu akapata neema ya upendeleo machoni pa Yahwe. ⁹ Kulikuwa na matukio kumuhusu Nuhu. Nuhu alikuwa mtu mwenye haki, na asiye na lawama miongoni mwa watu wa kipindi chake. Nuhu alitembea na Mungu. ¹⁰ Nuhu akafanyika baba wa wana watatu wa kiume: Shem, Ham na Yafeti. ¹¹ Nchi iliharibika mbele za Mungu, na ikajaa ghasia. ¹² Mungu akaiona nchi; tazama, ilikuwa imeharibika, kwa kuwa wote wenye mwili walikuwa wameharibu njia zao juu ya nchi. ¹³ Mungu akamwambia Nuhu, "Nimeona kuwa sasa niwakati wa mwisho kwa wote wenye mwili, kwa kuwa inchi imejaa ghasia kutokana na wao. Hakika, nitawaharibu wao pamoja na nchi. ¹⁴ Tengeneza safina ya mti wa mvinje kwa ajili yako. Tengeneza vyumba katika safina, na vifunike kwa lami ndani na nje. ¹⁵ Hivi ndivyo utakavyofanya: urefu wa safina dhira mti, upana wake dhira hamsini, kwenda juu kwake dhira thelathini. ¹⁶ Tengeneza paa la safina, na ulimalize kwa kipimo cha dhira kutoka juu ubavuni. Weka mlango katika ubavu wa safina na utengeneze dari ya chini, ya pili na ya tatu. ¹⁷ Sikiliza, nimekaribia kuleta gharika ya maji juu ya nchi, kuharibu wenye mwili wote wakaa ndani ya nchi wenye pumzi ya uhai chini ya mbingu. Kila kitu kilichopo juu ya nchi kitakufa. ¹⁸ Lakini nitalifanya thabiti agano langu na wewe. Utaingia ndani ya safina, wewe, na wana wako wa kiume, na mke wako, pamoja na wake za wanao. ¹⁹ Kwa kila kiumbe hai chenye mwili, viwili vya kila aina utavileta ndani ya safina, ili visalie hai pamoja nawe, vya kike na vya kiume. ²⁰ Katika ndege kwa jinsi yake, na wanyama wakubwa kwa jinsi yake, kila kitambaacho ardhini kwa jinsi yake, viwili viwili vya kila aina vitakuja kwako ili viwe salama. ²¹ Kusanya kila aina ya chakula kinacholiwa kwa ajili yako na ukitunze, ili kwamba viwe chakula chako na chao." ²² Kwa hiyo Nuhu akafanya hivi. kulingana na yote ambayo Mungu alimuagiza, ndivyo alifanya.

Genesis 6:1

Ikawa wakati

Msemo huu unatumika hapa kuonyesha alama ya mwanzo wa sehemu mpya ya simulizi.

wana wa kike wakazaliwa kwao

Hii inaweza kuelezwa kwa hali ya kutenda. "wanawake wakazaa mabinti"

wana wa Mungu

Haipo wazi kama hii inamaanisha viumbe wa mbinguni au wanadamu. Kwa vyovyote vile, walikuwa viumbe ambao Mungu aliumba. Baadhi wanaamini maneno haya yanamaanisha malaika waliomuasi Mungu, yaani, roho chafu au mapepo. Wengine wanadhani hii inamaanisha watawala wa kisiasa wenye nguvu, na wengine wanadhani hii inamaanisha uzao wa Sethi.

roho yangu

Hapa Yahwe anaongelea kuhusu yeye mwenyewe na roho wake, ambaye ni Roho wa Mungu.

nyama

Hii ina maana wana mwili ambayo itakufa siku moja

Wataishi miaka 120

Maana yaweza kuwa 1) urefu wa kawaida wa watu ingepungua hadi miaka 120. "Hawataishi zaidi ya miaka 120" au 2) katika miaka 120 kila mtu atakufa. "Wataishi miaka 120 tu"

Genesis 6:4

Majitu makubwa

warefu sana, watu wakubwa

Hii ilitokea wakati

"Hawa majitu makubwa walizaliwa kwa sababu"

wana wa Mungu

Haipo wazi kama hii inamaanisha viumbe wa mbinguni au wanadamu. Kwa vyovyote vile, walikuwa viumbe ambao Mungu aliumba. Baadhi wanaamini maneno haya yanamaanisha malaika waliomuasi Mungu, yaani, roho chafu au mapepo. Wengine wanadhani hii inamaanisha watawala wa

kisiasa wenye nguvu, na wengine wanadhani hii inamaanisha uzao wa Sethi.

Hawa walikuwa watu hodari zamani

"Majitu makubwa walikuwa wanaume hodari walioishi zamani" au "Hawa watoto wakakua kuja kuwa wapiganaji hodari walioishi zamani"

watu hodari

wanaume ambao ni wajasiri na washindi katika vita

watu wenye sifa

"watu maarufu"

Genesis 6:5

mwinamo

"mwelekeo" au "tabia"

mawazo ya mioyo yao

Mwandishi anazungumzia juu ya moyo kana kwamba ni sehemu ya mwili unaofikiri. "mawazo yao ya ndani ya siri"

ikamuhuzunisha moyo wake

Mwandishi anazungumzia juu ya moyo kana kwamba ni sehemu ya mwili unaoweza kuhisi huzuni. "alikuwa na huzuni sana mno juu ya hili"

Genesis 6:7

Nitamfutulia mbali mwanadamu ... katika uso wa nchi

Mwandishi anamzungumzia Mungu kuua watu kana kwamba Mungu alikuwa akisafisha uchafu katika nchi tambarare. "Nitawaangamiza wanadamu ..ili kwamba kusiwepo na watu katika nchi"

Nitamfutulia mbali mwanadamu ambaye nimemuumba

Baadhi ya lugha hutafsiri hii kama sentensi mbili. "Niliumba mwanadamu. Nitamfutulia mbali"

Nitamfutulia

"kuangamiza kabisa". Hapa "kuangamiza" inatumika katika hali ya hasi, kwa maana Mungu anazungumzia juu ya kuangamiza watu kwa sababu ya dhambi yake.

Nuhu akapata neema ya upendeleo machoni pa Yahwe

"Yahwe alimtazama Nuhu kwa upendeleo" au "Yahwe alifurahishwa na Nuhu"

machoni pa Yahwe

Hapa "machoni" inamaanisha ya mtazamo au mawazo. "katika mtazamo wa Yahwe" au "katika mawazo ya Yahwe"

Genesis 6:9

Taarifa ya Jumla:

Hii inaanza simulizi ya Nuhu, ambayo inayoendelea mpaka kwenye sura ya 9.

Haya yalikuwa matukio yanayomhusu Nuhu

"Hii ni taarifa ya Nuhu"

alitembea na Mungu

Kutembea na mtu ni sitiari ya kuwa na uhusiano wa karibu na yeye. "Nuhu alikuwa na uhusiano wa karibu na Mungu" au "Nuhu aliishi kwa umoja na Mungu"

Nuhu akafanyika baba wa wana watatu wa kiume

"Nuhu akawa na wana watatu wa kiume" au "Mke wa Nuhu akawa na wana watatu wa kiume"

Shemu, Hamu, na Yafethi.

"Wana wa kiume hawajaorodheshwa katika mpangilio wa kuzaliwa"

Genesis 6:11

Nchi

Maana yaweza kuwa 1) watu walioishi duniani au 2) "Dunia yenyewe"

iliharibika

Watu waliokuwa wakifanya uovu inazungumziwa kana kwamba walikuwa chakula kilichooza. "ilioza" au "ilikua na uovu sana"

mbele za Mungu

Maana yaweza kuwa 1) "machoni pa Mungu" au 2) "katika uwepo wa Yahwe" kama 4:16.

na ilijaa ghasia

Mwandishi anazungumzia ghasia kana kwamba ni kitu kinachoweza kuwekwa ndani ya chombo na nchi kama chombo. "na kulikuwa na wanadamu wenye vurugu sana nchini" au "kwa sababu ilikuwa imejaa watu waliofanya mambo maovu baina yao"

tazama

Neno "tazama" hapa linatutahadharisha kuwa msikivu kwa taarifa ya kushtukiza inayofuata.

wote wenye mwili

Maana yaweza kuwa 1) wanadamu wote au 2) viumbe vyote vyenye mwili, ikijumlisha wanadamu na wanyama.

wameharibu njia zao

Namna mtu anavyoishi inazungumzwa kana kwamba ilikuwa njia au barabara. "waliacha kuishi kwa njia ambayo Mungu alitaka" au "waliishi katika njia ya uovu"

Genesis 6:13

wenye mwili

Maana yaweza kuwa 1) wanadamu wote au 2) viumbe vyote vyenye mwili, ikijumlisha wanadamu na wanyama.

inchi imejaa ghasia kutokana na wao

"watu nchini kote wana vurugu"

nitawaangamiza wao pamoja na nchi

"Nitawaangamiza wao pamoja na nchi" au
 "Nitawaangamiza wao nitakapoiangamiza nchi"

safina

Hii inamaanisha sanduku kubwa sana ambalo
 lingeweza kuelea juu ya maji hata katika dhoruba
 mbaya. "mtumbwi mkubwa" au "meli" au "tishali"

mti wa mvinje

Watu hawajui haswa huu ulikuwa mti wa aina gani.
 "mbao iliyotumika kuunda mitumbwi" au "mbao
 nzuri"

vifunike kwa lami

"sambaza lami juu yake" au "paka lami juu yake".
 Sababu ya kufanya hivi yaweza kuwekwa wazi:
 "kufanya isipitishie maji"

lami

Hiki ni kimiminiko chenye mafuta, kizito, na
 kinatacho ambacho watu huweka nje ya mtumbwi
 kuzuia maji kupenya katika nafasi za mbao hadi
 kwenye mtumbwi.

dhiraa

Dhiraa ilikuwa ni namba ya kipimo, kiasi kidogo tu
 kwa mita moja.

dhiraa mia tatu

"mita 138". Dhiraa mia tatu ni sawa na mita 138"

dhiraa hamsini

"mita ishirini na tatu"

dhiraa thelathini

"mita kumi na nne"

Genesis 6:16**paa la safina**

Inawezekana hii lilikuwa paa lililochongeka au
 lililolala. Kusudi lake lilikuwa kulinda kila kitu
 ndani ya safina dhidi ya mvua.

dhiraa

Dhiraa ilikuwa ni namba ya kipimo, kiasi kidogo tu
 kwa mita moja.

ya chini, ya pili na ya tatu

"dari ya chini, ya katikati, na ya juu" au "dari tatu
 ndani"

dari

"sakafu" au "daraja"

Sikiliza

Mungu alinena hivi ili kusudi kusesitiza ya kuwa
 angefanya kile alichotarajia kukifanya. "Sikiliza" au
 "Sikiliza kile nachosema"

nimekaribia kuleta gharika ya maji

"Nimekaribia kutuma mafuriko ya maji" au
 "ninakaribia kusababisha mafuriko"

mwili wote

Hapa "mwili" inawakilisha viumbe vyote vya mwili,
 kujumlisha binadamu na wanyama.

wenye mwili wote wakaa ndani ya nchi wenye pumzi ya uhai

Hapa "pumzi" inawakilisha uhai. "inayoishi"

Genesis 6:18**nitalifanya thabiti agano langu na wewe**

"fanya agano kati yako na mimi"

na wewe

pamoja na Nuhu

Utaingia ndani ya safina

"Utaingia ndani ya safina" Baadhi ya tafsiri husema
 "Utaingia ndani mwa safina".

Kwa kila kiumbe hai chenye mwili, viwili vya kila aina utavileta ndani ya safina

"Unapaswa kuleta aina mbili ya kila aina ya kiumbe
 ndani ya safina"

kiumbe

mnyama ambaye Mungu aliumba

chenye mwili

Maana yaweza kuwa 1) wanadamu wote au 2)
 viumbe vyote vyenye mwili, ikijumlisha wanadamu
 na wanyama.

Genesis 6:20**kwa jinsi yake**

"wa kila aina tofauti"

kitambaacho ardhini

Hii inamaanisha ya wanyama wadogo ambao
 hutambaa juu ya ardhi

viwili vya kila aina

Hii inamaanisha ya aina mbili ya kila aina ya ndege na
 mnyama.

viwe salama

"ili uweze kuwaweka wawe hai"

kwako ... kwa ajili yako .. chako

Hii inamaanisha ya Nuhu na ni katika umoja

chakula kinacholiwa

"chakula ambacho watu na wanyama hula"

Kwa hiyo Nuhu akafanya hivi. kulingana na yote ambayo Mungu alimuagiza, ndivyo alifanya

Sentensi hizi mbili zinamaanisha jambo moja.
 Sentensi ya pili inafafanua ya kwanza na kuweka

msisitizo ya kwamba Nuhu alimtii Mungu. Sentensi kitu kimoja. "Kwa hiyo Nuhu alifanya kila kitu
hizi zilizo sambamba zinaweza kuunganishwa kuwa alichambiwa na Mungu kufanya"

Chapter 7

¹ Yahwe akamwambia Nuhu, "Njoo, wewe na nyumba yako wote, katika safina, kwa kuwa nimeona kuwa wewe ni mwenye haki mbele yangu katika kizazi hiki. ² Kwa kila mnyama aliye safi utakuja nao saba wa kiume na saba wa kike. Na kwa wanyama wasio safi, lete wawili wawili, wakiume na wakike. ³ Pia na kwa ndege wa angani, lete saba wa kiume na saba wa kike, ili kuhifadhi kizazi chao juu ya uso wa nchi yote. ⁴ Kwa kuwa ndani ya siku saba nitasababisha mvua kunyesha juu ya nchi muda wa siku arobaini mchana na usiku. Nitaharibu kila kiumbe hai nilichokiumba juu ya uso wa ardhi." ⁵ Nuhu alifanya yote ambayo Yahwe alimuagiza. ⁶ Nuhu alikuwa na umri wa miaka mia sita wakati gharika ilipokuja juu ya nchi. ⁷ Nuhu, watoto wake wa kiume, mke wake, na wake za watoto wake waliingia katika safina pamoja kwa sababu ya maji ya gharika. ⁸ Wanyama ambao ni safi na wanyama ambao si safi, ndege, na kila kitambaacho juu ya ardhi, ⁹ wawili wawili mume na mke wakaja kwa Nuhu na wakaingia katika safina, kama vile Mungu alivyokuwa amemwagiza Nuhu. ¹⁰ Ikawa kwamba baada ya siku saba, maji ya gharika yakaja juu ya nchi. ¹¹ Katika mwaka wa mia sita wa maisha yake Nuhu, katika mwezi wa pili, katika siku ya kumi na saba ya mwezi, katika siku iyo hiyo, chemchemi zote za vilindi vikuu zilipasuka na kufunguka, na madirisha ya mbinguni yakafunguka. ¹² Mvua ikaanza kunyesha juu ya nchi kwa siku arobaini mchana na usiku. ¹³ Katika siku iyo hiyo Nuhu pamoja na watoto wake, Shem, Ham, na Yafethi na mke wa Nuhu, na wale wake watatu wa wana wa Nuhu pamoja waliingia katika safina. ¹⁴ Waliingia pamoja na kila mnyama wa mwitu kwa jinsi yake, na kila mnyama wa kufugwa kwa jinsi yake, na kila kitambaacho juu ya ardhi kwa jinsi yake, na kila aina ya ndege kwa jinsi yake, kila aina ya kiumbe chenye mabawa. ¹⁵ Viwili viwili katika kila chenye mwili ambacho kilikuwa na pumzi ya uhai kilikuja kwa Nuhu na kuingia katika safina. ¹⁶ Wanyama walioingia ndani walikuwa wakiume na kike katika wote wenye mwili; wakaingia kama vile Mungu alivyokuwa amemwagiza. Kisha Yahwe akawafungia mlango. ¹⁷ Kisha gharika ikaja juu ya nchi kwa siku arobaini, na maji yakaongezeka na kuinua safina juu ya nchi. ¹⁸ Maji yakafunika kabisa nchi, na safina ikaelea juu ya uso wa maji. ¹⁹ Maji yakaongezeka zaidi juu ya nchi kiasi kwamba milima yote mirefu ambayo ilikuwa chini ya anga ikafunikwa. ²⁰ Maji yakaongezeka dhira kumi na tano juu ya vilele vya milima. ²¹ Vitu vyote vyenye uhai ambavyo vilitembea juu ya nchi vilikufa: ndege, mifugo, wanyama wa mwituni, viumbe hai vyote kwa wingi vilivyoishi juu ya nchi, pamoja na watu. ²² Viumbe hai vyote ambavyo vilikaa juu ya ardhi, vilivyo pumua pumzi ya uhai kwa njia ya pua, vilikufa. ²³ Hivyo kila kilichokuwa hai ambacho kilikuwa juu ya uso wa mchi kilifutwa, kuanzia watu mpaka wanyama wakubwa, mpaka vitambaavyo, na mpaka ndege wa angani. Vyote viliangamizwa kutoka kwenye nchi. Nuhu tu pamoja na wale waliokuwa naye kwenye safina ndio walisalia. ²⁴ Maji haya kuzama chini ya nchi kwa muda wa siku miamoja na hamsini.

Genesis 7:1

Taarifa ya jumla:

Matukio ya sura hii yanatokea baadaya Nuhu kujenga safina, kukusanya chakula, na kukiweka ndani ya safina.

Njoo ...katika safina ...utakuja nao

"Ingia ... ndani ya safina .. chukua". Tafsiri nyingi husema "Nenda .. ndani ya safina .. chukua"

wewe

Neno hapa "wewe" linamaana ya Nuhu la lipo katika umoja.

nyumba yako

"familia yako"

mwenye haki mbele yangu

Hii inamaana ya kwamba Mungu alimwona Nuhu kuwa mwenye haki.

katika kizazi hiki

Hii inamaana ya watu wote ambao walikuwa wakiishi katika muda huo. "Kati ya watu wote wanaoishi sasa"

mnyama aliye safi

Huyu alikuwa ni mnyama ambaye Mungu aliruhusu watu wake wamle na kutoa sadaka.

wanyama wasio safi

Hawa ni wanyama ambao Mungu hakuruhusu watu wale au kutoa sadaka.

kuhifadhi kizazi chao

"ili kwamba waweze kuwa na kizazi kitakachoishi" au "ili kwamba, baada ya gharika, wanyama waendeleo kuishi"

Genesis 7:4**siku arobaini mchana na usiku**

Hii ilikuwa siku arobaini kamili. Haikuwa jumla ua siku themanini. "siku arobaini mchana na usiku"

hai

Hii inamaana ya uhai wa mwili

Genesis 7:6**Taarifa ya jumla**

Mistari ya 6-12 inarudia kwa mara ya pili na kutoa kwa utondoti jinsi gani Nuhu alivyoinbgia ndani ya safina na familia yake pamoja na wanyama katika 7:1. Hili sio tukio jipya.

ilipokuja juu ya nchi

"ilipotokea" au "ikaja juu ya nchi"

kwa sababu ya maji ya gharika

"kwa sababu ya gharika itakayokuja" au "kutoroka maji ya gharika"

Genesis 7:8**Taarifa ya jumla:**

Mistari ya 6-12 inarudia kwa mara ya pili na kutoa kwa utondoti jinsi gani Nuhu alivyoinbgia ndani ya safina na familia yake pamoja na wanyama katika 7:1. Hili sio tukio jipya.

Wanyama ambao ni safi

Hawa walikuwa wanyama ambao Mungu aliruhusu watu wake kuwala na kuwatoa kama sadaka kwake.

wanyama ambao si safi

Hawa walikuwa wanyama ambao Mungu hakuruhusu watu wake wale au kuwatoa kama sadaka kwake.

wawili wawili

Wanyama waliingia kwenye safina katika makundi ya dume mmoja na jike mmoja.

Ikawa kwamba

Msemu huu unatumika hapa kuweka alama kuhusu tukio muhimu katika simulizi hii. Mwanzo wa gharika.

baada ya zile siku saba

"baadaya siku saba" au "siku saba baadaye"

maji ya gharika yakaja juu ya nchi

Habari inayojitokeza, "ikaanza kunyesha" inaweza kufanywa kuwa wazi. "ikaanza kunyesha na maji ya gharika yakaja juu ya nchi"

Genesis 7:11**Taarifa ya jumla:**

Mistari ya 6-12 inarudia kwa mara ya pili na kutoa kwa utondoti jinsi gani Nuhu alivyoinbgia ndani ya safina na familia yake pamoja na wanyama katika 7:1. Hili sio tukio jipya.

Katika mwaka wa mia sita wa maisha yake Nuhu

"Nuhu alipokuwa na umri wa miaka 600"

mwezi wa pili, katika siku ya kumi na saba ya mwezi

Kwa kuwa Musa aliandika kitabu hiki, inawezekana inamaanisha mwezi wa pili katika kalenda ya Kiebrania. Lakini hii haina uhakika

katika siku iyo hiyo

Hii ina maana siku bayana ambapo mvua ilianza. Msemu huu unasisitiza jinsi gani matukio yote makubwa yalivyotokea haraka muda ulipowadia.

chemchemi zote za vilindi vikuu zilipasuka na kufunguka

"maji kutoka chini ya ardhi yalifunguka juu kwenye sakafu ya nchi"

vilindi vikuu

Hii ina maana ya bahari ambalo inasadikiwa lilikuwa chini ya ardhi.

madirisha ya mbinguni yakafunguka

Hii ina maana ya mvua. Inaelezea anga kama dari ambalo hutunza maji juu yake kutodondoka ardhini. Madirisha, au milango, ya anga yalipofunguliwa, maji yalifunguka chini kupitia kwao. "anga ikafungua" au "milango ya anga ikafunguka"

mvua

Mvua kubwa

Genesis 7:13**Taarifa ya jumla**

Mistari ya 13-18 inarudia kwa mara ya tatu na kutoa kwa undani kuhusu jinsi gani Nuhu aliingia katika safina pamoja na familia yake na wanyama katika 7:1. Hili si tukio jipya.

Katika siku iyo hiyo

"Katika siku hiyo hasa". Hii ina maana ya siku ambayo mvua ilianza kunyesha. Mistari ya 13-16 inaeleza Nuhu alichofanya kabla tu ya mvua kuanza.

mnyama wa mwitu ... mnyama wa kufugwa ... kila kitambaacho ... ndege

Vikundi hivi vinne vinaorodheshwa kuonyesha ya kwamba kila aina ya mnyama alijumuishwa.

kila kitambaacho

Hii ina maana ya wanyama watambaao juu ya ardhi, kama wanyama wagugunaji, wadudu, mjiusi na nyoka.

kwa jinsi yake

"ili kwamba kila aina ya mnyama azalishe zaidi ya kila aina yake"

Genesis 7:15**Taarifa ya Jumla:**

Mistari ya 13-18 inarudia kwa mara ya tatu na kutoa ufafanuzi zaidi jinsi gani Nuhu aliingia katika safina pamoja na familia yake na wanyama. Hili sio tukio.

Viwili viwili katika kila chenye mwili

Hapa "mwili" inawakilisha wanyama.

ambacho kilikuwa na pumzi ya uhai

Hapa "pumzi" inawakilisha uhai. "alivyoishi"

kilikuja kwa Nuhu

Neno "kilikuja" linaweza kutafsiriwa kama "alikuwenda".

wote wenye mwili

Hapa "mwili" inawakilisha wanyama. "katika kila aina ya mnyama"

akawafungia

Maana kamili yaweza kutajwa wazi. "walipoingia ndani ya safina"

Genesis 7:17**Taarifa ya Jumla:**

Mistari ya 13-18 inarudia kwa mara ya tatu na kutoa ufafanuzi zaidi jinsi gani Nuhu aliingia katika safina pamoja na familia yake na wanyama. Hili sio tukio.

na maji yakaongezeka

Hii ilitokea katika kipindi cha siku arobaini wakati maji yalipokuwa yakija. "na maji yakawa na kina kirefu sana"

na kuinua safina

"na ikasababisha safina kuelea"

kuinua juu ya nchi

inasababisha safina kuinuka juu ya nchi" au "safina ilielea juu ya maji ya kina kirefu"

Genesis 7:19**Maji yakaongezeka zaidi juu ya nchi**

"Maji yalishinda kabisa nchi"

dhiraa kumi na tano

"mita sita"

Genesis 7:21**vilitembea juu**

"vilisogea kote kote" au "vilitangatanga"

viumbe hai vyote kwa wingi vilivyoishi juu ya nchi

Hii ina maanisha wanyama wote wanatembea kote kote juu ya nchi kwa makundi makubwa.

vilivyo pumua pumzi ya uhai kwa njia ya pua

Hapa "pua" inawakilisha mnyama mzima au mwanadamu. "kila mtu apumuaye"

pumzi ya uhai

Maneno "pumzi" na "uhai" yanawakilisha nguvu inayosababisha watu na wanadamu kuwa na uhai.

vilikufa

Hii ina maana kifo cha kimwili

Genesis 7:23**Hivyo kila kilichokuwa hai ... kilifutwa**

Ikiwezekana, hii inaweza kuelezwa kwa hali ya kutenda. "Kwa hiyo kila kiumbe hai ... kikatoweka" au "Kwa hiyo gharika iliagamiza kabisa kila kiumbe hai"

Vyote viliangamizwa

Hii inaweza kuelezwa kwa hali ya kutenda. "Mungu aliwaangamiza wote"

kutoka kwenye nchi

"kwa hiyo hawakuwa katika nchi"

na wale waliokuwa naye

"na watu pamoja na wanyama waliokuwa naye"

walisalia

"walibaki" au "waliishi" au "walibaki hai"

Maji yalitawala nchi

"Maji yenye kina kirefu yalifunika nchi yote" au "Maji yalibaki na gharika kubwa juu ya nchi"

Chapter 8

¹ Mungu akamtazama Nuhu, wanyama wote wa mwitu, na wanyama wote wa kufugwa ambao walikuwa pamoja naye kwenye safina. Mungu akafanya upepo uvume juu ya nchi, na maji yakaanza kuzama chini. ² Chemichemi za vilindi pamoja na madirisha ya mbingu vikafungwa, na mvua ikakoma kunyesha. ³ Maji ya gharika yakaanza kuzama kidogo kidogo katika nchi. na mwisho wa siku miamoja na hamsini maji yakawa yamezama chini. ⁴ safina ikatulua katika mwezi wa saba, siku ya kumi na saba ya mwezi, juu ya milima ya Ararati. ⁵ Maji yakaendelea kuzama chini hadi mwezi wa kumi. Siku ya kwanza ya mwezi, vilele vya milima vikaonekana. ⁶ Ikatokea kwamba baada ya siku arobaini Nuhu alifungua dirisha la safina ambayo aliitengeneza. ⁷ Akatuma kunguru na akaruka hadi maji yalipo kauka katika nchi. ⁸ Kisha akatuma njiwa kuona kama maji yamezama chini kutoka kwenye uso wa nchi, ⁹ lakini njiwa hakuona sehemu ya kutua unyayo wake, na akarudi kwake ndani ya safina, kwa kuwa maji yalikuwa bado yamefunika nchi yote. Akanyoosha mkono wake, akamchukua na kumuweka ndani ya safina pamoja naye. ¹⁰ Akasubiri siku saba zingine akatuma tena njiwa kutoka kwenye safina. ¹¹ Njiwa akarudi kwake jioni. Tazama! katika mdomo wake kulikuwa na jani bichi la mzeituni lililochumwa. Kwa hiyo Nuhu akatambua kuwa maji yamekwisha zama chini ya nchi. ¹² Akasubiri siku saba zingine na akamtuma njiwa tena. Njiwa hakurudi kwake tena. ¹³ Ikawa kwamba katika mwaka wa mia sita na moja, katika mwezi wa kwanza, siku ya kwanza ya mwezi, maji yalikuwa yamekauka katika nchi. Nuhu akaondoa kifuniko cha safina, akatazama nje, na akaona kwamba, Tazama, uso wa nchi ulikuwa umekauka. ¹⁴ Katika mwezi wa pili, siku ya ishirini na saba ya mwezi, nchi ilikuwa imekauka. ¹⁵ Mungu akamwambia Nuhu, ¹⁶ "Toka nje ya safina, wewe, mke wako, wanao wa kiumbe, na wake wa wanao pamoja nawe. ¹⁷ Wachukuwe utoke nje pamoja nao kila kiumbe hai chenye mwili ambacho kiko nawe - ndege, wanyama wa kufugwa, na kila kitambaacho ambacho hutambaa juu ya nchi - ili kwamba viweze kukua na kuwa na idadi kubwa zaidi ya viumbe hai katika nchi yote, kwa kuzaliana na kuongezeka juu ya nchi." ¹⁸ Kwa hiyo Nuhu akatoka nje pamoja na watoto wake wa kiumbe, mke wake, na wake wa wa wanawe pamoja naye. ¹⁹ Kila kiumbe hai, kila kitambaacho, na kila ndege, na kila kiendacho juu ya nchi, kwa kabila zao, wakaiacha safina. ²⁰ Nuhu akajenga madhabahu kwa Yahwe. Akachukua baadhi ya wanyama walio safi na baadhi ya ndege walio safi, na kutoa sadaka ya kuteketezwa juu ya madhabahu. ²¹ Yahwe akanusa harufu nzuri ya kuridhisha na akasema moyoni mwake, "Sita laani tena ardhi kwa sababu ya mwanadamu, ingawa nia za mioyo yao ni mbaya tokea utoto. Wala sita haribu kilakitu chenye uhai, kama nilivyo fanya. ²² Wakati nchi isaliapo, majira ya kupanda mbegu na mavuno, baridi na joto, kiangazi na majira ya baridi, mchana na usiku havitakoma."

Genesis 8:1

akamtazama

"akamkumbuka" au "alimfikiria"

safina

Hii inamaanisha sanduku kubwa sana ambalo lingeweza kuelea juu ya maji hata katika dhoruba mbaya. "mtumbwi mkubwa" au "meli" au "tishali"

Chemichemi za vilindi pamoja na madirisha ya mbingu vikafungwa

"Maji yaliacha kutoka chini ya ardhi na mvua zikaacha kunyesha." Hii inaweza kuelezwa kwa hali ya kutenda. "Mungu alifunga chemichemi za vilindi na madirisha ya mbinguni"

chemichemi za vilindi

"maji kutoka chini ya ardhi"

madirisha ya mbingu vikafungwa

Hii ina maana ya mvua kuacha kunyesha. Hii ina maana ya mvua. Inaelezea anga kama dari ambalo hutunza maji juu yake kutodondoka ardhini.

Madirisha, au milango, ya anga yalipofunguliwa, maji yalifunguka chini kupitia kwao. "anga ikafungua" au "milango ya anga ikafunguka"

Genesis 8:4

ikatulia

"ikatua" au "ikasimama juu ya ardhi ngumu"

katika mwezi wa saba, siku ya kumi na saba ya ... mwezi wa kumi

Kwa sababu Musa aliandika kitabu hiki, inawezekana ana maana ya mwezi wa saba na mwezi wa kumu kwa kalenda ya Kihebrania, lakini hii haipo wazi.

Katika siku ya kwanza ya mwezi

"Katika siku ya kwanza ya mwezi wa kumi"

vikaonekana

Hii inaweza kuwekwa wazi: "ikaonekana juu ya uso wa maji"

Genesis 8:6**Ikatokea kwamba**

Msemo huu unatumika hapa kuweka alama ya mwanzo wa sehemu mpya ya simulizi. "Ikawa kwamba"

Ikatokea kwamba ... dirisha la safina ambayo aliitengeneza

Msemo "ambayo alitengeneza" unazungumzia kuhusu madirisha. Baadhi ya lugha zaweza kufanya msemo huu kuwa sentensi tofauti. "Nuhu alitengeneza dirisha katika safina. Ikaja kuwa baada ya siku arobaini ndipo dirisha likafunguliwa"

kunguru

ndege mweusi anayekula zaidi nyama ya mizoga ya wanyama

akaruka mbele na nyuma

Hii ina maana ya kwamba kunguru aliendelea kuacha safina na kurejea.

hadi maji yalipo kauka

Hii inaweza kuelezwa kwa hali ya kutenda. "hadi pale upepo ulipokausha maji" au "hadi maji yalipokausha"

Genesis 8:8**kutua unyayo wake**

"kutua" au "kutulia juu ya". Ina maana ya kutua juu ya kitu ili kupumzika kupaa.

unyayo wake ... akarudi ... akamchukua

Neno "njiwa" kwa lugha ya mwandishi ni la kike. Unaweza kutafsiri msemo huu na kiwakilishi cha "hiki ... huyu ... hii" au "yake ... yeye ... yeye" kulingana na namna gani lugha inamfafanua njiwa.

Akanyoosha ... naye

Ukitumia kiwakilishi cha kiume kwa neno "njiwa" inaweza kuhitaji kuongeza jina la Nuhu ili kukwepa mchanganyo. "Nuhu alimtuma njiwa," "Nuhu alinyosha mkono wake mbele" n.k.

Genesis 8:10**Tazama**

"Sikiliza kwa makini" au "Hii ni muhimu"

jani bichi la mzeituni lililochumwa

"jani ambalo njiwa alichuma kutoka katika mzeituni"

lililochumwa

"kunyofoa"

Akasubiri siku saba zingine

"Alisubiri tena siku saba"

Njiwa hakurudi kwake tena

Iwapo watu hawataelewa unaweza kutoa sababu wazi: "Hakurudi tena kwa sababu alipata sehemu ya kutua".

Genesis 8:13**Ikawa kwamba**

Msemo huu unatumika hapa kuweka alama ya mwanzo wa sehemu mpya ya simulizi.

katika mwaka wa mia sita na mwaka wa kwanza

"Nuhu alipokuwa na umri wa miaka 601"

mwezi wa kwanza, siku ya kwanza ya mwezi

Kwa sababu Musa aliandika kitabu hiki, inawezekana ana maana ya mwezi wa saba na mwezi wa kumu kwa kalenda ya Kiebrania, lakini hii haipo wazi.

maji yalikuwa yamekauka katika nchi

Hii inaweza kuelezwa kwa hali ya kutenda. "maji yaliyofunika nchi yalikauka" au "upepo ulikausha maji yaliyofunika nchi"

kifuniko cha safina

Hii ina maana ya kifuniko kilichozuia maji ya mvua kuingia ndani ya safina.

tazama

Neno "tazama" linatuambia kuwa makini kwa ajili ya taarifa muhimu inayafuatia.

Katika mwezi wa pili, siku ya ishirini na saba ya mwezi

siku ya saba ya mwezi - "Katika siku ya ishirini na saba ya mwezi wa pili." Hii inaweza kuwa na maana ya mwezi wa pili katika kalenda ya Kihebrania, lakini haipo wazi.

nchi ilikuwa imekauka

"ardhi ilikuwa imekauka kabisa"

Genesis 8:15**Toka nje ... 17Wachukuwe**

"Ondoka ...Chukua" Baadhi ya tafsiri husoma "Njoo nje ... Leta nje".

kila kiumbe hai chenye mwili

"kila aina ya kiumbe hai" Maana yaweza kuwa 1) wanadamu wote au 2) viumbe vyote vyenye mwili, ikijumlisha wanadamu na wanyama.

kwa kuzaliana na kuongezeka

Hii ni lahaja. Jazeni nchi na watu. Mungu alitaka wanadamu na wanyama kuzaliana, ili waweze kuwa wengi wa aina yao.

Genesis 8:18**Nuhu akatoka nje**

Baadhi ya tafsiri husoma "Nuhu akaja nje"

kwa kabila zao
"katika makundi ya aina yao wenyewe"

Genesis 8:20

akajenga madhabahu kwa Yahwe
"akajenga madhabahu kwa makusudi ya Yahwe" au
"akajenga madhabahu kwa ajili ya kumuabudu
Yahwe." Inawezekana alijenga kwa mawe.

wanyama walio safi ... ndege walio safi
Hapa "safi" ina maana ya kwamba Mungu aliruhusu
wanyama hawa kutumika kama sadaka. Baadha ya
wanyama hawakutumika kwa ajili ya sadaka na
waliitwa "wasio safi".

kutoa sadaka ya kuteketezwa
Nuhu aliwaua wanyama na kuwachoma kabisa
kama sadaka kwa Mungu. "aliwachoma wanyama
kama sadaka kwa Yahwe"

harufu nzuri ya kuridhisha
Hii ina maana ya harufu nzuri ya nyama ya
kuchomwa.

akasema moyoni mwake
Hapa neno la "moyo" lina maana ya mawazo na
hisia za Mungu.

laani ardhi
"kuleta madhara makubwa kwenye nchi"

kwa sababu ya mwanadamu
Hii inaweza kuwa wazi: "kwa sababu mwanadamu
ni mwenye dhambi"

nia za mioyo yao ni mbaya tokea utoto
"kutoka miaka yao ya utotoni wanakuwa wakifanya
mambo maovu" au "walipokuwa wadogo, walitaka
kufanya mambo maovu"

nia za mioyo yao
Hapa neno "mioyo" lina maana ya mawazo, hisia,
haja na ridhaa ya watu. "mwelekeo wao" au "tabia
yao"

tokea utoto
Hii ina maana ya mtoto mwenye umri mkubwa.
"kutoka ujana wao"

Wakati nchi isaliapo
"wakati nchi inapoendelea kudumu" au "Kadri nchi
inavyoendelea kuwepo"

majira ya kupanda mbegu
"msimu wa kupanda"

baridi na joto, kiangazi na majira ya baridi
Misemo hii miwili ina maana ya aina mbili za majira
katika mwaka.

kiangazi
kipindi kikavu na cha joto cha mwaka

majira ya baridi
kipindi cha baridi kidogo na theluji katika mwaka

havitakoma
"havitaacha kuwepo" au "havitaacha kutendeka" .
Hii inaweza kuelezwa katika hali ya chanya.
"vitaendelea"

Chapter 9

¹ Kisha Mungu akambariki Nuhu na wanawe, na kuwaambia, "Zaeni, mkaongezeke, na muijaze nchi. ² Hofu na utisho wenu vitakuwa juu ya kila mnyama aliye hai juu ya nchi, juu ya kila ndege wa angani, juu ya kila kitu kiendacho chini juu ya ardhi, na juu ya samaki wote wa baharini. Vimetolewa katika mikono yenu. ³ Kila kitu kiendacho kilicho hai kitakuwa chakula kwa ajili yenu. Kama nilivyo wapa mimea, sasa nawapa kila kitu. ⁴ Lakini msile nyama pamoja na uhai wake - yaani damu yake - ndani yake. ⁵ Lakini kwa ajili ya damu yenu, uhai uliomo katika damu yenu nitataka malipo. Kutoka katika mkono wa kila mnyama nitaitaka. Kutoka katika mkono wa kila mtu, yaani, kutoka katika mkono wa yule ambaye amemuua ndugu yake, nitataka fidia kwa ajili ya uhai wa mtu huyo. ⁶ Yeyote amwagaye damu ya mtu, kwa njia ya mtu damu yake itamwagwa, kwa sababu ilikuwa ni katika mfano wa Mungu kwamba Mungu alimuumba mtu. ⁷ Na hivyo nanyi zaeni na kuongezeka, sambani katika inchi yote na muongezeke juu yake." ⁸ Kisha Mungu akazungumza na Nuhu na wanae pamoja naye, akisema, ⁹ "Kwa ajili yangu, sikiliza! Ninakwenda kulithibitisha agano langu pamoja nawe na uzao wenu baada yenu, ¹⁰ na kwa kila kiumbe hai kilicho pamoja nawe, pamoja na ndege, mnyama wa kufugwa, na kila kiumbe cha nchi pamoja nawe, kuanzia kwa wote waliotoka kwenye safina, mpaka kwa kila kiumbe hai juu ya nchi. ¹¹ Kwa sababu hii ninalithibitisha agano langu pamoja nanyi, kwamba hapatatokea kuangamizwa kwa mwenye mwili kwa njia ya maji ya gharika. Tena hapatatokea gharika ya kuangamiza nchi." ¹² Mungu akasema, "na hii ndiyo ishara ya agano ambalo ninafanya kati yangu na ninyi pamoja na kila kiumbe hai kilicho pamoja nanyi, kwa vizazi vyote vya baadaye: ¹³ Nimeweka upinde wangu wa mvua katika wingu, na itakuwa ndiyo ishara ya agano kati yangu na nchi. ¹⁴ Hata itakuwa nitakapoleta wingu juu ya nchi na upinde wa mvua ukaonekana katika wingu, ¹⁵ ndipo nitakumbuka agano langu, ambalo ni kati yangu na ninyi na kila kiumbe hai cha wote mwenye mwili. Maji hayatafanyika tena gharika kuharibu wote wenye mwili. ¹⁶ Upinde wa mvua utakuwa katika mawingu na nitauona, ili kukumbuka agano la milele kati ya Mungu na kila kiumbe hai cha wote wenye mwili ambacho kiko juu ya nchi." ¹⁷ Kisha Mungu akamwambia Nuhu, "Hii ni ishara ya agano ambalo nimelithibitisha kati yangu na wenye mwili wote ambao wako juu ya nchi." ¹⁸ Wana wa Nuhu ambao walitoka katika safina walikuwa ni Shemu, Hamu, na Yafethi. Na Hamu akamzaa kanaani. ¹⁹ Watatu hawa walikuwa ndio wana wa Nuhu, na kutokea kwa hawa nchi yote ikajaa watu. ²⁰ Nuhu akaanza kuwa mkulima, na akapanda mizabibu. ²¹ Akanywa sehemu ya divai na akalewa. Akawa amelala hemeani uchi. ²² Kisha Hamu, baba yake na Kanaani, akaona uchi wa baba yake na akawaambia ndugu zake wawili waliokuwa nje. ²³ Kwa hiyo Shemu na Yafethi wakachukua kanzu wakaitanda juu ya mabega yao, na wakatembea kinyumenyume na wakaufunika uchi wa baba yao. Nyuso zao zikiwa zimegeuka nyuma upande mwingine, kwa hiyo hawakuona uchi wa baba yao. ²⁴ Nuhu alipozinduka kutoka katika ulevi wake, alijua ni jambo gani mtoto wake mdogo amemfanyia. ²⁵ Hivyo akasema, "Alaaniwe Kanaani. Na awe mtumishi kwa watumishi wa ndugu zake." ²⁶ Akasema pia, Yahwe, Mungu wa Shemu, abarikiwe, Kanaani na awe mtumwa wake. ²⁷ Mungu na apanuwe mipaka ya Yafethi, na afanye makazi yake katika hema za Shemu. Kanaani na awe mtumwa wake." ²⁸ Baada ya gharika, Nuhu aliishi miaka miiata na hamsini. ²⁹ Siku zote za Nuhu zilikuwa ni miaka mia tisa na hamsini, na kisha alikufa.

Genesis 9:1

Zaeni, mkaongezeke, na muijaze nchi

Hii ni baraka ya Mungu. Alimwambia Nuhu pamoja na familia yake kuzaliana wanadamu wengine kama wao, ili kwamba wawe wengi wa aina yao. Neno "mkaongezeke" linafafanua jinsi gani wanapaswa "kuzaana"

Hofu na utisho wenu vitakuwa juu ya kila mnyama aliye hai ... na juu ya samaki wote wa baharini

Mwandishi anazungumzia hofu na utisho kana kwamba ni vitu vya mwili ambavyo vingeweza kuwa juu ya wanyama. "Kila mnyama hai ... na samaki wote wa baharini watakua na hofu kubwa sana juu yako"

Hofu na utisho wenu

maneno "hofu" na "utisho" zina maana moja na husisitiza jinsi wanyama walivyokuwa wanaogopa binadamu. "Hofu ya utisho kwako" au "Hofu ya kutisha kwako"

kila mnyama aliye hai juu ya nchi

Hili ni moja kati ya makundi manne ya wanyama ambayo mwandishi ameorodhesha, na sio ufupisho wa wanyama waliosalia atakaowataja hapo baadaye

ndege

Huu ni msembo wa jumla kwa vitu vinavyopaa. "wanyama warukao" au "vitu vinavyoruka"

juu ya kila kitu kiendacho chini juu ya ardhi
Hii inajumuisha aina yote ya wanyama.

Vimetolewa katika mikono yenu

Mkono ni lugha mbadala kwa mamlaka ambayo mkono ulikuwa nayo. Hii inaweza kuwa katika hali ya kutenda. "Vimetolewa katika mamlaka yako" au "Nimeviweka chini ya mamlaka yako"

Genesis 9:3

Taarifa ya Jumla:

Mungu anaendelea kuzungumza na Nuhu pamoja na watoto wake.

uhai ... damu

"Damu ni alama ya uhai". "Mungu alikuwa akiwaamuru watu wasile nyama ambayo bado ina damu ndani yake. Walipaswa kutoa kwanza damu"

Genesis 9:5

Taarifa ya Jumla:

Mungu anaendelea kuzungumza na Nuhu pamoja na watoto wake.

Lakini kwa ajili ya damu yenu

Hii inatofautisha damu ya mwanadamu na damu ya wanyama

kwa ajili ya damu yenu

Inaonyesha ya kwamba damu imemwagwa, au imemwagika, au mwagikia. "iwapo yeyote atasababisha damu yako kumwagika" au "iwapo yeyote atamwaga damu yako" au "iwapo yeyote atakuua"

uhai

Hii ina maana ya uhai wa mwili.

nitataka malipo

Malipo haya yana maana kifo kwa yule muuaji, sio fedha. "Nitataka yeyote atakayekuua kulipa"

Kutoka katika mkono

Hapa neno "mkono" lina maana ya yule mtu anayehusika na jambo kutendeka.

Kutoka katika mkono wa kila mnyama nitaitaka

"Nitataka mnyama yeyote atakayetoa uhai wako kulipa"

Kutoka katika mkono wa kila mtu, yaani, kutoka katika mkono wa yule ambaye amemuua ndugu yake, nitataka fidia kwa ajili ya uhai wa mtu huyo.

"Nitataka mtu yeyote atakayetoa uhai wa mtu mwingine kulipa"

Kutoka katika mkono

Msemu huu una maana ya mtu katika hali ya ukaribu sana. "Kutoka kwa mtu huyo kabisa"

ndugu

Hapa "ndugu" inatumika kama kumbukumbu ya jumla kwa jamaa, kama wanajumuiya wa kabila moja, ukoo au kikundi cha watu.

Yeyote amwagaye damu ya mtu, kwa njia ya mtu damu yake itamwagwa

Kumwaga kwa damu ni sitiari kwa ajili ya kuua mtu. Hii ina maanisha kama mtu atamuua mtu, mtu mwingine anapaswa kumuua muuaji. japokuwa, "damu" ina umuhimu sana katika kipengele hichi na inapaswa kutumiwa katika tafsiri ikiwezekana.

kwa sababu ilikuwa ni katika mfano wa Mungu kwamba Mungu alimuumba mtu

"kwa sababu Mungu aliumba watu wafanane na yeye" au "kwa sababu niliumba watu katika mfano wangu"

zaeni na kuongezeka

Hii ni baraka ya Mungu. Alimwambia Nuhu na familia yake kuzaa wanadamu wengine kama wao wenyewe, ili kusudi waweze kuwa wengi zaidi. Neno "kuongezeka" linafafanua jinsi ya wao "kuzaa"

Genesis 9:8

Kisha Mungu akazungumza na Nuhu na wanae pamoja naye

Mungu alikuwa akizungumza nao tayari. Msemu huu unaweka alama ya mabadiliko juu ya kile Mungu alichokuwa akienda kukizungumzia. "Mungu aliendelea kuzungumza na Nuhu pamoja na watoto wake" au "Kisha Mungu akaendelea kusema"

Kwa ajili yangu

Msemu huu unatumika kwa Kiingereza kuweka alama ya mabadiliko juu ya kile Mungu alichokuwa akizungumzia juu ya Nuhu na wanawe walichopaswa kufanya na kuzungumzia juu ya nini Mungu angefanya.

kulithibitisha agano langu pamoja nawe

"fanya agano kati yako na mimi"

Genesis 9:11

Maelezo ya Jumla:

Mungu anaendelea kuzungumza na Nuhu na wanawe.

ninalithibitisha agano langu pamoja nanyi

"kwa kusema hivi, ninafanya agano langu pamoja na wewe"

mwili

Maana zaweza kuwa 1) binadamu wote au 2) wenye viumbe wote, kujumlisha binadamu na wanyama.

Tena hapatatokea gharika ya kuangamiza nchi
 "Hakutakuwa tena na gharika ambalo litaangamiza nchi". Kutakuwa na gharika, lakini hazitaangamiza dunia nzima.

ishara

Hii ina maana ya ukumbusho wa jambo lililoahidiwa.

agano ... kwa vizazi vyote vya baadaye

Agano hili linamhusu Nuhu na familia yake na pia vizazi vyote vitakavyofuata.

Genesis 9:14

Maelezo ya Jumla:

Mungu anaendelea kuzungumza na Nuhu na wanawe.

itakuwa nitakapoleta

"Itakapokuwa". Ni jambo ambalo hutokea mara nyingi.

upinde wa mvua ukaonekana

Haipo wazi ni nani atauona upinde wa mvua, lakini kwa sababu agano upo kati ya Yahwe na watu, iwapo utataka kusema nani atauona upinde wa mvua, ni vyema kuwataja wote Yahwe na watu. Hii inaweza kutafsiriwa katika hali ya kutenda. "watu pamoja na mimi tunauona upinde wa mvua"

upinde wa mvua

mstari wa rangi wenye mwanga unaojitokeza katika mvua ambapo jua hungaa kutoka nyuma ya mtazamaji.

nitakumbuka agano langu

Hii haimaanishi ya kwamba Mungu angesahau kwanza. "Nitafikiria juu ya agano langu"

yangu na ninyi

Neno "ninyi" ni wingi. Mungu anazungumza na Nuhu na wana wa Nuhu.

kila kiumbe hai cha wote mwenye mwili

"kila aina na kiumbe hai"

mwenye mwili

Maana zaweza kuwa 1) binadamu wote au 2) wenye viumbe wote wenye mwili, kujumlisha binadamu na wanyama.

Genesis 9:16

Maelezo ya Jumla:

Mungu anaendelea kuzungumza na Nuhu na wanawe.

ili kukumbuka

"ili kwamba nikumbuke" au "ili kwamba nitafikiria juu ya"

kati ya Mungu na kila kiumbe

Mungu anazungumza hapa. "kati yangu na kila kiumbe hai"

kila kiumbe hai cha wote wenye mwili

"kila aina ya kiumbe hai"

Kisha Mungu akamwambia Nuhu

Mungu alikuwa tayari anazungumza na Nuhu. Msemo huu unaweka alama ya sehemu ya mwisho ya kile Mngu alichokuwa akisema. "Mungu alimalizia kwa kusema kwa Nuhu" au "Kwa hiyo Mungu akasema kwa Nuhu"

Genesis 9:18

Maelezo ya Jumla

Mistari ya 18-19 inatambulisha wana watatu wa Nuhu, ambao watakuwa sehemu muhimu katika simulizi ifuatayo.

baba

Hamu alikuwa baba wa Kaanani wa halisi.

Genesis 9:20

mkulima

"mtu wa ardhi"

akalewa

"alikunywa divai nyingi sana"

uchi

Maandishi haisemi jinsi gani mwili wa Nuhu ulikuwa uchi alipokuwa amelala kalewa. Mapokeo ya wanawe yalionyesha ya kwamba ilikuwa suala la aibu.

Genesis 9:22

baba yake

Hii ina maana ya Nuhu.

Genesis 9:24

Maelezo ya Jumla:

Katika mistari ya 25-27 Nuhu anatamka laana juu ya mwana wa Hamu na baraka juu ya ndugu za hamu. Kile alichokisema Nuhu juu yao pia iliwahusu uzao wao.

Maelezo ya Jumla:

Misemo tofauti katika mistari hii inakusudiwa kuonyesha ya kwamba hii ilikuwa shairi.

alipozinduka kutoka katika ulevi wake

"akawa mtulivu"

mtoto wake mdogo

Hii ina maana ya Hamu. "mwanawe mdogo, Hamu"

Alaaniwe Kanaani

"Ninakulaani Kaanani" au "Na mambo mabaya yafanyike kwako Kaanani"

Kanaani

Huyu alikuwa mmoja wa wana wa Hamu. "mwana wa Hamu Kaanani"

mtumishi kwa watumishi wa ndugu zake

"mtumishi wa chini wa kaka zake" au "mtumishi mwenye umuhimu wa chini kabisa kati ya ndugu zake"

ndugu zake

Hii inaweza kumaanisha ndugu zake Kaanani au ndugu zake kwa ujumla.

Genesis 9:26

Maelezo ya Jumla:

Hii ni shairi.

Yahwe , Mungu wa Shemu, abarikiwe

"Yahwe na asifiwe, Mungu wa Shemu" au "Yahwe, Mungu wa Shemu, anastahili sifa" au "Ninamsifu Yahwe, Mungu wa Shemu"

Kanaani na awe mtumishi wake

"Na Kaanani awe mtumishi wa Shemu". Hii inajumlisha uzao wa Kaanani na Shemu.

Mungu na apanue mipaka ya Yafethi

Maana zaweza kuwa 1) "Mungu na afanya mipaka ya Yafethi mikubwa" au 2) "Mungu na asababishe Yafethi kuwa na uzao mwingi"

na afanye makazi yake katika hema za Shemu

"na mfanye aishi kwa amani na Shemu". Hii inajumlisha uzao wa Yafethi na Shemu.

Kanaani na awe mtumishi wake

"Na Kaanani awe mtumishi wa Yafethi". Hii inajumlisha uzao wa Kaanani na Yafethi.

Chapter 10

¹ Hivi ndivyo vilikuwa vizazi vya wana wa Nuhu, ambao ni, Shemu, Hamu, na Yafethi. Wana wa kiume walizaliwa kwao baada ya gharika. ² Wana wa Yafethi walikuwa Gomeri, Magogu, Madai, Yavani, Tubali, Masheki, na Tirasi. ³ Na wana wa Gomeri walikuwa Ashikenazi, Rifathi na Togama. ⁴ Wana wa Yavani walikuwa Elisha, Tarshishi, Kitimu, na Dodanimu. ⁵ Kutoka kwa hawa watu wa pwani waligawanyika na kwenda kwenye ardhi zao, kila mtu na lugha yake, kufuatana na koo zao, kwa mataifa yao. ⁶ Wana wa Hamu walikuwa Kushi, Misraimu, Putu, na Kanaani. ⁷ Wana wa Kushi walikuwa Seba, Havila, Sabta, Raama, na Sabteka. Wana wa Raama walikuwa Sheba na Dedani. ⁸ Kushi akamzaa Nimrodi, ambaye alikuwa hodari wa kwanza juu ya nchi. ⁹ Alikuwa mwindaji mkuu mbele ya Yahwe. Hii ndiyo sababu hunenwa, "Kama Nimrod mwindaji mkuu mbele za Yahwe." ¹⁰ Miji ya kwanza ya ufalme wake ilikuwa Babeli, Ereku, Akadi na Kalne, katika ichi ya Shinari. ¹¹ Kutoka katika nchi ile alikwenda Ashuru na akajenga Ninawi, Rehoboth- iri na Kala, ¹² na Raseni ambao ulikuwa kati ya Ninawi na Kala. Ulikuwa mji mkubwa. ¹³ Misraimu akazaa Waludi, Waanami, Walehabi, na Wanaftuhi, ¹⁴ Wapathrusi na Wakasluhi (ambao kwao Wafilisti walitokea), na Wakaftori. ¹⁵ Kanaani akamzaa Sidono, mwanawe wa kwanza, na Hethi, ¹⁶ pia na Myebusi, na Mwamori, Mgirgashi, ¹⁷ Mhivi, Mwarki, Msini, ¹⁸ Mwarvadi, Msemari, na Mhamathi. Baadaye koo za wakanaani zikasambaa. ¹⁹ Mpaka wa Wakanaani ulianza Sidoni, katika mwelekeo wa Gerari, hata Gaza, na kama kuelekea Sodoma, Gomora, Adma, na Seboimu hata Lasha. ²⁰ Hawa walikuwa wana wa Ham, kwa koo zao, kwa lugha zao, katika ardhi zao na katika mataifa yao. ²¹ Pia walizaliwa wana kwa Shemu, ndugu yake mkubwa wa Yafethi. Shemu pia alikuwa baba yao na watu wote wa Eberi. ²² Wana wa Shemu walikuwa Elamu, Ashuru, Alfaksadi, Ludi, na Aramu. ²³ Wana wa Aramu walikuwa ni Usi, Huli, Getheri, na Mashi. ²⁴ Arfaksadi akamzaa Sela, na Sela akamzaa Eber. ²⁵ Eberi akazaa wana wawili wa kiume. Jina la mmoja aliitwa Pelegi maana katika siku zake nchi iligawanyika. Jina la ndugu yake aliitwa Yuktani. ²⁶ Yuktani akamzaa Almodadi, Shelefu, Hasarmawethi, Yera, ²⁷ Hadoram, Uzali, Dikla, ²⁸ Obali, Abimaeli, Sheba, ²⁹ Ofiri, Havila, na Yobabi. Hawa wote walikuwa wana wa Yuktani. ³⁰ Mpaka wao ulikuwa unaanzia Mesha, hadi Sefari, mlima wa mashariki. ³¹ Hawa walikuwa wana wa Shemu, kulingana na koo zao na lugha zao, katika ardhi zao kulingana na mataifa yao. ³² Hizi zilikuwa koo za wana wa Nuhu, kulingana na vizazi vyao, kwa mataifa yao. Kutokea kwa hawa mataifa yaligawanyika na kwenda juu ya nchi baada ya gharika.

Genesis 10:1

Hivi ndivyo vilikuwa vizazi vya wana wa Nuhu
 "Hii ni habari ya wana wa Nuhu." Sentensi hii inatambulisha habari ya vizazi vya Nuhu katika Mwanzo 10:1-11:9

Genesis 10:2

Kutoka kwa hawa watu wa pwani waligawanyika na
 "Wana wa yafethi na vizazi vyake waligawanyika na kuhamia pwani na visiواني"

watu wa pwani
 Hii ina maana ya watu waliokuwa wakiishi kando ya pwani na visiواني.

ardhi zao
 "makazi yao". Hizi ni sehemu ambazo watu waliohama waliishi.

kila mtu na lugha yake
 "Kila kundi la watu lilizungumza lugha yake" au " Makundi ya watu walijigawa kulingana na lugha zao"

Genesis 10:6

Misraimu
 Misraimu ni jina la Kihebrania la "Misri".

Genesis 10:8

hodari
 Maana zaweza kuwa 1) "hodari mwenye nguvu" au 2) "mwanamume mwenye nguvu" au 3) "mtawala mwenye uwezo".

mbele za Yahwe
 Maana zaweza kuwa 1) "machoni pa Yahwe" au 2) "kwa msaada wa Yahwe"

Hii ndiyo sababu hunenwa
 Hii inatambulisha methali. Lugha yako yaweza tambulisha methali na misemo kwa namna tofauti. "Hii ni sababu watu husema"

Miji ya kwanza
 Maana zaweza kuwa 1) miji ya kwanza aliyojenga au 2) miji muhimu.

Genesis 10:11

alikuwenda Ashuru
Nimrodi alikuwenda Ashuru

Misraimu akawa
orodha ya vizazi vya Nuhu inaendelea.

Misraimu
Misraimu alikuwa mmoja wa wana wa Hamu. Vizazi vyake vikawa watu wa Misri. Misraimu ni jina la Kihebrania la Misri.

Genesis 10:15

Myebusi ... Mwamori ... Mgirgashi
Majina haya yana maana ya makundi makubwa ya watu walioshuka kutoka Kanaani.

Genesis 10:19

mpaka
"eneo" au "mpaka wa eneo"

ulianzia Sidoni, katika mwelekeo wa Gerari, hata Gaza
Mwelekeo wa kusini waweza elezwa wazi kama itahitajika. "Kutoka mji wa Sidoni magharibi hata mji wa Gaza, ambao uko karibu na Gerari"

na kama kuelekea Sodoma, Gomora, Adma, na Seboimu hata Lasha
Mwelekeo ni "mashariki" au "bara" inaweza kuelezwa wazi kama itahitajika. "kisha mashariki mwa miji ya Sodoma, Gomora, Adma na Seboimu, hata Lasha"

Hawa walikuwa wana wa Hamu
Neno "hawa" lina maana ya watu na makundi ya watu waliorodheshwa katika mistari ya 10:6

kwa lugha zao
"waligawanyika kulingana na lugha zao tofauti"

katika ardhi zao
"katika makazi yao"

Genesis 10:24

Arfaksadi
Arfaksadi alikuwa mmoja wa wana wa Shemu.

Pelegi
Jina Pelegi lina maana ya "mgawanyiko"

nchi iligawanyika
Hii inaweza kuelezwa kwa hali ya kutenda. "watu wa duniani walijigawa wenyewe" au "watu wa duniani waligawanyika kati yao" au "Mungu aligawanya watu wa duniani"

Genesis 10:26

Yoktani
Yoktani alikuwa mmoja wa wana wa kiume wa Eberi.

Hawa
Hapa "hawa" ina maana ya wana wa kiume wa Yoktani.

Genesis 10:30

Mpaka wao
"ardhi walioitawala" au "ardhi walipoishi"

Hawa walikuwa wana wa Shemu
Neno "hawa" ina maana ya vizazi vya Shemu.

Genesis 10:32

Hizi zilikuwa koo
Hii inarudi nyuma kwa watu wote waliorodheshwa katika 10:1

kulingana na
"imeorodheshwa kwa"

kwa hawa mataifa yaligawanyika na kwenda juu ya nchi
"kutoka kwa koo hizi mataifa yaligawanyika na kusambaa nchini kote" au "Koo hizi ziligawanyika baina yao na kuunda mataifa ya dunia"

baada ya gharika
Hii inaweza kuelezwa dhahiri au kwa uwazi zaidi. "baada ya gharika kuangamiza nchi"

Chapter 11

¹ Sasa nchi yote ilikuwa inatumia lugha moja na ilikua na usemi mmoja. ² Ikawa waliposafiri upande wa mashariki, wakaona eneo tambarare katika nchi ya Shinari na wakakaa pale. ³ Wakasemezana, "Haya njoni, tufanye matofari na tuyachome kikamilifu." Walikuwa na matofari badala ya mawe na lami kama chokaa. ⁴ Wakasema, "njoni, na tujenge mji sisi wenyewe na mnara ambao kilele chake kitafika angani, na tujifanyie jina. Kama hatutafanya, basi tutatawanyika katika uso wa nchi yote." ⁵ Kwa hiyo Yahwe akashuka kuona mji na mnara ambao wazao wa Ibrahim walikuwa wamejenga. ⁶ Yahwe akasema, "Tazama, watu hawa ni taifa moja na lugha moja, na wameanza kufanya hivi! Hivikaribuni halitashindikana jambo watakalo kusudia kulifanya. ⁷ Njoni, tushuke na tuvuruge lugha yao pale, ili kwamba wasielewane." ⁸ Kwa hiyo Yahwe akawatawanya kutoka pale kwenda pande zote za uso wa nchi na wakaacha kujenga mji. ⁹ Kwa hiyo, jina lake ukaitwa Babeli, kwa sababu hapo Yahwe alivuruga lugha ya nchi yote na tangu pale Yahwe akawatawanya ng'ambo juu ya uso wa nchi yote. ¹⁰ Hivi ndivyo vilikuwa vizazi vya Shemu. Shemu alikuwa na umri wa miaka mia moja, na akamzaa Alfaksadi miaka miwili baada ya gharika. ¹¹ Shemu akaishi miaka miatano baada ya kumzaa Alfaksadi. Pia akazaa wana wengine wa kiume na wa kike. ¹² Wakati Alfaksadi alipokuwa ameishi miaka thelathini na mitano akamzaa Shela. ¹³ Alfaksadi aliishi miaka 403 baada ya kumzaa Shela. Akawazaa pia wana wengine wa kiume na wa kike. ¹⁴ Wakati Shela alipokuwa ameishi miaka thelathini, akamzaa Eberi. ¹⁵ Shela aliishi miaka 403 baada ya kumzaa Eberi. Akawazaa pia wana wengine wa kiume na wa kike. ¹⁶ Wakati Eberi alipokuwa ameishi miaka thelathini na minne, akamzaa Pelegi. ¹⁷ Eberi aliishi miaka 430 baada ya kumzaa Pelegi. Akawazaa pia wana wengine wa kiume na wa kike. ¹⁸ Wakati Pelegi alipokuwa ameishi miaka thelathini, akamzaa Reu. ¹⁹ Pelegi aliishi miaka 209 baada ya kumzaa Reu. Akawazaa pia wana wengine wa kiume na wa kike. ²⁰ Wakati Reu alipokuwa ameishi miaka thelathini na miwili, alimzaa Serugi. ²¹ Reu aliishi miaka 207 baada ya kumzaa Seregu. Akawazaa pia wana wengine wa kiume na wa kike. ²² Wakati Seregu alipokuwa ameishi miaka thelathini, akamzaa Nahori. ²³ Seregu aliishi miaka mia mbili baada ya kumzaa Nahori. Akawazaa pia wana wengine wa kiume na wa kike. ²⁴ Wakati Nahori alipokuwa ameishi miaka ishirini na tisa, akamzaa Tera. ²⁵ Nahori aliishi miaka 119 baada ya kumzaa Tera. Akawazaa pia wana wengine wa kiume na wa kike. ²⁶ Baada ya Tera kuishi miaka sabini, akamzaa Abram, Nahori, na Haran. ²⁷ Hivi ndivyo vilikuwa vizazi vya Tera. Tera alimzaa Abram, Nahori, na Harani, na Harani akamzaa Lutu. ²⁸ Harani akafa machoni pa baba yake Tera katika nchi aliyozaliwa, katika Ur wa Wakaldayo. ²⁹ Abram na Nahori wakajitwalia wake. Mke wa Abram aliitwa Sarai na mke wa Nahori aliitwa Milka, binti wa Harani, aliyekuwa baba wa Milka na Iska. ³⁰ Sasa Sarai alikuwa Tasa; hakuwa na mtoto. ³¹ Tera akamtwa Abram mwanawe, Lutu mwanawe wa mwanawe Harani, na Sarai mkwewe, mke wa mwanawe Abram, na kwa pamoja wakatoka Ur wa Wakaldayo, kwenda katika nchi ya Kanaani. Lakini walipofika Harani wakakaa pale. ³² Tera akaishi miaka 205 kisha akafa hapao Harani.

Genesis 11:1

Sasa

Neno hili linaonyesha kuwa mwandishi anaanza sehemu mpya ya simulizi.

nchi yote

watu wote juu ya nchi

inatumia lugha moja na ilikua na usemi mmoja

Misemo hii miwili ina maana moja na inasisitiza ya kwamba watu wote walizungumza lugha moja.

waliposafiri

"walihama" au "sogea pande zote"

upande wa mashariki

Yawezekana maana ni 1) "mashariki" au 2) "kutoka mashariki" au 3) "kuelekea mashariki". Chaguo

linalofaa ni "mashariki" kwa sababu Shinari ipo upande wa mashariki ambapo wasomi wanaamini safina ilikuja kutulia.

wakakaa

waliacha kusogea kutoka sehemu moja hadi nyingine na wakaanza kuishi sehemu moja.

Genesis 11:3

haya njooni

"haya njooni"

tuyachome kikamilifu

Watu hutengeneza matofali kwa udongo na kuyachoma ndani ya joko la moto sana ili yawe magumu na imara.

lami

kimiminiko kinene, kinachonata, cheusi kinachotoka ardhini.

chokaa

hiki ni kiini kinene kinachoundwa kwa unga wa ndimu, udongo, mchanga, na maji inayotumika kufanya mawe au matofali kugandamana.

tujifanyie jina

"tujifanyie sifa yetu kuwa kubwa"

jina

"sifa"

tutatawanyika

Hii inaweza kuelezwa kwa hali ya kutenda. "tutajigawanya baina yetu na kuishi sehemu tofauti"

Genesis 11:5**wazao wa Ibrahimu**

"watu"

akashuka

Habari kuhusu mahali aliposhuka inaweza kuwekwa wazi. "akashuka kutoka mbinguni". Hii haielezi jinsi gani alishuka kutoka mbinguni.

kuona

"angalia kwa makini" au "kutazama kwa makini zaidi"

watu hawa ni taifa moja na lugha moja

Watu wote walikuwa katika kundi moja kubwa na wote walizungumza lugha moja.

wanaanza kufanya hivi

Yawezekana maana kuwa 1) "wameanza kufanya hivi" ikimaanisha ya kwamba wameanza kujenga mnara lakini haijakamilika au 2) "hili ni jambo la kwanza walilofanya", ikimaanisha ya kwamba katika siku za usoni watafanya mambo makubwa zaidi.

halitashindikana jambo watakalo kusudia kulifanya

Hii inaweza kuelezwa kwa hali ya kutenda. "kila jambo wanalikusudia kufanya litawezekana kwao"

Haya! Njooni

"haya! njooni"

tushuke

Neno "tushuke" ni wingi ingawa ina maana ya Mungu. Tafsiri zingine husema "na nishuke" au "nitashuka"

tuvuruge lugha yao

Hii ina maana ya kwamba Yahwe angesababisha watu wote wa nchi kukoma kuzungumza lugha moja. "kuchanganya lugha yao"

ili kwamba wasielewane

Hii ilikuwa lengo la kuchanganya lugha yao. "ili kwamba wasiweze kuelewa kile mwingine anachokisema"

Genesis 11:8**kutoka pale**

"kutoka katika mji"

jina lake ukaitwa Babeli, kwa sababu hapo Yahwe alivuruga

Jina la "Babeli" linaonekana kama neno lenye maana ya "kuchanganyikiwa"

alivuruga lugha ya nchi yote

Ina maana ya kwamba Yahwe alisababisha watu wote katika nchi kutozungumza lugha moja. "alichanganya lugha ya nchi yote"

Genesis 11:10**Taarifa ya jumla**

Sura iliyosalia inaorodhesha mtiririko wa vizazi vya Shemu mpaka vya Abram.

Hivi ndivyo vilikuwa vizazi vya Shemu

Sentensi hii inaanza orodha ya vizazi vya Shemu.

gharika

Hii ilikuwa gharika kutoka kipindi cha Nuhu ambapo watu walikuwa waovu sana mpaka Mungu akatuma gharika nchi yote kufunika nchi.

akawa baba wa Alfaksadi

"akapata mwana wake wa kiume Alfaksadi" au "mwana wake wa kiume Alfaksadi alizaliwa"

Alfaksadi

jina la mwanamume

mia moja ... miwili ... mia tano

Watafsiri wanaweza kuandika maneno au namba "100", "2", and "500".

Genesis 11:12**akawa baba wa Shela**

"mwana wa kiume wake Shela alizaliwa"

Shela

jina la mwanamume

Genesis 11:14**Taarifa ya Jumla:**

Kumbukumbu katika Mwanzo 11:12-25 zilikuwa na mfumo huo huo.

Genesis 11:16

Taarifa ya Jumla:

Kumbukumbu katika Mwanzo 11:12-25 zilikuwa na mfumo huo huo.

Genesis 11:18

Taarifa ya Jumla:

Kumbukumbu katika Mwanzo 11:12-25 zilikuwa na mfumo huo huo.

Genesis 11:20

Taarifa ya Jumla:

Kumbukumbu katika Mwanzo 11:12-25 zilikuwa na mfumo huo huo.

Genesis 11:22

Taarifa ya Jumla:

Kumbukumbu katika Mwanzo 11:12-25 zilikuwa na mfumo huo huo.

Genesis 11:24

Taarifa ya Jumla:

Kumbukumbu katika Mwanzo 11:12-25 zilikuwa na mfumo huo huo.

Abramu, Nahori, na Harani

Hatujui mpangilio wa kuzaliwa kwa watoto wake.

Genesis 11:27

Hivi ndivyo vilikuwa vizazi vya Tera

Sentensi hii inatambulisha habari ya vizazi vya Tera. Mwanzo 11:27-25:11 unazungumzia kuhusu vizazi vya Tera, mahsusi mwanae Abrahamu. "Hii ni habari ya vizazi vya Tera"

Harani akafa machoni pa baba yake Tera

Hii ina maana ya kwamba Harani alikufa wakati baba yake akiwa hai. "Harani alikufa wakati baba yake, Tera, alipokuwa naye"

Genesis 11:29

wakajitwalia wake

"akaoa wake"

Iska

hili ni jina la kike

Sasa

Neno hili linatumiwa kutambulisha habari mpya kuhusu Sarai ambayo itakuwa muhimu baadae katika sura.

tasa

Lugha hii inaelezea mwanamke ambaye kimwili hawezi kutunga mimba au kuzaa mtoto.

Genesis 11:31

akamtwaa

Hapa neno "mwana wa" lina maana ya Tera.

Sarai mkwewe, mke wa mwanawe Abram

mkwewe, mwanawe mke wa Abram - "mkwe wa Sarai, ambaye alikuwa mke wa mwanawe Abram.

Harani ... Harani

Haya ni majina mawili tofauti na yanaandikwa tofauti Kihebrania. Moja lina maana ya mtu na lingine lina maana ya mji.

Chapter 12

¹ Kisha Yahwe akamwambia Abram, "Nenda utoke katika nchi yako, na toka kwa ndugu zako, na kwa jamaa za baba yako, uende katika nchi nitakayo kuonesha. ² Nitakufanya uwe taifa kubwa, na nitakubariki na kulifanya jinalako kuwa kubwa, na utafanyika baraka. ³ Nitawabariki wakubariki, lakini asiye kuheshimu nita mlaani. Kupitia kwako familia zote za nchi zitabarikiwa. ⁴ Kwa hiyo Abram akaondoka kama vile Yahwe alivyo mwambia kufanya, na Lutu akaenda pamoja naye. Abram alikuwa na miaka sabini na mitano wakati alipotoka Harani. ⁵ Abram akamchukua Sarai mkewe, Lutu, mtoto wa ndugu yake, na vyote walivyomiliki ambavyo wamevikusanya, na watu ambao wamewapata wakiwa huko Harani. Wakatoka kwenda katika nchi ya Kanaani, wakafika nchi ya Kanaani. ⁶ Abram akapitia katikati ya nchi hadi Shekemu, hadi mwaloni wa More. Wakati huo wakanaani waliishi katika nchi hiyo. ⁷ Yahwe akamtokea Abram, na kusema, "Nitawapa uzao wako nchi hii." Kwa hiyo Abram akamjengea madhabahu, Yahwe ambaye alimtokea. ⁸ Kutoka pale akaenda kwenye nchi ya mlima mashariki mwa Betheli, ambapo alipiga hema yake, magariibi kukiwa na Betheli na mashariki kukiwa na mji wa Ai. Akajenga madhabahu ya Yahwe pale na kuliitia jina la Yahwe. ⁹ Kisha Abram akaendelea kusafiri, akielekea upande wa Negebu. ¹⁰ Kulikuwa na njaa katika nchi, kwa hiyo Abram akaenda kukaa Misri, kwa kuwa njaa ilikua kali katika nchi. ¹¹ Wakati alipokaribia kuingia Misri, akamwambia Sarai mkewe, "tazama, najua kuwa wewe ni mwanamke mzuri. ¹² Wamisri watakapokuona watasema, huyu ni mke wake, na wataniua mimi, lakini watakuacha wewe hai. ¹³ Hivyo wewe sema kuwa ni dada yangu, ili kwamba niwe salama kwa sababu yako, na kumba maisha yangu yatasalimika kwa sababu yako." ¹⁴ Ikawa kwamba Abram alipoingia Misri, Wamisri wakaona kwamba Sarai ni mzuri sana. ¹⁵ Wakuu wa Farao wakamuona, na kumsifia kwa Farao, na huyu mwanamke akachukuliwa kupelekwa nyumbani mwa Farao. ¹⁶ Farao akamtendea kwa wema Abram kwa ajili yake, na akampatia kondoo, maksai, punda waume watumishi wa kiume, watumishi wa kike, punda wake, na ngamia. ¹⁷ Kisha Yahwe akampiga Farao na nyumba yake kwa mapigo makuu kwa sababau ya Sarai, mke wa Abram. ¹⁸ Farao akamwita Abram na kusema, "Nini hiki ambacho umenifanyia? Kwa nini hukuniambia kuwa alikuwa mke wako? ¹⁹ Kwa nini ulisema, 'ni dada yangu; na mimi nikamchukua kuwa mke wangu? Sasa kwa sababu hiyo huyu hapa mke wako. Mchukue na uende zako." ²⁰ Kisha Farao akatoa amri kwa watu wake kuhusiana naye, na wakamuondoa, yeye pamoja na mke wake na vyote alivyokuwa navyo.

Genesis 12:1

Sasa

Neno hili linatumika kuweka alama sehemu mpya ya simulizi.

Nenda utoke katika nchi yako, na toka kwa ndugu zako
"Nenda kutoka nchini kwako, kutoka katika familia yako"

Nitakufanya uwe taifa kubwa

Hapa "nitakufanya" ni umoja na ina maana ya Abram, lakini Abram anawakilisha vizazi vyake. "Nitaanzisha taifa kubwa kupitia kwako" au "Nitawafanya vizazi vyako kuwa taifa kubwa"

na kulifanya jina lako kuwa kubwa

Neno "jina" linawakilisha sifa ya mtu. "na kukufanya uwe maarufu"

na utafanyika baraka

neno "jina" linawakilisha sifa ya mtu. "na kukufanya uwe maarufu"

asiye kuheshimu nita mlaani

"Nitamlaani yeyote atakayekutendea jambo kwa njia ya aibu" au "iwapo kuna mtu atakayekutendea jambo lisilofaa, nitamlaani"

Kupitia kwako familia zote za nchi zitabarikiwa

Hii inaweza kufanywa katika hali ya kutenda. "Nitabariki familia za nchi kupitia kwako"

Kupitia kwako

"Kwa sababu yako" au "Kwa sababu nimekubariki"

Genesis 12:4

walivyomiliki

Hii inajumlisha wanyama na mali isiyokuwa na uhai

Watu ambao wamewapata

Maana yaweza kuwa 1) "watumwa ambao wamewakusanya" au 2) "watu ambao wamewakusanya kuwa pamoja nao"

Genesis 12:6**Abramu akapitia katikati ya nchi**

Ni jina la Abramu pekee linatajwa kwa sababu alikuwa kichwa cha familia. Mungu alimpatia amri ya kuchukua familia yake na kwenda kule. "Kwa hiyo Abramu na familia yake walikwenda katikati ya nchi"

nchi

"nchi ya Kanaani"

mwalonzi wa More

Yawezekana More ilikuwa jina ya sehemu

Yahwe aliyemtokea Abramu

"Yahwe, kwa sababu alimtokea"

Genesis 12:8**alipiga hema yake**

Abramu alikuwa na watu wengi pamoja naye alipokuwa akisafiri. Watu waliokuwa wakihama kutoka sehemu moja hadi nyingine waliishi ndani ya mahema. "walitengeneza mahema yao"

kuliitia jina la Yahwe

"waliomba kwa jina la Yahwe" au "kumuabudu Yahwe"

Kisha Abram akaendelea kusafiri

"Kisha Abramu alichukua hema lake na kuendelea na safari"

upande wa Negebu

"kuelekea eneo la Negebu" au "kuelekea kusini" au "kusini ya jangwa la Negebu"

Genesis 12:10**Kulikuwa na njaa**

Mazao hayakuota vizuri msimu huo.

katika nchi

"katika eneo" au "katika nchi ambapo Abramu alikuwa akiishi"

akaenda chini kuingia

Maana zaweza kuwa 1) "alikwenda kusini zaidi" au 2) "aliondoka mbali na Kaanani kuingia". Ingependeza kutafsiri kwa kutumia maneno ya kawaida ya kutoka eneo la juu kuelekea eneo la chini.

wataniua mimi ... wewe hai

Sababu watakayomuua Abramu inaweza kufanywa wazi. "wataniua ili kwamba wakuoe"

ili kwamba niwe salama kwa sababu yako

Hii inaweza kuelezwa kwa hali ya kutenda. "ili kwamba, kwa sababu yako, hawataniua mimi"

Genesis 12:14**Ikawa kwamba**

Maana zaweza kuwa 1) Msemo huu unatumika hapa kuweka alama ya wapi tukio linaanza, na kama lugha yako ina namna ya kufanya hivi basi tumia njia hiyo, au 2) "Na hivyo ndivyo kilichotokea"

Wakuu wa Farao wakamuona

"Wakuu wa Farao walimwona Sarai" au "wakuu wa Farao walimwona"

mwanamke akachukuliwa kupelekwa nyumbani mwa Farao

Hii inaweza kuelezwa kwa hali ya kutenda. "Farao akamchukua mpaka nyumbani kwake" au "Farao aliwaamuru askari wake kumpeleka nyumbani kwake"

mwanamke

Sarai

nyumbani mwa Farao

Maana zaweza kuwa 1) "Familia ya Farao", yaani kama mke au 2) "Nyumba ya Farao" au "Hekalu la Farao" ni tasfida ya Farao kumfanya awe mmoja wa wake zake.

kwa ajili yake

"kwa ajili ya Sarai" au "kwa sababu yake"

Genesis 12:17**kwa sababu ya Sarai, mke wa Abramu**

Hii inaweza kufanywa kwa uwazi zaidi. "Kwa kuwa Farao alitaka kumchua Sarai, mke wa Abramu, aweze kuwa mke wake mwenyewe"

Farao akamwita Abramu

"Farao akamuuta Abramu" au "Farao akamuamuru Abramu kuja kwake"

Nini hiki ambacho umenifanyia?

Farao alitumia lugha hii ya balagha kuonyesha jinsi gani alivyokasirika juu ya kile Abramu alichomfanyia. Inaweza kuelezeka kwa namna ya mshangao. "Umedanya jambo baya kwangu!"

Kisha Farao akatoa amri kwa watu wake kuhusiana naye

"Kisha Farao akawaongoza wakuu wake kuhusu Abramu"

na wakamuondoa, yeye pamoja na mke wake na vyote alivyokuwa navyo

"na wakuu wakamfukuza Abramu kutoka kwa Farao, pamoja na mke wake na alivyokuwa navyo"

Chapter 13

¹ Kwa hiyo Abram akaondoka akatoka Misri na akaenda Negebu, Yeye, mke wake, na vyote alivyokuwa navyo. Lutu pia akaenda pamoja naye. ² Na sasa Abram alikuwa tajiri wa mifugo, fedha na dhahabu. ³ Aliendelea na safari yake kutoka Negebu hadi Betheli, mahali ambapo hema yake ilikuwa tangu mwanzo, kati ya Betheli na mji wa Ai. ⁴ Akaenda mahali ambapo madhabahu ilikuwa imejengwa mwanzoni. Hapa akaliitia jina la Yahwe. ⁵ aliyekuwa anasafiri na Abram, alikuwa pia na ngo'mbe, makundi ya mifugo, na mahema. ⁶ Nchi haikuwatosha wote kukaa pamoja karibu kwa sababu mali zao zilikuwa nyingi sana, kiasi kwamba hawakuweza kukaa pamoja. ⁷ Pia, kulikuwa na ugomvi kati ya wachunga wanyama wa Abram na wachunga wanyama wa Lutu. Wakanaani pamoja na Waperizi walikuwa wakiishi katika nchi ile wakati huo. ⁸ Kwa hiyo Abram akamwambia Lutu, "Pasiwe na ugomvi kati yako na mimi, na kati ya wachunga wanyama wako na wachunga wanyama wangu; licha ya hayo sisi ni familia. ⁹ Je nchi hii yote haiko mbele yako? Nenda na ujitenge na mi. Ikiwa utakwenda kushoto, mimi nitakwenda kulia. au ikiwa utakwenda kulia, mimi nitakwenda kushoto." ¹⁰ Kwa hiyo Lutu akatazama, na akaona kuwa nchi yote tambarare ya Yorodani ilikuwa na maji kila mahali hadi Zoari, kama vile bustani ya Yahwe, na kama nchi ya Misri. Hii ilikuwa ni kabla Yahwe hajaingamiza Sodoma na Gomora. ¹¹ Kwa hiyo Lutu akajichagulia yeye mwenyewe nchi tambarare ya Yorodani na akasafiri mashariki, na ndugu hawa wakatengana wao kwa wao. ¹² Abram akaishi katika nchi ya Kanaani, na Lutu akaishi katika miji ya tambarare. Akatandaza hema zake hadi Sodoma. ¹³ Na sasa watu wa Sodoma walikuwa waovu na wenye dhambi nyingi dhidi ya Yahwe. ¹⁴ Yahwe akamwambia Abram baada ya Lutu kuondoka kwake, "Angalia kuanzia mahali ulipo simama hadi kaskazini, kusini, mashariki, na magharibi. ¹⁵ Nchi yote hii uionayo, nitakupatia wewe pamoja na uzao wako milele. ¹⁶ Nitawafanya uzao wako kuwa wengi kama mavumbi ya nchi, kiasi kwamba kama kuna mtu anaweza kuhesabu mavumbi ya nchi, ndipo na uzao wako pia utahesabika. ¹⁷ Inuka, tembea katika urefu na upana wa nchi hii, kwa kuwa nitakupatia." ¹⁸ Kwa hiyo Abram akachukua hema yake, akaja na kukaa katika mwaloni wa Mamre, ambao uko Hebroni, na pale akajenga Madhabahu ya Yahwe.

Genesis 13:1

akaondoka kutoka

"kwenda" au "kuondoka kutoka"

akaenda Negebu

Negebu ilikuwa ni eneo la jangwa kusini mwa Kanaani, magharibi mwa Misri. Hii inaweza kufanywa kwa uwazi. "akarudi katika jangwa la Negebu"

Abram alikuwa tajiri wa wanyama, fedha na dhahabu

"Abramu alikuwa na wanyama wengi, fedha nyingi na dhahabu nyingi"

wanyama

"mifugo" au "ng'ombe"

Genesis 13:3

Aliendelea na safari yake

Abramu na familia yake walisafiri kwa hatua, kwenda kutoka sehemu hadi sehemu. Hii inaweza kufanywa wazi. "Waliendelea na safari yao"

mahali ambapo hema yake ilikuwa tangu mwanzo

Watafsiri wanaweza kuweka maandishi machache yanayosema "Tazama Mwanzo 12:8." Muda wa safari yake unaweza kuwekwa wazi. "katika eneo alipotenga hema lake kabla hajakwenda Misri"

akaliitia jina la Yahwe

"aliomba katika jina la Yahwe" au "alimuabudu Yahwe"

Genesis 13:5

Sasa

Neno hili linatumika kuonyesha kitakachofuatia ni taarifa ya nyuma kumsaidia msomaji kuelewa matukio yatakayofuata.

Nchi haikuwatosha wote

Hapakuwa na ardhi ya kutosha ya malisho na maji kwa ajili ya wanyama wao.

mali zao

Hii inajumuisha mifugo, ambayo inahitaji malisho na maji.

hawakuweza kukaa pamoja

"hawakuweza kuishi pamoja"

Wakanaani pamoja na Waperizi walikuwa wakiishi katika nchi ile wakati huo

Hii ni sababu nyingine ya nchi kutoweza kuwahimili wote.

Genesis 13:8

Pasiwe na ugomvi kati yako na mimi,
"Tusigombane"

ugomvi
"chuki" au "ugomvi" au "malumbano"

na kati ya wachunga wanyama wako na wachunga wanyama wangu
"na tuwazuie wanaume wanaochunga wanyama wetu kulumbana"

licha ya hayo sisi ni familia
"kwa sababu sisi ni familia"

familia
"ndugu" au "jamaa". Lutu alikuwa mpwa wa Abram.

Je nchi hii yote haiko mbele yako?
Swali hili la balagha linaweza kutafsiriwa katika hali ya chanya. "nchi nzima ipo wazi kwa matumizi yako"

Nenda na ujitenge na mimi
Abrahamu alizungumza kwa huruma na Lutu na kumtia moyo afanye jambo litakalowasaidia wote. "Tugawanyike".

Ikiwa utakwenda kulia, mimi nitakwenda kushoto
Maana zaweza kuwa 1) "ukienda njia moja, basi na mimi nitaenda njia nyingine" au 2) "ukienda kaskazini, nitaenda kusini." Abram alimruhusu Lutu kuchagua sehemu ya nchi aliyoitaka, na Abram angechukua kile kilichobaki.

Genesis 13:10

nchi yote tambarare ya Yorodani
Hii ina maana ya eneo la jumla la mto Yordani.

ilikuwa na maji kila mahali
"ilikuwa na maji mengi"

kama vile bustani ya Yahwe, na kama nchi ya Misri
"kama bustani ya Yahwe au kama nchi ya Misri". Haya yalikuwa maeneo mawili tofauti.

bustani ya Yahwe
Hili ni jina lingine kwa bustani ya Edeni.

bustani
Hii yaweza kuwa shamba la miti ya matunda au eneo lenye kila aina ya miti.

Hii ilikuwa ni kabla Yahwe hajaiangamiza Sodoma na Gomora
Hii inatazamia jambo litakalotokea baadae. Hapa ni muhimu kwa sababu inaeleza kwa nini Lutu alikaa katika eneo ambalo baadae halikuwa na mbolea.

ndugu
"ndugu wa karibu" au "familia". Hii ina maana ya Lutu na Abram pamoja na nyumba zao.

Genesis 13:12

akaishi
"akatulia" au "akakaa"

nchi ya Kanaani
"nchi ya watu wa Kanaani"

Akatandaza hema zake hadi Sodoma
Maana zaweza kuwa 1) "alitandaza mahema yake karibu na Sodoma" au 2) "Alisogeza mahema yake kuzunguka eneo lililofika hadi Sodoma".

Genesis 13:14

baada ya Lutu kuondoka kwake
"baada ya Lutu kumuacha Abrahamu"

Genesis 13:16

tembea katika urefu na upana wa nchi hii,
"kutembea tembea juu ya ardhi nzima"

Mamre
Hii ilikuwa jina la mwanamume aliyemiliki miti ya mwaloni.

Hebroni
jina la sehemu

madhabahu ya Yahwe
"dhabahu la kumuabudu Yahwe"

Chapter 14

¹ Ikiwa katika siku za Amrafeli, mfalme wa shinari, Arioko, mfalme wa Elasari, Kedorlaoma, mfalme wa Elam na Tidali, mfalme wa Goimu, ² walifanya vita dhidi ya Bera mfalme wa Sodoma, Birsha, mfalme wa Gomora, Shinabu, mfalme wa Adma, Shemeberi, mfalme wa Seboim, na mfalme wa Bela (pia ikiitwa Soari). ³ Hawa wafalme watano wa mwisho waliungana pamoja katika bonde la Sidim (pia likiitwa bahari ya chumvi). ⁴ Kwa miaka kumi na mbili walimtumikia Kedorlaoma, lakini katika mwaka wa kumi na tatu waliasi. ⁵ Kisha katika mwaka wa kumi na nne, Kedorlaoma na wafalme waliokuwa pamoja nae walikuja na kuwashambulia Warefai katika Ashteroth Karnaimu, na Wazuzi katika Hamu, Waemi katika Shawe Kiriathaimu, ⁶ na Wahori katika mlima wao wa Seiri, mpaka El Parani iliyo karibu na jangwa. ⁷ Kisha wakarudi wakaja En Misifati (Pia ikiitwa Kadeshi), na kuishinda nchi yote ya Waamaleki, na pia Waamori ambao waliishi Hasasoni Tamari. ⁸ Kisha mfalme wa Sodoma, mfalme wa Gomora, mfalme wa Adma, mfalme wa Seboim, na mfalme wa Bela (pia ikiitwa Soari) walikwenda na kuandaa vita ⁹ dhidi ya Kedorlaoma, mfalme wa Elam, Tidali mfalme wa Goim, Amrafeli, mfalme wa Shinari, Arioki, mfalme wa Elasari; wafme wanne dhidi ya wale watano. ¹⁰ Na sasa bonde la Sidimu lilikuwa limejaa mashimo ya lami, na wafalme wa Sodoma na Gomora walipokimbia, wakaanguka pale. Wale waliosalia wakakimbilia milimani. ¹¹ Kwa hiyo adui akachukua mali zote za Sodoma na Gomora na vyakula vyao vyote, na wakaenda zao, ¹² walipoondoka, wakamchukua pia Lutu, mtoto wa ndugu yake na Abram ambaye aliishi Sodoma, pamoja na mali zake zote. ¹³ Mmoja ambaye alitoroka alikuja na kumwambia Abram mwebrania. Alikuwa anaishi katika mialoni ya Mamre, mwamori ambaye alikuwa ni ndugu wa Eshkoli na Aneri ambao walikuwa washirika wa Abram. ¹⁴ Abram aliposikia kuwa maadui wamemteka ndugu yake, akawaongoza wanaume waliofunzwa na kuzaliwa nyumbani mwake 318 na akawaongoza hadi Dani. ¹⁵ Akawagawanya watu wake dhidi yao usiku na kuwavamia, na kuwafukuza mpaka Hoba, ambayo iko kaskazini mwa Dameski. ¹⁶ Kisha akarudisha mali zote, pia akamrudisha ndugu yake Lutu na mali zake, pamoja na wanawake na watu wengine. ¹⁷ Baada ya Abram kurudi kutoka kumpiga Kedorlaoma na wafalme waliokuwa pamoja nae, mfalme wa Sodoma akatoka kuonana nae katika bonde la Shawe (pia iliitwa bonde la mfalme). ¹⁸ Melkizedeki, mfalme wa Salem, akaleta mkate na divai. Alikuwa ni kuhani wa Mungu aliye juu sana. ¹⁹ Alimbariki akisema, "Abarikiwea Abram na Mungu aliye juu sana, muumba wa mbingu na nchi. ²⁰ Abarikiwe Mungu aliye juu sana, ambaye amekupatia adui zako katika mikono yako." Kisha Abram akampatia sehemu ya kumi ya kila kitu. ²¹ Mfalme wa Sodoma akamwambia Abram, "Nipatie watu, na ujichukulie wewe mwenyewe mali." ²² Abram akamwambia mfalme wa Sodoma, "Nimeinua juu mkono wangu kwa Yahwe, Mungu aliye juu sana, muumbaji wa mbingu na nchi, ²³ kwamba sitachukua uzi wala gidamu ya kiatu, au kitu chochote ambacho ni chako, ili kwamba usiseme, nimemfanya Abram kuwa tajiri." ²⁴ Sitachukua chochote isipokuwa kile ambacho vijana wamekula na sehemu za watu waliokwenda nami. Aneri, Eskoli, na Mamre na wachukue sehemu zao."

Genesis 14:1

Taarifa ya Jumla:
Maeneno katika 14:1 yote ni miji inayojitegemea

ikaja kuwa
Msemo huu unatumika hapa kuweka alama ya mwanzo wa sehemu mpya ya simulizi.

katika siku
"katika muda wa"

walifanya vita
"walienda vitani" au "walianzisha vita" au "walijiandaa kwa vita"

Genesis 14:3

Hawa wafalme watano wa mwisho waliungana pamoja
Taarifa ya kwamba majeshi yao walikuwa pamoja nao inaweza kuwekwa wazi. "Wafalme hawa watano wa nyuma na majeshi yao waliungana"

miaka kumi na mbili walimtumikia
Matukio katika mistari ya 4-7 yalitokea kabla ya mstari wa 3. Lugha yakoinaweza kuwa na namna ya kuonyesha hivi.

walimtumikia Kedorlaoma
Inawezekana walitakiwa kumlipa kodi na kumtumikia jeshini. "walikuwa chini ya utawala wa Kedorlaoma"

waliasi
"walikataa kumtumikia" au "walisitisha kumtumika"

walikuja na kuwashambulia

Walifanya hivi kwa sababu wafalme wengine waliyasi.

Warefai ... Wazuzi ... Waemi ... Wahori

Haya ni majina ya makundi ya watu.

Ashteroth Karnaimu ... Hamu ... Shawe Kiriathaimu ... Seiri ...El Parani

Haya ni majina ya sehemu.

El Parani iliyo karibu na jangwa

Huu msemu unasaidia wasomaji kuelewa El parani ilikuwa wapi. Inaweza kutafsiriwa katika sentensi tofauti kama italazimu. "El Parani. El Parani ipo karibu na jangwa"

Genesis 14:7**Taarifa ya Jumla:**

Mistari ya 8 na 9 inarudia kile kilichosemwa katika 14:3 na kuendelea kueleza yaliyojiri baada ya wafalme kukutana pamoja kupigana.

wakarudi wakaja

Neno "wakarudi" lina maana ya wafalme wanne wageni ambao walikuwa wakishambulia eneo la Kanaani. Majina yao yalikuwa Amrafeli, Arioko, Kedorlaoma na Tidal. "wakageuka na kuondoka"

Waamori ambao waliishi Hasasoni Tamari

Msemu huu unaelezea juu ya watu wa Waamori walioshindwa. Hawa walikuwa Waamori wengine walioishi katika maeneno mengine.

na mfalme wa Bela (pia ikiitwa Soari)

Mji wa Bela pia ulikuwa unaitwa Soari. Taarifa hii inaweza kuwekwa mwishoni mwa sentensi. "na mfalme wa Bela akaondoka na kujiandaa kwa vita. Bela pia inaitwa Soari.

kujiandaa kwa vita

"kujiunga vitani" au "kuanza mistari ya vita" Baadhi ya watafsiri wanaweza kusema kuwa majeshi yalipigana.

afme wanne dhidi ya wale watano

Kwa kuwa wafalme watano waliorodheshwa kwanza, baadhi ya lugha inaweza kutafsiri hii kama "wafalme watano dhidi ya wanne".

Genesis 14:10**Sasa**

Neno hili linatambulisha taarifa ya nyuma kuhusu bonde la Sidimu. Lugha yako inaweza kuwa na njia nyingine ya kutambulisha taarifa hii ya nyuma.

ilikuwa limejaa mashimo ya lami

"ilikuwa na mashimo ya lami mengi". Haya yalikuwa mashimo katika ardhi ambayo yalikuwa na lami ndani mwao.

lami

kimiminiko kinene, kinachonata, cheusi kinachotoka ardhini.

wafalme wa Sodoma na Gomora

Huu ni usemi mwingine kwa ajili ya wafalme na majeshi yao. "wafalme wa Sodoma na Gomora na majeshi yao"

wakaanguka pale

Maana zaweza kuwa 1) baadhi ya wanajeshi wao walianguka ndani ya mashimo ya lami au 2) wafalme wenyewe walianguka ndani ya mashimo ya lami. Kwa kuwa 14:17 unasema ya kwamba mfalme wa Sodoma alikwenda kukutana na Abram, maana ya kwanza yaweza kuwa sahihi zaidi.

Wale waliosalia

"Wale ambao hawakufa vitani na hawakuanguka ndani ya mashimo"

adui

Hii ina maana ya mfalme Kedorlaoma na wafalme wengine na majeshi yao aliokuwa nao waliokuwa wakishambulia Sodoma na Gomora.

mali zote za Sodoma na Gomora

Maneno "Sodoma" na "Gomora" ni lugha nyingine kwa ajili ya watu walioishi katika miji ile. "utajiri wa watu wa Sodoma na Gomora" au "mali za watu wa Sodoma na Gomora"

vyakula vyao vyote

"chakula na vinywaji vyao"

wakaenda zao

"wakaenda njia zao"

wakamchukua pia Lutu, mtoto wa ndugu yake na Abram ambaye aliishi Sodoma, pamoja na mali zake zote

Misemo ya "mwana wa kaka wa Abram" na "alikuwa akiishi Sodoma" unamkumbusha msomaji juu ya mambo yaliyoandikwa mapema kuhus Lutu. "walimchukua Lutu pia, pamoja na na mali zake zote. Lutu alikuwa mwana wa kaka wa Abram na alikuwa akiishi Sodoma kwa kipindi hicho"

Genesis 14:13**Mmoja ambaye alitoroka alikuja**

"Mwanamume alitoroka vitani na kuja"

Alikuwa anaishi

"Abram alikuwa anaishi" Hii inatambulisha taarifa ya nyuma.

walikuwa washirika wa Abram

"walikuwa washirika wa mkataba na Abram" au "alikuwa na makubaliano ya amani na Abram"

ndugu yake

Hii inahusu mpwa wa Abramu Lutu

wanaume waliofunzwa

"wanamume waliofunzwa kupigana"

wanaume waliozaliwa nyumbani mwake

"wanamume waliozaliwa nyumbani mwa Abramu".
Walikuwa watoto wa watumishi wa Abramu.

akawafukuza

"akawafukuza"

Dani

Huu ni mji wa kaskazini wa Kanaani, mbali ya kambi ya Abramu.

Genesis 14:15

Akawagawanya watu wake dhidi yao usiku na kuwavamia

Yawezekana hii ina maana ya mipango ya vita.
"Abramu aliwagawa wanamume katika makundi kadhaa, na wakawashambulia maadui zao katika pande zote"

mali zote

Hii ina maana ya vitu ambavyo maadui waliiba kutoka miji ya Sodoma na Gomora.

mali zake

"na mali za Lutu ambazo maadui waliiba kutoka kwa Lutu"

pamoja na wanawake na watu wengine

"pamoja na wanawake na watu wengine ambao wafalme wanne waliwakamata"

Genesis 14:17

kurudi

Taarifa inayodokezwa kuhusu wapi alipokuwa anarudi inaweza kuwekwa wazi. "alirudi hadi pale alipokuwa akiishi"

Melkizedeki, mfalme wa Salemu

Hii ni mara ya kwanza mfalme huyu anatajwa.

mkate na divai

Watu hula mkate na divai mara kwa mara.

Genesis 14:19

Alimbariki

Mfalme Melkizedeki alimbariki Abramu.

Abarikiwea Abramu na Mungu aliye juu sana, muumba wa mbingu na nchi

Hii inaweza kuelezwa kwa hali ya kutenda. "Mungu aliye Juu Sana, Muumba wa mbingu na nchi, ambariki Abramu"

mbingu

Hii ina maana ya sehemu ambayo Mungu huishi.

Mungu aliye juu sana, ambaye amekupatia

"Mungu aliye juu sana, kwa sababu amekupatia".
Msemo unaoanza na "ambaye amekupatia" unatueleza jambo zaidi kuhusu Mungu aliye juu sana.

Abarikiwe Mungu aliye juu sana

Hii ni njia ya kumsifu Mungu.

mikono yako

"ndani ya utawala wako" au "ndani ya uwezo yako"

Genesis 14:21

Nipatie watu

Msemo "watu" unaweza kuwa na maana ya watu wa Sodoma ambao maadui waliwakamata. Abramu aliwaokoa alipomuokoa Lutu.

Nimeinua juu mkono wangu

Hii ina maana "nimetoa kiapo" au "nimefanya ahadi".

Sitachukua chochote isipokuwa kile ambacho vijana wamekula

"Ninachukua kutoka kwako kile tu vijana wangu walishakwisha kula". Abramu alikuwa akikataa kupokea chochote kwa ajili yake, lakini alikiri kuwa wanajeshi wake wamekula sehemu ya akiba wakati wa safari ya kurudi Sodoma baada ya vita.

sehemu za watu waliokwenda nami.

Maana kamili ya kauli hii yawezwa kuwekwa wazi. "sehemu ya mali iliyokombolewa iliyokuwa ya wanamume walionisaidia kurudi"

Aneri, Eskoli, na Mamre

Hawa ni washirika wa Abramu (14:13). Kwa kuwa walikuwa washirika wa Abramu walipigana vita pamoja naye. Maana kamili ya kauli inaweza kufanywa wazi. "washirika wangu Aneri, Eskoli na Mamre"

Chapter 15

¹ Baada ya mabo haya neno la Yahwe likamjia Abram katika maono, likisema, "Usiogope, Abram! mimi ni ngao yako na thawabu yako kubwa sana." ² Abram akasema, "Bwana Yahwe, utanipatia nini, kwa kuwa naenda bila mtoto, na mrithi wa nyumba yangu ni Eliezeri wa Dameski?" ³ Abram akasema, "Kwakuwa hujanipatia uzao, tazama, mwangalizi wa nyumba yangu ndiye mrithi wangu." ⁴ Kisha, tazama, neno la Yahwe likaja kwake, kusema, "Mtu huyu hatakuwa mrithi wako; isipokuwa atakaye toka katika mwili wako ndiye atakuwa mrithi wako." ⁵ Kisha akamtoa nje, na akasema, Tazama mbinguni, na uzihesabu nyota, ikiwa unaweza kuzihesabu." Kisha akamwambia, hivyo ndivyo uzao wako utakavyokuwa. ⁶ Akamwamini Yahwe, na akamuhesabia jambo hili kuwa mwenye haki. ⁷ Akamwambia, Mimi ni Yahwe, niliye kutoa katika Uru ya Wakaldayo, na kukupatia nchi hii kuirithi." ⁸ Akasema, "Bwana Yahwe, nitajua je kuwa nitairithi?" ⁹ Kisha akamwambia, "Nipatie ndama wa umri wa miaka mitatu, mbuzi mke wa umri wa miaka mitatu, na kondoo mume wa umri wa miaka mitatu, na njiwa na mwana njiwa." ¹⁰ Akamletea hivi vyote, akavipasua katika sehemu mbili, akaweka kila kipande kuelekea mwenzake, ila ndege hakuawapasua. ¹¹ Wakati ndege walipokuja juu ya mizoga, Abram akawafukuza. ¹² Kisha wakati jua lilipokuwa likizama, Abram akalala usingizi mzito na tazama, hofu ya giza kuu ikamfunika. ¹³ Kisha Yahwe akamwambia Abram, "Ujuwe kwa hakika kwamba uzao wako watakuwa wageni katika nchi ambayo si ya kwao, na watatumikishwa na kuteswa kwa miaka mia nne. ¹⁴ Nitahukumu taifa ambalo watalitumikia, na baadaye watatoka wakiwa na mali nyingi. ¹⁵ Lakini utakwenda kwa baba zako kwa amani, na utazikwa katika uzee mwema. ¹⁶ Katika kizazi cha nne watakuja tena hapa, kwa sababu uovu wa Waamori haujafikia mwisho wake." ¹⁷ Jua lilipokuwa limezama na kuwa giza, tazama, chungu cha moshi wenye moto na miali ya mwanga ilipita kati ya vile vipande. ¹⁸ Siku hiyo Yahwe akafanya agano na Abram, akisema, "Ninatoa nchi hii kwa uzao wako, kutoka mto wa Misri hadi kwenye mto mkuu, Frati - ¹⁹ Mkeni, Mkenizi, na Mkadmoni, ²⁰ Mhiti, Mperizi, Mrefai, ²¹ Mwamori, Mkanaani, Mgirgashi, na Myebusi.

Genesis 15:1

Baada ya mambo haya

"Mambo haya" ina maana ya pale ambapo wafalme walipigana na Abram akamuokoa Lutu.

neni la Yahwe likamjia

Lahaja hii ina maana ya Yahwe akazungumza. "Yahwe alizunguza ujumbe wake"

neni la Yahwe

Hapa "neni" inawakilisha ujumbe wa Yahwe. "ujumbe wa Yahwe"

ngao ... thawabu

Mungu alitumia sitiari hizi mbili kumwambia Abram juu ya tabia yake na uhusiano wake na Abram.

mimi ni ngao yako

Wanajeshi hutumia ngao kujilinda kwa maadui zao. "Nitakulinda kama ngao" au "Mimi ni ngao yako kukulinda"

thawabu

"malipo". Hii ina maana ya malipo yanayostahili kwa mtu. Maana mbili zaweza kuwa 1) "Mimi ni yote unayohitaji" au 2) "Nitakupa yote unayohitaji".

Abram akasema, "Kwakuwa hujanipatia

"Abramu aliendelea kuzungumza na kusema, "Kwa kuwa umenipatia"

Genesis 15:4

Kisha, tazama

Neno "tazama" linasisitiza ukweli ya kwamba neno la Yahwe lilikuja kwa Abrahamu tena.

neni la Yahwe likaja

Lugha hii ina maana ya kuwa Mungu alizungumza. "Yahwe alizungumza ujumbe wake"

neni la Yahwe

Hapa "neni" linawakilisha ujumbe wa Yahwe. "Ujumbe wa Yahwe"

Mtu huyu

Hii ina maana ya Eliezeri wa Dameski.

atakaye toka katika mwili wako ndiye

"yule utakayekuwa baba yake" au "mwana wako kabisa". Mwana wa Abram atakuwa mrithi wake.

uzihesabu nyota

"hesabu nyota"

ndivyo uzao wako utakavyokuwa

Kama vile Abram u atavyoshindwa kuhesabu nyota zote, hataweza kuhesabu uzao wake wote kwa sababu utakuwa mwingi sana.

Genesis 15:6**Akamwamini Yahwe**

Hii ina maana alipokea na kuamini kile Yahwe alichosema ni kweli.

akamuhesabia jambo hili kuwa mwenye haki

"Yahwe alimhesabia imani ya Abram kama haki" au "Yahwe alimchukulia Abram kuwa na haki kwa sababu Abram alimuamini"

Mimi ni Yahwe, niliye kutoa katika Uru

Yahwe alikuwa akimkumbusha Abrahamu kile alichokuwa amefanya ili Abrahamu aweze kumjua Yahwe alikuwa na nguvu kumpatia Abram kile alichomuahidi.

kuirithi

"kukipokea" au "ili kwamba ukimiliki"

nitajua je

Abram alikuwa akiulizia ushahidi zaidi ya kwamba Yahwe atampatia ile nchi.

Genesis 15:9**mizoga**

"miili iliyokufa ya wanyama na ndege"

Abram akawafukuza

"Abram aliwafukuza ndege". Alihakikisha ndege hawakula wanyama waliokufa.

Genesis 15:12**Abram akalala usingizi**

Hii ni lahaja. "Abrahamu alilala usingizi mzito"

giza zito na la kutisha

"giza kubwa sana lililomtisha"

ikamfunika

"ikamzunguka"

wageni

"wageni"

watumikishwa na kuteswa

Hii inaweza kuelezwa kwa hali ya kutenda. "na wamiliki wa nchi ile watumikisha na kuwatesa"

Genesis 15:14**Taarifa ya Jumla:**

Yahwe aliendelea kuzungumza na Abram wakati Abram alipokuwa akiota.

Nitahukumu

Hapa "hukumu" ni lugha nyingine kwa kile kitakachotokea baada ya Mungu kutoa hukumu. "Nitaadhibu"

wataowatumikia

Maana kamili ya kauli hii inawezwa kufanywa wazi. "ambao vizazi vyako watawatumikia"

mali nyingi

Hii ni lahaja. "mali nyingi" au "utajiri mkubwa"

utakwenda kwa baba zako

Hii ni njia ya upole ya kusema "utakufa"

baba

Neno "baba" lina maana sawa na mababu. "mababu"

utazikwa katika uzee mwema

"utakuwa mzee sana utakapokufa na familia yako itazika mwili wako"

Katika kizazi cha nne

Hapa kizazi kimoja kina maana ya urefu wa miaka 100. "Baada ya miaka mia nne"

watakuja tena hapa

"vizazi vyako watakuja hapa tena". Vizazi vya Abrahamu vitakuja katika nchi ampabo Abram alikuwa akiishi, nchi ambayo Yahwe aliahidi kumpatia.

haujafikia mwisho wake

"haijakamilika" au "itakuwa mbaya zaidi kabla sijawaadhibu"

Genesis 15:17**tazama**

Neno "tazama" hapa linatuamsha kuwa makini kwa taarifa ya kushangaza inayofuata.

moshi wenye moto na miali ya mwanga ilipita kati ya vile vipande

Mungu alifanya hivi kumuonyesha Abram ya kuwa alikuwa akifanya agano na yeye.

ilipita kati ya vile vipande

"ilipita katikati ya mistari miwili ya vipande vya wanyama"

agano

Katika agano hili Mungu alimuahidi kumbariki Abram, naye ataendelea kumbariki ikiwa Abram ataendelea kumfuata yeye.

Ninatoa nchi hii

Kwa kusema hivi, Mungu alikuwa akiwapa uzao wa Abram nchi. Mungu alikuwa akifanya hivi, lakini uzao hawakuweza kwenda katika nchi hadi baada ya miaka mingi baadae.

mto mkuu, Frati

"mto mkubwa, Frati". Hizi ni njia mbili zinazoelezea mto mmoja.

Mkeni , Mkenizi, na Mkadmoni, Mhiti, Mperizi, Mrefai, Mwamori, Mkanaani, Mgirgashi, na Myebusi.

Haya ni majina ya makundi ya watu ambao waliishi katika nchi. Mungu angeruhusu uzao wa Abrahamu kuwashinda watu hawa na kuchukua nchi yao.

Chapter 16

¹ Kisha Sarai mke wa Abram, alikuwa hajamzalia mtoto, lakini alikuwa na mtumishi wa kike, Mmisri ambaye jina lake aliitwa Hajiri. ² Kwa hiyo Sarai akamwambia Abram, "Tazama, Yahwe hajanifanya mimi kuwa na watoto. Nenda na ulale na mtumishi wangu. Ili kwamba niweze kupata watoto kupitia yeye." Abram akasikiliza sauti ya Sarai. ³ Ilikuwa baada ya Abram kuishi miaka kumi katika nchi ya Kanaani ndipo Sarai, mke wa Abram, alimtoa Hajiri yule mmisri mtumishi wake kwa mume wake awe kama mke wake. ⁴ Kwa hiyo akawa na mahusiano na Hajiri, na akabeba mimba. Na alipoona kuwa amebeba mimba, akamdharau bibi yake. ⁵ Kisha Sarai akamwambia Abram, "Jambo hili baya kwangu ni kwa sababu yako. Nilimtoa mtumishi wangu wa kike katika kumbatio lako. Na alipoona kuwa amebeba mimba, nilidharaulika machoni pake. Na sasa acha Yahwe aamuwe kati yangu na wewe." ⁶ Lakini Abram akamwambia Sarai, "Tazama, hapa, mtumishi wako yuko katika uwezo wako, fanya unachofikiri ni kizuri sana kwake." Kwa hiyo Sarai akakabiliana naye kwa ukatili, na akatoroka. ⁷ Malaika wa Yahwe akamkuta karibu na chemichemi ya maji katika jangwa, chemichemi iliyo katika njia kuelekea Shuri. ⁸ Akasema, Hajiri, mtumishi wa Sarai, umetoka wapi na unakwenda wapi?" Na akasema, ninamtoroka bibi yangu Sarai." ⁹ Malaika wa Yahwe akamwambia, "Rudi kwa bibi yako, na unyenyekee chini ya mamlaka yake." ¹⁰ Kisha Malaika wa Yahwe akamwambia, "Nitazidisha uzao wako maradufu, kiasi kwamba watakuwa wengi wasioweza kuhesabika." ¹¹ Malaika wa Yahwe pia akamwambia, "Tazama, wewe unamimba, na utazaa mtoto kume, na utamwita jina lake Ishmaeli, kwasabab Yahwe amesikia mateso yako. ¹² Atakuwa punda mwitu wa mtu. Atakuwa adui dhidi ya kila mtu, na kila mtu atakuwa adui yake, na ataishi kando na ndugu zake wote." ¹³ Kisha akamwita jina hili Yahwe aliye zungumza naye, "Wewe ni Mungu unionaye mimi," kwa kuwa alisema, "je ninaendelea kweli kuona, hata baada ya kuwa ameniona?" ¹⁴ Kwa hiyo kisima kiliitwa Beerlahairori; Tazama, kiko kati ya Kadesh na Beredi. ¹⁵ Hajiri akamzalia Abram mwana wa kume, na Abram akamwita mwanawe, ambaye Hajiri amemzaa jina, Ishmaeli. ¹⁶ Abram alikuwa na umri wa miaka themanini na sita wakati Hajiri alipomzaa Ishmaeli kwa Abram.

Genesis 16:1

Sasa

Neno hili linatumika kutambulisha sehemu mpya ya simulizi na taarifa ya nyuma kuhusu Sarai.

mtumishi wa kike

"mtumwa wa kike". Mtumwa wa namna hii alikuwa akimtumikia mwanamke wa nyumbani.

kutopata watoto

"kutoweza kuzaa watoto"

niweze kupata watoto kupitia yeye

"Nitajenga familia yangu kupitia kwake"

Abram akasikiliza sauti ya Sarai

"Abramu alifanya kile Sarai alichosema"

akamdharau bibi yake

"alimdharau bibi yake" au "alifikiria alikuwa na thamani zaidi ya bibi yake"

bibi yake

Hapa ina maana ya Sarai. Bibi alikuwa na uwezo juu ya mtumwa wake. "mmiliki wake" au "Sarai"

Genesis 16:5

Jambo hili baya kwangu

"Udhalimu huu dhidi yangu"

ni kwa sababu yako

"ni wajibu wako" au "ni kosa lako"

Nilimtoa mtumishi wangu wa kike katika kumbatio lako

Sarai alitumia neno "kumbatia" hapa kumaanisha yeye kulala naye. "Nilimpa mtumishi wangu ili uweze kulala naye"

nilidharaulika machoni pake

Hii inaweza kuwa katika hali ya kutenda. "alinichukia" au "alianza kunichukia" au "alidhani yeye ni bora zaidi yangu"

Na sasa acha Yahwe aamuwe kati yangu na wewe

"Ninataka Yahwe aseme kama hili ni kosa langu au lako" au "Nataka Yahwe kuamua nani kati yetu yupo sahihi." Msemu "aamue kati ya" una maana ya kuamua nani yuko sawa katika ugomvi kati yao"

Tazama, hapa

"Nisikilize mimi" au "Sikiliza kwa makini"

katika uwezo wako

"chini ya mamlaka yako"

Sarai akakabiliana naye kwa ukatili

"Sarai alimtendea Hajiri vibaya sana"

na akatoroka

"na Hajiri akatoroka kwa Sarai"

Genesis 16:7**Malaika wa Yahwe**

Maana zinaweza kuwa 1) Yahwe alijifanya kuonekana kama malaika au 2) huyu alikuwa mmoja wa malaika wa Yahwe au 3) huyu alikuwa mjumbe maalumu kutoka kwa Mungu (baadhi ya wasomi wanadhani alikuwa Yesu). Kwa sababu msemu hauleweki vizuri, ni bora kutafsiri kama "malaika wa Yahwe" kwa kutumia neno la kawaida linalotumika kwa "malaika".

jangwa

Eneo la jangwa aliloenda lilikuwa ni nyikani. "jangwa"

Shuri

Hii ilikuwa jina ya sehemu kusini mwa Kaanani mashariki mwa Misri.

bibi yangu

Hapa ina maana ya Sarai. Bibi alikuwa na mamlaka juu ya mtumwa wake. "mmiliki wangu".

Genesis 16:9**Malaika wa Yahwe akamwambia**

"Malaika wa Yahwe alimwambia Hajiri"

Malaika wa Yahwe

Maana zinaweza kuwa 1) Yahwe alijifanya kuonekana kama malaika au 2) huyu alikuwa mmoja wa malaika wa Yahwe au 3) huyu alikuwa mjumbe maalumu kutoka kwa Mungu (baadhi ya wasomi wanadhani alikuwa Yesu). Kwa sababu msemu hauleweki vizuri, ni bora kutafsiri kama "malaika wa Yahwe" kwa kutumia neno la kawaida linalotumika kwa "malaika".

bibi yako

Hapa ina maana ya Sarai. Bibi alikuwa na uwezo juu ya mtumwa wake. "mmiliki wake" au "Sarai"

Kisha Malaika wa Yahwe akamwambia, "Nita

Aliposema "Nita" alikuwa ana maana ya Yahwe.

Nitazidisha uzao wako maradufu

"Nitakupatia uzao mwingi sana"

wengi wasioweza kuhesabika

"wengi sana hadi hakuna mtu atakayeweza kuwahesabu"

Genesis 16:11**Malaika wa Yahwe**

Maana zinaweza kuwa 1) Yahwe alijifanya kuonekana kama malaika au 2) huyu alikuwa mmoja wa malaika wa Yahwe au 3) huyu alikuwa mjumbe maalumu kutoka kwa Mungu (baadhi ya wasomi wanadhani alikuwa Yesu). Kwa sababu msemu hauleweki vizuri, ni bora kutafsiri kama

"malaika wa Yahwe" kwa kutumia neno la kawaida linalotumika kwa "malaika".

Tazama

"Angalia" au "Sikiliza" au "Sikiliza kwa makini"

utazaa mtoto kume

"kuzaa mtoto wa kume"

utamwita jina lake

"utamwita jina lake". Neno "utamwita" linamlenga Hajiri.

Ishmaeli, kwa sababu Yahwe amesikia

Watafsiri wanaweza kuweka maelezo mafupi yanayosema "Jina la 'Ishmaeli' lina maana ya 'Mungu amesikia'".

mateso

Alikuwa ameteswa na mawazo na mateso.

Atakuwa punda mwitu wa mtu

Hili halikuwa tusi. Inaweza kumaanisha Ishmaeli angekuwa anajitegemea na mwenye nguvu kama punda mwitu. "Atakuwa kama punda mwitu miongoni mwa watu"

Atakuwa adui dhidi ya kila mtu

"Atakuwa adui wa kila mtu"

kila mtu atakuwa adui yake

"Kila mtu atakua adui yake"

na ataishi kando na

Hii inaweza pia kumaanisha "ataishi kwa uadui pamoja na"

ndugu

"ndugu wa karibu"

Genesis 16:13**Yahwe aliye zungumza naye**

"Yahwe, kwa sababu alizungumza naye"

je ninaendelea kweli kuona, ... mimi?

Hajiri alitumia swali hili la balagha kuonyesha mshangao wake wa kuwa hai hata baada ya kukutana na Mungu. Watu walitarajia iwapo wanakutana na Mungu, wangekufa. "Ninashangaa ya kwamba bado nipo hai, ... mimi"

Kwa hiyo kisima kiliitwa Beerlahairori

Watafsiri wanaweza kuongeza maandishi yanayosema "Beerlahairori ina maana ya 'kisima cha yule anayeniona mimi'"

Tazama, kiko kati ya Kadeshi na Beredi.

Neno "tazama" hapa linavuta ukweli kwamba kisima kilikuwa katika eneo ambalo mwandishi na wasomaji wake walijua. "tena, ilikuwa kati ya Kadeshi na Beredi"

Genesis 16:15

Hajiri akamzalia

Ujio wa Hajiri kwa Sarai na Abram unajitokeza wazi. Unaweza kufanya hivi kuwa wazi. "Kwa hiyo Hajiri alirudi na kuzaa"

akamwita mwanawe, ambaye Hajiri amemzaa

"alimwita mtoto wake kwa Hajiri" au "alimuita wake na mtoto wa Hajiri"

Abram alikuwa

Hii inatambulisha taarifa ya nyuma kuhusu umri wa Abram ambapo vitu hivi vilipotokea. Lugha inaweza kuwa na namna maalumu ya kutaja taarifa ya nyuma.

alipomzaa Ishmaeli kwa Abram

Hii inamaanisha "alimzaa mtoto wa Abram, Ishmaeli." Lengo lipo kwa Abram kupata mtoto.

Chapter 17

¹ Wakati Abram alipokuwa na umri wa miaka tisini na tisa, Yahwe alimtokea Abram na akamwambia, "Mimi ni Mungu wa uwezo. Uende mbele yangu, na uwe mkamilifu." ² Kisha nitalithibitisha agano langu kati yangu mimi na wewe, na nitakuzidisha sana. ³ Abram akainama uso wake hadi chini ardhini na Mungu akazungumza naye, akisema, ⁴ "Mimi, tazama, agano langu liko nawe. Utakuwa baba wa mataifa mengi. ⁵ Wala jina lako halitakuwa tena Abram, bali jina lako litakuwa Abraham - kwa kuwa ninakuchagua kuwa baba wa mataifa mengi. ⁶ Nitakufanya uwe na uzao mwingi zaidi, na nitakufanya mataifa, na wafalme watatoka kwako. ⁷ Nitaimarisha agao langu kati yangu mimi na wewe na uzao wako baada yako, katika vizazi vyao vyote kwa agano la milele, nitakuwa Mungu kwako na kwa wazao wako baada yako. ⁸ Nitakupa wewe, na wazao wako baada yako, nchi ambayo ulikuwa unaishi, nchi yote ya Kanaani, kuwa miliki ya milele, na nitakuwa Mungu wao." ⁹ Kisha Mungu akamwambia Abraham, "nawe lazima ulishike agano langu, wewe pamoja na uzao wako baada yako kwa vizazi vyao. ¹⁰ Hili ndilo agano langu, ambalo utalishika, kati yangu na wewe na wazao wako baada yako: Kila mwanaume wa kwenu lazima atahiriwe. ¹¹ Lazima mtatahiriwa katika nyama ya govi la ngozi ya mbele, na hii itakuwa ishara ya agano kati yangu mimi na ninyi. ¹² Kila mwanaume wa kwenu aliye na umri wa siku nane lazima atahiriwe, katika vizazi ya watu wenu. Hii ni pamoja na yule azaliwaye katika nyumba yako na yeye ambaye amenunuliwa kwa fedha kutoka kwa mgeni yeyote ambaye si mmoja wa wazao wako. ¹³ Mtu ambaye amezaliwa katika nyumba yako na yule aliye nunuliwa kwa fedha yako lazima atahiriwe. Hivyo agano langu litakuwa katika mwili wenu kuwa agano la milele. ¹⁴ Mwanaume yeyote asiye tahiriwa katika mwili govi la ngozi yake ya mbele atatengwa na watu wake. Amevunja agano langu." ¹⁵ Mungu akamwambia Abraham, "kwa habari ya Sarai mkeo, usimuite tena Sarai. Badala yake jina lake litakuwa Sara. ¹⁶ Nitambariki, na nitakupatia mtoto wa kiume kwake. Nitambariki, na atakuwa mama wa mataifa. Wafalme wa watu wa mataifa watapatikana kutokana na yeye. ¹⁷ Kisha Abraham akainama uso wake hadi ardhini, na akacheka, akasema moyoni mwake, Je yawezekana mtoto azaliwe kwa mwanaume ambaye ana umri wa miaka miamoja? na Je Sara, ambaye ana umri wa miaka tisini anaweza kuzaa mwana?" ¹⁸ Abraham akamwambia Mungu, "Lau Ishmaeli angeweza kuishi kabla yako!" ¹⁹ Mungu akasema, Hapana, Sarai mkeo atakuzalia mtoto wa kiume na utamwita jina lake Isaka. Nita imarisha agano langu na yeye kama agano la milele pamoja na uzao wake baada yake. ²⁰ Na kwa habari ya Ishmaeli nimekusikia. Tazama, ninambariki, na nitamfanya kuwa na uzao na kumzidisha maradufu. Atakuwa baba wa viongozi kumi na mbili wa makabila, na nitamfanya kuwa taifa kuu. ²¹ Lakini agano langu nitalifanya imara na Isaka, ambaye Sarai atazaa kwako majira haya mwakani." ²² Alipo kuwa amemaliza kuzungumza naye, Mungu akaondoka kwa Abraham. ²³ Kisha Abraham akamtwa Ishmaeli mwanawe, na wote ambao walizaliwa katika nyumba yake, na wote ambao walinunuliwa kwa fedha yake, kila mwanaume miongoni mwa watu wa nyumba ya Abraham, walitahiriwa mwili wa magovi ya ngozi ya mbele katika siku iyo hiyo, kama Mungu alivyo kuwa amesema. ²⁴ Abraham alikuwa na umri wa miaka tisini na tisa alipotahiriwa katika mwili wa govi la ngozi yake ya mbele. ²⁵ Na Ishmaeli mwanawe alikuwa na umri wa miaka kumi na tatu alipotahiriwa katika mwili wa govi la ngozi yake ya mbele. ²⁶ Siku ile ile ambayo wote wawili Abraham na Ishmael mwanawe walipotahiriwa, ndipo ²⁷ wanaume wote wa nyumba yake walitahiriwa pia, hawa ni pamoja na wale waliozaliwa katika nyumba ile na wale walionunuliwa kwa fedha kutoka kwa mgeni.

Genesis 17:1

Abram alipokuwa na umri wa miaka tisini na tisa
miaka mia tisa na tisa - Msemo huu unatumika hapa kuweka alama ya mwanzo wa sehemu mpya ya simulizi.

Mungu wa uwezo

"Mungu mwenye uweza wote" au "Mungu ambaye ana uwezo wote"

Uende mbele yangu

Kuenda ni sitiari kwa ajili ya kuishi, na "mbele yangu" au "katika uwepo wangu" hapa ni sitiari kwa

ajili ya kutii. "Ishi kwa namna nayotaka uishi" au "Kunitii"

Kisha nitalithibitisha

"Iwapo utafanya hivi, basi nitathibitisha"

nitalithibitisha agano langu

"Nitatoa agano langu" au "Nitafanya agano langu"

agano

Katika agano hili Mungu anamuahidi kumbariki Abram lakini pia anataka Abram amutii.

nitakuzidisha sana

"nitazidisha kwa wingi idadi ya vizazi vyako" au
"nitakupatia vizazi wengi sana"

Genesis 17:3**Abramu akainama uso wake hadi chini ardhi**

"Abramu alijirusha uso chini ya ardhi" au
"Abrahamu aliinama chini mara moja uso ukiwa
ardhi." Alifanya hivi kuonyesha ya kuwa
alimheshimu Mungu na angemtii.

Mimi

Mungu alitumia msemu huu kutambulisha kile
alichoenda kukifanya kwa Abramu kama sehemu ya
agano lake na Abramu.

tazama, agano langu liko nawe

Neno "tazama" hapa linasema ya kwamba
kinachofuata ni cha uhakika: "agano langu na wewe
ni la uhakika"

baba wa mataifa mengi

"baba wa idadi kubwa ya mataifa" au "yule ambaye
mataifa mengi yatajiita"

Abrahamu

Watafsiri wanaweza kuongeza maandishi yafuatayo:
Jina "Abramu" lina maana ya "baba aliyeinuliwa" na
jina "Abrahamu" linafanana na "baba wa kundi"

Nitakufanya uwe na uzao mwingi

"Nitakusababisha uwe na vizazi vingi sana"

nitakufanya mataifa

"Nitasababisha vizazi vyako kuwa mataifa"

wafalme watatoka kwako

"miongoni mwa vizazi vyako kutakuwa na wafalme"
au "baadhi ya vizazi vyako kutakuwa na wafalme"

Genesis 17:7**Taarifa ya Jumla:**

Mungu anaendelea kuzungumza na Abrahamu.

katika vizazi vyao

"katika kila kizazi"

kwa agano la milele

"kama agano ambalo litadumu milele"

Mungu kwako na kwa wazao wako baada yako

"kuwa Mungu wako na vizazi vyako" au "agano"

Kanaani, kuwa miliki ya milele

"Kanaani, kama miliki ya milele" au "Kanaani,
kuimiliki milele"

Genesis 17:9**nawe**

Mungu anatumia msemu huu kutambulisha kile
Abramu alichokuwa akielekea kufanya kama
sehemu ya agano la Mungu na yeye.

ulishike agano langu

"fuata agano langu" au "heshimu agano langu" au
"tii agano langu"

Hili ndilo agano langu

"Hili ni hitaji la agano langu" au "Hii ni sehemu ya
agano langu". Sentensi hii inatambulisha sehemu ya
agano ambayo Abramu ilimpasa afanye.

Kila mwanaume wa kwenu lazima atahiriwe

Hii inaweza kuelezwa kwa hali ya kutenda.
"Unapaswa kutahiri kila mwanamume miongoni
mwako"

Kila mwanaume

Hii ina maana ya wanadamu wa kiume

Lazima mtatahiriwa katika nyama ya govi la ngozi ya mbele

Baadhi ya jamii inaweza kutumia lugha nyepesi
zaidi kama "Unatakiwa kutairiwa." Iwapo tafsiri
yako ya "fanya tohara" inajumlisha neno la govi la
ngozi ya mbele, hauhitaji kurudia. Hii inaweza
kuelezwa kwa hali ya kutenda. "Unatakiwa
kuwatahiri wanamume wote miongoni mwenu"

ishara ya agano

"ishara inayoonyesha ya kwamba agano lipo"

ishara

Maana zaweza kuwa 1) "ishara" au 2) "ishara".
Maana ya kwanza inaonyesha kulikuwa na ishara
moja, na maana ya pili inaonyesha kulikuwa na
ishara zaidi ya moja. Hapa neno "ishara" ina maana
ya ukumbusho kuhusu jambo ambalo Mungu
aliahidi.

Genesis 17:12**Taarifa ya Jumla**

Mungu anaendelea kuzungumza na Abrahamu.

Kila mwanaume

"Hii ina maana ya wanadamu wa kiume"

katika vizazi ya watu wenu

"katika kila kizazi"

yeye ambaye amenunuliwa kwa fedha

Hii ina maana ya watumwa. Hii inaweza kuelezwa
kwa hali ya kutenda. "mwanamume yeyote
utakayemnunua"

agano langu litakuwa katika mwili wenu

Hii inaweza kuelezwa kwa hali ya kutenda.
"utaweka alama ya agano langu juu ya mwili wako"

kuwa agano la milele

"kama agano la kudumu". Kwa sababu iliwekwa juu ya mwili, hakuna aliyeweza kuifuta.

Mwanaume yeyote asiye tahiriwa

Hii inaweza kuelezwa kwa hali ya kutenda, na unaweza kuacha maneno ambayo yanaweza kuleta maana mbaya katika lugha yako. "mwanamume ambaye haujamtahiri"

Mwanaume yeyote asiye tahiriwa ... govi la ngozi yake ya mbele atatengwa na watu wake

Maana zaweza kuwa 1) "nitamtenga mwanamume yeyote asiyetahiriwa ... govi la mbele kutoka kwa watu wake" au 2) "Ninataka umtenga mwanamume yeyote asiyetahiriwa ... govi la mbele kutoka kwa watu wake"

atatengwa na watu wake

Maana zaweza kuwa 1) "aliuawa" au 2) "kufukuzwa kutoka kwenye jamii".

Amevunja agano langu

"Hajatii amri za agano langu." Hii ni sababu itakayomfanya atengwe kutoka kwa watu wake.

Genesis 17:15**kwa habari ya Sarai**

Maneno "kwa habari ya" zinatambulisha mtu anayefuata ambaye Mungu anamzungumzia.

nitakupatia mtoto wa kiume kwake

"Nitamfanya azae mtoto kupitia kwake"

atakuwa mama wa mataifa

"atakuwa mama wa mataifa mengi" au "uzao wake watakuwa mataifa"

Wafalme wa watu wa mataifa watapatikana kutokana na yeye

"Wafalme wa watu watatokana kwake" au "Baadhi ya uzao wake watakuwa wafalme wa watu"

Genesis 17:17**akasema moyoni mwake**

"akawaza mwenyewe" au "akasema mwenyewe kimya kimya"

Je yawezekana mtoto azaliwe kwa mwanaume ambaye ana umri wa miaka mia moja?

Abrahamu alitumia swali hili la balagha kwa sababu hakuamini ya kuwa hili lingeweza kutokea. "Hakika mwanamume mwenye umri wa miaka mia moja hawezi kuwa baba wa mtoto!"

Je Sara, ambaye ana umri wa miaka tisini anaweza kuzaa mwana?

Tena Abrahamu alitumia swali la balagha kwa sababu hakuamini ya kuwa hili lingeweza kutokea. msemu "ambaye ana umri wa miaka tisini" unasema kwa nini Abrahamu hakuamini ya kwamba Sarai

hataweza kuzaa mtoto. "Sarai ana umri wa miaka tisini. Hakika hawezi kuzaa mtoto wa kiume!"

Lau Ishmaeli angeweza kuishi kabla yako!

"Tafadhali muache Ishmaeli arithi agano ulilofanya pamoja na mimi" au "Huenda Ishmaeli anaweza kupokea baraka ya agano lako" Abrahamu alipendekeza jambo ambalo aliamini lingeweza kutokea"

Genesis 17:19**Hapana, Sarai mkeo atakuzalia**

Mungu alisema hili kusahisha imani ya Abrahamu juu ya Sarai kupata mtoto.

utamwita jina lake

Neno "utamwita" linamlenga Abrahamu.

Na kwa habari ya Ishmaeli

Maneno "na kwa habari" yanaonyesha ya kwamba Mungu anabadilisha maongezi kuhusu mtoto ambaye angezaliwa na kumuongelea Ishmaeli.

Tazama

"Angalia" au "Sikiliza" au "Sikiliza kwa makini kwa kile nachotaka kukuambia"

nitamfanya kuwa na uzao

Hii ni lahaja inayokuwa na maana ya "nitamsababisha awe na watoto wengi"

na kumzidisha maradufu

"na nitamsababisha awe na uzao mwingi"

viongozi wa makabila

"machifu" au "watawala". Hawa viongozi sio wana kumi na mbili na wajukuu wa Yakobo ambao wataongoza makabila kumi na mbili ya Israeli.

Lakini agano langu nitalifanya imara na Isaka

Mungu anarudi kuongelea juu ya agano lako na Abrahamu na kuisitiza ya kwamba atatimiza ahadi yake na Isaka, na sio Ishmaeli.

Genesis 17:22**Alipo kuwa amemaliza kuzungumza naye**

"Mungu alipomaliza kuzungumza na Abrahamu"

Mungu akaondoka kwa Abraham

"Mungu akamuacha Abrahamu"

kila mwanaume miongoni mwa watu wa nyumba ya Abraham

"kila binadamu wa kiume katika nyumba ya Abrahamu" au "kila mtu wa kiume katika nyumba ya Abrahamu". Ina maana ya wanadamu wa kiume wa umri wote: watoto wachanga, wavulana na wanamume.

Genesis 17:24

ni pamoja na wale waliozaliwa katika nyumba ile na wale walionunuliwa kwa fedha kutoka kwa mgeni

"Hii inajumlisha wale waliozaliwa katika nyumba yake na wale walionunuliwa kutoka kwa wageni"

wale walionunuliwa kwa fedha kutoka kwa mgeni
Hii ina maana ya watumishi au watumwa

wale walionunuliwa

Hii inaweza kuelezwa kwa hali ya kutenda. "wale ambao amekwisha wanunua"

Chapter 18

¹ Yahwe alimtokea Abraham katika Mialoni ya Mamre, alipokua ameketi mlangoni pa hema wakati wa jua. ² Akatazama juu na, tazama, akaona wanaume watatu wamesimama mbele yake. Alipo waona, alikimbia kupitia mlango wa hema kuwalaki na kuinama chini hadi ardhini. ³ Akasema, "Bwana, kama nimepata upendelea machoni pako, nakuomba usinipite na kuniacha mtumishi wako. ⁴ Naomba maji kidogo yaletwe, mnawe miguu yenu, na mjipumzishe chini ya mti. ⁵ Nami acha nilete chakula kidogo, ili kwamba mjiburudishe wenyewe. Ndipo baadae mwaweza kwenda zenu, kwa kuwa mmekuja kwa mtumishi wenu." Nao wakasema, "Fanya kama ulivyo sema." ⁶ Kisha Abraham akaenda upesi hemani kwa Sara, na akasema, "Harakisha, chukua vipimo vitatu vya unga safi, uukande, na fanya mkate." ⁷ Kisha Abraham akakimbia kundini, akachukua ndama wa ng'ombe aliye laini na mzuri, na akampatia mtumishi na kwa haraka akamwandaa. ⁸ Akatwaa siagi na maziwa na ndama aliye kwisha andaliwa, na akaweka chakula mbele yao, naye akasimama karibu nao chini ya mti wakati wanakula. ⁹ Wakamwambia, "Mke wako Sara yuko wapi?" akajibu. "pale hemani." ¹⁰ akasema, "Hakika nitarejea kwako majira ya machipuko, na tazama Sara mkeo atakuwa na mtoto wa kiume." Sara alikuwa akisikiliza mlangoni pa hema iliyokuwa nyuma yake. ¹¹ Abraham na Sara walikuwa wazee, umri wao ulikuwa umeendelea sana, na Sara alikuwa amepita umri ambao mwanamke anaweza kuzaa watoto. ¹² Kwa hiyo Sara akajicheka mwenyewe, akijisemesha mwenyewe, "baada ya kuwa nimechakaa na bwana wangu ni mzee, je ni tapata furaha hii?" ¹³ Yahwe akamwambia Abraham, "Kwa nini Sara amecheka na kusema, Je ni kweli nitazaa mtoto, nikiwa mzee?" ¹⁴ Je kuna jambo lolote gumu sana kwa Yahwe? Itakuwa katika wakati nilioweka mimi majira ya machipuko, nitarejea kwako. Majira haya mwakani Sara atakuwa na mtoto wa kiume." ¹⁵ Kisha Sara akakataa na kusema, "sikucheka," kwa kuwa aliogopa. Yahwe akasema, "hapana ulicheka." ¹⁶ Kisha wale wanaume walisimama kuondoka na wakatazama chini kuelekea Sodoma. Abraham akafuatana nao kuona njia yao. ¹⁷ Lakini Yahwe akasema, Je ni mfiche Abraham kile ninacho kusudia kufanya, ¹⁸ ikiwa kwa hakika Abraham atakuwa mkuu na taifa lenye nguvu, na katika yeye mataifa yote ya dunia watabarikiwa? ¹⁹ Kwa kuwa nimemchagua ili awaelekeze wanawe na nyumba yake baada yake waishike njia ya Yahwe, watende utakatifu na haki, ili kwamba Yahwe ampatie Abraham yale aliyo yasema kwake." ²⁰ Kisha Yahwe akasema, "Kwa sababu kilio cha Sodoma na Gomora ni kikuu, na kwa kuwa dhambi yao ni kubwa, ²¹ sasa nitashuka pale na kuona kilio kilicho nifikia dhidi yake, ikiwa kweli wamefanya au hawakufanya, nitajua." ²² Kwa hiyo wale wanaume wakageuka toka pale, na kuelekea Sodoma, lakini Abraham akabaki amesimama mbele ya Yahwe. ²³ Kisha Abraham alikaribia na kusema, "Je utawafutilia mbali watakatifu pamoja na waovu? ²⁴ Huenda wakawepo wenye haki hamsini katika mji. Je utawakatilia mbali na usiuache mji kwa ajili ya hao watakatifu hamsini walioko hapo? ²⁵ Hasha usifanye hivyo, kuwauwa watakatifu pamoja na waovu, ili kwamba watakatifu watendewe sawa na waovu. Hasha! Je muhukumu wa ulimwengu wote hatatenda haki?" ²⁶ Yahwe akasema, "Katika Sodoma nikipata watakatifu hamsini kwenye mji, nita uacha mji wote kwa ajili ya hao." ²⁷ Abraham akajibu na kusema, "Tazama, Nimeshika kusema na Bwana wangu, hata kama mimi ni mavumbi na majivu! ²⁸ Itakuwaje ikiwa kuna watano pungufu katika idadi ya hao watakatifu hamsini? Je utaangamiza mji wote kwa upungufu wa hao watano?" Akasema, "Sitaangamiza, ikiwa nitapata watu arobaini na watano pale." ²⁹ Akaongea naye tena, na kusema, "Itakuwaje ikiwa arobaini watapatikana pale?" Akajibu, "Sitafanya kwa ajili ya hao arobaini." ³⁰ Akasema, Tafadhali usikasirike, Bwana, nikiongea. Pengine thelathini watapatikana pale." Akajibu, 'Sitafanya, ikiwa nitapata thelathini pale." ³¹ Akasema, Tazama, Nimeshika kusema na Bwana wangu! Pengine ishirini watapatikana pale." Akajibu, "Sitaharibu kwa ajili ya hao ishirini." ³² Akasema, "Tafadhali usikasirike, Bwana, na nitasema jambo hili kwa mara ya mwisho. Huenda kumi wakaonekana kule." Na akasema, sitaangamiza kwa ajili ya hao kumi." ³³ Yahwe akaendelea na njia yake mara tu baada ya kumaliza kuongea na Abraham, na Abraham akarudi nyumbani.

Genesis 18:1

Mamre

Hili lilikuwa jina la mwanamume aliyemiliki mialoni.

mlangoni pa hema

"katika uwazi wa hema" au "katika kuingilia kwa hema"

joto la mchana

"wakati wa jua kali la mchana"

Akatazama juu na, tazama, akaona wanaume watatu wamesimama.

"Alitazama juu na kuona, tazama, wanamume watatu walikuwa wamesimama"

tazama

"ghafla". Neno "tazama" hapa linatuonyesha kitakachofuata ni cha kushangaza kwa Abrahamu.

mbele yake

"karibu" au "pale". Walikuwa karibu na yeye, lakini umbali wa kutosha kwa yeye kuwakimbilia.

kuinama

Hii ina maana kuinama chini na kuonyesha unyenyekevu na heshima kwa mtu.

Genesis 18:3

Bwana

Hili ni jina la heshima. Maana zaweza kuwa 1) Abrahamu alijua ya kuwa mmoja wa wanamume hawa alikuwa Mungu au 2) Abrahamu alijua ya kwamba wanamume hawa walikuja kwa niaba ya Mungu.

machoni pako

Abrahamu anazungumza na mmoja wa wanamume.

usinipite

"tafadhali msiendelee kupita"

mtumishi wako

"mimi". Abrahamu ana maanisha yeye mwenyewe katika njia hii kuonyesha heshima kwa mgeni wake.

Naomba maji kidogo yaletwe

Hii inaweza kuelezwa kwa hali ya kutenda. "Niruhusu nikuletee maji" au "Mtumishi wangu atakuletea maji"

maji kidogo ... chakula kidogo

"maji kidogo ... chakula kidogo." Kusema "kidogo" ilikuwa lugha ya upole ya kuonyesha ukarimu. Abrahamu angewapatia maji na chakula cha kutosha zaidi.

mnawe miguu yenu

Utamaduni huu uliwasaidia wasafiri waliochoka kujiburudisha baada ya kutembea umbali mrefu.

wenu ... mji...

Abrahamu anazungumza na wanamume wote watatu, kwa hiyo "wenu" na "mji..." ni katika hali ya wingi.

Genesis 18:6

vipimo vitatu

kama lita 22

mkate

Mkate huu yawezekana ulikuwa umepikwa haraka katika jiko la moto. Inawezekana ulikuwa tambarare au duara kama mikate midogo midogo ya duara.

kwa haraka

"mtumishi aliharakisha"

akaiandaa

"kuukata na kuubanika"

siagi

Hii ina maana ya sehemu ngumu ya maziwa yaliogandishwa. Inawezekana ilikuwa mtindi au jibini.

ndama aliye kwisha andaliwa

"ndama aliyebanikwa"

mbele yao

"mbele ya wageni watatu"

Genesis 18:9

Wakamwambia

"Kisha wakamwambia Abrahamu"

akasema, "Hakika nitarejea kwako

Neno "akasema" lina maana ya mwanamume ambaye Abrahamu alimwita "Bwana" katika 18:3.

majira ya machipuko

"pale ambapo majira kama haya yatakapowadia mwaka kesho" au "muda kama huu mwaka kesho"

na tazama

Neno "tazama" hapa linatutahadharisha kuwa makini kwa taarifa ya kushangaza inayofuata.

mlangoni pa hema

"katika uwazi wa hema" au "katika kiingilio cha hema"

Genesis 18:11

baada ya kuwa nimechakaa na bwana wangu ni mzee, je ni tapata furaha hii?

nimechakaa na bwana wangu ni mzee, je nitapata furaha hii ya kupata mtoto? Sarai alitumia swali hili la balagha kwa sababu hakuamini angeweza kupata mtoto. "Siamini ya kuwa nitapitia furaha ya kupata mtoto. Bwana wangu ni mzee sana"

bwana wangu ni mzee

Hii ina maana ya "kwa kuwa mume wangu ni mzee pia".

bwana wangu

Hili ni jina la heshima ambalo Sarai alimpa mumewe Abrahamu.

Genesis 18:13

Kwa nini Sara amecheka na kusema, Je ni kweli nitazaa mtoto, nikiwa mzee?

Mungu alitumia swali la balagha kuonyesha ya kwamba alifahamu alichokuwa akikifikiria Sarai na ya kwamba hakufurahishwa nacho. Anarudia swali la balagha la Sarai (18:11) kutumia maneno tofauti. "Sarai hakuwa sahihi kucheka na kusema, "Sitazaa mtoto kwa sababu mimi ni mzee sana!"

Je kuna jambo lolote gumu sana kwa Yahwe?

"Je kuna jambo lolote ambalo Yahwe hawezi kufanya?" Yahwe anazungumzia juu yake mwenyewe kana kwamba anazungumzia mtu mwingine kumkumbusha Abrahamu ya kwamba yeye, Yahwe, ni mkuu na anaweza lolote. "Hakuna jambo ambalo mimi, Yahwe, siwezi kufanya!"

katika wakati nilioweka mimi majira ya machipuko

"Katikamuda huo nilioweka, ambao ni wakati wa machipuko"

Kisha Sarai akakataa na kusema

"Kisha Sarai aliukana kwa kusema"

akajibu

"Yahwe alijibu"

hapana ulicheka

"Ndio, ulicheka." Hii ina maana ya "Hapana, hiyo sio kweli; kweli umecheka."

Genesis 18:16

kuwaaga

"kuwaaga kwenda njia yao" au "kusema 'Kwaheri' kwao". Ilikuwa ni jambo la upole kuwasindikiza wageni umbali fulani wakati wanapoondoka.

Je ni mfiche Abraham kile ninacho kusudia kufanya ...yeye?

Mungu alitumia swali hili la balagha kusema ya kwamba alikuwa akizungumza na Abrahamu kuhusu jambo muhimu sana na kwamba ilimpasa yeye kufanya hivyo. "Sipaswi na sitamficha Abrahamu kile ninachotaka kufanya yeye." au "Ninatakiwa na nitamwambia Abrahamu kile ninachotaka kufanya ... yeye"

Je ni ... kufanya, kwa kuwa ... yeye?

"Sitakiwi ... kufanya. Hii ni kwa sababu .. yeye"

katika yeye mataifa yote ya dunia watabarikiwa

Hii inaweza kuelezwa kwa hali ya kutenda. "Nitawabariki mataifa yote ya duniani kupitia Abrahamu.

katika yeye watabarikiwa

"watabarikiwa kwa sababu ya Abrahamu" au "watabarikiwa kwa sababu nimembariki Abrahamu".

ili awaelekeze

"ya kwamba atawaongoza" au "ili kwamba awaamuru"

waishike njia ya Yahwe ... Yahwe ampatie ... aliyo yasema

Yahwe anazungumza juu yake mwenyewe kana kwamba alikuwa mtu mwingine. "kutii kile ambacho mimi, Yahwe nahitaji....mimi, Yahwe, nitaleta ... nimesema"

waishike njia ya Yahwe

"kutii amri za Yahwe"

watende utakatifu na haki

"kwa kufanya utakatifu na haki" Hii inaelezea namna ya kushikilia njia ya Yahwe.

ili kwamba Yahwe ampatie Abraham yale aliyo yasema kwake

"ili kwamba Yahwe aweze kumbariki Abrahamu kama alivyosema angefanya" Hii ina maana ya ahadi ya agano ya kumbariki Abrahamu na kumfanya kuwa taifa kubwa.

Genesis 18:20

kilio cha Sodoma na Gomora ni kikuu

Hii inaweza kuelezwa kwa maneno mengine ili maana halisi ya "kilio" linaloelezwa kama kitenzi cha "kushtaki". "watu wengi sana walikuwa wakishtaki watu wa Sodoma na Gomora kufanya uovu mwingi"

dhambi yao ni kubwa

"wamefanya dhambi sana"

sasa nitashuka pale

"Nitashuka pale sasa hadi Sodoma na Gomora"

nitashuka pale na kuona

"nitashuka pale kujua" au "nitashuka pale kuamua"

kuona kilio ... kilicho nifikia

Yahwe anazungumzia kana kwamba alijua kuhusu jambo hili kwa sababu alisikia kilio na mashtaka yakija kutoka kwa watu waliokuwa wameteseka. Hii inaweza kuwekwa kwa maneno mengine ili kitenzi cha "kilio" kiweze kuelezwa kama kitenzi cha "kushtaki". "waovu kama wale wanaowashtaki wanasema kuwa wako vile"

ikiwa kweli

"kama sio waovu kama kilio kinavyoashiria"

Genesis 18:22

wakageuka toka pale

"aliondoka kutoka katika hema la Abrahamu"

Abrahamu akabaki amesimama mbele ya Yahwe

"Abrahamu na Yahwe walibaki pamoja"

aliharibia

"alimkaribia Yahwe" au "alisogea karibu na Yahwe"

utawafutilia mbali

Abrahamu anazungumzia kuwaangamiza watu kana kwamba alikuwa akifagia takataka kwa ufagio. "kuangamiza"

watakatifu pamoja na waovu

"watu watakatifu na watu waovu"

Genesis 18:24**Taarifa ya Jumla:**

Abrahamu anaendelea kuzungumza na Yahwe

Huenda wakawepo

"Chukulia wakawepo"

Je utawakatilia mbali na usiuache mji kwa ajili ya hao watakatifu hamsini walioko hapo?

Abrahamu alikuwa na tumaini ya kwamba Yahwe angesema, "Sitaikatalia mbali". "Nadhani hautaikatalia mbali. Badala yake, utaiacha kuiharibu sehemu kwa sababu ya watakatifu hamsini ambao wapo pale"

utawakatilia mbali

"kuingamiza". Abrahamu anazungumzia kuwaangamiza watu kana kwamba alifagia uchafu na ufagio. "kuangamiza watu waliokuwa wakiishi pale"

na usiuache mji kwa ajili ya hao watakatifu hamsini walioko hapo?

Abrahamu alikuwa akitumaini ya kwamba Mungu angesema, "Nitaacha kuangamiza sehemu kwa niaba ya watu watakatifu hamsini walioishi pale"

usiuache mji

"ruhusu watu waishi"

kwa ajili ya hao

"kwa sababu ya"

Hasha usifanye hivyo

"Sitapenda ufanye jambo kama hilo" au "Haupaswi kutaka kufanya jambo kama hilo"

hivyo, kuwauwa

"jambo kama hili kama kuwaua" au "jambo kama hilo, yaani, kuwaua"

watakatifu watendewe sawa na waovu

Hii inaweza kuelezwa kwa hali ya kutenda. "unatakiwa kuwatendea watakatifu sawa sawa na waovu"

Je Mhukumu wa ulimwengu wote hatatenda haki?

Abrahamu alitumia swali hili la balagha kusema kile alichotarajia Mungu kukifanya. "Mhukumu wa ulimwengu wote hakika atafanya kilicho haki" au

"Kwa kuwa wewe ni Mhukumu wa ulimwengu wote, hakika utafanya lililo sahihi!"

Mhukumu

Mungu anasemwa kama mhukumu kwa sababu yeye ni mhukumu aliye kamilika ambaye hufanya maamuzi ya mwisho kuhusu mema na mabaya.

Genesis 18:27**Tazama**

Msemo wa "tazama" hapa unavuta nadhari juu ya taarifa ya kushangaza inayofuata.

Nimeshika kusema

"Niwe radhi kwa kuwa wazi na kuzungumza na wewe" au "Samahani kwa kudiriki kuzungumza"

kwa Bwana wangu

Abrahamu anaonyesha heshima kwa Yahwe kwa kuzungumza na Yahwe kana kwamba alikuwa akizungumza na mtu mwingine. "kwako wewe, Bwana wangu"

mavumbi na majivu

Sitiari hii inamuelezea Abrahamu kama binadamu, ambaye atakufa na mwili wake kugeuka kuwa vumbi na majivu. "ni binadamu pekee" au "kama vile vumbi na majivu yasivyokuwa na umuhimu"

watano pungufu katika idadi ya hao watakatifu hamsini

"watu arobaini na tano tu watakatifu"

kwa upungufu wa hao watano

"iwapo kuna watu watano pungufu watakatifu"

Sitaangamiza

"Sitaangamiza Sodoma"

Genesis 18:29**Akaongea naye**

"Abrahamu akazungumza na Yahwe"

ikiwa arobaini watapatikana pale

Hii ina maana ya "ikiwa ukapata watu watakatifu arobaini Sodoma na Gomora"

Akajibu

"Yahwe akajibu"

Sitafanya kwa ajili ya hao arobaini

"Sitaangamiza miji iwapo nitakuta watu watakatifu arobaini pale"

thelathini

"watu thelathini watakatifu" au "watu thelathini wazuri"

Tazama

Msemo wa "tazama" hapa unavuta nadhari juu ya taarifa ya kushangaza inayofuata.

Nimeshika kusema

"Niwie radhi kwa kuwa wazi na kuzungumza na wewe" au "Samahani kwa kudiriki kuzungumza"

ishirini

"watu ishirini watakatifu" au "watu ishirini wazuri"

Genesis 18:32

Huenda kumi wakaonekana kule

"Huenda utakuta watu kumi watakatifu pale"

kumi

"watu kumi watakatifu" au "watu kumi wazuri"

Kisha akasema

"Na Yahwe akajibu"

kwa ajili ya hao kumi

"ikiwa nikipata watu kumi watakatifu pale"

Yahwe akaendelea na njia yake

"Yahwe aliondoka" au "Yahwe alienda"

Chapter 19

¹ Malaika wawili wakaja Sodoma jioni, wakati ambao Lutu alikuwa amekaa langoni mwa Sodoma. Lutu akawaona, akainuka kuwalaki, na akainama uso wake chini ardhini. ² Akasema, Tafadhari Bwana zangu, nawasihi mgeuke mwende kwenye nyumba ya mtumishi wenu, mlale pale usiku na muoshe miguu yenu. Kisha muamke asubuhi na mapema muondoke." Nao wakasema, "Hapana, usiku tutalala mjini." ³ Lakini akawasihi sana, mwishowe wakaondoka pamoja nae, na wakaingia katika nyumba yake. Akaandaa chakula na kuoka mkate usiotiwa chachu, wakala. ⁴ Lakini kabla hawaja lala, wanaume wa mji, wa Sodoma, vijana kwa wazee wakaizunguka nyumba, wanaume wote kutoka kila kona ya mji. ⁵ Wakamwita Lutu, na kumwambia, "Wale wanaume walioingia kwako usiku wakowapi? watoe hapa nje waje kwetu, ili tuweze kulala nao." ⁶ Lutu akatoka nje na akafunga mlango. ⁷ Akasema, "Nawasihi, ndugu zangu, msitende uovu. ⁸ Tazama, nina mabinti wawili ambao hawajawahi kulala na mwanaume yeyote. Nawaomba tafadhari niwalete kweni, na muwafanyie lolote muonalo kuwa jema machoni penu. Msitende lolote kwa wanaume hawa, kwa kuwa wamekuja chini ya kivuli cha dari yangu." ⁹ Wakasema, "Ondoka hapa!" Wakasema pia, huyu alikuja kukaa hapa kama mgeni, na sasa amekuwa mwamuzi! Sasa tutakushugulilia vibaya wewe kuliko wao." Wakamsonga sana huyo mtu, huyo Lutu, na wakakaribia kuvunja mlango. ¹⁰ Lakini wale wanaume wakamkamata Lutu na kumweka ndani na wakafunga mlango. ¹¹ Kisha wale wageni wa Lutu wakawapiga kwa upofu wale wanaume waliokuwa nje ya nyumba, vijana na wazee kwa pamoja, kiasi kwamba wakachoka wakati wakiutafuta mlango. ¹² Basi wale watu wakamwambia Lutu, Je una mtu mwingine yeyote hapa? wakwe zako, wanao na mabinti zako, na yeyote mwingine katika huu mji, ukawatoe hapa. ¹³ Kwa kuwa tunakaribia kuiangamiza sehemu hii, kwa sababu mashitaka dhidi yake mbele ya Yahwe yamezidi kiasi kwamba ametutuma kuuangamiza." ¹⁴ Lutu akatoka na akazungumza na wakwe zake, wanaume ambao walikuwa wamewaposa binti zake, akawambia, "Ondokeni upesi mahali hapa, kwa kuwa Yahwe anakaribia kuuangamiza mji." Lakini kwa wakwe zake alionekana kuwa anawatania. ¹⁵ Alfajiri, malaika wakamsihi Lutu, wakisema, ondoka, mtwae mkeo na binti zako wawili ambao wako hapa, ili kwamba usipotelee katika adhabu ya mji huu." ¹⁶ Lakini akakawia-kawia. Kwa hiyo watu wale wakamshika mkono wake, na mkono wa mkewe, na mikono ya binti zake wawili, kwa sababu Yahwe alimhurumia. Wakawatoa nje, na kuwaweka nje ya mji. ¹⁷ Wakisha kuwatoa nje mmoja wa wale watu akasema, "jiponye nafsi yako! usitazame nyuma, au usikae mahali popote kwenye hili bonde. Toroka uende milimani ili kwamba usije ukatoweshwa mbali." ¹⁸ Lutu akawambia, "Hapana, tafadhali bwana zangu! ¹⁹ Mtumishi wenu amepata kibali machoni pako, na umenionesha wema ulio mkuu kwa kuokoa maisha yangu, lakini sitaweza kutorokea milimani, kwa sababu mabaya yataniwahi na nitakufa. ²⁰ Tazama, ule mji pale uko karibu nijisalimishe pale, na ni mdogo. Tafadhari niacheni nikimbilie pale (Je Siyo mdogo ule?), na maisha yangu yataokolewa." ²¹ Akamwambia, "Sawa, nimekubali ombi hili pia, kwamba sitaangamiza mji ambauumeutaja. ²² Harakisha! toroka uende pale, kwa kuwa sitafanya chochote mpaka ufike pale." kwa hiyo mji ule ukaitwa Soari. ²³ Jua lilikuwa limekwisha chomoza juu ya nchi wakati Lutu alipofika Soari. ²⁴ Kisha Yahwe akanyesha juu ya Sodoma na Gomora kiberiti na moto toka kwa Yahwe mbinguni. ²⁵ Akaharibu miji ile, na bonde lote, na vyote vilivyomo katika miji, na mimea iliyo chipua juu ya ardhi. ²⁶ Lakini mke wa Lutu aliye kuwa nyuma yake, akatazama nyuma, na akawa nguzo ya chumvi. ²⁷ Abraham akaamuka asubuhi na mapema akaenda mahali alipokuwa amesimama mbele ya Yahwe. ²⁸ Akatazama chini kuelekea Sodoma na Gomora na kuelekea katika nchi yote bondeni. Akaona na tazama, moshi ulikuwauki ukienda juu kutoka chini kama moshi wa tanuru. ²⁹ Wakati Mungu alipoharibu miji ya bondeni, Mungu akamkumbuka Abraham. Akamtoa Lutu kutoka katika maangamizi alipoangamiza miji ambayo katika hiyo Lutu aliishi. ³⁰ Lakini Lutu akapanda juu kutoka Soari na kwenda kuishi katika milima akiwa pamoja na binti zake wawili, kwa sababu aliogopa kuishi Soari. Kwa hiyo akaishi pangoni, yeye na binti zake wawili. ³¹ Yule wa kwanza akamwambia yule mdogo, "Baba yetu ni mzee, na hakuna mwanaume mahali popote wa kulala na sisi kulingana na desturi ya dunia yote. ³² Njoo na tumnyweshe baba yetu mvinyo na tulale naye ili kwamba tuendelee uzao wa baba yetu." ³³ Kwa hiyo wakamnywesha baba yako mvinyo usiku ule. Kisha yule wa kwanza akaingia na akalala na baba yake; Baba yake hakujua ni wakati gani alikuja kulala, wala wakati alipo amka. ³⁴ Siku iliyo fuata yule wa kwanza akamwambia mdogowake, "Sikiliza, usiku wa jana nililala na baba yangu. Na tumnyweshe mvinyo usiku wa leo pia, na uingie ukalale naye. Ili kwamba tuendelee uzao wa baba yetu." ³⁵ Kwa hiyo wakamnywesha baba yao mvinyo usiku ule pia, na yule mdogo akaenda na akalala naye. Baba yake hakujua ni wakati gani alilala, wala wakati alipoamka. ³⁶ Basi hao binti wote wawili wa Lutu wakapata mimba kwa baba yao. ³⁷ Wa kwanza akazaa mwana wa kiume, na akamwita jina lake Moabu. Akawa ndiye

baba wa wamoabu hata leo. ³⁸ Nayule mdogo naye akazaa mwana wa kiume, na akamwita Benami. Huyu ndiye baba wa watu wa Waamoni hata leo.

Genesis 19:1

Malaika wawili

Mwanzo 18 unasema ya kwamba wanamume wawili waliondoka kwenda Sodoma. Hapa tunajifunza ya kwamba ni kweli walikuwa malaika.

langoni mwa Sodoma

"malango wa mji wa Sodoma." Mji ulikuwa na kuta ukiuzunguka, na watu iliwabidi kupitia malango ili kuingia. Hii ilikuwa sehemu muhimu sana katika mji. Watu muhimu mara kwa mara walitumia muda wao pale.

akainama uso wake chini ardhi

Aliweka goti lake juu ya ardhi na kisha kugusa ardhi kwa kipaji cha uso wake na pua.

Bwana zangu

Huu ulikuwa usemi wa heshima Lutu alitumia kwa malaika.

nawasihi mgeuke mwende kwenye nyumba ya mtumishi wenu

"Tafadhali njooni na mkae ndani ya nyumba ya mtumishi wenu"

nyumba ya mtumishi wenu

Lutu anajitambulisha kama mtumishi ili kuonyesha heshima kwao.

muoshe miguu yenu

Watu walipenda kuosha miguu yao baada ya kusafiri.

muamke asubuhi

"muamke mapema"

usiku tutalala

Malaika wawili waliposema hivi, walikuwa wakimaanisha wao wenyewe, na sio Lutu. Wao wawili walipanga kukaa usiku pale mjini.

mjini

Hili ni eneo la wazi, lililo nje katika mji.

wakaondoka pamoja nae

"waligeuka na kuondoka pamoja naye"

Genesis 19:4

kabla hawaja lala

"kabla watu ndani mwa nyumba ya Lutu walipolala usingizi"

wanaume wa mji, wa Sodoma

"wanamume wa mji, yaani, wanamume wa Sodoma" au "wanamume wa mji wa Sodoma"

nyumba

"nyumba ya Lutu"

vijana kwa wazee

"kutoka kwa vijana hadi wazee". Hii ina maana "wanamume wa umri wote" na ina maana ya wanamume wa Sodoma ambao walikuwa wakizunguka nyumba ya Lutu.

walioingia kwako

"walioingia ndani ya nyumba"

kulala nao

"kushiriki tendo la ngono pamoja nao". Lugha yako yaweza kuwa na namna ya upole zaidi ya kusema hivi. "kuwajua karibu zaidi"

Genesis 19:6

nyuma yake

"nyuma yake" au "baada ya kuingia ndani"

Nawasihi, ndugu zangu

"nawaomba, ndugu zangu"

ndugu zangu

Lutu alizungumza kwa njia ya kirafiki kwa wanamume wa mji akitarajia wangemsikiliza. "rafiki zangu"

msitende uovu

"msifanye jambo la uovu hivi" au "msifanye jambo la uovu kama hili"

Tazama

"Sikiliza kwa makini" au "Angalia hapa"

hawajawahi kulala na

"hawajashiriki tendo la ngono na" Lugha yako inaweza kuwa na njia ya upole ya kusema hili. "hawajawajua"

lolote muonalo kuwa jema machoni penu

"lolote mnalotamani" au "lolote mnalofikiria ni sahihi"

chini ya kivuli cha dari yangu

Wanamume wawili walikuwa wageni katika nyumba ya Lutu, kwa hiyo alihitaji kuwalinda. Neno "dari" ni maana nyingine ya kusema nyumba na sitiari kwa Lutu kuwalinda. "ndani ya nyumba yangu, na Mungu anatarajia mimi niwalinde"

Genesis 19:9

Simama nyuma!

"Simama pembeni!" au "Toka katika njia yetu!"

huyu alikuja kukaa hapa kama mgeni

"Huyu hapa alikua hapa kama mtu wa nje" au
 "Huyu mgeni alikuja kuishi hapa"

huyu

"Lutu". Wanamume wanazungumza wao kwa wao.
 Kama hii haitakuwa wazi katika lugha yako,
 unaweza kuwafanya wanamume wazungumze na
 Lutu hapa.

na sasa amekuwa mwamuzi wetu

"na sasa anadhani ana mamlaka ya kutuambia kipi
 ni sahihi na kipi sio sahihi" au "lakini
 hatutamruhusu atuzuie kufanya kile tunachotaka
 kufanya"

na sasa ame...

"na ingawa hana sababu nzuri, amekuwa"

Sasa tuta...

"Kwa sababu unatuambia ya kwamba tunafanya
 uovu, tuta.."

tutakushugulilia vibaya wewe kuliko wao

Wanamume walikasirika kwa Lutu kusema,
 "Msitende uovu hivi" (19:6) kwa hiyo wanamtishia
 kutenda uovu zaidi ya vile Lutu alivyohofia mara ya
 kwanza. "tutakushughulikia uovu zaidi na wewe
 zaidi ya wao"

Wakamsonga sana huyo mtu, huyo Lutu, na wakakaribia kuvunja mlango

Maana zaweza kuwa 1) "walizidi kuja karibu na
 mwanamume, kwa Lutu, hadi wakawa karibu sana
 kuweza kuvunja mlango" au 2) walimsukuma Lutu
 kwa mwili dhidi ya ukuta au mlango wa nyumba na
 walikuwa wakitaka kuvunja mlango.

huyo mtu ... Lutu

Hizi ni njia mbili zinazomfafanua Lutu.

Genesis 19:10**Lakini wale wanaume**

"Lakini wageni wawili wa Lutu" au "Lakini malaika
 wawili"

wanaume wakamkamata Lutu na kumweka ndani na wakafunga

Lugha yako inaweza kuongezea ya kwamba
 wanamume walifungua mlango kwanza.
 "wanamume walifungua mlango vya kutosha mpaka
 kunyosha mikono yao na kuvuta ... na kisha
 wakafunga"

wageni wa Lutu wakawapiga kwa upofu wale wanaume

Msemo "wakawapiga kwa upofu" ni sitiari; wageni
 hawakuwapiga kwa mwili wanamume. "Wageni wa
 Lutu waliwapofusha wanamume" au "waliondoa
 uwezo wao wa kuona"

vijana na wazee kwa pamoja

"wanamume wa umri wote". Hii lugha unasisitiza ya
 kwamba wageni walipofusha wanamume wote. Hii
 inaweza kumaanisha uwakilishi wa kijamii kuliko
 umri. "vijana na wazee kwa pamoja"

Genesis 19:12**Basi wale watu wakamwambia**

"Kisha wale wanamume wawili wakasema" au
 "Kisha malaika wawili wakasema"

Je una mtu mwingine yeyote hapa?

"Je una mtu mwingine wa familia yako ndani ya
 mji?" au "Je una mtu mwingine wa familia katika
 eneo hili?"

yeyote mwingine katika huu mji

"mtu mwingine katika familia yako anayeishi katika
 mji huu"

tunakaribia kuiangamiza

Neno "tunakaribia" hapa linajitegemea. Ni malaika
 wawili pekee wangeenda kuangamiza mji; Lutu
 hakuwa anaenda kuangamiza mji. Iwapo lugha yako
 ina namna ya kutenganisha "tunakaribia" basi
 itumike hapa.

mashtaka dhidi yake mbele ya Yahwe yamezidi

Hii inaweza kusemwa kwa namna nyingine ili
 kwamba nomino ya "mashtaka" inaelezwa kama
 kitenzi. "kwa hiyo watuwengi walikuwa
 wakimwambia Yahwe ya kwamba watu wa mji
 wanafanya mambo ya uovu"

Genesis 19:14**Lutu akatoka**

"Kwa hiyo Lutu aliondoka nyumbani"

wakwe zake, wanaume ambao walikuwa wamewaposa binti zake

wakwe zake, wanaume ambao walikuwa
 wamewaposa binti zake Msemo wa "wanaume
 ambao walikuwa wamewaposa binti zake"
 unafafanua maana ya "mkwe" hapa. "wanamume
 waliokuwa wakielekea kuwaoa binti zake" au
 "wachumba wa binti zake"

Alfajiri

"Kabla jua halijachomoza"

ondoka

"Ondoka sasa"

usipotelee katika adhabu ya mji huu

Hii inaweza kuelezwa kwa hali ya kutenda. "ili
 Yahwe asikuangamize pia atakapowaadhibu watu
 wa mji huu"

usipotelee katika adhabu

Mungu kuangamiza watu wa mji unazungumzwa
 kana kwamba mtu anafagia vumbi.

ya mji
Hapa "mji" una maana ya watu.

Genesis 19:16

Lakini akakawia-kawia

"Lakini Lutu alisita" au "Lakini Lutu hakuanza kuondoka"

Kwa hiyo watu wale wakamshika

"kwa hiyo wanamume wawili walimkamata" au "Kwa hiyo malaika walimkamata"

alimhurumia

"akawa na huruma kwa Lutu". Yahwe anaeleza kama kuwa na "huruma" kwa sababu alikuwa akitunza uhai wa Lutu na familia yake badala ya kuwaangamiza alipoangamiza watu wa Sodoma kwa maovu waliofanya.

Walipowatoa nje

"Wanamume wawili walipowatoa familia ya Lutu nje"

jiponye nafsi yako!

Hii ilikuwa namna ya kuwaambia wakimbie ili wasife. "Kimbiba na uokoe maisha yenu!"

usitazame nyuma

Msemo "katika mji" unaeleweka. "Usitazame nyuma katika mji" au "Usitazame nyuma katika Sodoma"

kwenye hili bonde

Hii ina maana bonde la Mto Yordani. Hii ina maana ya jumla ya eneo la Mto Yordani.

usiye ukatoweshwa mbali

Inaeleweka ya kwamba watatoweshwa pamoja na watu wa mji. Hii inaweza kuelezwa kwa hali ya kutenda. "Ila sivyo Mungu atawaangamiza pamoja na watu wa mji"

ukatoweshwa mbali

Mungu kuwaangamiza watu wa mji inazungumziwa kana kwamba mtu anafagia vumbi.

Genesis 19:18

Mtumishi wenu amepata kibali machoni pako

Kupendezwa na mtu inazungumziwa kana kwamba "fadhila" ni kitu kinachoweza kupatikana. Pia, "machoni" ni lugha nyingine inayowakilisha mawazo au fikra za mtu. "Umependezwa na mimi"

Mtumishi wenu ame...

Lutu alikuwa akionyesha heshima kwa kumaanisha mwenyewe kama "mtumishi wako". "Mimi, mtumishi wako, nime..."

umenionesha wema ulio mkuu kwa kuokoa maisha yangu

Kitenzi cha "wema" kinaweza kuelezwa kama "wema". "Umekuwa mwema sana kwangu kwa kuokoa maisha yangu"

sitaweza kutorokea milimani, kwa sababu mabaya yataniwahi na nitakufa

Kutoweza kufika umbali wa kutosha mwa Sodoma pale ambapo Mungu anaangamiza mji unazungumziwa kana kwamba "uhalifu" ni mtu ambaye atamfukuza na kumfikia Lutu. "Familia yangu na mimi hakika tutakufa Mungu atakapoangamiza watu wa Sodoma, kwa sababu milima ipo mbali sana na sisi kufika kule salama"

maisha yangu ... sitaweza kutorokea ... yataniwahi na nitakufa

Inaonyesha ya kwamba familia ya Lutu itakufa pamoja naye. "maisha yetu ... hatuwezi kutoroka ... yataniwahi, na tutakufa"

niacheni nikimbilie pale (Je Siyo mdogo ule?), na maisha yangu yataokolewa

Lutu alitumia swali hili la balagha kuwafanya malaika kutambua ya kwamba ule mji ni mdogo kweli. "acha nitoroke kule. Unaona jinsi gani ni mdogo. Ukituruhusu kufika pale tutaishi"

niacheni nikimbilie pale

Ombi kamili la Lutu linaweza kuwekwa wazi. "badala ya kuangamiza mji ule, niruhusu nitoroke pale"

maisha yangu yataokolewa

Inaonyesha ya kwamba maisha ya familia ya Lutu yataokolewa pamoja naye. Hii inaweza kuelezwa kwa hali ya kutenda. "ili kwamba tuweze kuishi" au "ili kwamba tuweze okoka"

Genesis 19:21

nimekubali ombi hili pia

"nitafanya kile ulichokiomba"

sitaafanya chochote

Hii inaweza kuelezwa kwa hali ya kutenda. "sitaangamiza miji mingine"

Soari

Watafsiri wanaweza kuongeza maandishi yanayosema "Jina la Soari linafanana na neno la Kiebrania lenye maana ya "ndogo". Lutu aliuita mji huu "mdogo" katika Mwanzo 19:20.

Genesis 19:23

Jua lilikuwa limekwisha chomoza juu ya nchi

"Jua limechomoza juu ya nchi". msemo wa "juu ya nchi" unaweza kuachwa wazi.

Lutu alipofika Soari

Inaonyesha ya kwamba familia ya Lutu ilikuwa pamoja naye. "Lutu na familia yake walipofika Soari"

Yahwe akanyesha juu ya Sodoma na Gomora kiberiti na moto toka kwa Yahwe mbinguni

Msemo wa "kutoka kwa Yahwe" una maana ya nguvu ya Mungu kusababisha kiberiti na moto kuanguka juu ya mji. Yahwe alisababisha kiberiti na moto kuanguka kutoka mbinguni juu ya Sodoma na Gomora"

kiberiti na moto

Maneno haya yanatumika pamoja kuelezea umbo moja. "kiberiti kiwakacho" au "mvua kali"

miji ile

Kimsingi hii ina maana ya Sodoma na Gomora, lakini pia miji mingine mitatu.

vilivyomo katika miji

"watu waliokuwa wakiishi katika miji ile"

Genesis 19:26**akawa nguzo ya chumvi**

"akawa kama sanamu ya chumvi" au "mwili wake ukawa kama jiwe refu la chumvi". Kwa sababu hakutii malaika aliyemwambia asitazame nyuma ya mji, Mungu alimfanya awe kama sanamu iliyotengenezwa na jiwe la chumvi.

tazama

Msemo wa "tazama" hapa unavuta nadhari juu ya taarifa ya kushangaza inayofuata.

kama moshi wa tanuru

Hii inaonyesha ya kwamba ulikuwa ni moshi mkubwa sana. "kama moshi utokao katika moto mkubwa sana"

Genesis 19:29**Taarifa ya Jumla:**

Mstari wa 29 ni ufupi wa sura hii.

Mungu akamkumbuka Abrahamu

Hii inasema kwa nini Mungu alimuokoa Lutu. "kukumbuka" ni namna ya kusema "alimkumbuka". Hii haimaanishi Mungu alisahau juu ya Abrahamu. Ina maana alimfikiria Abrahamu na kuwa na huruma juu yake. "Mungu alimfikiria Abrahamu na kuwa na huruma juu yake"

katika maangamizi

"kutoka kwa maangamizi" au "kutoka kwa hatari"

Genesis 19:30**Lutu akapanda juu kutoka Soari na kwenda kuishi katika milima**

Msemo "akapanda juu" unatumiwa kwa sababu Lutu alienda sehemu ya juu mlimani.

Genesis 19:31**Yule wa kwanza**

"Binti wa kwanza wa Lutu" au "Binti mkubwa"

yule mdogo

"Binti mdogo" au "mdogo wake"

kulingana na desturi ya dunia yote

Hapa "dunia" ina maana ya watu. "kama watu sehemu zote hufanya"

kunywa mvinyo

Hii inaweza kuelezwa kwa uwazi ya kwamba lengo lao lilikuwa kumfanya alewe. "kunywa mvinyo hadi alewe" au "alewe kwa mvinyo".

ili kwamba tuendeleze uzao wa baba yetu

Hii inazungumzia kuhusu kumpatia Lutu uzao kana kwamba familia yake ilikuwa na mtiririko mrefu. "ili kwamba tuweze kuzaa watoto ambao watakuwa uzao wa baba yetu"

hakujua ni wakati gani alikuja kulala, wala wakati alipo amka

"hakujua chochote kuhusu hili" au "hakujua ya kwamba alilala pamoja naye"

Genesis 19:34**Na tumnyweshe mvinyo ... wala wakati alipoamka**

Hii inaweza kuelezwa kwa uwazi ya kwamba lengo lao lilikuwa kumfanya alewe. "kunywa mvinyo hadi alewe" au "alewe kwa mvinyo".

tumnyweshe mvinyo

Hii inaweza kuelezwa kwa uwazi ya kwamba lengo lao lilikuwa kumfanya alewe. "kunywa mvinyo hadi alewe" au "alewe kwa mvinyo".

Ili kwamba tuendeleze uzao wa baba yetu

Hii inazungumzia kuhusu kumpatia Lutu uzao kana kwamba familia yake ilikuwa na mtiririko mrefu. "ili kwamba tuweze kuzaa watoto ambao watakuwa uzao wa baba yetu"

hakujua ni wakati gani alilala, wala wakati alipoamka

"hakujua chochote kuhusu hili" au "hakujua ya kwamba alilala pamoja naye"

Genesis 19:36**wakapata mimba kwa baba yao**

"wakawa mimba kupitia baba yao" au "wakapatawatoto kwa baba yao"

Akawa

"Yeye ndiye"

wamoabu hata leo

"Wamoabu ambao wanaishi sasa"

hata leo

Neno "leo" lina maana ya kipindi ambapo
mwandishi wa Mwanzo alipokuwa hai. Mwandishi

alizaliwa na kuandika haya miaka mingi baada ya
familia ya Lutu kuishi na kufa.

Benami

Hili ni jina la mwanamume.

watu wa Waamoni

"uzao wa Amoni" au "Watu wa Amoni"

Chapter 20

¹ Abraham akasafiri kutoka pale hadi nchi ya Negebu, na akakaa kati ya Kadeshi na Shuri. Akawa mgeni akiishi Gerari. ² Abraham akasema kusuhi mkewe Sara, "ni dada yangu." Kwa hiyo Abimeleki mfalme wa Gerari akatuma watu wake kumchukua Sara. ³ Lakini Mungu akamtokea Abimeleki usiku katika ndoto, akamwambia, "Tazama, wewe ni mfu kutokana na mwanamke uliye mchukua, kwa kuwa ni mke wa mtu." ⁴ Basi Abimeleki alikuwa bado hajamkaribia hivyo akasema, "Bwana, Je utaua hata taifa lenye haki?" ⁵ Je si yeye mwenyewe aliye niambia, 'Sara ni dada yangu?' Hata Sara mwenyewe alisema, 'ni kaka yangu.' Nimefanya hili katika uadilifu wa moyo wangu na katika mikono isiyoyana hatia." ⁶ Kisha Mungu akasema naye katika ndoto, "Kweli, ninajua pia kwamba umefanya hili katika uadilifu wa moyo wako, na pia nilikuzuia usitende dhambi dhidi yangu mimi. Ndiyo maana sikuruhusu umshike." ⁷ Kwa hiyo, mrudishe huyo mke wa mtu, kwa kuwa ni nabii. Atakuombea, na utaisi. Lakini usipo mrudisha, ujuwe kwamba wewe pamoja na wote walio wa kwako mtakufa hakika. ⁸ Abimeleki akaamka asubuhi na mapema akawaita watumishi wake wote waje kwake. Akawasimulia mambo haya yote, na watu wale wakaogopa sana. ⁹ Kisha Abimeleki akamwita Abraham na kumwambia, "Umetufanyia jambo gani? Ni kwa jinsi gani nimekutenda dhambi kwamba umeniletea mimi na ufalme wangu dhambi hii kubwa? Umenifanyia mimi jambo ambalo halipaswi kufanywa." ¹⁰ Abimeleki akamwambia Abraham, "Nini kilikushawishi wewe kutenda jambo hili?" ¹¹ Abraham akasema, "Ni kwasababu nilifikiri hakika hakuna hofu ya Mungu katika sehemu hii, na kwamba wataniua kwa ajili ya mke wangu." ¹² Licha ya kwamba kweli ni dada yangu, binti wa baba yangu, ingawa si binti wa mama yangu; na ndiye alifanyika kuwa mke wangu. ¹³ Wakati Mungu aliponiondoa katika nyumba ya baba yangu na kusafiri kutoka mahali kwenda mahali pengine, nilimwambia mke wangu, kwa kila sehemu tutakayo kwenda, unioneshe uaminifu wako kama mke wangu: Kila mahali tutakapo kwenda, useme juu yangu kuwa, "Ni kaka yangu." ¹⁴ Ndipo Abimeleki akatwaa kondoo, maksai, watumwa wa kiume na wa kike akampatia Abraham. Basi Abimeleki akamrudisha Sara, mke wa Abraham. ¹⁵ Abimeleki akasema, Tazama, Nchi yangu i mbele yako. Kaa mahali utakapopendezewa." ¹⁶ Na kwa Sara akasema, Tazama, nimempatia kaka yako vipande elfu vya fedha. Navyo ni kwa ajili ya kufunika kosa lolote dhidi yako machoni pa wote walio pamoja na wewe, na mbele ya kila mtu ambaye umefanya kuwa na haki." ¹⁷ Kisha Abraham akaomba kwa Mungu, Na Mungu akamponya Abimeleki, mkewe, na watumwa wake wa kike kiasi kwamba wakaweza kupata watoto. ¹⁸ Kwa kuwa Yahwe alikuwa amewafanya wanawake wote wa nyumaba ya Abimeleki kuwa tasa kabisa, kwa sababu ya Sara, mke wa Abraham.

Genesis 20:1

Shuri

Hili ni eneo la jangwa upande wa mashariki wa mpaka wa Misri.

akatuma watu wake kumchukua Sara

"aliwafanya wanamume wake kumfuata Sara na kumleta kwake"

Mungu akamtokea Abimeleki

"Mungu akamtokea Abimeleki"

Tazama

Hapa neno "tazama" linaongeza msisitizo kwa kile kifuatacho. "Nisikilize"

wewe ni mfu

Hii ni njia ya nguvu ya kusema mfalme atakufa. "hakika utakufa hivi karibuni" au "Nitakuua"

mke wa mtu

"mwanamke aliyeolewa"

Genesis 20:4

Basi ... hajamkaribia

Neno hili linatumika hapa kuweka alama ya kubadilisha kutoka kwenye simulizi kwenda kwa taarifa kuhusu Abimeleki.

Abimeleki alikuwa bado hajamkaribia

Hii ni njia ya upole ya kusema hakufanya ngono pamoja naye. "Abimeleki hakulala na Sara" au "Abimeleki hakumgusa Sara"

hata taifa lenye haki

Hapa "taifa" lina maana ya watu. Abimeleki ana wasiwasi ya kwamba Mungu atawaadhibu sio yeye tu, lakini watu wake pia. "hata watu wasio kuwa na hatia"

Je si yeye mwenyewe aliye niambia, 'Sara ni dada

yangu?' Hata Sara mwenyewe alisema, 'ni kaka yangu.' Hii ina nukuu ndani ya nukuu. Zinaweza kutajwa kwa nukuu isiyoyana dhahiri. "Je sio yeye mwenyewe aliyeniambia ya kwamba huyo ni dada yake? Hata yeye mwenyewe alinimbia ya kwamba ni kaka yake"

Je si yeye mwenyewe aliye niambia, 'Sara ni dada yangu?
Abimeleki alitumia swali la balagha kumkumbusha Mungu juu ya jambo alilokuwa akilifahamu tayari. Hii inaweza kufanywa kuwa kauli. "Abrahamu mwenyewe aliniambia 'Huyu ni dada yangu'" au "Abrahamu alisema ya kwamba ni dada yake".

Je si yeye mwenyewe aliye niambia, ...Hata Sara mwenyewe
Maneno "yeye mwenyewe" na "Sara mwenyewe" yanatumika kuweka msisitizo kuleta nadhiri kwa Abrahamu na Sara na kuwalaumu kwa kilichotokea.

Nimefanya hili katika uadilifu wa moyo wangu na katika mikono isiyo na hatia.
Hapa "moyo" una maana ya mawazo yake au nia zake. Pia "mikono" hapa ina maana ya matendo yake. "Nimefanya hili kwa nia njema na matendo mema" au "Nimefanya hivi bila mawazo au matendo ya uovu"

Genesis 20:6

Mungu akasema naye
"Mungu akasema kwa Abimeleki"

umefanya hili katika uadilifu wa moyo wako
Hapa "moyo" una maana ya mawazo na nia zake. "ulifanya hivi kwa nia njema" au "ulifanya hivi bila kuwa na nia ya uovu"

umshike
Hii ni lugha ya upole kwa kufanya ngono na Sara. "kulala naye"

mke wa mtu
"Mke wa Abrahamu"

utaishi
"Nitakuruhusu uishi"

wote walio wa kwako
"nyie watu wote"

Genesis 20:8

Akawasimulia mambo haya yote
"Aliwaambia kila kitu ambacho Mungu alimwambia"

Umetufanyia jambo gani?
Abimeleki alitumia swali hili la balagha kumshtaki Abrahamu. "Umetufanya jambo hili baya kwetu!" au "Tazama ulichokifanya kwetu!"

Umetufanyia
Neno "umetufanyia" hapa linajitegemea na halimhusu Abrahamu na Sara.

Ni kwa jinsi gani nimekutenda dhambi kwamba umeniletea ... dhambi?
Abimeleki alitumia swali hili la balagha kumkumbusha Abrahamu ya kwamba hakufanya

dhambi dhidi ya Abrahamu. "Sijafanya jambo dhidi yako kusababisha wewe ulete ... dhambi."

kwamba umeniletea mimi na ufalme wangu dhambi hii kubwa
Kumsababishia mtu awe na hatia ya kutenda dhambi inazungumzwa kana kwamba "dhambi" ilikuwa jambo linaloweza kuwekwa juu ya mtu. "ya kwamba umetufanya mimi na ufalme wangu kuwa na hatia kwa dhambi hii mbaya"

ufalme wangu
Hapa "ufalme" ina maana ya watu. "juu ya watu wa ufalme wangu"

Umenifanyia mimi jambo ambalo halipaswi kufanywa
"Usingefanya jambo hili kwangu"

Genesis 20:10

Nini kilikushawishi wewe kutenda jambo hili?
"Nini kilisababisha ufanye hivi?" au "Kwa nini ulifanya hivi?" Kile ambacho Abrahamu alifanya kinaweza kuwekwa wazi. "Kwa nini uliniambia ya kwamba Sara ni dada yako?"

kwasababu nilifikiri hakika hakuna hofu ya Mungu katika sehemu hii, na kwamba wataniua kwa ajili ya mke wangu.
Hii ni nukuu ndani ya nukuu. Inaweza kusemwa katika nukuu tofauti. "Kwa sababu nilidhani ya kwamba kwa kuwa hakuna mwenye hofu ya Mungu hapa, mtu anaweza kuniua ili amchukue mke wangu"

hakuna hofu ya Mungu katika sehemu hii
Hapa "sehemu" ina maana ya watu. "hakuna mtu hapa Gerari mwenye hofu ya Mungu"

hofu ya Mungu
Hii ina maana ya kumheshimu Mungu sana na kuonyesha heshima hiyo kwa kumtii.

Licha ya kwamba kweli ni dada yangu
"Pia, ni kweli ya kwamba Sara ni dada yangu" au "Pia, Sara ni dada yangu ki ukweli"

binti wa baba yangu, ingawa si binti wa mama yangu
"tuna baba mmoja, lakini mama tofauti"

Genesis 20:13

Taarifa ya Jumla:
Mstari wa 13 ni muendelezo wa jibu la Abrahamu kwa Abimeleki.

nyumba ya baba yangu
Hapa "nyumba" ina maana ya familia ya Abrahamu. "baba yangu na familia yangu yote" au "nyumba ya baba yangu"

nilimwambia mke wangu, kwa kila sehemu tutakayo kwenda, unioneshe uaminifu wako kama mke wangu:

Kila mahali tutakapo kwenda, useme juu yangu kuwa,
"Ni kaka yangu.""

Hii ni nukuu ndani ya nukuu. Inaweza kusemwa katika nukuu tofauti. "Nilisema kwa Sara ya kwamba nataka awe mwaminifu kwangu kwa kuwaambia watu kila mahali tuendapo ya kwamba mimi ni kaka yake"

Abimeleki akatwaa
"Abimeleki akaleta baadhi"

Genesis 20:15

Abimeleki akasema
"Abimeleki akasema kwa Abrahamu"

Tazama
Hapa na katika mstari wa 16 neno "tazama" linaongeza msisitizo kwa kile kifuatacho.

Nchi yangu i mbele yako
Hii ni njia ya kusema "ninaifanya nchi yangu yote iwe wazi kwako"

Kaa mahali utakapopendezewa
"ishi popote upendapo"

elfu
"1,000"

ni kwa ajili ya kufunika kosa lolote dhidi yako machoni pa wote walio pamoja na wewe
Kutoa fedha kuthibitisha kwa wengine ya kwamba Sara hana hatia inazungumzwa kana kwamba anaweza mfuniko juu ya kosa ili mwingine asilione. "Ninampatia hili kwake, ili kwamba wale ulionao wajue haujafanya kosa"

machoni
Hapa "macho" ina maana ya mawazo na fikra za mtu.

mbele ya kila mtu ambaye umemfanya kuwa na haki
Msemo huu wa "umemfanya kuwa na haki" unaweza kuwa katika hali ya kutenda. "kila mtu atajua ya kwamba huna hatia"

Genesis 20:17

tasa kabisa
"kutoweza kupata watoto kabisa"

kwa sababu ya Sara, mke wa Abraham
Maana kamili inaweza kuwekwa wazi. "kwa sababu Abimeleki alimchukua mke wa Abrahamu Sara"

Chapter 21

¹ Yahwe akamsikiliza Sara kwa umakini kama alivyo kuwa amemwambia, Yahwe akamfanyia Sara kama alivyo kuwa amemwahidi. ² Sara akachukua mimba na akamzalia Abraham mtoto wa kiume katika uzee wake, katika muda ule ule ambao Mungu alikuwa amemwambia. ³ Abraham akamwita jina mwanawe, ambaye alizaliwa kwake, na Sara, Isaka. ⁴ Abraham akamtahiri mwanawe Isaka alipofikisha siku nane, kama vile Mungu alivyokuwa amemwagiza. ⁵ Abraham alikuwa na umri wa miaka mia moja wakati mwanawe Isaka anazaliwa kwake. ⁶ Sara akasema, "Mungu amenifanya nicheke; kila mtu atakaye sikia atacheka pamoja na nami." ⁷ Pia akasema, "Nani angesema kwa Abraham kwamba Sara atalea mtoto, na sasa kweli nimemzalia mtoto wakiume katika uzee wake!" ⁸ Mtoto akakua na akaachishwa kunyonya, na Abraham akafanya sherehe kubwa katika siku ambayo Isaka aliachishwa. ⁹ Sara akamwona mwana wa Hajiri Mmisri, ambaye alikuwa amezaliwa kwa Abraham, akidhihaki. ¹⁰ Kwa hiyo akamwambia Abraham, "Mfukuze huyu mwanamke huyu mtumwa pamoja na mtoto wake: kwa kuwa mtoto huyu wa mwanamke mtumwa hawezi kuwa mrithi pamoja na mwanangu Isaka." ¹¹ Jambo hili likamuhuzunisha sana Abraham kwa sababu ya mwanawe. ¹² Lakini Mungu akamwambia Abraham, "Usihuzunike kwa sababu ya kijana huyu, na kwa sababu ya mwanamke huyu mtumwa wako. Sikiliza maneno asemayo Sara juu ya jambo hili, kwa sababu itakuwa kupitia Isaka kwamba uzao wako utaitwa. ¹³ Nitamfanya pia mtoto wa mjakazi kuwa taifa, kwa sababu ni uzao wako." ¹⁴ Abraham akaamka asubuhi na mapema, akachukua mkate na kiriba cha maji, akampatia Hajiri, akiweka juu ya bega lake. Akamtoa kijana akampatia Hajiri na akawaondoa. Hajiri akaondoka akapotea katika jangwa la Beerisheba. ¹⁵ Maji yalipokwisha kwenye kiriba akamtelekeza kijana katika moja ya vichaka. ¹⁶ Kisha akaondoka, na akakaa umbali kidogo na yule kijana, umbali kama wa kutupa mshale, kwa vile alisema, "Na nisitazame kifo cha mtoto." Alipokuwa amekaa kumkabili, akapaza sauti yake akalia. ¹⁷ Mungu akasikia kilio cha kijana, na malaika wa Mungu akamwita Hajiri kutoka mbinguni, akamwambia, "Nini kinakusumbua? Usiogope, kwa kuwa Mungu amesikia kilio cha kijana mahali alipo. ¹⁸ Inuka msimamishe mtoto, na umtie moyo; kwa kuwa nitamfanya kuwa taifa kubwa." ¹⁹ Kisha Mungu akayafunua macho ya Hajiri, natazama akaona kisima cha maji. Akaenda akajaza kiriba maji, na akampatia kijana akanywa. ²⁰ Mungu akawa pamoja na kijana, na akakua. Akaishi jangwani akawa mwindaji. ²¹ Akaishi katika jangwa la Parani, na mama yake akampatia mke kutoka Misri. ²² Ikawa kwamba katika wakati ule Abimeleki na Fikoli kamanda wa jeshi lake akamwambia Abraham, akisema, "Mungu yuko pamoja na wewe katika yote uyatendayo. ²³ Sasa niapie kwa Mungu kwamba hutanifanyia baya, wala mwanangu, wala uzao wangu. Onesha kwangu na kwa nchi ambayo umekuwa ukikaa agano lile lile la uaminifu ambalo nimekuonesha wewe." ²⁴ Abraham akasema, "Nina apa." ²⁵ Abraham pia akamlalamikia Abimeleki kuhusu kisima cha maji ambacho watumishi wa Abimeleki wamekinyang'anya. ²⁶ Abimeleki akasema, "Sijui ni nani amefanya jambo hili. Hukuniambia mapema; na sijalisikia ila leo hii." ²⁷ Kwa hiyo Abraham akachukua kondoo na ng'ombe maksai akampatia Abimeleki, na wawili hawa wakafanya agano. ²⁸ Kisha Abraham akatenga wanakondoo wa kike saba pekeyao. ²⁹ Abimeleki akamwambia Abraham, "Nini maana ya hawa wanakondoo wa kike saba ambao umewatenga pekeyao?" ³⁰ Akajibu, "Hawa wanakondoo wa kike saba utawapokea kutoka mkonono mwangu, ili kwamba uwe ushahidi kwangu, kuwa nichimba kisima hiki." ³¹ Kwa hiyo akaita mahali pale Beerisheba, kwa sababu mahali pale wote wawili wali apa kiapo. ³² Walifanya agano hapo Bersheba, kisha Abimeleki na Fikoli, amiri wa jeshi, wakarudi katika nchi ya Wafilisti. ³³ Abraham akapanda mti wa mkwaju katika Beerisheba. Na pale akamwabudu Yahwe, Mungu wa milele. ³⁴ Abraham akasalia kuwa mgeni katika nchi ya Wafilisti kwa siku nyingi.

Genesis 21:1

Yahwe akamsikiliza Sara

Hapa msemu "kumsikiliza" una maana ya Yahwe kumsaidia Sara kupata mtoto. "Yahwe alimsaidia Sara"

akamzalia Abrahamu mtoto wa kiume

"akamzaa mtoto wa kiume wa Abrahamu"

katika uzee wake

"Abrahamu alipokuwa mzee sana"

katika muda ule ule ambao Mungu alikuwa amemwambia

"katika muda haswa ambao Mungu alimwambia ingekuwa kutokea"

Abrahamu alimuita mwanawe wa kiume, yule ambaye alizaliwa kwake, ambaye Sara alimzaa, Isaka
 "Abrahamu alimuita mtoto wake wa kiume, yule ambaye Sara alimzaa, Isaka" au "Abrahamu alimuita mtoto wao wa kiume Isaka"

Abrahamu akamtahiri mwanawe Isaka alipofikisha siku nane
 "Mwanae Isaka alipofikisha umri wa siku nane, Abrahamu alimtahiri"

siku nane
 "siku 8"

amemwagiza
 "alimuamuru Abrahamu kufanya"

Genesis 21:5

mia moja
 "100"

Mungu amenifanya nicheke
 Sara alikuwa akicheka kwa sababu alishangazwa na alikuwa na furaha. Hii inaweza kuwekwa wazi.
 "Mungu alinisababisha nicheke kwa furaha"

kila mtu atakaye sikia
 Kile ambacho watu wangesikia kinaweza kuwekwa wazi. "kila mtu asikiaye kuhusu kile Mungu amefanya kwangu"

Nani angesema kwa Abraham kwamba Sara atalea mtoto
 Hili swali la balagha linaweza kutafsiriwa kama kauli. "Hakuna ambaye angeweza kusema kwa Abrahamu ya kwamba Sara atalea watoto"

atalea mtoto
 Hii ni lugha ya upole ikimaanisha kunyonyesha watoto. "mnyonyeshe mtoto maziwa yake mwenyewe"

Genesis 21:8

Mtoto akakua ... Isaka aliachishwa
 "aliachishwa" ni lugha ya upole ya kusema mtoto alimaliza kunyonyeshwa. "Isaka akakua, na pale alipokuwa hahitaji tena kunyonya, Abrahamu aliandaa karamu kubwa"

mwana wa Hajiri Mmisri, ambaye alikuwa amezaliwa kwa Abrahamu
 Jina la mwana wa Hajiri linaweza kuwekwa wazi. "Ishmaeli, mwana wa Hajiri Mmisri na Abrahamu"

akidhihaki
 Inaweza kuwekwa wazi ya kwamba alimzomea au alimcheka Isaka. "alimcheka Isaka"

Genesis 21:10

akamwambia Abrahamu
 "Sara akamwambia Abrahamu"

Mfukuze
 "mfukuze aende zake" au "mtoweshe"

mwanamke huyu mtumwa pamoja na mtoto wake
 Hii ina maana ya Hajiri na Ishmaeli. Sara hakuwatambua kwa majina kwa sababu alikuwa amekasirishwa nao.

pamoja na mwanangu Isaka
 "pamoja na mwanangu Isaka"

Jambo hili likamuhuzunisha sana Abrahamu
 "Abrahamu alikuwa na huzuni kuhusu kile alichosema Sara"

kwa sababu ya mwanawe
 "kwa sababu ilikuwa inahusu mwanawe"
 Inamaanisha mwanawe, Ishmaeli"

Genesis 21:12

Usihuzunike kwa sababu ya kijana huyu, na kwa sababu ya mwanamke huyu mtumwa wako
 "Usifadhaike kuhusu mvulana na mjakazi wako"

Sikiliza maneno asemayo Sara juu ya jambo hili
 Hapa "maneno" yana maana ya kile kinachosemwa. "Fanya kila kitu ambacho Sara anakuambia kuhusu wao"

itakuwa kupitia Isaka kwamba uzao wako utaitwa
 Msemu "utaitwa" una maana ya wale watakaozaliwa kupitia Isaka ndio wale Mungu anawatambua kuwa uzao ambao alimuahidi Abrahamu. Hii inaweza kuelezwa kwa hali ya kutenda. "Isaka ndiye atakayekuwa baba wa uzao niliokuahidi kwako"

Nitamfanya pia mtoto wa mjakazi kuwa taifa
 Neno "taifa" lina maana ya Mungu atampatia uzao mwingi ili kwamba wawe taifa kubwa la watu.
 "Nitamfanya mwana wa mwanamke mjakazi pia awe baba wa taifa kubwa"

Genesis 21:14

akachukua mkate
 Maana zaweza kuwa 1) hii inaweza kumaanisha chakula kwa ujumla au 2) hii ina maana ya mkate mahususi.

kiriba cha maji
 "mfuko wa maji". Chombo cha maji kilitengenezwa kwa ngozi ya mnyama.

Maji yalipokwisha kwenye kiriba
 "Mfuko wa maji ulipokuwa tupu" au "Walipokunywa maji yote"

umbali kama wa kutupa mshale
 Hii ina maana ya umbali ambao mtu anaweza kutupa mshale kwa upinde. Hiini kama mita 100.

nisitazame kifo cha mtoto

Kitenzi hiki cha kujitegemea "kifo" kinaweza kuwekwa kama "kufa". "Sitaki kutazama mwanangu akifa"

akapaza sauti yake akalia

Hapa "sauti" ina maana ya sauti ya kilio chake. "kupaza sauti yake" ina maana ya kulia kwa sauti kubwa. "alipaza kwa sauti kubwa na kulia" au "alilia kwa sauti"

Genesis 21:17**kilio cha kijana**

"kilio cha kijana". Hapa "kilio" ina maana ya sauti ambayo kijana alilia au alizungumza. "sauti ya Ishmaeli"

malaika wa Mungu

"mjumbe kutoka kwa Mungu" au "Mjumbe wa Mungu"

kutoka mbinguni

Hapa "mbinguni" ina maana ya sehemu ambapo Mungu huishi.

Nini kinakusumbua

"Tatizo ni nini" au "kwa nini unalia"

kilio cha kijana mahali alipo

Hapa "kilio" ina maana ya sauti ambayo kijana alilia au alizungumza. "sauti ya kijana alipokuwa amelala pale chini"

msimamishe mtoto

"msaidie kijana asimame"

nitamfanya kuwa taifa kubwa

Kumfanya Ishamaeli kuwa taifa kubwa ina maana Mungu atampa uzao mwingi ambao utakua taifa kubwa. "Nitafanya uzao wake kuwa taifa kubwa" au "Nitamfanya awe baba wa taifa kubwa"

Genesis 21:19**Mungu akayafunua macho ya Hajiri**

Mungu kumfanya Hajiri aweze kuona kisima inazungumzwa kana kwamba alimfungua macho kihalisia. "Mungu alisababisha Hajiri kuona" au "Mungu alimuonyesha Hajiri"

kiriba

"chombo kilichoundwa na ngozi" au "mfuko"

kijana

"mvulana" au "Ishameli"

Mungu akawa pamoja na kijana

Hapa msemu wa "akawa pamoja" ni lahaja ambayo ina maana ya Mungu alimsaidia au alimbariki mvulana. "Mungu alimuongoza mvulana" au "Mungu alimbariki mvulana"

akawa mwindaji

"akawa na uwezo sana wa kutumia upinde na mishale"

akampatia mke

"akapata mke"

Genesis 21:22**Ikawa kwamba katika wakati ule**

Msemu huu unaweka alama ya mwanzo wa sehemu mpya ya simulizi.

Fikoli

Hili ni jina la mwanamume.

kamanda wa jeshi lake

"kamanda wa jeshi lake"

jeshi lake

neni "lake" lina maana ya Abimeleki.

Mungu yuko pamoja na wewe katika yote uyatendayo

Hapa msemu "yuko pamoja nawe" ni lahaja yenye maana ya Mungu husaidia au humbariki Abrahamu. "Mungu hubariki kila kitu ufanyacho"

Sasa basi

Neno "Sasa" halimaanishi "katika muda huu", lakini linatumika kuvuta nadhari kwa lengo muhimu linalofuata. "Sasa basi"

niapie hapa kwa Mungu

Hii ni lahaja yenye maana ya kutoa kiapo cha dhiti kinachoshuhudiwa na mamlaka ya juu, kwa hali hii ni Mungu. "niahidi mimi na Mungu kama shahidi"

kwamba hutanifanyia baya

"ya kwamba hutanidanganya"

kwamba hutanifanyia baya ... pamoja na uzao wangu

Hii inaweza kuelezwa kwa njia ya chanya. "utanifanyia haki mimi na uzao wangu"

Onesha kwangu ... gano lile lile la uaminifu ambalo nimekuonesha wewe

Wanamume wawili walifanya agano kati yao. Kitenzi kinachojitegemea "umaninifu" kinaweza kuelezwa kama "mwaminifu" au "mtiifu". "Uwe mwaminifu kwangu na kwa nchi kama nilivyokuwa kwako"

kwa nchi

Hapa "nchi" ina maana ya watu. "kwa watu wa nchi"

nina apa

Hii inaweza kuelezwa kwa taarifa iliyoeleweka. "Ninaapa kuwa mwaminifu kwako na kwa watu wako kama ulivyokuwa kwangu"

Genesis 21:25

Abraham pia akamlalamikia Abimeleki

Maana zaweza kuwa 1) Abrahamu alikuwa akilalamikia kuhusu kile kilichotokea au 2) "Abrahamu pia alimkaripia Abimeleki"

kuhusu kisima cha maji ambacho watumishi wa Abimeleki wamekinyang'anya

"kwa sababu watumishi wa Abimeleki walichukua kisima kimoja cha visima vya Abrahamu"

wamekinyang'anya kwake

"kuchukua kutoka kwa Abrahamu" au "wamekitawala"

sijalisikia hadi leo hii

"Hii ni mara ya kwanza nimesikia kuhusu jambo hili"

Abrahamu akachukua kondoo na ng'ombe maksai akampatia Abimeleki

Hii ni ishara ya urafiki na ya kwamba Abrahamu amekubali kuweka agano na Abimeleki.

Genesis 21:28

Abraham akatenga wanakondoo wa kike saba peke yao

"Abrahamu aligawanya kondoo saba wa kike kutoka kundini"

saba

"7"

Nini maana ya hawa wanakondoo wa kike saba ambao umewatenga peke yao?

"Kwa nini umegawanya hawa kondoo saba kutoka kundini?"

utawapokea

"utachukua"

kutoka mkononi mwangu

Hapa "mkononi" una maana ya Abrahamu. "kutoka kwangu"

iwe ushahidi

Neno "iwe" ina maana ya zawadi ya kondoo saba.

ili kwamba iwe ushahidi kwangu

Kitenzi kinachojitegemea "shahidi" kinaweza kuelezwa kama "kuthibitisha". "Kuthibitisha kwa kila mtu"

Genesis 21:31

akaita mahali pale

"Abrahamu akapaita mahali pale"

Beerisheba

"Beerisheba inaweza kuwa na maana ya "kisima cha kiapo" au "kisima cha saba".

wote

"Abrahamu na Abimeleki"

Fikoli

Hili ni jina la mwanamume.

wakarudi katika nchi ya Wafilisti

"wakarudi katika nchi ya Wafilisti"

Genesis 21:33

mti wa mkwaju

Huu ni mti wa kijani ambao unaota jangwani. Inaweza kusemwa kwa ujumla zaidi. "mti"

Mungu wa milele

"Mungu aishiye milele"

siku nyingi

Hii ina maana ya muda mrefu zaidi

Chapter 22

¹ Ikawa kwamba baada ya mambo hayo Mungu akampima Abraham. Akamwambia, "Abraham!" Abraham akasema, "Mimi hapa." ² Kisha Mungu akasema, "Mchukue mwanao, mwanao wa pekee, umpendaye, Isaka, na uende katika nchi ya Moria. Mtoe kama sadaka ya kuteketezwa mahali pale juu ya moja ya milima hiyo, ambayo nitakwambia." ³ Kwa hiyo Abraham akaamka asubuhi na mapema, akatandika punda wake, akawachukuwa vijana wake wawili, pamoja na Isaka mwanawe. Akakata kuni kwa ajili ya sadaka ya kuteketezwa, kisha akapanga safari kwenda mahali ambapo Mungu alimwambia. ⁴ Siku ya tatu Abraham akatazama juu na akaona mahali pakiwa mbali. ⁵ Abraham akawambia vijana wake, "kaeni hapa pamoja na punda, mimi pamoja na Isaka tutakwenda pale. Tutaabudu na kisha tutarudi hapa penu." ⁶ Ndipo Abraham akachukua kuni kwa ajili ya sadaka ya kuteketezwa akaziweka juu ya Isaka mwanawe. Mkononi mwake akachukua moto na kisu; na wote wawili wakaondoka pamoja. ⁷ Isaka akazungumza na Abraham baba yake akisema, "Baba yangu," naye akasema, "Ndiyo mwanangu." Akasema, "Tazama huu ni moto na kuni, lakini yuko wapi mwanakondoo kwa ajili ya sadaka ya kuteketezwa?" ⁸ Abraham akasema, "Mungu mwenyewe atatupatia mwanakondoo kwa ajili ya sadaka ya kuteketezwa, mwanangu." Kwa hiyo wakaendelea, wote wawili pamoja. ⁹ Walipofika mahali ambapo Mungu alikuwa amemwambia, Abraham akajenga madhabahu pale na akaweka kuni juu yake. Kisha akamfunga Isaka mwanawe, na akamlaza juu ya madhabahu, juu ya zile kuni. ¹⁰ Abraham akanyoosha mkono wake akachukua kisu ili kumuua mwanawe. ¹¹ Ndipo malaika wa Yahwe akamwita kutoka mbinguni na kusema, "Abraham, Abraham!" naye akasema, "Mimi hapa." ¹² Akasema, "usinyooshe mkono wako juu ya kijana, wala usifanye jambo lolote kumdhuru, kwa kuwa sasa najua unamcha Mungu, kwa kuona kuwa hukumzuilia mwanao, mwanao wa pekee, kwa ajili yangu." ¹³ Abraham akatazama juu na tazama, nyuma yake kulikuwa na kondoo mume amenaswa pembe zake kichakani. Abraham akaenda akamchukua kondoo na akamtoa kama sadaka ya kuteketezwa badala ya mwanawe. ¹⁴ Kwa hiyo Abraham akapaita mahali pale, Yahwe atatoa," na panaitwa hivyo hata leo. "Juu ya mlima wa Yahwe itatolewa." ¹⁵ Malaika wa Yahwe akamwita Abraham kwa mara ya pili kutoka mbinguni ¹⁶ na kusema - Hiki ni kiapo cha Yahwe, "Kwa ajili ya nafsi yangu nimeapa kwamba kwa kuwa umefanya jambo hili, na hukunizuilia mwanao, mwanao wa pekee, ¹⁷ hakika nitakubariki na nitakuzidishia uzao wako kama nyota za angani, na kama mchanga ulioko kwenye ufukwe wa bahari; na uzao wakowatamiliki lango la adui zao. ¹⁸ Kupitia uzao wako mataifa yote ya dunia watabarikiwa, kwa sababu umetii sauti yangu." ¹⁹ Kwa hiyo Abraham akarejea kwa vijana wake, na wakaondoka wakaenda pamoja Beerisheba, hivyo akakaa Beerisheba. ²⁰ Ikawa kwamba baada ya mambo haya ambayo Abraham aliambiwa, "Milka amemzalia pia watoto, ndugu yako Nahori." ²¹ Hawa walikuwa ni Usi mzaliwa wa kwanza, Busi ndugu yake, Kemueli aliye mzaa Aramu, ²² Kesedi, Hazo, Pildashi, Yidlafu, na Bethueli. ²³ Bethuel akamzaa Rebeka. Hawa walikuwa ni wale watoto wanane ambao Milka alizaa kwa Nahori, ndugu yake na Abraham. ²⁴ Suria wake, ambaye aliitwa Reuma, pia akamzaa Teba, Gahamu, Tahashi, na Maaka.

Genesis 22:1

Ikawa kwamba

Msemu huu unatumika hapa kuweka alama ya mwanzo wa sehemu mpya ya simulizi.

baada ya mambo hayo

Msemu huu una maana ya matukio katika sura ya 21.

Mungu akampima Abrahamu

Inasemekana Mungu alimpima Abrahamu kujifunza kama Abrahamu atakuwa mwaminifu kwake. Maana kamili ya kauli hii inaweza kuwekwa wazi. Mungu alipima uaminifu wa Abrahamu.

Mimi hapa

"Ndio, nasikiliza" au "Ndio, kuna nini?"

mwanao wa pekee

Inasemekana ya kwamba Mungu anajua ya kuwa Abrahamu ana mtoto mwingine, Ishmaeli. Hii inasisitiza ya kwamba Isaka ni mwana ambaye Mungu alimuahidi kumpa Abrahamu. Maana kamili ya kauli hii inaweza kuwekwa wazi. "mwana wako wa pekee ambaye nilikuahidi"

umpendaye

Hii inasisitiza upendo wa Abrahamu kwa mwanawe, Isaka.

nchi ya Moria

"nchi inayoitwa Moria"

akatandika punda wake

"akambebesha punda wake" au "akaweka juu ya punda kile kilichohitajika kwa ajili ya safari"

vijana wake
"watumishi"

kisha akapanga safari
"alianza safari yake" au "alianza kusafiri"

Genesis 22:4

Katika siku ya tatu
Neno "tatu" ni nambari ya mpango kwa ajili ya tatu.
"Baada ya kusafiri kwa siku tatu"

akaona mahali pakiwa mbali
"akaona kwa mbali sehemu ambayo Mungu alizungumzia"

vijana wake
"watumishi"

Tutaabudu
Neno "tutaabudu" ina maana ya Abrahamu pekee na Isaka.

tutarudi hapa penu
"nitarudi kwako"

akaziweka juu ya Isaka mwanawe
"akamfanya Isaka, mwanawe, kuibeba"

Mkononi mwake
Hapa "mkononi mwake mwenyewe" inasisitiza ya kwamba Abrahamu mwenyewe alibeba vitu hivi.
"Abrahamu mwenyewe alibeba"

moto
Hapa "moto" ina maana ya sufuria yenye mkaa unaowaka au tochi au taa. "kitu cha kuanzishia moto"

wote wawili wakaondoka pamoja
"waliondoka pamoja" au "wote wawili waliondoka pamoja"

Genesis 22:7

Baba yangu
Hii ni njia ya upendo ya mwana kuongea kwa baba yake.

Nipo hapa
"Ndio, nasikiliza" au "Ndio, kuna nini?"

Mwanangu
Hii ni njia ya upendo ya baba kuongea kwa mwanawe.

moto
Hapa "moto" ina maana ya sufuria yenye mkaa unaowaka au tochi au taa. "kitu cha kuanzishia moto"

mwanakondoo kwa ajili ya sadaka ya kuteketezwa
"mwanakondoo ambaye utamtoa kama sadaka wa kuteketezwa"

Mungu mwenyewe
Hapa "mwenyewe" inasisitiza ya kwamba Mungu atatoa mwanakondoo.

atatupatia
"atatupatia sisi"

Genesis 22:9

Walipofika mahali
"Abrahamu na Isaka walipofika katika sehemu ile"

akamfunga
"akamfunga kamba"

juu ya madhabahu, juu ya zile kuni
"juu ya kuni zilizokuwa juu ya madhabahu"

akanyoosha mkono wake akachukua kisu
"akaokota kile kisu"

Genesis 22:11

malaika wa Yahwe
Maana zinaweza kuwa 1) Yahwe alijifanya kuonekana kama malaika au 2) huyu alikuwa mmoja wa malaika wa Yahwe au 3) huyu alikuwa mjumbe maalumu kutoka kwa Mungu (baadhi ya wasomi wanadhani alikuwa Yesu). Kwa sababu msemu hauleweki vizuri, ni bora kutafsiri kama "malaika wa Yahwe" kwa kutumia neno la kawaida linalotumika kwa "malaika".

kutoka mbinguni
Hii ina maana ya sehemu ambapo Yahwe anaishi.

Mimi hapa
"Ndio, ninasikiliza" au "Ndio, kuna nini?"

usinyooshe mkono wako juu ya kijana, wala usifanye jambo lolote kumdhuru
Msemu "usinyooshe mkono wako juu ya" ni namna ya kusema "usimdhuru". Mungu alisema kitu kile kile mara mbili kusisitiza ya kwamba Abrahamu hakupaswa kumdhuru Isaka. "usimdhuru kijana kwa njia yoyote ile"

sasa najua ... kwa ajili yangu
Maneno "najua" na "yangu" yana maana ya Yahwe. Unapotafsiri kilichomo ndani ya nukuu, sema kwa namna ambayo Yahwe alitumia maneno ya "najua" na "yangu" alipomaanisha Yahwe.

unamcha Mungu
Hii ina maana ya kumheshimu Mungu kwa undani na kuonyesha heshima hiyo kwa kumtii yeye.

kuona
"kwa sababu ninaona"

hukumzuilia mwanao ... kwa ajili yangu

"haujamshikilia nyuma mwanao ... kwangu" Hii inaweza kusemwa kwa njia ya chanya. "ulikuwa tayari kumtoa mwanao ... kwangu"

mwanao, mwanao wa pekee

Inasemekana ya kwamba Mungu anajua ya kuwa Abrahamu ana mtoto mwingine, Ishmaeli. Hii inasisitiza ya kwamba Isaka ni mwana ambaye Mungu alimuahidi kumpa Abrahamu. Maana kamili ya kauli hii inaweza kuwekwa wazi. "mwana wako wa pekee ambaye nilikuahidi"

Genesis 22:13**tazama**

Neno "tazama" hapa linatuamsha kuvuta nadhari kwa taarifa ya kushangaza inayofuata.

kulikuwa na kondoo mume amenaswa pembe zake kichakani

Hii inaweza kuelezwa kwa hali ya kutenda. "kulikuwa na kondoo dume aliyekwama pembe zake kichakani" au "kulikuwa na kondoo dume aliyekwama kichakani"

akaenda akamchukua kondoo

"Abrahamu alienda kwa kondoo dume na kumchukua"

atatoa ... itatolewa

"atatupatia sisi"

hata leo

"hata sasa". Hii ina maana ya hata katika kipindi ambacho mwandishi alikuwa akiandika kitabu hiki.

itatolewa

Hii inaweza kuelezwa kwa hali ya kutenda. "Yeye atatoa"

Genesis 22:15**Malaika wa Yahwe**

Maana zinaweza kuwa 1) Yahwe alijifanya kuonekana kama malaika au 2) huyu alikuwa mmoja wa malaika wa Yahwe au 3) huyu alikuwa mjumbe maalumu kutoka kwa Mungu (baadhi ya wasomi wanadhani alikuwa Yesu). Kwa sababu msemu hauleweki vizuri, ni bora kutafsiri kama "malaika wa Yahwe" kwa kutumia neno la kawaida linalotumika kwa "malaika".

mara ya pili

Neno "pili" ni namba ya mpango kwa ajili ya mbili

kutoka mbinguni

Hapa neno "mbinguni" lina maana ya sehemu anapoishi Mungu.

na kusema - Hiki ni kiapo cha Yahwe

"na kuzungumza ujumbe huu kutoka kwa Yahwe" au "na kutamka maneno haya ya Yahwe". Hii ni njia ya

fasaha ya kusema ya kwamba maneno yanayofuata yanatoka moja kwa moja kwa Yahwe.

Kwa ajili ya nafsi yangu nimeapa

"Nimeahidi na mimi ni shahidi wangu mwenyewe". Msemu "kuapa kwa" una maana kutumia jina la kitu au mtu kama msingi au nguvu ambayo kiapo kinafanyika. Hakuna kitu chenye nguvu zaidi ya Yahwe kuapa kwa jina lake mwenyewe.

umefanya jambo hili

"umenitii"

hukunizuilia mwanao

"hukumzuia nyuma mtoto wako wa kiume". Hii inaweza kuwekwa katika hali ya chanya. "ulikuwa tayari kumtoa mwanao kwangu"

mwanao, mwanao wa pekee

Inaonyesha ya kwamba Mungu anajua ya kuwa Abrahamu ana mtoto mwingine, Ishmaeli. Hii inasisitiza ya kwamba Isaka ni mwana ambaye Mungu alimuahidi kumpatia Abrahamu.

hakika nitakubariki

"hakika nitabariki"

nitakuzidishia uzao wako

Nitasababisha uzao wako kuongezeka tena na tena au "Nitasababisha uzao wako kuwa mwingi"

kama nyota za angani, na kama mchanga ulioko kwenye ufukwe wa bahari

Mungu alifaninisha uzao wa Abrahamu na nyota na mchanga. Kama vile watu wasivyoweza kuhesabu idadi kubwa ya nyota au chembe za mchanga, kwa hiyo kutakuwa na uzao mwingi wa Abrahamu ambao watu wasingeweza kuwahesabu. "zaidi ya kile uwezavyo kuhesabu"

kama nyota za angani

Hapa neno "mbinguni" ina maana ya kila kitu tunachoona juu ya dunia, kujumlisha jua, mwezi na nyota.

watamiliki lango la adui zao

Hapa "lango" linawakilisha mji wote. "Kumiliki lango la adui zake" ina maana ya kuangamiza adui zake. "atawashinda adui zake kabisa"

Genesis 22:18**Taarifa ya Jumla**

Malaika wa Yahwe anaendelea kuzungumza na Abrahamu.

mataifa yote ya dunia watabarikiwa

Hii inaweza kuelezwa kwa hali ya kutenda. "Mimi, Bwana, nitabariki watu wote wanaoishi mahali pote"

mataifa ya dunia

Hapa "mataifa" ina maana ya watu wa matiafa.

umetii sauti yangu

Hapa "sauti" ina maana ya kile ambacho Mungu alisema. "umetii kile nilichosema" au "umenitii"

Abraham akarejea

Ni Abrahamu pekee aliyetajwa kwa sababu alikuwa baba, lakini imeonekana ya kwamba mwanawe alikwenda naye. Maana kamili ya kauli hii inaweza kuwekwa wazi. "Abrahamu na mwanawe walirejea"

vijana

"watumishi"

wakaondoka

"waliondoka sehemu ile"

akakaa Beerisheba

Ni Abrahamu pekee aliyetajwa kwa sababu alikuwa kongozi wa familia yake na watumishi wake, lakini imeonekana walikuwa pamoja naye. Maana kamili ya kauli hii inaweza kuwekwa wazi. "Abrahamu na watu wake alikaa Beerisheba"

Genesis 22:20

Ikawa kwamba baada ya mambo haya

"Baada ya matukio haya". Msemo "mambo haya" una maana ya matukio ya Mwanzo 22:1-19

Abraham aliambiwa

Hii inaweza kuelezwa kwa hali ya kutenda. "mtu alimwambia Abrahamu"

Milka amemzalia pia watoto

"Milka pia alizaa watoto"

Milka

Hili ni jina la mwanamke

walikuwa ni Usi mzaliwa wa kwanza, Busi ndugu yake

"Jina la mwanawe wa kwanza lilikuwa Usi, na majina ya watoto waliosalia walikuwa Busi ndugu yake"

Usi ... Busi ... Kemueli ... Aramu ...Kesedi, Hazo, Pildasi, Yildashi, na bethueli

Haya yote ni majina ya wanamume. Hawa wote kasoro Aramu walikuwa watoto watoto wa nahori na Milka.

Genesis 22:23

Bethueli akawa baba wa Rebeka

"Baadae Bethueli akawa baba wa Rebeka"

Hawa walikuwa ni wale watoto wanane ambao Milka alizaa kwa Nahori, ndugu yake na Abraham

"hawa walikuwa watoto wanane wa Milka na Nahori, ndugu yake Abrahamu" Hii ina maana ya watoto waliorodheshwa katika 22:20.

nane

"8"

Suria wake

"Suria wa Nahori"

Reuma

Hili ni jina la mwanamke.

pia akamzaa

"pia akajifungua"

eba, Gahamu, Tahashi, na Maaka

Haya yote ni majina ya wanamume

Chapter 23

¹ Sara akaishi mika mia moja na ishirini na saba. Hii ndiyo ilikuwa ni miaka ya maisha ya Sara. ² Sara akafa katika Kiriathi Arba, ambayo ni Hebroni, katika nchi ya Kanaan. Abraham akaomboleza na kumlilia Sara. ³ Kisha Abraham akainuka na kutoka kwa mkewe aliye kufa, akanena na watoto wa kiume wa Hethi, akisema, ⁴ "Mimi ni mgeni kati yenu. Tafadhari nipatieni mahali pa kuzikia miongoni mwenu, ili kwamba niweze kuzika wafu wangu." ⁵ Wana wa Hethi wakamjibu Abraham, wakasema, ⁶ "Tusikilize, bwana wangu. Wewe ni mwana wa Mungu miongoni mwetu. Zika wafu wako katika makaburi yetu utakayochagua. Hakuna miongoni mwetu atakaye kuzuilia kaburi lake, kwa ajili ya kuzikia wafu wako." ⁷ Abraham akainuka na kusujudu chini kwa watu wa nchi ile, kwa wana wa Hethi. ⁸ Akawaambia, akisema, "ikiwa mmekubali mimi kuzika wafu wangu, ndipo nisikilizeni, msihini Efroni mwana wa Sohari kwa ajili yangu. ⁹ Mwambieni anizie pango la Makpela, ambalo analimiliki, ambalo liko mwishoni mwa shamba lake. Kwa bei kamili anizie waziwazi mbele ya watu kama miliki ya kuzikia." ¹⁰ Efroni alikuwa ameketi miongoni mwa wana wa Hethi, hivyo Efroni Mhiti akamjibu Abraham alipowasikia wana wa Hethi, wote ambao walikuwa wamekuja langoni mwa mji wake, akasema, ¹¹ "Hapana, bwana wangu, nisikilize. Ninakupatia shamba na pango ambalo limo ndani yake. Ninakupatia mbele ya wana wa watu wangu. Ninakupatia uzike wafu wako." ¹² Kisha Abraham akasujudu chini mbele ya watu wa nchi ile. ¹³ Akamwambia Efroni watu wa nchi ile wakisikiliza, akasema, ikiwa uko radhi, tafadhari nisikilize. Nitalipia shamba. Chukua fedha kwangu, na nitazika wafu wangu pale." ¹⁴ Efroni akamjibu Abraham, akisema, ¹⁵ "Tafadhari bwana wangu, nisikilize. Kipande cha ardhi kinathamani ya shekeli mia nne za fedha, na hiyo ni kitu gani kati yangu mimi na wewe? wazike wafu wako." ¹⁶ Abraham akamsikiliza Efroni na akampimia Efroni kiwango cha fedha alizosema mbele ya wana wa Hethi wakisikiliza, shekeli mia nne za fedha, kwa mujibu wa viwango vya vipimo vya kibiashara. ¹⁷ Kwa hiyo shamba la Efroni, lililokuwa katika Makpela, mbele ya Mamre, shamba pamoja na pango lililokuwamo ndani yake na miti yote iliyokuwamo ndani ya shamba na iliyokuwa mpakani ikatolewa ¹⁸ kwa Abraham kwa njia ya manunuzi mbele ya wana wa Hethi, na mbele ya wote waliokuja malangoni pa mji wake. ¹⁹ Baada ya haya, Abraham akamzika Sara mkewe katika pango la shamba la Makpela, lililo mbele ya Mamre, ambayo ni Hebroni, katika nchi ya Kanaan. ²⁰ Kwa hiyo shamba pamoja na pango likatolewa na wana wa Hethi kwa Abraham kama milki na eneo la kuzikia.

Genesis 23:1

Sara akaishi mika mia moja na ishirini na saba
miaka saba - 'Sara aliishi miaka 127'

Hii ndiyo ilikuwa ni miaka ya maisha ya Sara
Baadhi ya watafsiri hawajumlishi sentensi hii.

Kiriathi Arba
Hili ni jina la mji.

Abraham akaomboleza na kumlilia Sara
"Abrahamu alikuwa na huzuni sana na akalia kwa sababu Sara alikufa"

Genesis 23:3

akainuka na kutoka kwa mkewe aliye kufa
"akasimama na kuacha mwili wa mke wake"

watoto wa kiume wa Hethi
Hapa "watoto" ina maana ya wale waliotokana na Hethi. "uzao wa Hethi" au "Wahiti"

miongoni mwenu
Wazo hili linaweza kuelezwa kwa lugha ya eneo.
"katika nchi yako" au "hapa"

Tafadhari nipatieni mahali

"Niuzie sehemu ya nchi" au "Niruhusu kununua kipande cha nchi"

wafu wangu
Kivumishi kidogo "wafu" kinaweza kuelezwa kama kivumishi au kitenzi. "mke wangu aliyekufa" au "mke wangu ambaye amekufa"

Genesis 23:5

Wana wa Hethi
Hapa "wana" ina maana ya wale waliotokana na Hethi. "uzao wa Hethi"

bwana wangu
Msemu huu unatumika kuonyesha heshima kwa Abrahamu.

mwana wa Mungu
Hii ni lahaja. Hii yaweza kuwa na maana ya "mwanamume mwenye mamlaka" au "kiongozi mwenye nguvu"

wafu wako

Kivumishi kidogo cha "wafu" kinaweza kusemwa kama kitenzi au kwa njia ya urahisi kama "mke". "mke wako ambaye amekufa" au "mke wako"

katika makaburi yetu utakayochagua

"sehemu bora kabisa ya makaburi yetu"

atakaye kuzuilia kaburi lake

"kuzuia sehemu ya makaburi kwako" au "kukataa kukupatia makaburi"

Genesis 23:7**kusujudu**

Hii ina maana ya kuinama au kupiga goti chini kabisa kwa kuonyesha unyenyekevu wa heshima na taadhima kwa mtu.

kwa watu wa nchi ile, kwa wana wa Hethi

"kwa wana wa Hethi waliokuwa wakiishi katika eneo lile"

wana wa Hethi

Hapa "wana" ina maana ya wale amabo wametoka kwa Hethi. "uzao wa Hethi"

wafu wangu

Kivumishi kidogo "wafu" kinaweza kuelezwa kama kivumishi au kitenzi. "mke wangu aliyekufa" au "mke wangu ambaye amekufa"

Efroni Sohari

Haya ni majina ya wanamume.

pango la Makpela, ambalo analimiliki, ambalo liko mwishoni mwa shamba lake

"pango lake ambalo lipo mwishoni mwa shamba lililoko Makpela"

pango la Makpela

"pango lililoko Makpela". Makpela ilikuwa jina ya eneo au sehemu. Efroni alimiliki shamba katika Makpela na pango ambalo lilikuwa katika shamba.

ambalo analimiliki

Hii inatueleza jambo kuhusu pango lile. Efroni alimiliki pango lile.

ambalo liko mwishoni mwa shamba lake

Hii pia inatumabia jambo kuhusu pango lile. Pango lilikuwa mwishoni mwa shamba la Efroni.

aniuzie waziwazi

"niuzie mbele yenu wote" au "niuzie mbele ya uwepo wenu"

kama miliki

"kama kipande cha nchi ambacho nitamiliki na kutumia"

Genesis 23:10**Sasa Efroni alikuwa ameketi miongoni mwa wana wa Hethi**

Hapa "Sasa" inatumika kuweka alama ya badiliko ya habari kwenda kwa taarifa ya nyuma kuhusu Efroni.

Efroni

Hili ni jina la mwanamume.

wana wa Hethi

Hapa "wana" ina maana ya wale ambao wametoka kwa Hethi. "uzao wa Hethi"

alipowasikia wana wa Hethi

Nomino inayojitegemea "alipowasikia" inaweza kuwekwa kama "kusikia" au "kusikiliza". "ili kwamba wana wote wa Hethi waweze kumsikia" au "wakati wana wote wa Hethi walipokuwa wakimsikiliza"

wote ambao walikuwa wamekuja langoni mwa mji wake

Hii inaelezea ni wana wapi wa Hethi walikuwa wakisikiliza. "wale wote waliokusanyika langoni mwa mji"

langoni mwa mji wake

Lango la mji ilikuwa mahali ambapo viongozi wa mji walikutana kufanya maamuzi muhimu.

mji wake

"mji ambao aliishi". Msemo huu unaonyesha ya kwamba Efroni alikuwa wa mji ule. Haimaanishi ya kwamba aliumiliki.

bwana wangu

Huu msemo umetumika kuonyesha heshima kwa Abrahamu.

mbele ya wana wa watu wangu

Hapa "mbele ya" ina maana ya watu waliokuwa kama mashahidi. "pamoja na wananchi kama mashahidi"

wana wa watu wangu

Hii ina maana ya "wananchi wenzangu" au "Wahiti wenzangu"

watu wangu

"watu wangu". Msemo huu unaonyesha ya kwamba efroni alikuwa sehemu ya kundi la watu. Haimaanishi ya kwamba alikuwa kiongozi wao.

Ninakupatia uzike wafu wako

"Ninakupatia. Zika wafu wako"

wafu wako

Kivumishi kidogo "wafu" kinaweza kuelezwa kama kitenzi. "mke wangu aliyekufa" au "mke wangu ambaye amekufa"

Genesis 23:12**akasujudu chini**

Hii ina maana ya kuinama au kupiga goti chini kabisa kwa kuonyesha unyenyekevu wa heshima na taadhima kwa mtu.

watu wa nchi

"watu wanaoishi katika eneo lile"

watu wa nchi ile wakisikiliza

Nomino inayojitegemea "wakisikiliza" inaweza kusemwa kama "sikia" au "sikiliza". "ili kwamba watu wanaoishi katika eneo lile waweze kusikia" au "wakati watu waliokuwa wakiishi katika eneo lile wakisikiliza"

ikiwa uko radhi

Neno "lakini" linaonyesha tofauti. Efroni alitaka kutoa shamba kwa Abrahamu; Abrahamu alitaka kulipia. "hapana, lakini kama upo tayari" au "Hapana, lakini kama unakubaliana na hili"

Nitalipia shamba

"Nitakupa fedha kwa ajili ya shamba"

wafu wangu

Kivumishi cha "wafu" kinaweza kuelezwa kama kitenzi au "mke". "Mke wangu aliyekufa" au "mke wangu"

Genesis 23:14**Efroni**

Hili ni jina la mwanamume.

Tafadhali bwana wangu, nisikilize

"Nisikie, bwana wangu" au "Nisikilize, bwana mwema"

bwana wangu

Msemo huu unatumika kuonyesha heshima kwa Abrahamu.

Kipande cha ardhi kinathamani ya shekeli mia nne za fedha, na hiyo ni kitu gani kati yangu mimi na wewe?

Efroni alimaanisha ya kwamba kwa kuwa yeye na Abrahamu walikuwa matajiri wote, shekeli 400 za dhahabu zilikuwa kiwango kidogo. Swali hili la balagha linaweza kutafsiriwa kama kauli. "Kipande cha shamba kina thamani cha shekeli mia nne za fedha tu. Kwako na mimi, hii si kitu"

shekeli mia nne za fedha

Hii ni kama kilogramu 4.5 za fedha

mia nne

"400"

wazike wafu wako

Kivumishi cha "wafu" kinaweza kuelezwa kama kitenzi au "mke". "Nenda kamzike mke wako ambaye amekufa"

Abrahamu akampimia Efroni kiwango cha fedha alizosema

"Abrahamu alipima fedha na kumpatia Efroni kiwango" au "Abrahamu alimhesabia Efroni kiwango cha fedha"

kiwango cha fedha alizosema

"kiwango cha fedha ambacho Efroni alikitaja"

wana wa Helthi wakisikiliza

Nomino inayojitegemea "wakisikiliza" inaweza kusemwa kama "sikia" au "sikiliza". "ili kwamba wana wa Hethi walimsikia" au "wakati wana wa Hethi walikuwa wakisikiliza"

wana wa Helthi

Hapa "watoto" ina maana ya wale waliotokana na Hethi. "uzao wa Hethi"

kwa mujibu wa viwango vya vipimo vya kibiashara

"kwa kutumia viwango vya vipimo vya uzito ambao wafanyabiashara walitumia." Hii inaweza kuelezwa kama sentensi mpya. "Alipima fedha kwa njia ile ile ambayo wafanyabiashara walikuwa wakitumia kupima"

Genesis 23:17**Makpela**

Makpela lilikuwa jina la eneo au mahali.

Mamre

Hii ilikuwa jina jingine kwa mji wa Hebroni. Inawezekana iliitwa baada ya Mamre, rafiki yake Abrahamu aliyeishi pale"

shamba pamoja na pango lililokuwamo ndani yake na miti yote

Msemo huu unafafanua kile ambacho mwandishi alimaanisha alipoandika "shamba la Efroni". Halikuwa shamba tu, lakini pia pango na miti katika shamba.

kwa Abraham kwa njia ya manunuzi

"ikawa mali ya Abrahamu alipoinunua" au "ikawa ya Abrahamu baada ya kuinunua"

mbele ya wana wa Hethi

Hapa "mbele ya" ina maana ya watu kutumika kama mashahidi. "pamoja na watu wa Hethi wakitazama kama mashahidi"

wana wa Hethi

Hapa "wana" ina maana ya wale amabo wametoka kwa Hethi. "uzao wa Hethi"

wote waliokuja malangoni pa mji wake

Hii inaeleza ni wana wapi wa Hethi waliomwona Abrahamu akinunua mali ile. "wale wote waliokusanyika langoni mwa mji"

malangoni pa mji wake

Malango ya mji palikuwa pale ambapo viongozi wa mji walikutana kufanya maamuzi muhimu.

mji wake

"mji aliokuwa akiishi". Msemo huu unaonyesha Efroni alikuwa wa mji ule. Haimaanishi ya kwamba aliumiliki.

Genesis 23:19

Baada ya haya

"Alipomaliza kununua shamba lile"

pango la shamba

"pango katika shamba lile"

shamba la Makpela

"shamba katika Makpela"

ambayo ni Hebroni

Maana zaweza kuwa 1) Mamre lilikuwa jina lingine la Hebroni au 2) Hebroni alikuwa akijulikana kama Mamre au 3) Mamre alikuwa karibu sana na mji mkubwa wa Hebroni, kwa hiyo watu waliuita Hebroni mara kwa mara.

kwa Abraham kama milki na eneo la kuzikia

"ikawa mali ya Abrahamu ya makaburi aliponunua kutoka kwa wana wa Hethi"

wana wa Hethi

Hapa "wana" ina maana ya wale amabo wametoka kwa Hethi. "uzao wa Hethi"

Chapter 24

¹ Basi Abraham alikuwa mzee sana na Yahwe akawa amembariki katika mambo yote. ² Abraham akamwambia mtumwa wake, ambaye alikuwa mkubwa kuliko wote wa nyumbani mwake na mkuu wa vyote alivyo kuwa navyo. "Weka mkono wako chini ya paja langu ³ na nitakufanya uape kwa Yahwe, Mungu wa Mbingu na nchi, kwamba hutampatia mwanangu mke kutoka kwa mabinti wa Wakanaani, miongoni mwao wale nikaa kati yao. ⁴ Lakini utakwenda kwenye nchi yangu, na kwa ndugu zangu, na kumtafutia mwanangu Isaka mke." ⁵ Yule mtumwa wake akamwambia, "Itakuwaje ikiwa mwanamke hatakuwa tayari kufuatana nami hadi katika nchi hii? Je nitamrudisha mwanao katika nchi ambayo ulitoka?" ⁶ Abraham akamwambia, "Hakikisha kwamba hutamrudisha mwanangu kule! ⁷ Yahwe, Mungu wa mbingu, ambaye alinitoa mimi kutoka katika nyumba ya baba yangu na kutoka katika nchi ya ndugu zangu, na ambaye aliniahidia kwa kiapo maalumu akisema, 'Nitawapa uzao wako nchi hii,' atatuma malaika wake mbele yako, na utapata mke kwa ajili ya mwanangu kutoka huko. ⁸ Lakini ikiwa mwanamke hatakuwa tayari, ndipo utakuwa huru katika hiki kiapo changu. Cha muhimu tu ni kwamba usije ukamrudisha mwanangu huko." ⁹ Kwa hiyo mtumwa akaweka mkono wake jini ya paja la Abraham bwana wake, na akaapa kuhusiana na jambo hili. ¹⁰ Mtumwa akachukua ngamia kumi wa bwana wake na akaondoka. Akachukua pia aina zote za zawadi kutoka kwa bwana wake. Akaondoka na kwenda katika mkoa wa Aramu Naharaimu, mji wa Nahori. ¹¹ Akawapigisha magoti ngamia nje ya mji karibu na kisima cha maji. Ilikuwa jioni wakati ambao wanawake huenda kuchota maji. ¹² Kisha akasema, "Yahwe, Mungu wa bwana wangu Abraham, anijalie kufanikiwa leo na aoneshe agano la uaminifu kwa bwana wangu Abraham. ¹³ Tazama, nimesimama hapa karibu na chemchemi ya maji na binti za watu wa mji wanakuja kuteka maji. ¹⁴ Na itokee hivi kwamba. Nikimwambia msichana, tafadhari tua mtungi wako ili niweze kunywa maji,' na akiniambia, 'Kunywa, na kwamba nitawanywesha ngamia wako pia,' huyo ndiye awe ambaye umemchagulia mtumwa wako Isaka. Kwa njia hii nitajua kuwa umeonesha agano la uaminifu kwa bwana wangu." ¹⁵ Ikawa kwamba hata kabla hajamaliza kuzungumza, tazama, Rebeka akaja akiwa na mtungi wake wa maji begani mwake. Rebeka alizaliwa na Bethueli mwana wa Milka, mke wa Nahori, ndugu yake na Abraham. ¹⁶ Msichana huyu alikuwa mzuri na alikuwa bikira. Hapana mwanaume aliye kuwa amekwisha lala naye. Akashuka kisimani na kuujaza mtungi wake, na kupanda juu. ¹⁷ Kisha mtumwa yule akakimbia kumlaki yule msichana, na kusema, "Tafadhari nipatie maji kidogo ya kunywa kutoka katika mtungi wako." ¹⁸ Akasema, "kunywa tafadhari bwana wangu," na kwa haraka akatua mtungi wake juu ya mkono wake, na akampatia maji ya kunywa. ¹⁹ Alipokuwa amemaliza kumpatia maji, akasema, "Nitachota maji kwa ajili ya ngamia wako pia, mpaka watakapomaliza kunywa." ²⁰ Hivyo akaharakisha akamwaga maji yaliyokuwa mtungini kwenye chombo cha kunywshea mifugo, kisha akakimbia tena kisimani kuchota maji, na kuwanywesha ngamia wake wote. ²¹ Yule mtu akamtazama msichana akiwa kimya kuona kama Yahwe amefanikisha njia yake au la. ²² Ngamia walipomaliza kunywa maji, yule mtu akaleta pete ya pua ya dhahabu yenye uzito wa nusu shekeli, na bangili mbili za dhahabu kwa ajili ya mikono yake zenye uzito wa shekeli kumi, ²³ akamuuliza, "wewe ni binti wa nani? Niambie tafadhali, Je kuna nafasi nyumbani mwa baba yako kwa ajili yetu kupumzika usiku?" ²⁴ Akamwambia, "Mimi ni binti wa Bethueli mwana wa Milka, ambaye alimzaa kwa Nahori." ²⁵ Akasema pia, "Tunayo malisho tele na chakula, na iko nafasi kwa ajili yako kulala usiku." ²⁶ Kisha yume mtu akainama chini na kumwabudu Yahwe. ²⁷ Akasema, "Abarikiwe Yahwe, Mungu wa bwana wangu Abraham, ambaye hakuacha agano lake la uaminifu na kweli yake mbele ya bwana wangu. Kwa vile Yahwe ameniongoza moja kwa moja kwenye nyumba ya ndugu zake bwana wangu." ²⁸ Kisha yule msichana akakimbia na kwenda kuwaeleza watu wa nyumba ya mama yake juu ya mambo yote haya. ²⁹ Na sasa Rebeka alikuwa na kaka yake, jina lake aliitwa Labani. Labani akakimbia kwa yule mtu aliye kuwa nje barabarani karibu na kisima. ³⁰ Akisha kuona hereni ya puani pamoja na zile bangili kwenye mikono ya dada yake, na kusikia maneno ya Rebeka dada yake, "Hivi ndivyo yule mtu alichoniambia," alikwenda kwa yule mtu, na, Tazama, alikuwa amesimama karibu na ngamia pale kisimani. ³¹ Labani akasema, "Njoo, wewe uliye barikiwa na Yahwe. Kwa nini umesimama nje? nimekwisha andaa nyumba, pamoja na mahali kwa ajili ya ngamia." ³² Kwa hiyo yule mtu akaingia ndani ya nyumba na akashusha mizigo kutoka kwa wale ngamia. Ngamia wakapatiwa malisho na chakula, na maji yakatolewa kuosha miguu yake pamoja na miguu ya wale watu aliokuwa pamoja nao. ³³ Wakaandaa chakula mbele yake ale, lakini akasema, "Sitakula mpaka niseme kile ninacho paswa kusema." Kwa hiyo Labani akamwambia, "Sema." ³⁴ Akasema, "Mimi ni mtumwa wa Abraham. ³⁵ Yahwe amembariki sana bwana wangu na amekuwa mtu mkuu. Amepatia mifugo na makundi ya wanyama, fedha, dhahabu, watumwa wa kiume na watumwa wa kike, pamoja na ngamia na punda. ³⁶ Sara, mke wa bwana wangu, alimzalia mwana bwana wangu alipokuwa mzee, na amepatia mwanawe kila kitu anachomiliki. ³⁷ Bwana wangu aliniapisha, akisema, "Usije ukampatia mwanangu mke kutoka kwa mabinti wa Wakanaani,

ambao kwao nimefanya makazi. ³⁸ Badala yake, lazima uende kwa familia ya baba yangu, na kwa ndugu zangu, na kupata mke kwa ajili ya mwanangu.' ³⁹ Nikamwambia bwana wangu, pengine mwanamke huyo asikubali kufuatana nami.' ⁴⁰ Lakini akaniambia, Yahwe, ambaye ninakwenda mbele yake, atatuma malaika wake pamoja nawe na atakufanikisha njia yako, kwamba utapata mke kwa ajili ya mwangu kutoka miongoni mwa ndugu zangu na kutoka katika ukoo wa baba yangu. ⁴¹ Lakini utakuwa huru katika kiapo changu ikiwa utafika kwa ndugu zangu na wasikuruhusu kuja naye. Ndipo utakuwa huru katika kiapo changu. ⁴² Hivyo nimefika leo kisimani, na nikasema, 'O Yahwe, Mungu wa bwana wangu Abraham, tafadhari, ikiwa kweli umekusudia kuifanya safari yangu kuwa yenye kufanikiwa - ⁴³ tazama niko hapa nimesimama karibu na kisima cha maji - na iwe kwamba binti ajaye kuchota maji, nitakaye mwambia, "Tafadhari unipatie maji kidoka kutoka kwenye mtungi wako ninywe," mwanamke atakaye niabia, ⁴⁴ "Kunywa, na nitakuchotea pia maji kwa ajili ya ngamia wako" - na awe ndiye ambaye wewe Yahwe, umemchagulia mtoto wa bwana wangu." ⁴⁵ Ikawa hata kabla sijamaliza kuzungumza moyoni mwangu, Tazama, Rebeka akaja na mtungi wake juu ya bega lake akashuka chini kisimani akachota maji. Hivyo nikamwambia, "Tafadhari nipatie maji ninywe." ⁴⁶ Ndipo kwa haraka alipoushusha mtungi wake begani mwake na akasema, 'Kunywa, na pia nitawapatia maji ngamia wak.' Kwa hiyo nikanywa, na akawanywesha ngamia pia. ⁴⁷ Nikamuuliza na kusema, 'Wewe ni binti wa nani?' Akasema, 'Binti wa Bethueli, Mwana wa Nahori, ambaye Milka alizaa kwake.' Kisha nikamwekea pete puani mwake pamoja na bangili mikononi mwake. ⁴⁸ Kisha nikainama chini nikamwabudu Yahwe, na kumbariki Yahwe, Mungu wa bwana wangu Abraham, ambaye ameniongoza katika njia sahihi kumpata binti wa ndugu za bwana wangu kwa ajili ya mwanawe. ⁴⁹ Kwa hiyo, ikiwa mko tayari kumfanyia rehema na kweli, niambieni. Lakini kama sivyo, niambieni, ili kwamba niweze kwenda upande wa kulia, au kushoto." ⁵⁰ Ndipo Labani na Bethueli wakajibu na kusema, "Jambo hili limetoka kwa Yahwe; hatuwezi kusema kwako aidha neno baya au zuri. ⁵¹ Tazama, Rebeka yu mbele yako. Mchukue na uende, ili awe mke wa mtoto wa bwana wako, kama Yahwe alivyosema." ⁵² Mtumwa wa Abraham aliposikia maneno yao, akainama mwenyewe chini ardhini kwa Yahwe. ⁵³ Mtumwa akaleta vipande vya fedha na vipande vya dhahabu, na nguo, akampatia Rebeka. Akampatia pia kaka yake na mama yake zawadi zenye thamani. ⁵⁴ Kisha yeye na watu aliokuwa nao wakala na kunywa. wakakaa pale mpaka usiku, na walipoamka asubuhi, akasema, Niruhusuni niende kwa bwana wangu." ⁵⁵ Kaka yake na mama yake wakasema, mwache binti abaki nasi kwa siku chache zingine, angalau siku kumi. baada ya hapo anaweza kwenda." ⁵⁶ Lakini akawambia, msinizuie, kwa kuwa Yahwe amefanikisha njia yangu. Niruhusuni niende kwa bwana wangu." ⁵⁷ Wakasema, "Tutamwita binti na kumuuliza." ⁵⁸ Kwa hiyo wakamwita Rebeka na kumuuliza, "Je utakwenda na mtu huyu?" Akajibu, "Nitakwenda." ⁵⁹ Kwa hiyo wakampeleka dada yao Rebeka, pamoja na watumishi wake wa kike, kwenda njiani pamoja na mtumishi wa Abraham na watu wake. ⁶⁰ Wakambarikia Rebeka, na wakamwambia, "Ndugu yetu, na uwe mama wa maelfu na wa makumi elfu, uzao wako upate kumiliki lango la wale wanao wachukia." ⁶¹ Kisha Rebeka akasimama, yeye na watumishi wake kwa hesabu ya ngamia, na wakamfuata yule mtu. Hivyo watumishi wakamchukua Rebeka, na wakaenda zao. ⁶² Nyakati hizo Isaka alikuwa anakaa katika Negebu, na alikuwa tu amerejea kutoka Beerlahairoi. ⁶³ Isaka akaenda kutafakari shambani jioni. Alipotazama akaona, natazama, kulikuwa na ngamia wakija! ⁶⁴ Rebeka akatazama na alipomwona Isaka, akaruka kutoka kwenye ngamia. ⁶⁵ Akamwambia mtumwa, "mtu huyo ni nani anaye tembea shambani akija kutupokea?" Mtumwa akasema, "Ni bwana wangu." Hivyo Rebeka akachukua shela yake akajifunika. ⁶⁶ Mtumwa akamwambia Isaka mambo yote ambayo amefanya. ⁶⁷ Kisha Isaka akamleta katika hema ya Sara mama yake na akamchukua Rebeka, na akawa mke wake, na akampenda. Kwa hiyo Isaka akafarijika baada ya kifo cha mama yake.

Genesis 24:1

Sasa

Neno hili linatumika hapa kuweka alama ya kuonyesha mapumziko kwa simulizi kuu. Hapa mwandishi anaanza kueleza sehemu mpya ya simulizi.

Weka mkono wako chini ya paja langu

Abrahamu alikuwa akitaka kumuliza mtumishi wake kuapa kufanya jambo. Kuweka mkono chini ya paja

la Abrahamu ingeonyesha ya kwamba hakika angefanya kile alichotaka kuapa kukifanya.

nitakufanya uape

Hii inaweza kuelezwa kama amri. "apa"

uape kwa Yahwe

Msemo "uape kwa" una maana ya kutumia jina la kitu au mtu kama msingi au nguvu ambayo kiapo kinafanywa. "niahidi mimi pamoja na Yahwe kama shahidi wako"

Mungu wa Mbingu na Mungu wa nchi

"Mungu wa mbingu na nchi". Maneno "mbingu" na "nchi" yanatumika pamoja kumaanisha kila kitu ambacho Mungu aliumba. "Mungu wakila kitu mbinguni na nchini"

mbingu

Hii ina maana ya sehemu ambayo Mungu anaishi.

kutoka kwa mabinti wa Wakanaani

"kutoka kwa wanawake wa Kanaani" au "kutoka kwa Wakaanani". Hii ina maana ya wanawake wa Kanaani.

miongoni mwao wale nikaao kati yao

"miongoni mwao wale namoishi" Hapa "nikaapo" ina maana ya Abrahamu na familia yake yote na watumishi. "miongoni mwao tunapoishi"

Lakini utakwenda

Hii inaweza kuelezwa kama amri. "Apa ya kwamba utakwenda" au "Lakini ondoka"

ndugu zangu

"familia yangu"

Genesis 24:5**Itakuwaje**

"nitafanyaje iwapo"

hatakuwa tayari kufuatana nami

"hatanifuata" au "akikataa kurudi pamoja nami"

Je nitamrudisha mwanao katika nchi ambayo ulitoka

"Je nimchukue mwanao kuishi katika nchi ambayo umetoka"

Hakikisha kwamba hutamrudisha mwanangu kule

Msemo "hakikisha" unasisitiza amri inayofuata. "Kuwa mwangalifu usimpeleke mwanangu kule" au "Hakika hautakiwi kumpeleka mwanangu kule"

ambaye alinitoa mimi kutoka katika nyumba ya baba yangu

Hapa "nyumba" ina maana ya watu katika familia. "aliyenichukua kutoka kwa baba na familia yangu yote"

aliniahidia kwa kiapo maalumu

"aliapa kiapo kwangu"

akisema, 'Nitawapa uzao wako nchi hii,'

Hii ni nukuu ndani ya nukuu. Inaweza kuwekwa kama nukuu isiyo moja kwa moja. "akisema kwamba angempataia nchi hii kwa uzao wake"

atatuma malaika wake

Maneno "atatuma" na ":wake" yana maana ya Yahwe.

Genesis 24:8**Taarifa ya Jumla:**

Mstari wa 8 ni muendelezo wa maelekezo Abrahamu alimpatia mtumishi wake.

Lakini ikiwa mwanamke hatakuwa tayari kukufuata

"Lakini kama mwanamke anakataa kurudi pamoja nami." Abrahamu alikuwa akijibu swali la mtumishi wake kutoka 24:5.

utakuwa huru katika hiki kiapo changu

"utafunguliwa kutoka kwa kiapo ulichokifanya kwangu". Kutokamilisha kiapo inazungumziwa kana kwamba mtu anakuwa huru kutoka kwa kitu ambacho kimemkamata. "hautapaswa kufanya kile ulichoapa kwangu ambacho ulipaswa kufanya"

akaweka mkono wake jini ya paja la Abrahamu bwana wake

Hii ilikuwa ikionyesha ya kwamba hakika angefanya kile alichopa kufanya.

akaapa kwake

"akafanya kiapo kwake"

kuhusiana na jambo hili

"kuhusu ombi la Abrahamu" au "ya kwamba angefanya kile alichambiwa na Abrahamu"

Genesis 24:10**na akaondoka. Akachukua pia**

Sentensi inayoanza na "Akachukua pia" inatupa taarifa ya nyongeza kuhusu nini mtumishi alichukua katika safari. Alivikusanya kabla ya kuondoka.

Akachukua pia aina zote za zawadi kutoka kwa bwana wake

Hii ina maana alichukua pia vitu vingi ambavyo bwana wake alitaka akawapatie familia ya mwanamke.

Akaondoka na kwenda

"akajiandaa na kuondoka" au "aliondoka na kwenda"

mji wa Nahori

Maana zaweza kuwa 1) "mji ambapo Nahori aliishi" au 2) "mji ulioitwa Nahori".

Akawapigisha magoti ngamia

Ngamia ni wanyama warefu wenye miguu mirefu. Aliwafanya wainamishe miguu yao na kushusha miili yao ardhini. "Aliwafanya ngamia kulala chini"

kisima cha maji

"kisima cha maji" au "kisima"

kuchota maji

"kufuata maji"

Genesis 24:12**Kisha akasema**

"Kisha mtumishi akasema"

anijalie kufanikiwa leo na aoneshe agano la uaminifu kwa bwana wangu Abrahamu

Unaweza kuiweka hii kwa neno kiunganishi "kwa". Hii inaonyesha kwa uwazi jinsi mtumishi anataka Mungu amuonyeshe uaminifu wake. "Onyesha agano la uaminifu kwa bwana wangu Abrahamu kwa kunipatia mafanikio leo"

anijalie kufanikiwa

"nipatie mafanikio". Mtumishi alitaka kupata mke mwema kwa mwana wa Abrahamu. Nomino inayojitegemea ya "mafanikio" inaweza kuelezwa kama kitenzi. "nisaidie nifanikiwe" au "nifanye niweze kufanya kile nilichokuja kukifanya"

aoneshe agano la uaminifu kwa bwana wangu Abrahamu

Huu ni uaminifu kwa sababu ya agano ambalo Mungu alifanya na Abrahamu. Nomino inayojitegemea ya "uaminifu" inaweza kuelezwa "uwe mwaminifu". "Uwe mwaminifu kwa bwana wangu Abrahamu kwa sababu ya agano lako"

Tazama

Hapa neno "tazama" linaongeza msisitizo kwa kile kifuatacho.

chemchemi ya maji

"chemichemi" au "kisima"

binti za watu wa mji

"wanawake vijana wa mji ule"

Na itokee kama hivi

"Na itokee kwa namna hii" au "Fanya hii ifanyike"

Nikimwambia msichana, 'tafadhari tua mtungi wako ili niweze kunywa maji,'

Hii ni nukuu ndani ya nukuu. Hii inaweza kuelezwa kama nukuu isiyo moja kwa moja. "Ninapomuuliza msichana aniruhusu kunywa maji kutoka kwenye mtungi wake"

tafadhari tua mtungi wako

Wanawake walibeba mitungi juu ya mabega yao. Alitakiwa kushusha na kumpatia mwanamume anywe.

mtungi

chombo cha ukubwa wa kati kilichoundwa na udongo kinachotumika kubeba na kumwaga vimiminikio.

kuwa umeonesha agano la uaminifu kwa bwana wangu

Nomino inayojitegemea "uaminifu" inawezakuelezwa kama "alikuwa mwaminifu". "ya kwamba ulikuwa mwaminifu kwa bwana wangu kwa sababu ya agano lako"

Genesis 24:15**Ikawa kwamba**

Msemo huu unatumika hapa kuweka alama

tazama

Neno "tazama" hapa linatuamsha kusikiliza taarifa ya kushangaza inayofuata.

mtungi

chombo cha ukubwa wa kati kilichoundwa na udongo kinachotumika kubeba na kumwaga vimiminikio.

Rebeka alizaliwa na Bethueli mwana wa Milka, mke wa Nahori, ndugu yake na Abrahamu

"Baba yake Rebeka alikuwa Bethueli. Wazazi wa Bethueli walikuwa Milka na Nahori. Nahori alikuwa kaka yake Abrahamu"

Bethueli

Bethueli alikuwa baba yake Rebeka.

Nahori

Hili ni jina la mwanamume.

Milka

Milka alikuwa mke wa Nahori na mama yake Bethueli.

kashuka kisimani ... na kupanda juu.

Kisima kilikuwa sehemu ya chini katika muinuko wa chini ambapo mtumishi alikuwa amesimama.

Genesis 24:17**kumlaki yule msichana**

"kukutana na yule msichana"

maji kidogo

"maji kiasi"

mtungi

chombo cha ukubwa wa kati kilichoundwa na udongo kinachotumika kubeba na kumwaga vimiminikio.

bwana wangu,

"bwana". Hapa mwanamke anatumia msemo huu wa heshima kwa mwanamume, ingawa yeye sio mtumwa wake.

kwa haraka akatua mtungi wake juu ya mkono wake

"alishusha mtungi wake haraka". Alikuwa akibeba mtungi juu ya bega lake. Ilimbidi ahushe ili apate maji kwa ajili ya mtumishi.

Genesis 24:19**Nitachota maji**

"Nitafuata maji"

Hivyo akaharakisha akamwaga maji yaliyokuwa mtungini
 "Kwa hiyo aliyatoa maji ndani ya mtungi haraka"

chombo cha kunywshea mifugo,
 "chombo cha kunywshea wanyama". Chombo cha kunywshea wanayma ni chombo kilicho wazi kinachoshikilia maji kwa ajili ya wanyama kunywa.

Genesis 24:21

Yule mtu
 "Mtumishi"

akamtazama msichana
 "akamtazama Rebeka" au "alimtazama yule msichana"

kuona
 Kujifunza jambo huwa kunazungumzwa kana kwamba kinaweza kuona. "kujua" au "kukusudia"

amefanikisha njia yake
 "Kutimiza lengo la safari yake" au "alifanya safari yake iwe ya mafanikio". Unaweza kuiweka wazi nini mtumishi alijaribu kukusudia. "alimwonyesha mwanamke nani ambaye angekuwa mke wa Isaka"

au la
 unaweza kuweka kwa uwazi taarifa inayoeleweka. "au kutofanikiwa katika safari yake"

pete ya pua ya dhahabu yenye uzito wa nusu shekeli
 "pete ya pua ya dhahabu ambayo ilikuwa na uzito wa gramu sita". Uzito unaonyesha thamani ya pete hiyo. "pete ya pua ya dhahabu ya gharama"

bangili mbili za dhahabu kwa ajili ya mikono yake zenye uzito wa shekeli kumi
 "bangili mbili za dhahabu kwa ajili ya mikono yake zenye uzito wa gramu 110". Uzito unaonyesha ukubwa na thamani yao. "bangili mbili za dhahabu kwa ajili ya mikono yake"

wewe ni binti wa nani
 "Nani baba yako"

Je kuna nafasi nyumbani mwa baba yako
 "Je kuna nafasi katika nyumba ya baba yako"

kwa ajili yetu
 Ni wazi ya kwamba wanamume wengine walikuwa katika safari hii na mtumishi wa Abrahamu. Hapa "yetu" ina maana mtumishi na wale aliokuwa amesafiri pamoja naye.

kupumzika usiku
 "kukaa usiku huu" au "kukaa usiku wa leo"

Genesis 24:24

Akamwambia
 "rebeka alisema" au "msichan yule alisema"

kwake
 "kwa mtumishi"

Mimi ni binti wa Bethueli mwana wa Milka, ambaye alimzaa kwa Nahori
 "Bethueli ni baba yangu, na wazazi wake ni Milka na Nahori"

Tunayo malisho tele na chakula
 Inaeleweka ya kwamba malisho na chakula yalikuwa kwa ajili ya ngamia. "Tuna malisho na chakula cha kutosha kwa ajili ya ngamia"

kwa ajili yako kulala usiku
 "kwa ajili yako kulala usiku" au "ambapo utalala kwa usiku huu"

kwa ajili yako
 Hapa "yako" ina maana ya mtumishi na wale aliosafiri naye"

Genesis 24:26

yule mtu
 "mtumishi"

akainama chini
 Hii ni ishara ya unyenyekevu mbele za Mungu.

hakuacha agano lake la uaminifu na kweli yake mbele ya bwana wangu
 "hakuacha kuonyesha agano lake la uaminifu na kweli kwa bwana wangu." Nomino zinazojitegemea "uaminifu" na "kweli" zinaweza kuelezwa kama "kuwa mwaniminifu na mkweli". "ameendelea kuwa mwaminifu na mkweli kwa sababu ya agano lake na bwana wangu"

hakuacha
 Hii inaweza kuelezwa kwa namna ya chanya. "anaendelea kuonyesha"

ndugu zake
 "familia" au "ukoo"

Genesis 24:28

akakimbia na kwenda kuwaeleza watu wa nyumba ya mama yake
 Hapa "nyumba" ina maana ya watu waliokuwa wakiishi katika nyumba ya mama yake. "alikimbia katika nyumba na kumwambia mama yake na kila mtu pale"

mambo yote haya
 "kila kitu ambacho kilitokea"

sasa
 Neno hili linatumika hapa kuweka alama kuweka mapumziko katika simulizi kuu. hapa mwandishi anaelezea taarifa ya nyuma kuhusu Rebeka. Mwandishi anamtambulisha kaka yake, Labani, katika simulizi.

Akisha kuona hereni ya puani ... na kusikia maneno ya Rebeka dada yake

Mambo haya yalitokea kabla hajakimbia nje kwa mwanamume. Hii inatuambia kwa nini Labani alikimbia nje kwa mwanamume yule.

na kusikia maneno ya Rebeka dada yake, "Hivi ndivyo yule mtu alichoniambia,"

Hii inaweza kuelezwa kama nukuu isiyokuwa moja kwa moja. "alipokuwa amesikia ya kuwa dada yake Rebeka amemwambia nini mwanamume amekisema kwake"

tazama

"naam". Neno "tazama" hapa linaongeza msisitizo kwa kile kinachofuata.

Genesis 24:31

Njoo

"Njoo ndani" au "Ingia"

uliye barikiwa na Yahwe

"wewe ambaye Yahwe amekubariki"

uliye

Hapa neno la "uliye" lina maana ya mtumishi wa Abrahamu.

Kwa nini umesimama nje?

Labani alitumia swali hili kumkaribisha mtumishi wa Abrahamu katika nyumba yake. Swali hili linaweza kutafsiriwa kama kauli. "Hauhitaji kubaki nje"

Kwa hiyo yule mtu akaingia ndani ya nyumba

Neno "akaingia" linaweza kutafsiriwa kama "akaenda"

kashusha mizigo kutoka kwa wale ngamia

Haipo wazi nani alifanya kazi hii. Hii inaweza kuelezwa kwa hali ya kutenda. "Mtumishi wa Labani alishusha mizigo kutoka kwa ngamia" au "ngamia walishushwa mizigo"

Ngamia wakapatiwa malisho na chakula, na maji yakatolewa

Hii haisemi nani alifanya kazi hii. Iwapo utaweka hii katika hali ya kutenda basi sema "watumishi wa Labani" kama jambo. "Watumishi wa Labani waliwapa malisho na chakula ngamia, na wakatoa maji"

kuosha miguu yake ... naye

"kwa watumishi wa Abrahamu na wanamume waliokuwa naye kuosha miguu yao"

Genesis 24:33

Wakaandaa

Hapa neno "wakaandaa" lina maana ya watu wa familia ya Labani au watumishi wa nyumbani.

chakula mbele yake

"kumpatia mtumishi chakula"

niseme kile ninacho paswa kusema

"kuzungumza maneno yangu" au "nimekuambia kwa nini nipo hapa"

amekuwa mtu mkuu

Hapa neno "amekuwa" lina maana ya Abrahamu.

amekuwa mkuu

"amekuwa tajiri sana"

Amempatia

Neno "amempatia" lina maana ya Yahwe.

Genesis 24:36

Taarifa ya Jumla:

Mtumishi wa Abrahamu anaendelea kuzungumza kwa familia ya Rebeka.

alimzalia mwana bwana wangu

"alimzaa mtoto wa kiume"

amempatia ... mwanawe

"bwana wangu amempatia ... kwa mtoto wake wa kiume"

Bwana wangu aliniapisha, akisema

"Bwana wangu amenifanya niape ya kwamba nitafanya kile alichonimabia kufanya. Alisema"

kutoka kwa mabinti wa Wakanaani

Hii ina maana ya wanawake wa Kaanani. "kutoka kwa wanawake wa Kaanani" au "kutoka kwa Wakaanani"

ambao kwao nimefanya makazi

"miongoni mwa wale ninamoishi". Hapa "ninamoishi" ina maana ya Abrahamu na familia yake yotena watumishi wake. "miongoni mwa wale tuishipo"

kwa ndugu zangu

"kwa ukoo wangu"

Genesis 24:39

Taarifa ya Jumla:

Mtumishi wa Abrahamu anaendelea kuzungumza kwa familia ya Rebeka.

pengine mwanamke huyo asikubali kufuatana nami

Hili ni jambo ambalo linaweza kutokea. "Je kama mwanamke hatakuja pamoja nami" au "Nitafanyaje iwapo mwanamke huyu hatakuja pamoja nami?"

mbaye ninakwenda mbele yake

Kumtumikia Yahwe inazungumzwa kana kwamba Abrahamu alikuwa akitembea ndani ya uwepo wa Yahwe. "ambaye namtumikia"

atakufanikisha njia yako
 "atafanya safari yako kufanikiwa"

ukoo wa baba yangu
 "familia"

Lakini utakuwa huru katika kiapo changu ikiwa utafika kwa ndugu zangu na wasikuruhusu kuja naye. Ndipo utakuwa huru katika kiapo changu
 Hii ni nadharia tete ambayo Abrahamu alifikiri isingeweza kutokea. Maana zaweza kuwa 1) "Kuna njia moja tu ya kuwa huru na kiapo changu: iwapo utakuja kwa ndugu zangu na hawatakupatia mwanamke kwako, basi utakuwa huru kutoka kwa kiapo changu" au 2) kujengea mstari wa 40, "iwapo utaenda kwa familia ya baba yangu na kumuuliza msichana, utakuwa umefanya kile nilichokuomba ufanye. Iwapo hawatakupatia msichana kwako, basi utakuwa huru kwa kipao ulichoapa kwangu"

Lakini utakuwa huru katika kiapo changu
 "utafunguliwa kutoka kwa kiapo ulichofanya kwangu". Kushindwa kutimiza kiapo inazungumzwa kana kwamba mtu yupo huru na kitu kilichomfunga. "hautapaswa kufanya kile ulichoapa kwangu ambacho ungefanya"

ikiwa utafika kwa ndugu zangu
 Lugha zinatumia maneno "njoo" na "kwenda" tofauti. "iwapo utafika kwa nyumba ya ndugu zangu" au "utakapokwenda kwa ndugu zangu"

Genesis 24:42

Taarifa ya Jumla:
 Mtumishi wa Abrahamu anaendelea kuzungumza kwa familia ya Rebeka.

kisima
 "kisima"

niko hapa nimesimama karibu na kisima cha maji
 Mtumishi alikatisha kile alichokuwa akimuuliza Mungu kwa kuvuta nadhari ya Mungu kwa pale alipokuwa amesimama.

na iwe kwamba binti ajaye ... nitakayemwambia ... mwanamke atakayeniambia
 Mtumishi alirudia kueleza ombi lake, na alikuwa na mambo matatu kusema juu ya mwanamke ambayo alitumaini yangekuja.

kuchota maji
 "kuchukua maji"

mtungi
 chombo cha ukubwa wa kati kilichoundwa na udongo kinachotumika kubeba na kumwaga vimiminikio.

awe ndiye mwanamke
 Mtumishi alikamilisha ombi lake.

Genesis 24:45

Taarifa ya Jumla
 Mtumishi wa Abrahamu anaendelea kuzungumza kwa familia ya Rebeka.

kuzungumza moyoni mwangu
 Kuomba kimoyo moyo katika akili ya mtu inazungumzwa kana kwamba alikuwa akizungumza ndani ya moyo wake. Neno "moyo" lina maana ya mawazo yake na fikra zake. "kuomba" au "kuomba kimya kimya"

tazama
 "naam" au "ghafila". Neno "tazama" hapa linatuamsha kusikiliza taarifa inayoshangaza inayofuata.

mtungi
 chombo cha ukubwa wa kati kilichoundwa na udongo kinachotumika kubeba na kumwaga vimiminikio.

akashuka chini kisimani
 Msemo "akashuka chini" unatumika kwa sababu kisima kilikuwa sehemu ya chini zaidi ya mahali watumishi walipokuwa wamesimama.

kisimani
 "kisima"

akawanywesha ngamia
 "wakawapa ngamia maji"

Genesis 24:47

Taarifa ya Jumla
 Mtumishi wa Abrahamu anaendelea kuzungumza kwa familia ya Rebeka.

Binti wa Bethueli, Mwana wa Nahori, ambaye Milka alizaa kwake
 "Baba yangu Bethueli. Wazazi wake ni Nahori na Milka"

pete ... bangili
 Katika simulizi hii, vitu vyote hivi vilikuwa vya dhahabu.

nikainama
 Hii ni ishara ya unyenyekevu mbele za Mungu.

ameniongoza katika njia sahihi
 "amenileta hapa"

ambaye ameniongoza
 Neno la kiunganishi "kwa sababu" linaweza kutumika kuonyesha hii ni sababu mtumishi alimuabudu Mungu. "kwa sababu Yahwe aliniongoza"

ndugu za bwana wangu

Hii ina maana ya Bethueli, mwana wa Abrahamu kaka yake Nahori.

Genesis 24:49**Taarifa ya Jumla:**

Mtumishi wa Abrahamu anaendelea kuzungumza kwa familia ya Rebeka.

Kwa hiyo

"Kwa hiyo". Hapa "kwa hiyo" haimaanishi "katika muda huu", lakini unatumika kuvuta nadhari kwa lengo muhimu linalofuata.

ikiwa mko tayari kumfanyia rehema na kweli, niambieni
Namna gani wangeonyesha uaminifu wao na ukweli inaweza kuelezwa kwa uwazi. "niambie kama utakuwa mwaminifu na mkweli kwa bwana wangu kwa kunipatia Rebeka awe mke wa mwana wake"

mko

Neno "mko" ina maana ya Labani na Bethueli.

uaminifu na kweli

Hizi nomino zinazojitegemea zinaweza kuelezwa kama "umanifu na ukweli"

uaminifu wa familia

Huu ni uaminifu wa watu wa familia

Lakini kama siyoy

Taarifa inayoeleweka inaweza kuelezwa kwa uwazi. "Lakini kama haujajiandaa kumtendea bwana wangu kwa uaminifu na ukweli wa familia"

ili kwamba niweze kwenda upande wa kulia, au kushoto
Maana zaweza kuwa 1) kuamua nini cha kufanya kunazungumzwa kana kwamba mtu atageuka upande mmoja au mwingine. "ili kwamba nijue nini cha kufanya" au 2) mtumishi anataka kujua kama anahitaji kusafiri sehemu nyingine. "ili kwamba niendeleo na safari yangu"

Genesis 24:50**Bethueli**

Huyu alikuwa baba wa Labani na Rebeka.

Jambo hili limetoka kwa Yahwe

"Yahwe alisababisha haya yote kutokea"

hatuwezi kusema kwako aidha neno baya au zuri

Wanasema hawana mamlaka ya kuamua kwamba aliyofanya Mungu ni mema au mabaya. "hatuthubutu kuhukumu kile ambacho Yahwe anatenda"

Tazama

Neno "tazama" hapa linaongeza msisitizo kwa kile kifuatacho.

Rebeka yu mbele yako

"Huyu hapa Rebeka"

Genesis 24:52**maneno yao**

"Maneno ya Labani na Bethueli". Hapa "maneno" ina maana ya kile walichosema. "kile ambacho Labani na Bethueli walisema"

akainama mwenyewe chini

Kuinama chini mbele ya Mungu ni ishara ya kumuabudu yeye.

vipande vya fedha na vipande vya dhahabu

"vipande vya fedha na dhahabu" au "vitu vilivyotengenezwa kwa fedha na dhahabu"

zawadi zenye thamani

"zawadi za gharama" au "zawadi za thamani"

Genesis 24:54**yeye na watu aliokuwa nao**

"Watumishi wa Abrahamu na wanamume wake"

wakakaa pale mpaka usiku

"walilala pale usiku ule"

walipoamka asubuhi

"waliamka asubuhi iliyofuata"

Niruhusu niende

"Niruhusu niondoke na kurudi"

kwa siku chache zingine, angalau siku kumi

"angalau siku kumi zaidi"

kumi

"10"

baada ya hapo

"Kisha"

Genesis 24:56**akasema**

"Mtumishi wa Abrahamu akasema"

kwao

"kwa kaka wa Rebeka na mama yake"

msinizuie

"Msinikawize" au "Msinifanye nisubiri"

Yahwe amefanikisha njia yangu

Hapa "njia" ina maana ya safari. "Yahwe amefanya nifanikiwe katika lengo la safari yangu"

Niruhusu niende

"Niruhusu niondoke"

Genesis 24:59

Kwa hiyo wakampeleka dada yao Rebeka
 "Kwa hiyo familia ilimpeleka Rebeka"

dada yao

Rebeka alikuwa dada wa Labani. "ndugu yao" au "dada wa Labani"

mtumishi wake wa kike

Hii ina maana ya mtumishi wa kike ambaye alimlisha Rebeka alipokuwa mtoto mchanga, akamtunza alipokuwa mtoto, na alimtumikia.

Dada yetu

Rebeka hakuwa adad kwa kila mtu katika familia yake. Lakini walimuita kwa jinsi hii kuonyesha walimpenda. "Dada yetu Rebeka"

na uwe mama wa maelfu na wa makumi elfu

Hapa "mama" ina maana ya mama. "na uwe mama wa mamilioni wa watu" au "na uwe na uzao mkubwa"

maelfu na wa makumi elfu

Hii ina maana ya idadi kubwa au idadi isiyohesabika.

uzao wako upate kumiliki lango la wale wanao wachukia

Majeshi huvunja katika malango ya miji ya adui zao na kuwashinda watu. "na uzao wako wawashinde kabisa wale wawachukiao"

Genesis 24:61**Kisha Rebeka akasimama, yeye na watumishi wake wakawapakia ngamia**

"Kisha Rebeka akasimama, yeye na watumishi wake wakawapakia ngamia"

Hivyo watumishi wakamchukua Rebeka, na wakaenda zao

"Katika njia hii mtumishi wa Abrahamu alimchukua Rebeka pamoja naye na kurudi naye mahali alipotoka"

Nyakati hizo

Neno hili linaweka alama ya kubadili simulizi. Ilikuwa inaeleza juu ya mtumishi kutafuta mke, na sasa itaanza kueleza kuhusu Isaka.

Beerlahairoi

Hili ni jina la maji ya kisima kule Negebu.

Genesis 24:63**Isaka akaenda kutafakari shambani jioni**

"jioni moja Isaka alitoka shambani kufikiri". Hii inaweza kuwa muda mrefu baada ya mtumishi na Rebeka kuondoka nyumbani kwake kwa maana walisafiri umbali mrefu.

Alipotazama akaona, natazama, kulikuwa na ngamia wakija!

Hili neno "tazama" hapa linatumasha kusikiliza kwa taarifa ya kushangaza inayofuata. "Alipotazama juu akashangaa kuona ngamia wakija"

Rebeka akatazama

"Rebeka akatazama juu"

akaruka kutoka kwenye ngamia

"alishuka juu ya ngamia haraka"

akachukua shela yake akajifunika

"Kwa hiyo alijifunika uso na shela yake". Hii ni ishara ya heshima na adabu kwa mwanamume atakayemuoa. Maana kamili inaweza kuelezwa wazi.

shela

Kipande cha kitambaa kilichotumika kufunika kichwa cha mtu, mabega na uso.

Genesis 24:66**akamchukua Rebeka, na akawa mke wake**

Misemo hii miwili ina maana ya kwamba Isaka alimuoa Rebeka. "na akamuoa Rebeka" au "na akamchukua kama mke wake"

Kwa hiyo Isaka akafarijika

Hii inaweza kuelezwa kwa hali ya kutenda. "Kwa hiyo Rebeka alimfariji Isaka"

Chapter 25

¹ Abraham akaoa mke mwingine; jina lake aliitwa Ketura. ² Akamzalia Zimrani, Jokshani, Medani, Midiani, Ishbaki, na Shua. ³ Jokshani akamzaa Sheba na Dedani. Wana wa Dedani walikuwa ni Waashuru, Waletushi, na Waleumi. ⁴ Wana wa Midiani walikuwa ni Efa, Eferi, Hanoki, Abida, na Eldaa. Hawa wote walikuwa ni wana wa Ketura. ⁵ Abraham akampatia Isaka vitu vyote alivyokuwa navyo. ⁶ Ingawaje, wakati alipokua angali akiishi, aliwapatia zawadi wana wa masuria wake na kuwapeleka katika nchi ya mashariki, mbali na Isaka, mwanae. ⁷ Hizi ndizo zilikuwa siku za miaka ya uhai wake Abraham alizoishi, miaka 175. ⁸ Abraham akapumua pumzi ya mwisho na akafa katika uzee mwema, mzee aliye shiba siku, na akakusanywa kwa watu wake. ⁹ Isaka na Ishmaili, wanae wakamzika katika pango la Makipela, katika shamba la Efron mwana wa Soari Mhiti, pango lililokuwa karibu na Mamre. ¹⁰ Shamba hili Abraham alilinunua kwa watoto wa Hethi. Abraham akazikwa pale pamoja na Sara mkewe. ¹¹ Baada ya kifo cha Abraham, Mungu akambariki Isaka mwanae, na Isaka akaishi karibu na Beerlalahairoi. ¹² Na sasa hawa ndio walikuwa wana wa Ishimaeli, mwana wa Abraham, ambaye Hajiri Mmisri mtumishi wake Sara, alizaa kwa Abraham. ¹³ Haya ndiyo yalikuwa majina ya wana wa Ishimaeli, kuanzia mzaliwa wa kwanza: Nebayothi - mzaliwa wa kwanza wa Ishimaeli, Kedari, Adbeeli, Mibsamu, ¹⁴ Mishma, Duma, Masa, ¹⁵ Hadadi, Tema, Yeturi, Nafishi, na Kedema. ¹⁶ Hawa ndio walikuwa wana wa Ishimaeli, na haya ndiyo majina yao, kwa vijiji vyao, na katika vituo vyao; Maseyidi kumi na wawili kufuatana na kabila zao. ¹⁷ Hii ndiyo ilikuwa miaka ya Ishimaeli, miaka 137: akapumua pumzi yake ya mwisho na akafa, na akakusanywa pamoja na watu wake. ¹⁸ Walioshi toka Havila mpaka Shuri, ambayo iko karibu na Misri, kuelekea Ashuru. Waliishi kwa uadui kati yao. ¹⁹ Haya ndiyo yalikuwa matukio kumuhusu Isaka, mwana wa Abraham: Abraham alimzaa Isaka. ²⁰ Isaka alikuwa na umri wa miaka arobaini alipomuoa Rebeka, binti wa ethueli Mshami wa Padani Aramu, ndugu wa Labani Mshami. ²¹ Isaka akamwomba Yahwe kwa ajili ya mke wake kwa sababu alikuwa tasa, na Yahwe akajibu maombi yake, Rebeka mkewe akabeba mimba. ²² Watoto hawa walipokuwa tumboni mwake wakasumbuka, naye akasema, "Kwa nini jambo hili linatokea kwangu mimi?" Akaenda kumuuliza Yahwe kuhusu jambo hili. ²³ Yahwe akamwambia, "Mataifa mawili yako katika tumbo lako, na mataifa haya mawili yatatengana ndani yako. Taifa moja litakuwa lenye nguvu kuliko lingine, na yule mkubwa atamtumikia mdogo. ²⁴ Ulipo wadia wakati wa kujifungua, tazama, kulikuwa na mapacha ndani ya tumbo lake. ²⁵ Wakwanza akatoka akiwa mwekundu mwili wote kama vazi la nywele. Wakamwita jina lake Esau. ²⁶ Baada ya hapo ndugu yake akatoka. Mkono wake ukiwa umeshika kisigino cha Esau. Akaitwa jina lake Yakobo. Isaka alikuwa na umri wa miaka sitini wakati mke wake alipo wazaa hawa watoto. ²⁷ Vijana hawa wakakua, Hesau akawa mwindaji hodari, mtu wa nyikani; lakini Yakobo alikuwa mtu mkimya, aliye tumia muda wake akiwa katika mahema. ²⁸ Kisha Isaka akampenda Esau kwa sababu alikula wanyama ambao alikuwa anawinda, lakini Rebeka akampenda Yakobo. ²⁹ Yakobo akapika mchuzi. Esau akaja kutoka nyikani, akiwa dhaifu kutokana na njaa. ³⁰ Esau akamwambia Yakobo, "Nilishe mchuzi mwekundu. Tafadhari, nimechoka!" Na hii ndiyo sababu jina lake aliitwa Edomu. ³¹ Yakobo akasema, "Kwanza uniuzie haki yako ya mzaliwa wa kwanza." ³² Esau akasema, "Tazama, nakaribia kufa. Ni nini kwangu haki ya mzaliwa wa kwanza?" ³³ Yakobo akasema, "Kwanza uape kwangu mimi," kwa hiyo Esau akaapa kiapo na kwa njia hii akawa ameuza haki yake ya mzaliwa wa kwanza kwa Yakobo. ³⁴ Yakobo akampatia Esau mkate pamoja na mchuzi wa dengi. Akala na kunywa, kisha akainuka na akaenda zake. Kwa njia hii Esau akawa ameidharau haki yake ya mzaliwa wa kwanza.

Genesis 25:1

Taarifa ya Jumla:
Taarifa kuhusu Abrahamu.

Hawa wote

Hii ina maana ya watu waliotajwa katika mistari ya 2-4.

Genesis 25:5

Abrahamu akampatia Isaka vitu vyote alivyokuwa navyo
"Isaka alirithi kila kitu alichomiliki Abrahamu".
Ilikuwa kawaida kwa baba kugawanya utajiri wake alipokuwa mzee na sio kuacha hivyo kwa wengine kufanya baada ya yeye kufariki.

Genesis 25:7

Hizi ndizo zilikuwa siku za miaka ya uhai wake
Abrahamu alizoishi, miaka 175
"Abrahamu aliishi miaka 175"

Abrahamu akapumua pumzi ya mwisho na akafa
 "Abrahamu alivuta pumzi yake ya mwisho na akafa". Misemo ya "alivuta pumzi ya mwisho" na "akafa" ina maana ya kitu kimoja. "Abrahamu alikufa"

akapumua pumzi ya mwisho
 Hii ni njia ya upole ya kusema mtu alikufa.

katika uzee mwema, mzee aliye shiba siku
 Misemo hii miwili ina maana moja na inasisitiza ya kwamba Abrahamu aliishi muda mrefu sana. "alipomaliza kuishi muda mrefu na akawa mzee sana"

mzee aliye shiba siku
 Kuishi maisha marefu sana inazungumzwa kana kwamba maisha yalikuwa chombo kinachoweza kujaa.

akakusanywa kwa watu wake
 Hii ina maana ya kwamba Abrahamu alikufa, nafsi yake ilikwenda sehemu ile ile ndugu zake waliokufa kabla yake. Hii inaweza kuelezwa kwa hali ya kutenda. "aliwaunga familia yake ambao walikuwa wameshakufa"

Genesis 25:9

pango la Makipela, katika shamba la Efroni
 Efroni alimiliki shamba Makpela na pango ambalo lilikuwa ndani ya hilo shamba. Abrahamu alinunua shamba lile kutoka kwa Efroni.

Makpela
 Makpela lilikuwa jina la eneo au sehemu.

Efroni ... Soari
 Haya ni majina ya wanamume.

lililokuwa karibu na Mamre
 Makpela ilikuwa karibu na Mamre.

Mamre
 Hii ilikuwa jina jingine kwa mji wa Hebroni. Inawezekana iliitwa baada ya Mamre, rafiki yake Abrahamu aliyeishi pale"

Shamba hili Abrahamu alilinunua
 "Abrahamu alinunua shamba hili"

watoto wa Hethi
 Hapa "wana" ina maana ya wale amabo wametoka kwa Hethi. "uzao wa Hethi"

Abrahamu akazikwa
 Hii inaweza kuelezwa kwa hali ya kutenda. "Walimzika Abrahamu"

mwanae
 "Mwana wa Abrahamu"

Beerlalahairoi
 Jina hili lina maana ya "kisima cha yule aliye hai anionaye mimi"

Genesis 25:12

Na sasa
 Hili neno linatumika kutambulisha sehemu mpya ya simulizi na taarifa kuhusu Ishameli.

Genesis 25:13

Taarifa ya Jumla:
 Taarifa ya jumla

Hawa ndio walikuwa wana wa Ishmaeli, na haya ndiyo majina yao, kwa vijiji vyao, na katika vituo vyao; Maseyidi kumi na wawili kufuatana na kabila zao
 Hii inaweza kuwekwa kama sentensi mbili. "Haya yalikuwa majina ya wana kumi na wawili wa Ishmaeli. Waliongoza kabila ambazo ziliitwa baada yao, na kila mmoja wao alikuwa na vijiji vyao na kambi zao"

kumi na wawili
 "12"

Maseyidi
 Hapa neno "maseyidi" ina maana ya wanamume waliokuwa viongozi au watawala wa makabila; haimaanishi ya kwamba walikuwa watoto wa mfalme.

Genesis 25:17

Hii ndiyo ilikuwa miaka ya Ishmaeli, miaka 137
 "Ishmaeli aliishi miaka 137"

akapumua pumzi yake ya mwisho na akafa
 Msemo "akapumua pumzi yake ya mwisho" na "akafa" zina maana moja. "alikufa"

akakusanywa pamoja na watu wake
 Hii ina maana ya kwamba ishmaeli alikufa, nafsi yake ilikwenda sehemu ile ile ndugu zake waliokufa kabla yake. Hii inaweza kuelezwa kwa hali ya kutenda. "alijiunga na familia yake ambao tayari walikuwa wamekufa"

Walioshi
 "Uzao wake walikaa"

toka Havila mpaka Shuri
 "kati ya Havila na Shuri"

Havila
 Havila ilikuwa mahali katika jangwa la Arabia.

kama yule aelekeaye mbele
 "katika upande wa"

Waliishi kwa uadui kati yao

Maana zaweza kuwa 1) "hawakuishi kwa amani pamoja" au 2) "waliishi mbali kutoka kwa ndugu zao wengine"

Genesis 25:19**Haya ndiyo yalikuwa matukio kumuhusu Isaka**

Sentensi hii inatambulisha habari ya uzao wa Isaka katika Mwanzo 25:19-35:29. "Hii ni habari ya uzao wa Isaka, mwana wa Abrahamu"

umri wa miaka arobaini

"umri wa miaka 40"

alipomuoa Rebeka kuwa mke wake

"alipomuoa Rebeka"

Bethueli

Bethueli alikuwa baba wa Rebeka.

Padani Aramu

Hili lilikuwa jina lingine la eneo la Mesopotamia, ambalo lipo eneo lile lile na Iraq ya sasa.

Genesis 25:21**alikuwa tasa**

"hakuwa na uwezo wa kupata mimba"

Rebeka mkewe akabeba mimba

Inaweza kuwekwa wazi ya kwamba Rebeka alikuwa mimba na watoto wawili katika wakati mmoja. "Rebeka, mke wake, akawa mimba na mapacha"

Watoto hawa walipokuwa tumboni mwake wakasumbuka,

"watoto ndani mwake wakaendelea kugusana baina yao" au "Watoto walisukumana dhidi yao wenyewe ndani mwake"

Watoto ... tumboni mwake

Rebeka alikuwa mimba na mapacha.

Akaenda kumuuliza Yahwe kuhusu jambo hili

"Alienda kumuuliza Yahwe kuhusu suala hili". haipo wazi alienda wapi. Inawezekana alienda sehemu ya siri kuomba, au alienda sehemu kutoa sadaka.

Genesis 25:23**akamwambia**

"akamwambia Rebeka"

Mataifa mawili ... atamtumikia mdogo

Hii ni lugha ya kishairi.

Mataifa mawili yako katika tumbo lako

Hapa "mataifa mawili" yana maana ya watoto wawili. Kila mtoto atakuwa baba wa taifa moja. "Mataifa mawili yatakuja pamoja kutoka kwa mapacha ndani yako"

na mataifa haya mawili yatatengana ndani yako

Hapa "mataifa mawili" ina maana ya watoto wawili. Kila mtoto atakuwa baba wa taifa moja. Hii inaweza kutafsiriwa kama kitenzi cha kutenda. "na utakapozaa hawa watoto wawili watakuwa wapinzani"

mkubwa atamtumikia mdogo

Maana zaweza kuwa 1) "mkubwa atamtumikia mdogo" au 2) "uzao wa mkubwa utamtumikia uzao wa mdogo"

Genesis 25:24**tazama**

Neno la "tazama" hapa linaongeza msisitizo kwa kile kifuatacho. "naam"

mwekundu mwili wote kama vazi la nywele

Maana zaweza kuwa 1) ngozi yake ilikuwa nyekundu na alikuwa na nywele nyingi katika mwili wake au 2) alikuwa na nywele nyingi nyekundu katika mwili wake. "nyekundu na yenye nywele kama nguo iliyotengenezwa na nywele ya mnyama"

Esau

"Jina Esau linafanana na neno "nywele"

umeshika kisigino cha Esau

"kushika sehemu ya nyuma ya mguu wa Esau"

Yakobo

"Jina Yakobo lina maana ya "anashika kisigino"

umri wa miaka sitini

"umri wa miaka 60"

Genesis 25:27**akawa mwindaji hodari**

"akawa hodari katika uwindaji na kuua wanyama kwa chakula"

mtu mkimya

"mtu wa amani" au "mtu asiyekuwa na mambo mengi"

aliye tumia muda wake akiwa katika mahema

Hii inazungumzia kuhusu muda kana kwamba ilikuwa bidhaa ambayo mtu angetumia. "aliyebaki katika mahema sehemu kubwa ya muda"

Kisha

Neno hili linatumika kuweka alama ya kubadili mwelekeo, kutoka katika simulizi kwenda kwa taarifa ya nyuma kuhusu Isaka na Rebeka.

Isaka akampenda

Hapa neno "akampenda" ina maana "alimpendelea" au "kumpenda zaidi"

kwa sababu alikula wanyama ambao alikuwa anawinda
"kwa sababu alikula wanyama ambao Esau aliwinda" au "kwa sababu alifurahia kula wanyama pori ambao Esau alikamata"

Genesis 25:29

Yakobo akapika

Kwa kuwa huu ni mwanzo wa simulizi kuhusu jambo lilitokea kipindi kimoja, baadhi ya watafsiri wanaweza kuanza na msembo wa "Siku moja, Yakobo alipika".

akapika mchuzi

"alichemsha chakula kiasi" au "alipika mchuzi kiasi". Mchuzi ulipikwa kwa dengu za kuchemsha.

akiwa dhaifu kutokana na njaa

"alikuwa dhaifu kwa sababu alikuwa na njaa sana" au "alikuwa na njaa sana"

nimechoka

"Nimechoka kwa sababu ya njaa" au "Nina njaa sana"

Edomu

Jina Edomu lina maana ya "nyekundu"

Genesis 25:31

haki yako ya mzaliwa wa kwanza

"haki ya mwana wa kwanza kurithi sehemu kubwa ya utajiri wa baba yake"

nakaribia kufa

Esau alitiachumvi kuweka msisitizo jinsi alivyokuwa na njaa. "Nina njaa mno nahisi kama vile ntakufa"

Ni nini kwangu haki ya mzaliwa wa kwanza?

Esau alitumia swali kuweka msisitizo ya kwamba kula ilikuwa muhimu zaidi ya haki ya mzawa wa kwanza. Hii inaweza kutafsiriwa kama kauli. "Urithi wangu haunisaidii iwapo nitakufa kwa njaa!"

Kwanza uape kwangu mimi

Kile ambacho Yakobo alimtaka Esau aape kinaweza kuwekwa wazi. "kwanza apa kwangu ya kwamba utaniuzia haki yako ya mzaliwa wa kwanza"

dengu

Haya ni kama maharage, lakini mbegu zake ni ndogo sana, na kama vile tambarare.

Esau akawa ameidharau haki yake

"Esau alionyesha ya kwamba hakuthamini haki yake ya kuzaliwa"

Chapter 26

¹ Basi njaa ikatokea katika nchi, mbali na njaa ya kwanza iliyotokea siku za Ibrahimu. Isaka akaenda kwa Abimeleki, mfalme wa Wafilisiti huko Gerari. ² Basi Yahwe akamtokea na kumwambia, "Usishuke kwenda Misri; kaa katika nchi niliyokuambia." ³ Kaa katika nchi hii hii niliyokuambia, nami nitakuwa pamoja nawe na kukubariki; kwani kwako wewe na uzao wako, nitawapa nchi hii yote, nami nitatimiza kiapo nilichomwambia Ibrahimu baba yako. ⁴ Nitauzidisha uzao wako kama nyota za mbinguni, nami nitawapa uzao wako nchi hizi zote. Kupitia uzao wako mataifa yote ya dunia yatabarikiwa. ⁵ Nitalifanya hili kwa sababu Ibrahimu aliitii sauti yangu na kutunza maelekezo yangu, amri zangu na sheria zangu." ⁶ Hivyo Isaka akakaa Gerari. ⁷ Watu wa eneo hilo walipomwuliza juu ya mke wake, alisema, "Yeye ni dada yangu." Aliogopa kusema, "Yeye ni mke wangu," kwa kuwa alidhani, "Watu wa nchi hii watania ili wamchukue Rebeka, kwa kuwa ni mzuri wa uso." ⁸ Baada ya Isaka kuwa amekaa pale kwa muda mrefu, Ikatukia kwamba Abimeleki mfalme wa Wafilisiti alichungulia katika dirisha. Tazama, akamwona Isaka akimpapasa Rebeka, mke wake. ⁹ Abimeleki akamwita Isaka kwake na kusema, "Tazama, kwa hakika yeye ni mke wako. Kwa nini ulisema, 'Yeye ni dada yangu?'" Isaka akamwambia, "Kwa sababu nilidhani mtu mmoja aweza kuniua ili amchukue." ¹⁰ Abimeleki akamwambia, "Ni jambo gani hili ulilotufanyia? Mmojawapo wa watu angeweza bila shaka kulala na mke wako, nawe ungeweza kuleta hatia juu yetu." ¹¹ Hivyo Abimeleki akawaonya watu wote na kusema, "Mtu yeyote atakayemgusa mtu huyu au mke wake atauwawa." ¹² Isaka akapanda mazao katika nchi hiyo na kuvuna mwaka huo vipimo mia, kwa kuwa Yahwe alimbariki. ¹³ Mtu huyo akawa tajiri, naye akaongezeka zaidi hata akawa mkuu sana. ¹⁴ Alikuwa na kondoo na ngombe na familia kubwa. Wafilisiti wakamwonea wivu. ¹⁵ Basi visima vyote watumishi wa baba yake walikuwawamevichimba katika siku za Ibrahimu baba yake, Wafilisiti wakavikatalia kwa kwa kuvijaza kifusi. ¹⁶ Abimeleki akamwambia Isaka, "Ondoka kati yetu, kwa kuwa wewe una nguvu kuliko sisi." ¹⁷ Hivyo Isaka akaondoka pale na kukaa katika bonde la Gerari, na kuishi pale. ¹⁸ Kwa mara nyingine tena Isaka akachimba visima vya maji, vilivyokuwa vimechimbwa siku za Ibrahimu baba yake. Wafilisiti walikuwa wameviziua baada ya kufa kwake Ibrahimu. Isaka akaviita visima kwa majina aliyokuwa ameviita baba yake. ¹⁹ Watumishi wa Isaka walipochimba katika bonde, wakaona kisima cha maji yaliyokuwakuwa yakibubujika. ²⁰ Wachungaji wa Gerari wakagombana na wachungaji wa Isaka, na kusema, "Haya ni maji yetu." Hivyo Isaka akakiita kisima hicho "Eseki," kwa sababu waligombana naye. ²¹ Wakachimba kisima kingine, wakakigombana hicho nacho, hivyo akakiita "Sitina." ²² Akatoka hapo na akachimba kisima kingine, lakini hicho hawakukigombana. Hivyo akakiita Rehobothi, na akasema, "Sasa Yahwe ametufanyia nafasi, na tutafanikiwa katika nchi." ²³ Kisha Isaka akaenda Beersheba. ²⁴ Yahwe akamtokea usiku huohuo na akasema, "Mimi ni Mungu wa Ibrahimu baba yako. Usiogope, kwa maana mimi nipo pamoja nawe na nitakubariki na kuvidisha vizazi vyako, kwa ajili ya mtumishi wangu Ibrahimu." ²⁵ Isaka akajenga madhabahu pale na akaliita jina la Yahwe. Akapiga hema yake pale, na watumishi wake wakachimba kisima. ²⁶ Kisha Abimeleki akamwendea kutoka Gerari, pamoja na Ahuzathi, rafiki yake, na Fikoli, jemedari wa jeshi. ²⁷ Isaka akawambia, "Kwa nini mmekuja kwangu, kwani mlinichukia na kunifukuza kwenu." ²⁸ Nao wakasema, "Tumeona yakini kwamba Yahwe amekuwa nawe. Hivyo tukaamua kwamba kuwe na kiapo kati yetu, ndiyo, kati yetu nawe. Hivyo na tufanye agano nawe, ²⁹ kwamba hautatudhuru, kama ambavyo sisi hatukukudhuru, na kama sisi tulivyokutendea vema wewe na tumekuacha uondoke kwa amani. Kwa kweli, Yahwe amekubariki." ³⁰ Hivyo Isaka akawaandalia sherehe, na wakala na kunywa. ³¹ Wakaamuka mapema asubuhi na wakaapiana kiapo. Kisha Isaka akawaruhusu kuondoka, nao wakamwacha katika amani. ³² Siku hiyo hiyo watumishi wake wakaja na kumwambia juu ya kisima walichokuwa wamekichimba. Wakasema, "Tumeona maji." ³³ Akakiita kile kisima Shiba, hivyo jina la mji ule ni Beersheba hata leo. ³⁴ Esau alipokuwa na umri wa miaka arobaini, akajitwalia mke, Yuditithi binti Beerithi Mhiti, na Basemathi binti Eloni Mhiti. ³⁵ Wakamhuzunisha Isaka na Rebeka.

Genesis 26:1

Basi

Neno hili linatumika kuweka alama kwa sehemu mpya ya simulizi.

njaa ikatokea

"kukawa na njaa" au "kukawa na njaa nyingine"

katika nchi

Unaweza kusema wazi ya kwamba nchi inayozungumziwa. "katika nchi ambayo Isaka na familia yake waliishi"

iliyotokea siku za Ibrahimu

Msemo "katika siku" ina maana ya wakati ambapo Abrahamu alikuwa hai. "ambayo ilitokea wakati wa uhai wa Abrahamu"

Genesis 26:2**Taarifa ya Jumla**

Yahwe anaanza kuzungumza na Isaka.

akamtokea

"akamtokea Isaka"

Usishuke kwenda Misri

Ilikuwa kawaida kuzungumzia kuondoka nchi ya ahadi kama "kushuka chini" kwenda sehemu nyingine.

kwani kwako wewe na uzao wako, nitawapa nchi hii yote
"kwa maana nitakupa nchi hizi zote kwako na kwa uzao wako"

nitatimiza kiapo nilichomwambia Ibrahimu baba yako
"Nitafanya kile nilichoahidi kwa Abrahamu baba yako kukifanya"

Genesis 26:4**Taarifa ya Jumla:**

Yahwe anaendelea kuzungumza na Isaka

Nitauzidisha uzao wako

"Nitasababisha uwe na uzao mwingi"

kama nyota za mbinguni

Hii inazungumzia kuhusu uzao wa Isaka kana kwamba walikuwa sawa na idadi ya nyota.

mbinguni

Hii ina maana ya kila kitu juu ya dunia ikijumlisha jua, mwezi na nyota.

mataifa yote ya dunia yatabarikiwa

Hii inaweza kuelezwa kwa hali ya kutenda.
"Nitabariki mataifa yote ya dunia"

Abrahamu alitii sauti yangu na kutunza maelekezo yangu, amri zangu na sheria zangu

Misemo hii "alitii sauti yangu" na "kutunza maelekezo yangu, amri zangu na sheria zangu" zina maana moja. "Abrahamu alinitii na kufanya kila kitu nilichomuamuru kufanya"

alitii sauti yangu

Hapa "sauti" ina maana ya Yahwe. "Alinitii"

Genesis 26:6**Hivyo Isaka akakaa Gerari**

Isaka pekee ndiye aliyetajwa kwa sababu ni kiongozi wa familia, lakini familia yake yote ilikuwa pamoja naye. "Kwa hiyo Isaka na familia yake walikaa Gerari"

Aliogopa kusema

Hapa "aliogopa" ina maana ya hisia isiyofaa inayompata mtu wakati akipata tishio la kudhuriwa kwake au kwa wengine. "Aliogopa kusema"

wamchukue Rebeka

"ili kwamba wamchukue Rebeka"

Tazama, akamwona Isaka

Neno "tazama" linaonyesha ya kwamba kile alichokiona Abimeleki kilimshangaza. "Na alishangazwa kuona ya kwamba Isaka"

akimpapasa Rebeka

Maana zaweza kuwa 1) alikuwa akimgusa kwa njia ambayo mume humgusa mkewe au 2) alikuwa akicheka na kuzungumza pamoja naye kwa namna ambayo mume huzungumza na mkewe.

Genesis 26:9**Abimeleki akamwita Isaka kwake**

Yawezekana Abimeleki alimtuma mtu kumwambia Isaka ya kwamba alihitaji kumuona. "Abimeleki alimtuma mtu kumleta Isaka kwake"

Kwa nini ulisema, 'Yeye ni dada yangu?'

Hii ni nukuu ndani ya nukuu. Inaweza kuelezwa kama nukuu isiyokuwa moja kwa moja. "Kwa nini ulisema ya kwamba ni dada yako?"

amchukue

"ili amchukue"

Ni jambo gani hili ulilotufanyia?

Abimeleki alitumia swali hili kumkaripia Isaka. "Haukupaswa kufanya jambo hili kwetu!"

ungeweza kuleta hatia juu yetu

Hii inazungumzia kuhusu kumsababisha mtu kuwa na hatia kana kwamba "hatia" ilikuwa ni kitu kinachowekwa juu ya mtu. "ungeweza kusababisha tuwe na hatia ya kuchukua mke wa mtu"

juu yetu

Hapa "yetu" ina maana ya Abimeleki na watu wake.

Mtu yeyote atakayemgusa mtu huyu

Hapa "atakayemgusa" ina maana ya kumgusa kwa namna ya kumdhuru. "Yeyote atakayemdhuru mwanamume huyu"

hakika atawawa

Inawezekana Abimeleki alikusudia kumwambia mtu kumuua yeyote ambaye angemdhuru Isaka au Rebeka. Hii inaweza kuelezwa kwa hali ya kutenda. "Nitamuua" au "Nitawaamuru wanamume wangu kumuua"

Genesis 26:12**Taarifa ya Jumla**

Hii inaanza sehemu mpya ya simulizi. Inabadilisha kutoka kueleza kuhusu Isaka kumuita Rebeka dada yake, na inaanza kuelezea kuhusu jinsi Isaka alivyokuwa tajiri na Wafilisti wakawa na wivu kwake.

katika nchi hiyo
"Gerari"**vipimo mia**

Hii ina maana ya "mara mia zaidi ya alivyopanda"/ Inaweza kuelezwa kwa ujumla zaidi kama "zao kubwa sana"

Mtu huyo akawa tajiri

"Isaka akawa tajiri" au "Akawa tajiri"

akaongezeka zaidi hata akawa mkuu sana

"na akapata zaidi na zaidi hadi akawa tajiri sana"

kondoo

Hii inaweza kujumuisha mbuzi pia.

familia kubwa

Hapa "familia" ina maana ya wafanya kazi au watumishi. "watumishi wengi"

Wafilisiti wakamwonea wivu

"Wafilisti walikuwa na wivu kwake"

Genesis 26:15**Basi**

Hapa neno hili halimaanishi "katika kipindi hiki". Inaonyesha wapi matukio ya simulizi yanapoanzia. Inaweza kutafsiriwa kwa neno unganishi "Kwa hiyo" kuonyesha ya kwamba hii ni tokeo la kilichotokea katika 26:12.

katika siku za Ibrahimu baba yake

Msemo wa "katika siku za" ina maana ya maisha ya mtu. "wakati Abrahamu, baba yake, alipokuwa akiishi"

Abimeleki akamwambia

Maana zaweza kuwa 1) hili ni tukio lingine kumlazimisha Isaka na watu wake kuondoka. "Kisha Abimeleki akasema" au "Hatimaye Abimeleki akasema" au 2) Abimeleki alifanya uamuzi huu kwa sababu aliona ya kwamba watu wake walikuwa na wivu na walitenda uhasama dhidi ya Isaka. "Basi Abimeleki akasema"

nguvu kuliko sisi

"mwenye nguvu zaidi ya sisi"

Hivyo Isaka akaondoka

Isaka pekee ametajwa kwa sababu yeye ni kiongozi, lakini familia yake na watumishi wake walienda naye. "Kwa hiyo Isaka na nyumba yake waliondoka"

Genesis 26:18**Isaka akachimba**

Hapa "Isaka" ina maana ya Isaka na watumishi wake. "Isaka na watumishi wake wakachimba"

alivyokuwa vimechimbwa

"ambao watumishi wa Abrahamu walichimba"

siku za Abrahamu baba yake

Msemo "katika siku za" ina maana ya maisha yote ya binadamu. "ambapo Abrahamu, baba yake, alipokuwa anaishi"

Wafilisiti walikuwa wamevizuia

Hii ndio ilikuwa sababu ya Isaka kuvichimba. Njia kadhaa za kutafsiri hii ni 1) Kwa kuwa hili lilitokea kwanza, sentensi hii inaweza ikaja kabla ya sentensi juu ya Isaka kuvichimba au 2) Sentensi hii inaweza kuanza na "Isaka alifanya hivi kwa sababu Wafilisti waliwazuia"

wamevizuia

"walizijaza na udongo"

Genesis 26:19**maji yaliyokuwakuwa yakibubujika**

Msemo huu una maana ya chemichemi ya maji ya asili waliyofunua walipokuwa wakichimba kisima kipya. Iitoa maji safi ya muendelezo kwa ajili ya kunywa.

Wachungaji

"wanamume wanaotunza mifugo"

Haya ni maji yetu

Hapa "yetu" ina maana ya wafugaji wa Gerari"

Eseki

Watafsiri wanaweza kuongeza maandishi mafupi yanayosema "Jina la Eseki lina maana ya "malumbano" au "mabishano".

Genesis 26:21**Wakachimba**

"Kisha watumishi wa Isaka wakachimba"

wakakigombania

"wafugaji wa Gerari walibishana na wafugaji wa Isaka"

hivyo akakiita

"kwa hiyo Isaka akakiita"

Sitina

Watafsiri wanaweza kuweka maandishi mafupi yanayosema. "Jina la Sitna ina maana ya "kupinga" au "kushtaki"

Rehobothi

Watafsiri wanaweza kuongeza maandishi mafupi yanayosema "Jina la Rehobothi lina maana ya "kuweka nafasi kwa ajili ya" au "nafasi wazi".

ametufanyia ... tutafanikiwa

Isaka alikuwa akijizungumzia mwenyewe na nyumba yake.

Genesis 26:23**Kisha Isaka akaenda Beersheba**

Hapa "kwenda juu" inaweza kumaanisha kwenda kaskazini. "Isaka aliondoka pale na kwenda Beersheba"

kuvidisha vizazi vyako

"atasababisha vizazi vyako kuongezeka maradufu" au "atasababisha vizazi vyako kuwa wengi sana"

kwa ajili ya mtumishi wangu Abrahamu

"kwa mtumishi wangu Abrahamu" au unaweza kuweka maana yote wazi zaidi. "kwa sababu nilimuahidi mtumishi wangu Abrahamu kuwa nitafanya hili"

Isaka akajenga madhabahu pale

Unaweza kuweka wazi kwa nini Isaka alijenga dhabahu. "Isaka alijenga dhabahu pale kutoa sadaka kwa Yahwe"

akaliita jina la Yahwe

"Kuita" ina maana ya kuomba au kuabudu. Hapa "jina" lina maana ya Yahwe. "aliomba kwa Yahwe" au "alimuabudu Yahwe"

Genesis 26:26**akamwendea**

"akaenda kwa Isaka"

Ahuzathi

Hili ni jina la mwanamume.

rafiki yake

Maana zaweza kuwa 1) "rafiki yake Abimeleki" au 2) "mshauri wa Abimeleki"

Fikoli

Hili ni jina la mwanamume.

Genesis 26:28**Nao wakasema**

Hii ina maana ya Abimeleki, Ahuzathi na Fikoli. Mmoja wao aliongea na wengine wawili walikubaliana na kile alichosema. Haikumaanisha waliongea kwa wakati mmoja. "mmoja wao alisema"

Tumeona yakini

"Tunajua" au "Tuna uhakika"

Hivyo na tufanye agano

"Kwa hiyo tunataka kufanya agano"

na kama sisi tulivyokutendea vema wewe

Hii inaweza kutafsiriwa kama mwanzo wa sentensi mpya. "Tumetenda mema tu kwako"

umebarikiwa na Yahwe

Hii inaweza kuelezwa kwa hali ya kutenda. "Yahwe amekubariki"

Genesis 26:30**Isaka akawaandalia sherehe, na wakala na kunywa**

Kula chakula pamoja ilikuwa sehemu ya kufanya agano na mtu mwingine.

akawaandalia

Hapa "akawaandalia" ina maana ya "Abimeleki, Ahuzathi na Fikoli"

wakala

Hapa "wakala" ina maana ya Isaka, Abimeleki, Ahuzathi, na Fikoli. "walikula wote"

Wakaamuka mapema

"Waliamka mapema"

Genesis 26:32**Akakiita kile kisima Shiba**

"Kwa hiyo alikiita kisima Shiba". Watafsiri wanaweza kuongeza maandishi mafupi yanayosema "Jina la Shiba linafanana na neno lenye maana ya "kiapo".

Beersheba

Watafsiri wanaweza kuongeza maandishi mafupi yanayosema "Beersheba inaweza kumaanisha "kisima cha kiapo" au "kisima cha saba"

Genesis 26:34**Taarifa ya Jumla**

Sehemu kubwa ya Mwanzo 26 inahusu Isaka. Mistari hii inahusu mtoto wake mkubwa Esau.

arobaini

"40"

akajitwalia mke

"alioa". Unaweza kusema kwa uwazi ya kwamba alioa wanawake wawili. "alioa wake wawili"

Yudithi ... Basemathi

Haya ni majina ya wake wa Esau.

Beeri ... Eloni

Haya ni majina ya wanamume.

Mhiti

"vizazi vya Hethi" au "mzawa wa Hethi"

Wakamhuzunisha Isaka na Rebeka

Hapa "wakamhuzunisha" ina maana ya Yuditithi na Basemathi. Kumhuzunisha au kumsikitisha mtu

inazungumziwa kana kwamba "huzuni" ni chombo ambacho mtu anaweza kukileta kwa mtu.
"Walimfanya Isaka na Rebeka wawe na huzuni" au "Isaka na Rebeka walimsikitisha kwa sababu yao"

Chapter 27

¹ Isaka alipozeeka na macho yake kuwa mazito kiasi cha kutokuona, alimwita Esau, mwanawe mkubwa, na akamwambia, "Mwanangu. Yeye akasema, "Mimi hapa." ² Akamwambia, "Tazama, mimi nimezeeka. Sijui siku ya kufa kwangu." ³ Kwahiyo chukua silaha zako, podo lako na upinde wako, na uende uwandani ukaniwindie mnyama. ⁴ Uniandalie chakula kitamu, aina ile niipendayo, uniletee ili nikile na kukubariki kabla sijafa. ⁵ Basi Rebeka akasikia Isaka alipoongea na Esau mwanawe. Esau akaenda uwandani kuwinda mawindo na kuja nayo. ⁶ Rebeka akaongea na Yakobo mwanawe na kumwambia, "Tazama, nimemsikia baba yako akiongea na Esau ndugu yako. Akasema, ⁷ 'Niletee mnyama na unitengenezee chakula kitamu, ili nikile na kukubariki mbele za Yahwe kabla ya kufa kwangu.' ⁸ Kwa hiyo sasa, mwanangu, usikilize sauti yangu kama ninavyokuagiza, ⁹ Nenda kundini, na uniletee wanambuzi wawili; nami nitaandaa chakula kitamu kutokana nao kwa ajili ya baba yako, kwa namna aipendayo. ¹⁰ Utakipeleka kwa baba yako, ili kwamba akile, na kukubariki kabla hajafa." ¹¹ Yakobo akamwambia Rebeka mama yake, "Tazama, Ndugu yangu Esau ni mtu mwenye manyoya, na mimi ni mtu laini. ¹² Pengine baba yangu atanigusa, nami nitaonekana kama mdanganyifu kwake. Nami nitajiletea laana badala ya baraka." ¹³ Mama yake akamwambia, "Mwanangu, acha laana yoyote iwe juu yangu. Wewe sikiliza sauti yangu, nenda, uniletee." ¹⁴ Hivyo Yakobo alikwenda na kuchukua wanambuzi na kuwaleta kwa mama yake, na mama yake akaandaa chakula kitamu, kama alichokipenda baba yake. ¹⁵ Rebeka akachukua nguo nzuri za Esau, mwanawe mkubwa, alizokuwa nazo nyumbani mwake, na akamvika Yakobo, mwanawe mdogo. ¹⁶ Akamvalisha ngozi ya mwanambuzi katika mikono yake na katika sehemu laini za shingo yake. ¹⁷ Akaweka katika mikono ya Yakobo kile chakula kitamu na mkate aliokuwa ameuandaa. ¹⁸ Yakobo akaenda kwa baba yake na kumwambia, "Babangu." Yeye akasema, "Mimi hapa; U nani wewe, mwanangu?" ¹⁹ Yakobo akamwambia baba yake, "Mimi ni Esau mzaliwa wako wa kwanza; nimefanya kama ulivyoniagiza. Basi kaa na ule sehemu ya mawindo yangu, ili unibariki." ²⁰ Isaka akamwambia mwanawe, "Imekuwa umepata kwa haraka hivyo, mwanangu?" Akasema, "Ni kwa sababu Yahwe Mungu wako ameniletea." ²¹ Isaka akamwambia Yakobo, "Njoo karibu nami, ili nikuguse, mwanangu, ili nijue kama kweli wewe ni mwanangu Esau au hapana." ²² Yakobo akamkaribia Isaka baba yake; na Isaka akamgusa na kusema, "Sauti ni sauti ya Yakobo, lakini mikono ni mkikono ya Esau." ²³ Isaka hakumtambua, kwa sababu mikono yake ilikuwa na manyoya, kama mikono ya Esau ndugu yake, hivyo Isaka akambariki." ²⁴ Akasema, "Wewe kweli ni mwanangu Esau?" Naye akasema, "Ni mimi." ²⁵ Isaka akasema, "Kilete chakula kwangu, na nile mawindo yako, ili nikubariki." Yakobo akakileta chakula kwake. Isaka akala, na Yakobo akamletea mvinyo, akanywa. ²⁶ Kisha Isaka baba yake akamwambia, "Sogea karibu nami na unibusu, mwanangu." ²⁷ Yakobo akasogea na kumbusu, naye akanusa harufu ya nguo zake na kumbariki. Akasema, "Tazama, harufu ya mwanangu ni kama harufu ya shamba alilolibariki Yahwe. ²⁸ Mungu akupe sehemu ya umande wa mbinguni, sehemu ya unono wa nchi, na wingi wa nafaka na mvinyo mpya. ²⁹ Watu na wakutumikie na mataifa yainame chini yako. Uwe bwana juu ya ndugu zako, na wana wa mama yako wainame chini yako. Kila anayekulaani na alaaniwe; na kila anayekubariki abarikiwe." ³⁰ Mara Isaka alipomaliza kumbariki Yakobo, na Yakobo ndo ametoka mbele ya Isaka baba yake, Esau ndugu yake akaja kutoka kuwinda. ³¹ Yeye pia akaandaa chakula kitamu na kukileta kwa baba yake. Akamwambia baba yake, "Baba, inuka na ule baadhi ya mawindo ya mwanao, ili uweze kunibariki." ³² Isaka baba yake akamwambia, "U nani wewe? Akasema, "Mimi ni mwanao, Esau, mzaliwa wako wa kwanza." ³³ Isaka akatetemeka sana na kusema, "Alikuwa nani aliyewinda mawindo nakuniletea? Nilikula chote kabla haujaja, nami nimembariki. Atabarikiwa, kwa kweli." ³⁴ Esau aliposikia maneno ya baba yake, akalia kwa kilio kikubwa na cha uchungu sana, na akamwambia baba yake, "Unibariki nami, mimi pia, babangu." ³⁵ Isaka akasema, "Ndugu yako alikuja hapa kwa hila na amechukua baraka yako." ³⁶ Esau akasema, "Je hakuitwa Yakobo kwa haki? Kwa maana amenidanganya mara mbili hizi. Alichukua haki ya uzaliwa wangu wa kwanza, na tazama, sasa amechukua baraka yangu." Na akasema, "Je haukuniachia baraka? ³⁷ Isaka akajibu na kumwambia Esau, "Tazama, nimemfanya kuwa bwana wako, na nimempa ndugu zake kuwa watumishi wake. Na nimempa nafaka na divai. Je nikufanyie nini mwanangu? ³⁸ Esau akamwambia babaye, "Je hauna hata baraka moja kwa ajili yangu, babangu? Nibariki nami, hata mimi pia, babangu." Esau akalia kwa sauti. ³⁹ Isaka baba yake akajibu na kumwambia, "Tazama, mahali unapoishi patakuwa mbali na utajiri wa nchi, mbali na umande juu angani. ⁴⁰ Kwa upanga wako utaishi, nawe utamtumikia ndugu yako. lakini utakapoasi, utaiondoa nira yake shingoni mwako." ⁴¹ Esau akamchukia Yakobo kwa sababu ya baraka ambayo baba yake alimpa. Esau akajisemea moyoni, "Siku za maombolezo kwa ajili ya baba yangu zinakaribia; baada ya hapo nitamwua Yakobo ndugu yangu." ⁴² Rebeka akaambiwa maneno ya Esau mwanawe mkubwa. Hivyo akatuma na kumwita Yakobo mwanawe mdogo na

kumwambia, "Tazama, Esau ndugu yako anajifariji juu yako kwa kupanga kukuwa. ⁴³ Kwa hiyo sasa, mwanangu, unisikie na kukimbilia kwa Labani, ndugu yangu, huko Harani. ⁴⁴ Ukae naye kitambo, mpaka hasira ya ndugu yako itakapopungua, ⁴⁵ hata hasira ya ndugu yako itakapokuondokea, na kusahau ulivyomtenda. Kisha nitatuma na kukurudisha kutoka pale. Kwa nini niwapoteze ninyi nyote katika siku moja? ⁴⁶ Rebeka akamwambia Isaka, "Nimechoka na maisha kwa sababu ya hawa binti za Hethi. Ikiwa Yakobo atachukua mmojawapo wa binti wa Hethi kuwa mkewe, kama wanawake hawa, baadhi ya binti za nchi, maisha yatakuwa na maana gani kwangu?"

Genesis 27:1

macho yake kuwa mazito

Hii inazungumzia kuhusu kuwa karibu na kupofuka kana kwamba macho yalikuwa taa na mwanga ulikuwa ukitoweka. "alikaribia kupofuka" au "kidogo apofuke"

akamwambia

"Na Esau akajibu"

Mimi hapa

"Nipo hapa" au "Ninasikiliza"

Akamwambia

"Kisha Isaka akasema"

Tazama hapa

Msemu wa "tazama hapa" unaongeza msisitizo kwa kile kinachofuata. "Sikiliza kwa makini"

Sijui siku ya kufa kwangu

Inasemekana Isaka anajua atakufa hivi karibuni. "Naweza kufa siku yoyote toka sasa"

kufa

Hii ina maana ya kifo cha mwili.

Genesis 27:3

Taarifa ya Jumla

Isaka anaendelea kutoa maelekezo kwa mwanae mkubwa Esau.

silaha zako

"vifaa vyako vya kuwindia"

podo lako

Podo ni kasha la kushikilia mishale. "podo lako la mishale"

ukaniwindie mnyama

"winda mnyama pori kwa ajili yangu"

Uniandalie chakula kitamu, aina ile niipendayo

Neno "kitamu" lina maana ya kitu chenye ladha nzuri sana. "Nipikie nyama tamu ninayoipenda"

kukubariki

Kipindi cha Biblie, baba mara nyingi hutamka baraka juu ya watoto wake.

Genesis 27:5

Basi

Neno "basi" linaonyesha badiliko la msisitizo kwa Rebeka na Yakobo.

Rebeka akasikia Isaka alipoongea na Esau mwanawe

"Rebeka alimsikia Isaka akizungumza na mwanawe Esau"

Esau akaenda ... kuja nayo

Neno "kwa hiyo" inaweza kuongezwa kuonyesha ya kwamba Rebeka anazungumza na Yakobo kwa sababu ya kile alichosikia, na anaongea naye wakati Esau ameondoka. "Kwa hiyo Esau alipokuwa ameondoka ...kuja nayo"

na Esau mwanawe ... na Yakobo mwanawe

Esau na Yakobo walikuwa wote wawili watoto wa Isaka na Rebeka. Wanaitwa "mtoto wake" na "mwanawe" kusisitiza ya kwamba mzazi mmoja alimpendelea mtoto mmoja juu ya mtoto mwingine.

Tazama

Msemu "tazama hapa" unaongeza msisitizo kwa kile kinachofuata. "Sikiliza kwa makini"

Akasema, 'Niletee mnyama na unitengenezee chakula kitamu, ili nikile na kukubariki mbele za Yahwe kabla ya kufa kwangu

Hii ni nukuu ndani ya nukuu. Inaweza kusemwa katika hali isiyo moja kwa moja. Alimwambia Esau "kuwinda mnyama pori, na kumtengenezea nyama tamu anayoipenda". Kisha kabla hajafa, Isaka atambariki Esau mbele ya Yahwe.

'Niletee mnyama

"Niletee mnyama pori utakayemwinda na kumuua"

unitengenezee chakula kitamu

"nipikie nyama tamu ninayoipenda"

kukubariki mbele za Yahwe

"kukubariki mbele ya Yahwe"

kabla ya kufa kwangu

"kabla sijafa"

Genesis 27:8**Taarifaya Jumla**

Rebeka anaendelea kuzungumza kwa mtoto wake mdogo Yakobo.

sasa

Hii haimaanishi "katika kipindi hiki" lakini inatumika kuvuta nadhari kwa lengo muhimu linalofuata.

usikilize sauti yangu kama ninavyokuagiza

Rebeka alisema "sauti yangu" kumaanisha kile alichokuwa akisema. "unitii na ufanye kile nachokuambia"

nitaandaa chakula kitamu kutokana nao kwa ajili ya baba yako, kwa namna aipendayo

Neno "kitamu" ina maana ya kitu chenye ladha nzuri sana.

Utakipeleka kwa baba yako

"Kisha peleka kwa baba yako"

ili kwamba akile, na kukubariki

"na atakapokila, atakubariki"

kukubariki

Neno "kubariki" lina maana ya baraka maalumu ambayo baba hutamka kwa watoto wake.

kabla hajafa

"kabla hajafa"

Genesis 27:11**mimi ni mtu lain**

"Mimi ni mwanamume mwenye ngozi laini" au "Mimi sina manyoya"

nami nitaonekana kama mdanganyifu kwake

"na atafikiri ya kwamba mimi ni muongo" au "atajua ya kwamba ninamdanganya"

nitajiletea laana badala ya baraka

Kulaaniwa au kubarikiwa inazungumziwa kana kwamba laana na baraka ni vitu vinavyowekwa juu ya mtu. "Kisha kwa sababu ya hili, atanilaani na hatanibariki"

Genesis 27:13**Mwanangu, acha laana yoyote iwe juu yangu**

"acha laana yako na iwe juu yangu, mwanangu". Kulaaniwa inazungumziwa kana kwamba laana ni kitu kinachowekwa juu ya mtu. "acha baba yako anilaani badala yako, mwanangu"

sikiliza sauti yangu

Rebeka akasema "sauti yangu" kumaanisha kile alichokuwa akizungumza. "utii kile ninachokuambia" au "unitii"

uniletee

"niletee mwanambuzi mchanga"

akaandaa chakula kitamu, kama alichokipenda baba yake

Neno la "kitamu" lina maana ya kitu chenye ladha nzuri sana.

Genesis 27:15**Akamvalisha ngozi ya mwanambuzi katika mikono yake**

Ngozi ya mbuzi ilikuwa bado ina manyoya juu yao.

Akaweka katika mikono ya Yakobo kile chakula kitamu na mkate aliokuwa ameuandaa.

"Alimpatia mtoto wake Yakobo chakula kitamu na mkate aliokuwa ameandaa"

Genesis 27:18**akasema**

"Na baba yake akajibu" au "Isaka akajibu"

Mimi hapa

"ndio, nasikiliza" au "Ndio, kuna nini?"

nimefanya kama ulivyoniagiza

"Nimefanya kile ulichonimbia kufanya"

sehemu ya mawindo yangu

Neno "windo" lina maana ya wanyama pori ambayo mtu huwinda na kuua.

Genesis 27:20**akamwambia**

"Yakobo alijibu"

ameniletea

Hii ni lahaja yenye maana ya kwamba Mungu alisababisha itokee. "alinisaidia kufanikiwa nilipokuwa nawinda"

kama kweli wewe ni mwanangu Esau au hapana

"kama kweli wewe ni mwanangu Esau"

Genesis 27:22**Yakobo akamkaribia Isaka baba yake**

"Yakobo alimkaribia Isaka baba yake"

Sauti ni sauti ya Yakobo

Isaka anafananisha sauti ya Yakobo na Yakobo mwenyewe. "Unasikika kama Yakobo"

lakini mikono ni mkikono ya Esau

Isaka analinganisha mikono ya Esau kwa Esau mwenyewe. "lakini mikono yako inaonekana kama mikono ya Esau"

Genesis 27:24**Akasema**

Isaka anauliza swali hili kabla hajambariki mwanawe. "Lakini kwanza Isaka alimuuliza Isaka"

nile mawindo yako

Neno "windo" lina maana ya mnyama pori ambaye watu huwinda na kuua.

akanywa

"na Isaka akainywa"

Genesis 27:26**akanusa harufu ya nguo zake na kumbariki**

Inaweza kuwekwa wazi ya kwamba nguo zilinuka kama nguo za Esau. "alinusa nguo zake na zilinuka kama nguo za Esau, kwa hiyo Isaka akambariki"

naye akanusa

"na Isaka akanusa"

harufu

"marashi"

na kumbariki

"na kisha akambariki". Hii ina maana ya baraka maalumu ambayo baba hutamka kwa watoto wake.

Tazama, harufu ya mwanangu

Neno "tazama" linatumika kama msembo wa mkazo kumaanisha "ni kweli". Hakika, harufu ya mwanangu"

alilolibariki Yahwe

Hapa neno "alilolibariki" lina maana ya Yahwe alisababisha mambo mazuri kutokea kwenye shamba na ikawa na matunda. "ambayo Yahwe amesababisha kuzaa sana"

Genesis 27:28**Taarifa ya Jumla**

Hii ni baraka ya Isaka. Alifikiri alikuwa akizungumza na Esau, lakini alikuwa akizungumza na Yakobo.

akupe

Hapa "akupe" ni katika hali ya umoja na ina maana ya Yakobo. Lakini baraka ingeweza kuhusika kwa vizazi vya Yakobo.

umande wa mbinguni

"umande" ni matone ya maji yanayounda juu ya mimea wakati wa usiku. Hii inaweza kuwekwa wazi. "umande wa usiku kutoka mbinguni kumwagilia mimea yako"

unono wa nchi

Kuwa na nchi yenye mbolea inazungumziwa kana kwamba nchi ilikuwa nene au tajiri. "udongo mzuri kwa ajili ya kuzaa mimea"

wingi wa nafaka na mvinyo mpya

Kama "nafaka" na "mvinyo" havijulikani, vinaweza kuwekwa kwa ujumla zaidi. "chakula na kinywaji kingi"

Genesis 27:29**wakutumikie ... zako**

Hapa hivi viwakilishi vipo katika umoja na vina maana ya Yakobo. Lakini baraka pia inalenga vizazi vya Yakobo.

mataifa yainame

Hapa "mataifa" ina maana ya watu. "watu kutoka mataifa yote yainame"

yainame

Hii ina maana ya kuinama na kutoa heshima na taadhima ya unyenyekevu kwa mtu.

Uwe bwana juu ya ndugu zako

"Kuwa bwana juu ya ndugu zako"

ndugu zako ... wana wa mama yako

Isaka anazungumzia baraka hii moja kwa moja kwa Yakobo. Lakini, inahusika kwa vizazi vya Yakobo ambao watatawala vizazi vya Esau na vizazi vya ndugu yeyote wa Yakobo ambaye anaweza kuwa naye.

na wana wa mama yako wainame chini yako

"na wana wa mama yako watakusujudu"

Kila anayekulaani na alaaniwe

Hii inaweza kuelezwa kwa hali ya kutenda. "Na Mungu alaani kila mtu anayekulaani"

kila anayekubariki abarikiwe

Hii inaweza kuelezwa kwa hali ya kutenda. "Na Mungu abariki kila mtu anayekubariki"

Genesis 27:30**ametoka mbele ya Isaka baba yake**

"ameondoka tu katika hema la Isaka baba yake"

chakula kitamu

"nyama tamu nayoipenda"

baadhi ya mawindo ya mwanao

Hapa "ya mwanao" ilikuwa njia ya upole ya Esau kumaanisha chakula chake mwenyewe alichokiandaa.

mawindo ya mwanao

Neno "windo" lina maana ya wanyama pori ambao watu huwinda kwa ajili ya kula.

kunibariki

Hii ina maana ya baraka maalumu ambayo baba hutamka kwa watoto wake.

Genesis 27:32

akamwambia
"akamwambia Esau"

Isaka akatetemeka
"Isaka akaanza kutetemeka"

aliyewinda mawindo
Windo ina maana ya mnyama pori ambao watu huwinda na kuua.

Genesis 27:34

akalia kwa kilio kikubwa na cha uchungu sana
Uchungu wa Esau ulikuwa sawa na ladha ya kitu kichungu. "alilia kwa sauti kubwa"

amechukua baraka yako
Huu ni msemo wenye maana ya Yakobo alichukua kilichokuwa cha Esau. "Nimembariki badala yako"

Genesis 27:36

Je hakuitwa Yakobo kwa haki?
Esau anatumia swali kuweka msisitizo juu ya hasira yake kwa Yakobo. "Yakobo ni jina sahihi kwa kaka yangu!"

Yakobo
Watafsiri wanaweza kuongeza maandishi mafupi yanayosema: "Jina la Yakobo lina maana ya 'yeye akamataye kisigino'. Katika lugha ya asili jina la 'Yakobo' linatamkika kama neno la 'mdanganyifu'"

Alichukua ... baraka
Hii inazungumzia kuhusu haki ya mzaliwa wa kwanza kana kwamba ilikuwa kitu ambacho mtu anaweza kukichukua. "Alinidanganya kumpatia mara mbili ya urithia ambayo ningepaswa kupokea kama mzawa wa kwanza!"

sasa amechukua baraka yangu
Hii inazungumzia juu ya baraka kana kwamba ilikuwa kitu ambacho mtu anaweza kuchua. "na sasa amekudanganya kumbariki yeye badala yake"

Je haukuniachia baraka
Esau anajua ya kwamba baba hawezi kumbariki na vitu vile vile alivyombariki Yakobo. Esau anauliza kama kuna kitu kinachosalia kusemwa kwake ambacho Isaka hakusema alipokuwa akimbariki Yakobo.

Je nikufanyie nini mwanangu?
Isaka anatumia swali kuweka msisitizo ya kwamba hakuna kilichobaki atakachofanya. "Hakuna kitu kingine nachoweza kufanya kwako!"

Genesis 27:38

Je hauna hata baraka moja kwa ajili yangu, babangu
Hii inaweza kuelezwa kwa njia ya chanya. "Baba yangu, je hauna baraka moja zaidi kwa ajili yangu"

Genesis 27:39

kumwambia
"akasema kwa Esau"

Tazama
Hii inaongeza msisitizo kwa kile Isaka anachosema baadae. "Sikiliza" au "Vuta nadhari kwa kile nachokwenda kukuambia"

mbali na utajiri wa nchi
Huu ni msemo unaomaanisha nchi yenye rutuba. "mbali na udongo wenye rutuba"

yako ... nawe
Katika 27:39-40 hivi viwakilishi vipo katika umoja na vina maana ya Esau, lakini kile Isaka anachosema pia kinaashiria kwa vizazi vya Esau.

umande juu angani
"umande" ni matone ya maji yanayounda juu ya mimea wakati wa usiku. Hii inaweza kuwekwa wazi. "umande wa usiku kutoka mbinguni kumwagilia mimea yako"

Kwa upanga wako utaishi
Hapa "upanga" ina maana ya vurugu. "Utaiba na kuua watu ili kupata kile unachohitaji kuishi"

utaiondoa nira yake shingoni mwako
Hii inazungumzia juu ya mtu kuwa na bwana kana kwamba utawala wa bwana juu ya mtu ulikuwa ni nira ambayo mtu anaweza kubeba. "utajifanya huru kutoka kwa utawala wake"

Genesis 27:41

Esau akajisemea moyoni
Hapa "moyoni" ina maana ya Esau mwenyewe. "Esau alijisemea mwenyewe"

Siku za maombolezo kwa ajili ya baba yangu zinakaribia
Hii ina maana ya idadi ya siku mtu huomboleza pale ambapo mmoja wa familia anapokufa.

Rebeka akaambiwa maneno ya Esau mwanawe mkubwa
Hapa "maneno" yana maana ya kile Esau alichosema. Hii inaweza kuelezwa kwa hali ya kutenda. "Mtu alimwambia Rebeka kuhusu mpango wa Esau"

Tazama
"Sikiliza" au "Vuta nadhari"

anajifariji
"anajifanya ajisikie vizuri"

Genesis 27:43

sasa

Hii haimaanishi "katika muda huu", lakini inatumika kuvuta nadhari kwa jambo muhimu linalofuata.

kukimbilia kwa Labani

"ondoka hapa haraka na uende kwa Labani"

kwa muda

"kwa kipindi cha muda"

mpaka hasira ya ndugu yako itakapopungua

"hadi kaka yako atakapopoa"

hata hasira ya ndugu yako itakapokuondokea

Kutokuwa na hasira inazungumziwa kana kwamba hasira hugeukia upande tofauti kutoka kwa mtu. "hadi pale atakapokuwa hana hasira na wewe"

Kwa nini niwapoteze ninyi nyote katika siku moja?

Rebeka anatumia swali kuweka msisitizo juu ya mawazo yake kwa suala hili. "Sitaki kuwapoteza wote wawili katika siku moja!"

niwapoteze ninyi nyote katika siku moja

Inasemekana ya kwamba iwapo Esau atamuua Yakobo, basi watamuua Esau kama muuaji.

niwapoteze

Hii ni njia ya upole inayomaanisha wanawe kufa.

Genesis 27:46

Nimechoka na maisha

Rebeka anatia chumvi kuweka msisitizo jinsi alivyofadhaishwa kuhusu mwanamke Mhiti ambaye Esau alimuoa. "Nimefadhaishwa sana"

binti za Hethi

"hawa wanawake wahiti" au "vizazi vya Wahiti"

kama wanawake hawa, baadhi ya binti za nchi

Msemo "binti wa nchi" ina maana ya wanawake wenyeji. "kama wanawake hawa wanaoishi katika nchi hii"

maisha yatakuwa na maana gani kwangu?

Rebeka anatumia swali kuweka msisitizo jinsi atakavyofadhaishwa iwapo Yakobo atamuua mwanamke Mhiti. "Maisha yangu yatakuwa mabaya!"

Chapter 28

¹ Isaka akamwita Yakobo, akambariki, na kumwagiza, "Usichukuwe mwanamke katika wanawake wa Kikanaani. ² Inuka, nenda Padani Aramu, katika nyumba ya Bethueli baba wa mama yako, na uchukue mwanamke pale, mmojawapo wa binti za Labani, kaka wa mama yako. ³ Mungu Mwenyezi na akubariki, akupe uzao na akuzidishe, hata uwe wingi wa watu. ⁴ Na akupe baraka ya Ibrahimu, wewe, na uzao wako baada yako, kwamba uweze kumilki nchi ambapo umekuwa ukiishi, ambayo Mungu alimpa Ibrahimu." ⁵ Hivyo Isaka akamwondoa Yakobo. Yakobo akaenda Padani Aramu, kwa Labani mwana wa Bethueli Mwaramu, kaka wa Rebeka, mama yao Yakobo na Esau. ⁶ Basi Esau alipoona kwamba Isaka amembariki Yakobo na kumpeleka Padani Aramu, kuchukua mke kutoka pale. Lakini pia akaona kwamba Isaka alikuwa amembariki na kumwagiza, akisema, "Usichukue mke katika wanawake wa Kanaani." ⁷ Esau pia akaona kwamba Yakobo alikuwa amemtii baba yake na mama yake, na alikuwa amekwenda Padani Aramu. ⁸ Esau akaona kwamba wanawake wa Kanaani hawakumpendeza Isaka baba yake. ⁹ Hivyo akaenda kwa Ishmaeli, na kuchukua, mbali na wake aliokuwa nao, Mahalathi binti Ishmaeli, mwana wa Ibrahimu, dada wa Nebayothi, kuwa mke wake. ¹⁰ Yakobo akatoka Beersheba na akaelekea Harani. ¹¹ Akaja mahali fulani na akakaa pale usiku kucha, kwa kuwa jua lilikuwa limekuchwa. Akachukua mojawapo ya mawe katika eneo hilo, akaliweka chini ya kichwa chake, na akalala usingizi katika eneo hilo. ¹² Akaota na kuona ngazi imewekwa juu ya nchi. Ncha yake ilifika hata mbinguni na malaika wa Mungu walikuwa wakishuka na kupanda juu yake. ¹³ Tazama, Yahwe amesimama juu yake na kusema, "Mimi ni Yahwe, Mungu wa Ibrahimu baba yako, na Mungu wa Isaka. Nchi uliyolala juu yake, nitakupa wewe na uzao wako. ¹⁴ Uzao wako utakuwa kama mavumbi ya ardhi, na utaenea mbali kuelekea magharibi, mashariki, kaskazini, na kusini. Kupitia kwako na kupitia uzao wako familia zote za dunia zitabarikiwa. ¹⁵ Tazama, mimi nipo nawe, na nitakulinda kila uendako, Nitakurudisha katika nchi hii tena; kwani sitakuacha. Nitafanya kila nililokuahidi." ¹⁶ Yakobo akaamka katika usingizi, na akasema, "Hakika Yahwe yupo mahali hapa, sikujua hili." ¹⁷ Akaogopa na kusema, "Eneo hili linatisha kama nini! Hili sio kingine zaidi ya nyumba ya Mungu. Hili ni lango la mbinguni." ¹⁸ Yakobo akaamka mapema asubuhi na akachukua jiwe alilokuwa ameliweka chini ya kichwa chake. Akaliweka kama nguzo na kumimina mafuta juu yake. ¹⁹ Akapaita pale Betheli, lakini jina la kawaida la mji lilikuwa Luzu. ²⁰ Yakobo akatoa nadhiri, kusema, "Ikiwa Mungu atakuwa nami na atanilinda katika njia nipitayo, na atanipa mkate wa kula, na mavazi ya kuva, ²¹ hata nikarudi salama katika nyumba ya baba yangu, ndipo Yahwe atakapokuwa Mungu wangu. ²² Kisha jiwe hili nililoliweka kama nguzo litakuwa jiwe takatifu. Kutoka katika kila utakachonipa, kwa hakika nitakupa tena sehemu ya kumi."

Genesis 28:1

Usichukuwe
"Usichukue"

Inuka, nenda
"Nenda mara moja"

Padani Aramu
Hili lilikuwa jina lingine kwa ajili ya eneo la Mesopotamia, ambalo lipo eneo sawa na Iraq ya sasa.

nyumba ya
Hii ina maana ya vizazi vya mtu au ndugu wengine.
"familia"

Bethueli
Bethueli alikwa baba wa Rebeka.

baba wa mama yako
"babu yako"

mmojawapo wa binti
"kutoka kwa mabinti"

kaka wa mama yako
"mjomba wako"

Genesis 28:3

Taarifa ya Jumla:
Isaka anaendelea kuzungumza na Yakobo

akupe uzao na akuzidishe
Neno "kuongeza" unaelezea jinsi Mungu angemfanya Yakobo "azidishiwe". "akupe uzao na watoto wengi"

Na akupe baraka ya Ibrahimu, wewe, na uzao wako baada yako
Hii inazungumzia kuhusu kubariki mtu kana kwamba baraka ni kitu ambacho mtu anaweza kutoa. Nomino inayojitegemea "baraka" inaweza lusemwa kama "bariki". "Na Mungu akubariki wewe na uzao vyako kama alivyombariki Abrahamu" au

"Na Mungu akupatie wewe na uzao wako kile alichohadi kwa Abrahamu"

kwamba uweze kumilki nchi

Mungu kutoa nchi ya Kaanani kwa Yakobo na uzao wake inazungumziwa kana kwamba mtoto alikuwa akirithi fedha au mali kutoka kwa baba yake.

nchi ambapo umekuwa ukiishi

"nchi ambayo ulikuwa ukiishi"

ambayo Mungu alimpa Abrahamu

"ambayo Mungu aliahidi kwa Abrahamu"

Genesis 28:5

Padani Aramu

Hili lilikuwa jina lingine kwa ajili ya eneo la Mesopotamia, ambalo lipo eneo sawa na Iraq ya sasa.

Bethueli

Bethueli alikwa baba wa Rebeka.

Genesis 28:6

Taarifa ya Jumla:

Simulizi inabadilika kutoka kwa Yakobo kuelekea kwa Esau

Basi

Neno hili linatumiwa hapa kuweka alama ya badiliko kutoka kwa simulizi kwenda kwa taarifa ya nyuma kuhusu Esau.

Padani Aramu

Hili lilikuwa jina lingine kwa ajili ya eneo la Mesopotamia, ambalo lipo eneo sawa na Iraki ya sasa.

kuchukua mke

"kuchukua mke kwa ajili yake"

akaona kwamba Isaka alikuwa amembariki

"Esau aliona pia ya kwamba Isaka alimbariki Yakobo"

Usichukue

"Usichukue"

wanawake wa Kanaan

"binti wa Kaanani" au "wanawake wa Kaanani"

Genesis 28:8

Taarifa ya Jumla:

Hii inaendeleza taarifa ya nyuma kuhusu Esau.

Esau akaona

"Esau akagundua"

wanawake wa Kanaan hawakumpendeza Isaka baba yake

"baba yake Isaka hakuidhinisha wanawake wa Kaanani"

wanawake wa Kanaan

"binti wa Kaanani" au "wanawake wa Kaanani"

Hivyo

"Kwa sababu hiyo"

mbali na wake aliokuwa nao

"kwa kuongeza juu ya wake aliokuwa nao tayari"

Mahalathi

Hili ni jina la mmoja wa binti wa Ishmaeli.

Nebayothi

Hili ni jina la mmoja wa vijana wa Ishmaeli.

Genesis 28:10

Taarifa ya Jumla:

Simulizi inabadilika kurudi kwa Yakobo

Akaja mahali fulani na akakaa pale usiku kucha, kwa kuwa jua lilikuwa limekuchwa

"Akaja katika eneo fulani na kwa sababu jua lilikuwa limezama, aliamua kukaa usiku"

Genesis 28:12

Akaota

"Yakobo alipata ndoto"

imewekwa juu ya nchi

"chini yake ikigusa ardhini"

ilifika hata mbinguni

Hii ina maana ya sehemu ambapo Mungu anaishi.

Tazama

Neno la "tazama" hapa linatuamsha kuvuta nadhari kwa taarifa ya kushtukiza inayofuata.

Yahwe amesimama juu yake

Maana zaweza kuwa 1) "Yahwe alikuwa amesimama juu ya ngazi" au 2) "Yahwe alikuwa amesima kando na Yakobo"

Abrahamu baba yako

Hapa "baba" ina maana ya "babu". "Abrahamu babu yako" au "Abrahamu babu yako"

Genesis 28:14

Taarifa ya Jumla:

Mungu anaendelea kuzungumza na Yakobo ndotoni.

Uzao wako utakuwa kama mavumbi ya ardhi

Mungu analinganisha uzao wa Yakobo na vumbi la ardhi kuweka msisitizo ya idadi kubwa. "Utakuwa na uzao mkubwa zaidi ya utakavyoweza kuhesabu"

na utaenea mbali kuelekea magharibi

Hapa neno "utaenea" lipo katika hali ya upekee lakina lina maana ya uzao wa Yakobo. Inazungumzia kuhusu Yakobo kwa maana yeye ni kiongozi wa familia. "na uzao wako utasambaa hadi magharibi"

na utaenea mbali

Hii ina maana ya watu wataongeza mipaka ya ardhi yao na kukaa

katika maeneo makubwa zaidi.

kuelekea magharibi, mashariki, kaskazini, na kusini Misemo hii inatumika pamoja kumaanisha "pande zote". "katika pande zote"

Kupitia kwako na kupitia uzao wako familia zote za dunia zitabarikiwa

Hii inaweza kuelezwa kwa hali ya kutenda. "Nitabariki familia zote juu ya dunia kupitia kwako na uzao wako"

Tazama

Hii inaongeza msisitizo kwa kile kinachosemwa baadae. "Tazama" au "Sikiliza" au "Vuta nadhari kwa kile nachotaka kukuambia"

kwani sitakuacha. Nitafanya kila

"kwa kuwa sitakuacha mpaka nitende yote"

nitakulinda

"Nitakuweka salama" au "Nitakulinda"

Nitakurudisha katika nchi hii tena

"Nitakuleta katika nchi hii"

Genesis 28:16

akaamka katika usingizi

"aliamka kutoka katika usingizi wake"

nyumba ya Mungu ... lango la mbinguni

Msemu wa "lango la mbinguni" linaelezea ya kwamba sehemu hii ni kiingilio cha "nyumba ya Mungu" na "mlango wa mahali Mungu anapoishi"

Hili ni lango la mbinguni

Hii inazungumzia kuhusu mlango ambapo Mungu anaishi kana kwamba ilikuwa ni ufalme halisi ambao ulikuwa na lango ambalo mtu anatakiwa kufungua kuruhusu watu ndani.

Genesis 28:18

nguzo

Hii ni nguzo ya kumbukumbu, yaani, jiwe kubwa au jabali lililowekwa mwishoni pake.

kumimina mafuta juu yake

Tendo hili linaashiria ya kwamba Yakobo anaweka wakfu nguzo kwa Mungu. Maana kamili ya kauli hii inaweza kuwekwa wazi. "alimwaga mafuta juu yake ili kuiweka wakfu nguzo kwa Mungu"

Betheli

Watafsiri wanaweza kuongeza maandishi mafupi yanayosema "Jina la Betheli lina maana 'nyumba ya Mungu.'"

Luzu

Hili ni jina la mji.

Genesis 28:20

akatoa nadhiri

"akafanya kiapo" au "alimuahidi Mungu kwa dhati"

Ikiwa Mungu atakuwa ... ndipo Yahwe atakapokuwa Mungu wangu

Yakobo anazungumza na Mungu katika lugha ya mtu wa utatu. Hii inaweza kusemwa katika lugha ya upili wa mtu. "Iwapo uta ... basi wewe, Yahwe, utakuwa Mungu ambaye nitamuabudu"

katika njia nipitayo

Hii ina maana ya safari ya Yakobo kutafuta mke na kurudi nyumbani. "katika safari hii"

atanipa mkate wa kula

Hapa "mkate" una maana ya chakula kwa ujumla.

katika nyumba ya baba yangu

Hapa "nyumba" ina maana ya familia ya Yakobo. "kwa baba yangu na familia yangu iliyosalia"

jiwe takatifu

Hii ina maana ya kwamba jiwe litaweka alama ya sehemu ambayo Mungu alijitokeza kwake na itakuwa sehemu ambapo watu watamuabudu Mungu. "nyumba ya Mungu" au "sehemu ya Mungu"

Chapter 29

¹ Kisha Yakobo akaendelea na safari yake na akafika katika nchi ya watu wa mashariki. ² Hata alipotazama, akaona kisima kondeni, na, tazama, makundi matatu ya kondoo yalikuwa yamelala kando yake. Kwani kutoka katika hicho wangeyanywesha makundi, na jiwe juu ya mdomo wa kisima lilikuwa kubwa. ³ Wakati makundi yote yangekusanyika pale, wachungaji wangevingirisha jiwe kutoka katika mdomo wa kisima na kuwanywesha kondoo, na kisha kurudisha jiwe juu ya mdomo wa kisima, mahali pake. ⁴ Yakobo akawambia, "Ndugu zangu, ninyi mnatokea wapi?" nao wakasema, "Tunatoka Harani." ⁵ Akawambia, "Mnamfahamu Labani mwana wa Nahori?" Wakasema, "Tunamfahamu." ⁶ Akawambia, "Je hajambo?" Wakasema, "Hajambo, na, tazama pale, Raheli binti yake anakuja na kondoo." ⁷ Yakobo akasema, "Tazama, ni mchana. Siyo wakati wa kukusanya kondoo pamoja. Mnapaswa kuwanywesha kondoo na kisha mkaenda na kuwaacha wachunge." ⁸ Wakamwambia, "Hatuwezi kuwanywesha mpaka makundi yote yakusanyike pamoja. Ndipo wanaume watakapovingirisha jiwe kutoka mlangoni mwa kisima, na ndipo tutakapowanywesha kondoo." ⁹ Wakati bado Yakobo anaongea nao, Raheli akaja pamoja na kondoo wa babaye, kwani alikuwa akiwachunga. ¹⁰ Yakobo alipomwona Raheli, binti wa Labani, kaka wa mamaye, na kondoo wa Labani, kaka wa mama yake, Yakobo akaja juu, akalivingirisha jiwe kutoka mlangoni mwa kisima, na akawanywesha kondoo wa Labani, kaka wa mama yake. ¹¹ Yakobo akambusu Raheli na akalia kwa sauti. ¹² Yakobo akamwambia Raheli kwamba alikuwa ni ndugu wa baba yake, na kwamba alikuwa mwana wa Rebeka. Kisha yeye akakimbia kumwambia baba yake. ¹³ Labani aliposikia habari kuhusu Yakobo mwana wa dada yake, akaenda kukutana naye, akamkumbatia, akambusu, na kumleta nyumbani kwake. Yakobo akamwambia Labani mambo haya yote. ¹⁴ Labani akamwambia, "Kwa hakika wewe ni mfupa wangu na nyama yangu." Kisha Yakobo akakaa naye kama mwezi mmoja. ¹⁵ Kisha Labani akamwambia Yakobo, "Je unitumikie bure kwa kuwa wewe ni ndugu yangu? Niambie, ujira wako utakuwaje?" ¹⁶ Basi Labani alikuwa na binti wawili. Jina la mkubwa lilikuwa ni Lea, na jina la mdogo lilikuwa Raheli. ¹⁷ Macho ya Lea yalikuwa dhaifu, lakini Raheli alikuwa mzuri wa umbo na mwonekano. ¹⁸ Yakobo alimpenda Raheli, hivyo akasema, "Nitakutumikia miaka saba kwa ajili ya Raheli, binti yako mdogo." ¹⁹ Labani akasema, Itakuwa vema kukupa wewe, kuliko kumpa mtu mwingine. Kaa nami." ²⁰ Hivyo Yakobo akamtumikia kwa miaka saba kwa ajili ya Raheli; nayo ilionekana kwake kama siku chache tu, kwa ajili ya upendo aliokuwa nao kwake. ²¹ Kisha Yakobo akamwambia Labani, "Nipe mke wangu, kwani siku zangu zimetimia - ili kwamba nimwoe!" ²² Hivyo Labani akawaalika watu wa mahali hapo na kuandaa sherehe. ²³ Wakati wa jioni, Labani akamchukua Lea binti yake mkubwa na kumleta kwa Yakobo, aliyelala naye. ²⁴ Labani akampa mtumishi wake wakike Zilpa kuwa mjakazi wa Lea. ²⁵ Ilipofika asubuhi, tazama, kumbe ni Lea! Yakobo akamwambia Labani, "Ni nini hiki ulichonifanyia? Je sikukutumikia kwa ajili ya Raheli? Kwa nini basi umenihadaa?" ²⁶ Labani akamwambia, "Siyo utamaduni wetu kumtoa bindi mdogo kabla ya mzaliwa wa kwanza. ²⁷ Timiza juma la bibi arusi, na tutakupa yule mwingine pia kwa mbadala wa kunitumikia miaka mingine saba." ²⁸ Yakobo akafanya hivyo, na akatimiza juma la Lea. Kisha Labani akampa Raheli binti yake kuwa mke wake. ²⁹ Lakini pia Labani akampa Raheli binti yake Bilha, kuwa mjakazi wake. ³⁰ Hivyo Yakobo akalala na Raheli, pia, lakini akampenda Raheli zaidi ya Lea. Hivyo Yakobo akamtumikia Labani kwa miaka saba mingine. ³¹ Yahwe akaona kwamba Lea hakupendwa, hivyo akalifungua tumbo lake, lakini Raheli hakuwa na mtoto. ³² Lea akashika mimba na kuzaa mwana, naye akamwita Rubeni. Kwani alisema, "Kwa sababu Yahwe ameliangalia teso langu; bila shaka mme wangu sasa atanipenda." ³³ Kisha akashika mimba tena na kuzaa mwana. Akasema, "Kwa sababu Yahwe amesikia kwamba sipendwi, kwa hiyo amenipa mwana mwingine," na akamwita Simoni. ³⁴ Kisha akashika mimba tena na kuzaa mwana. Akasema, "Wakati huu mme wangu ataungana nami, kwa kuwa nimemzalia wana watatu." Kwa hiyo akaitwa Lawi. ³⁵ Akashika mimba tena na kuzaa mwana. Akasema, "Wakati huu nitamsifu Yahwe." Kwa hiyo akamwita jina lake Yuda; kisha akaacha kuzaa watoto.

Genesis 29:1

watu wa mashariki

Hii ina maana ya watu wa Paddani Aramu, ambayo ni nchi mashariki mwa nchi ya Kaanani.

na, tazama, makundi matatu ya kondoo yalikuwa yamelala kando yake

Neno "tazama" linaweka alama ya mwanzo wa tukio lingine katika simulizi kubwa.

Kwani kutoka katika hicho kisima

"Kwani kutoka katika kisima hicho". Msemu huu unaweka alama ya badiliko kutoka kwa simulizi

kwenda kwa taarifa ya nyuma kuhusu jinsi wafugaji waliwanywesha mifugo"

wangeyanywesha

"wafugaji wangewanywesha" au "wale waliokuwa wakitunza kondoo wangewanywesha"

mdomo wa kisima

Hapa "mdomo" ni njia ya kuelezea uwazi. "uwazi wa kisima"

Genesis 29:4

Yakobo akawambia

"Yakobo aliwaambia wafugaji"

Ndugu zangu

Hii ni njia ya upole ya kumsalimia mgeni.

Labani mwana wa Nahori

Hapa "mwana" ina maana ya uzao wa kiume. Maana nyingine yaweza kuwa "Labani mjukuu wa Nahori".

na, tazama pale, Raheli binti yake anakuja na kondoo
"Tazama sasa! Raheli binti yake anakuja na kondoo"

Genesis 29:7

ni mchana

"jua bado lipo juu angani" au "jua bado linawaka kwa mwanga"

wakati wa kukusanya kondoo pamoja

Hii inaweza kuelezwa kwa hali ya kutenda. "kwako kukusanya mifugo"

kukusanya pamoja

Hii ina maana ya kuwakusanya pamoja ndani ya uzio ili wakae kwa usiku. Maana kamili ya hii inaweza kuwekwa wazi.

kuwaacha wachunge

"waache wale nyasi shambani"

Hatuwezi kuwanywesha

"Inatubidi kusemba ili kuwanywesha". Hii inahusu suala la muda, na sio ruhusa.

Hatuwezi kuwanywesha mpaka makundi yote yakusanyike pamoja

Hii inaweza kuelezwa kwa hali ya kutenda. "hadi pale wafugaji wengine watakapokusanya mifugo yao"

kutoka mlangoni mwa kisima

Hapa "mlangoni" ni njia ya kuelezea uwazi. "kutoka kwa kisima" au "kutoka kwa uwazi wa kisima"

na ndipo tutakapowanywesha kondoo

"kisha tutawanywesha kondoo"

Genesis 29:9

kaka wa mama yake

"mjomba wake"

mlangoni mwa kisima

Hapa "mdomo" ni njia ya kuelezea uwazi. "kisima" au "uwazi wa kisima"

Genesis 29:11

Yakobo akambusu Raheli

Nyakati za kale Mashariki ya Karibu, ilikuwa kawaida kumsalimu ndugu na busu. Ingawa, inafanywa baina ya wanamume.

akalia kwa sauti

Yakobo analia kwa sababu amefurahi sana. Maana kamili ya kauli hii inaweza kuwekwa wazi.

ndugu wa baba yake

"ana undugu na baba yake"

Genesis 29:13

mwana wa dada yake

"mpwa wake"

akamkumbatia

"alimkumbatia"

akambusu

Nyakati za kale Mashariki ya Karibu, ilikuwa kawaida kumsalimu ndugu na busu. Ingawa, inafanywa baina ya wanamume.

Yakobo akamwambia Labani mambo haya yote

"kisha Yakobo alimwambia Labani kila kitu alichomuambia Raheli"

mfupa wangu na nyama yangu

msemo huu una maana zinaoana moja kwa moja. "ndugu yangu" au "mmoja wa familia yangu"

Genesis 29:15

Je unitumikie bure ... ndugu yangu?

Labani anatumia swali kusemua ya kwamba anatakiwa kumlipa Yakobo kwa kumtumika. Swali linawezakutafsiriwa kama kauli. Pia linaweza kuwekwa katika njia ya chanya. "Hakika ni sahihi ya kwamba nikulipe kwa kunitumikia ingawa wewe ni ndugu yangu."

Basi Labani alikuwa

Neno "basi" linatumika hapa kuweka alama ya badiliko kutoka kwa simulizi kwenda kwa taarifa ya nyuma kuhusu Labani na binti zake"

Macho ya Lea yalikuwa dhaifu

Maana zaweza kuwa 1) "Macho ya Lea yalikuwa mazuri" au 2) "Macho ya Lea yalikuwa ya kawaida"

Yakobo alimpenda Raheli

Hapa neno "alimpenda" lina maana ya mvuto wa kimahaba kati ya mwanamume na mwanamke.

Genesis 29:19**kuliko kumpa mwanamume mwingine**

"kuliko kumpa kwa mwanamume mwingine"

nayo ilionekana kwake kama siku chache tu

"lakini muda ulionekana kwake kama siku chache tu"

kwa ajili ya upendo aliokuwa nao kwake

"kwa ajili ya upendo aliokuwa nao kwake" au "kwa sababu ya upendo wake kwake"

Genesis 29:21**Nipe mke wangu, kwani siku zangu zimetimia**

Hapa "siku" ina maana ya muda mrefu zaidi. Msemu "zimetimia" unaweza kuwekwa katika hali ya chanya. Kauli hii ina mkazo. Nipatie Raheli ili kwamba niweze kumuoa, kwa maana nimekufanyia kazi miaka saba!"

kuandaa sherehe

"kuandaa sherehe ya harusi". Yawezekana Labani alikuwa na watu walioandaa sherehe hii. "alikuwa na watu walioundaa sherehe ya harusi"

Genesis 29:23**aliyelala naye**

Inadokezwa ya kwamba Yakobo hakujua alikuwa na Lea kwa sababu ilikuwa giza na hakuweza kuona. Maana kamili ya kauli hii inaweza kuwekwa wazi.

Labani akampa mtumishi wake wakike Zilpa ... mtumishi wake

Hapa mwandishi anatoa taarifa ya nyuma kuhusu Labani kumpa Zilfa kwa Lea. Inawezekana alimpa Zilfa kwa Lea kabla ya harusi.

Zilpa

Hili ni jina la mtumishi wa Lea.

tazama, kumbe ni Lea

"Yakobo alishangazwa kuona ilikuwa ni Lea kitandani pamoja naye". Neno "tazama" hapa linaonyesha ya kwamba Yakobo alishtushwa na kile alichokiona"

Ni nini hiki ulichonifanyia?

"Yakobo alishangazwa kuona alikuwa Lea kitandani pamoja naye." Neno "tazama" hapa linaonyesha ya kwamba Yakobo alishtushwa na kile alichooka.

Je sikukutumikia kwa ajili ya Raheli?

Yakobo anatumia maswali haya kuonyesha maumivu yake ya kwamba Labani alimdanganya. Swali hili la balagha linaweza kutafsiriwa kama

kauli. "Nimekutumikia kwa miaka saba kumuoa Raheli"

Genesis 29:26**Siyo utamaduni wetu kumtoa**

"Huwa hatutoi kwenye familia yetu"

Timiza juma la bibi arusi

"Kumaliza kusherehekea harusi ya Raheli"

na tutakupa yule mwingine pia

Maana kamila inaweza kuwekwa wazi. "na wiki ijayo tutakupatia Raheli pia"

Genesis 29:28**Yakobo akafanya hivyo, na akatimiza juma la Lea**

"Na Yakobo akafanya alichosema Labani, na akamaliza kusherehekea wiki ya harusi ya Lea"

Bilha

Hili ni jina la mtumishi wa kike wa Raheli.

Yakobo akalala na Raheli

Hii ni njia ya ustarabu ya kusema kuwa walikutana kimwili. "Yakobo akamuoa Raheli"

akampenda Raheli

Hii inamaanisha upendo wa kimahaba kati ya mwanamme na mwanamke.

Genesis 29:31**Lea hakupendwa**

Hii inaweza kuelezwa kwa hali ya kutenda. "Yakobo hakupenda Lea"

hakupendwa

Hii ni kuza jambo kusesitiza kuwa Yakobo alimpenda Raheli zaidi ya Lea. "alimpenda kwa uhafifu kuliko Raheli"

hivyo akalifungua tumbo lake

Mungu kumsababisha Lea kuwa na uwezo wa kuwa na mimba inazungumziwa kama kwamba Mungu alifungua tumbo lake.

hakuwa na mtoto

"hakuweza kuwa mjamzito"

Lea akashika mimba na kuzaa mwana

"Lea alipata mimba na kumzaa mwana wa kiume"

naye akamwita Rubeni

Jina Rubeni linamaanisha "Tazama, mwana wa kiume."

Yahwe ameliangalia teso langu

Lea alipitia uchungu wa hisia kwa sababu Yakobo alimkataa.. Nomino "teso" inaweza kuwekwa kama kitenzi. "Yahwe aliona kuwa nateseka"

Genesis 29:33

Kisha akashika mimba
"Lea akawa mjamzito"

kuzaa mwana
"akazaa mwana wa kiume"

Yahwe amesikia kwamba sipendwi
Hii inaweza kuelezwa kwa hali ya kutenda. "Yahwe amesikia kuwa mme wangu hanipendi"

akamwita Simoni
Jina Simoni linamaanisha "kusikiwa."

mume wangu ataungana nami
"mume wangu atanikumbatia"

nimemzalia wana watatu
"nimezaa wana watatu wa kiume kwa ajili yake"

akaitwa Lawi
Jina Lawi linamaanisha "ambatishwa."

Genesis 29:35

Akashika mimba tena
"Lea akawa na mimba tena"

kuzaa mwana
"Akazaa mwana wa kiume"

akamwita jina lake Yuda
Jina Yuda linamaanisha "sifa."

Chapter 30

¹ Raheli alipoona kwamba hamzalii Yakobo watoto, Raheli akamwonea wivu dada yake. Akamwambia Yakobo, "Nipe watoto, sivyo nitakufa." ² Hasira ya Yakobo ikawaka juu ya Raheli. Akasema, "Mimi ni badala ya Mungu, aliyekuzuilia usipate watoto?" ³ Akasema, "Tazama, kuna mjakazi wangu Bilha. Lala naye, hivyo aweze kuzaa watoto magotini pangu, nami nitapata watoto kwake." ⁴ Hivyo akampa Bilha mjakazi kama mke wake, na Yakobo akalala naye. ⁵ Bilha akashika mimba na kumzalizia Yakobo mwana. ⁶ Kisha Raheli akasema, "Mungu ameamua kwa faida yangu. Ameyasikiliza maombi yangu na kunipa mwana." Kwa sababu hiyo akamwita jina lake Dani ⁷ Bilha, mjakazi wa Raheli, akashika mimba tena na kumzalizia Yakobo mwana wa pili. ⁸ Raheli akasema, "Kwa mashindano yenye nguvu nimeshindana na dada yangu na kushinda." Akamwita jina lake Naftali. ⁹ Lea alipoona kwamba ameacha kuzaa, akamchukua Zilpa, mjakazi wake, na kumpa Yakobo kama mke wake. ¹⁰ Zilpa, mjakazi wa Lea, akamzalizia Yakobo mwana. ¹¹ Lea akasema, "Hii ni bahati njema!" Hivyo akamwita jina lake Gadi. ¹² Kisha Zilpa, mjakazi wa Lea, akamzalizia Yakobo mwana wa pili. ¹³ Lea akasema, "Nina furaha! Kwa maana mabinti wataniita furaha." Hivyo akamwita jina lake Asheri. ¹⁴ Siku za mavuno ya ngano Rubeni akaenda shambani na kuona tunguja. Akazileta kwa mama yake. Kisha Raheli akamwambia Lea, "Nipe baadhi ya tunguja za mwanao." ¹⁵ Lea akamwambia, "Je ni jambo dogo kwako, kumchukua mme wangu? Je na sasa unataka kuchukua tunguja za mwanangu pia? Raheli akasema, "Kisha atalala nawe leo usiku, kwa kubadilishana na tunguja za mwanao. ¹⁶ Jioni Yakobo akaja kutoka uwandani. Lea akaenda kumlaki na kusema, "Leo usiku utalala nami, kwani nimekuajiri kwa tunguja za mwanangu." Hivyo Yakobo akalala na Lea usiku huo. ¹⁷ Mungu akamsikia Lea, na akashika mimba na kumzalizia Yakobo mwana wa tano. ¹⁸ Lea akasema, "Mungu amenipa ujira wangu, kwa sababu nilimpa mme wangu mjakazi wangu." Akamwita jina lake Isakari. ¹⁹ Lea akashika mimba tena na kuzaa mwana wa tano kwa Yakobo. ²⁰ Lea akasema, "Mungu amenipa zawadi njema. Sasa mme wangu ataniheshimu, kwa sababu nimemzalizia wana sita." Akamwita jina lake Zabuloni. ²¹ Baadaye akazaa binti na kumwita jina lake Dina. ²² Mungu akamkumbuka Raheli na kumsikiliza. Akampa kushika mimba. ²³ Akashika mimba na kuzaa mwana. Akasema, "Mungu ameiondoa aibu yangu." ²⁴ Akamwita jina lake Yusufu, akisema, Yahwe ameniongeza mwana mwingine." ²⁵ Baada ya Raheli kumzaa Yusufu, Yakobo akamwambia Labani, "Niche niande, ili kwamba niende nyumbani kwetu na katika nchi yangu. ²⁶ Nipe wake zangu na watoto wangu niliokutumikia kwa ajili yao, na uniache niondoke, kwani unafahamu nilivyokutumikia. ²⁷ Labani akamwambia, "Ikiwa nimepata kibali machoni pako, subiri, kwa sababu nimejifunza kwa kutumia uaguzi kwamba Yahwe amenibariki kwa ajili yako." ²⁸ Kisha akasema, "Taja ujira wako, nami nitalipa." ²⁹ Yakobo akamwambia, "Unajua nilivyokutumikia, na jinsi ambavyo mifugo wako wamekuwa nami. ³⁰ Kwani walikuwa wachache kabla sijaja, na wameongezeka kwa wingi. Popote nilipokutumikia Mungu amekubariki. Je ni lini mimi nitaandaa kwa ajili ya nyumba yangu pia?" ³¹ Hivyo Labani akasema, "Je nikulipe nini? Yakobo akasema, 'Usinipe chochote. Ikiwa utafanya jambo hili kwa ajili yangu, nitawalisha tena kondoo wako na kuwatunza. ³² Niche nipite kati ya kundi lako lote leo, kwa kuondoa kila kondoo mwenye milia na mabaka, na kila kondoo mweusi kati yao, na kati ya wenye mabaka na milia katika mbuzi. Hawa watakuwa ujira wangu. ³³ Uadilifu wangu utashuhudia kwa ajili yangu hapo baadaye, utakapokuja kuangalia ujira wangu. Kila ambaye hana milia na hana madoa miongoni mwa mbuzi, na mweusi kati ya kondoo, ikiwa wataonekana kwangu, watahesabiwa kuwa wameibwa." ³⁴ Labani akasema, "Nakubali. Na iwe kama yalivyo maneno yako." ³⁵ Siku hiyo Labani akaondoa mabeberu yaliyokuwa na milia na madoa, na majike ya mbuzi yaliyokuwa na milia na madoa, kila aliyekuwa mweupe, na weusi wote katika mbuzi, akawakabidhi katika mikono ya wanaye. ³⁶ Pia Labani akaweka safari ya siku tatu kati yake na Yakobo. Hivyo Yakobo akabaki kuchunga wale kondoo wa Labani waliosalia. ³⁷ Yakobo akachukua matawi mabichi yaliyokatwa ya mipopla, mlozi na mwaramoni mbichi akatoa maganda ili michilizi mweupe ionekane, na akaifanya sehemu nyeupe ya ndani ya mti iliyokuwa ndani ya fito ionekane. ³⁸ Kisha akaziweka fito alizokuwa amezibambua mbele ya makundi ya kondoo, mbele ya mabirika yakunyweshea walipokuja kunywa maji. Wakashika mimba walipokuja kunywa maji. ³⁹ Wanyama wakapandana mbele ya fito; nao wakazaa watoto wenye milia, mabaka na wenye madoa. ⁴⁰ Yakobo akawatenga hawa wanakondoo, lakini akawafanya waliosalia kuelekea wanyama wenye milia na kondoo weusi wote katika kundi la Labani. Kisha akayatenga makundi yake mwenyewe pekee na hakuwaweka pamoja na wale wa Labani. ⁴¹ Pindi kondoo wenye nguvu katika kundi walipopandana, Yakobo alilaza fito katika mabirika ya maji mbele ya macho ya kundi, ili kwamba washike mimba kati ya fito. ⁴² Lakini wakati waliodhaifu walipokuja, hakuweka fito mbele yao. Hivyo wanyama dhaifu wakawa wa Labani, na wenye nguvu wakawa wa Yakobo. ⁴³ Mtu huyo akastawi sana. Akawa na kundi kubwa la kondoo, wajakazi na wajoli, ngamia na punda.

Genesis 30:1**Raheli alipoona kwamba hamzalii Yakobo watoto**

"Wakati Raheli alipogundua ya kwamba hawezi kupata mimba"

nitakufa

Raheli anatumia ukuzaji kuonyesha jinsi alivyohuzunika ya kuhusu kutopata watoto. "Nitajisikia sina maana yoyote kabisa"

Nipe watoto

"Nisababishie kupata mimba"

Hasira ya Yakobo ikawaka juu ya Raheli

Hasira ya Yakobo inazungumziwa kana kwamba ilikuwa moto. "Yakobo alimkasirikia sana Raheli"

Mimi ni badala ya Mungu, aliyekuzuilia usipate watoto?

Hili ni swali la balagha ambalo Yakobo anatumia kumkaripia Raheli. Inaweza kutafsiriwa kama kauli. "Mimi si Mungu! Mimi siye ninayekuzuia kupata watoto"

Genesis 30:3**Akasema**

"Raheli akasema"

Tazama

"Sikiliza" au "Vuta nadhari kwa kile nachotaka kukuambia". Hii inaongeza msisitizo kwa kile Raheli anachosema baadae"

kuna mjakazi wangu Bilha ... nami nitapata watoto kwake

Katika kipindi hicho, njia hii ilikuwa inakubalika kwa mwanamke tasa kupata watoto ambao kisheria wangukuwa wa kwake. Maana kamili inaweza kuwekwa wazi.

Bilha

Hili ni jina la mtumishi wa kike wa Raheli.

magotini pangu

Hii ni namna ya kusema ya kwamba mtoto ambaye Bilha anamzaa atakuwa wa Raheli. "wa kwangu"

nami nitapata watoto kwake

"na kwa njia hii atanifanya niwe na watoto"

Genesis 30:5**Bilha**

Hili ni jina la mtumishi wa kike wa Raheli.

kumzalia Yakobo mwana

"akazaa mtoto wa kiume kwa Yakobo"

akamwita jina lake

"Raheli akmpatia jina"

akamwita jina lake Dani

"Jina la Dani lina maana ya 'alihukumumu'."

Genesis 30:7**Bilha ... akashika mimba tena**

"Bilha ... akawa mimba tena"

na kumzalia Yakobo mwana wa pili

"na akazaa mtoto wa kiume wa pili kwa Yakobo"

Kwa mashindano yenye nguvu nimeshindana na dada yangu

Msemo huu "mashindano nimeshindana" ni msemo unaotumiwa kwa msisitizo. Pia ni sitari inayozungumzia jaribio la Raheli kupata mtoto kama dada yake kana kwamba alikuwa akigombana kimwili na Lea. "nimepambana sana kupata watoto kama dada yangu, Lea"

na kushinda

"na nimeshinda" au "nimefaulu"

Akamwita jina lake Naftali

"Jina la Naftali lina maana ya 'mapambano yangu'"

Genesis 30:9**Lea alipoona kwamba**

"Lea alipopata ufahamu wa jambo hilo"

akamchukua Zilpa, mjakazi wake, na kumpa Yakobo kama mke wake

"alimpatia Zilpa, mtumishi wake, kwa Yakobo kama mke"

Zilpa

Hili ni jina la mtumishi wa kike wa Lea.

akamzalia Yakobo mwana

"akazaa mtoto wa kiume kwa Yakobo"

Hii ni bahati njema!

"Bahati gani!" au "Bahati gani hii!"

akamwita jina lake Gadi

"Jina la Gadi lina maana ya 'mwenye bahati'"

Genesis 30:12**Zilpa**

Hili ni jina la mtumishi wa kike wa Lea.

akamzalia Yakobo mwana wa pili

"akazaa mtoto wa pili wakiume kwa Yakobo"

Nina furaha!

"Jinsi nilivyobarikiwa!" au "Jinsi nilivyo na furaha!"

mabinti

"wanawake" au "wanawake wadogo"

akamwita jina lake Asheri
 "Jina la Asheri lina maana ya "furaha"

Genesis 30:14

Rubeni akaenda
 "Rubeni alitoka nje"

Siku za mavuno ya ngano
 Hapa msemu "siku za" ni sitari yenye maana ya majira au kipindi cha mwaka. "katika kipindi cha mwaka cha mavuno ya ngano" au "wakati wa mavuno ya ngano"

tunguja
 Hili ni tunda ambalo linasemekana kuongeza uwezo wa kuzaa na kuongeza hamu ya mtu kulala na mpenzi wake. "tunda la upendo"

Je ni jambo dogo kwako ... mme wangu?
 "Je haujali ... mume wangu?" Hili ni swali la balagha limetumika kumkaripia Raheli. Swali hili linaweza kutafsiriwa kama kauli, "ni mbaya sana .. mume wangu"

Je na sasa unataka ... pia?
 Hili ni swali la balagha limetumika kumkaripia Raheli. Swali hili linaweza kutafsiriwa kama kauli, "Na sasa unataka ... pia?"

Basi atalala nawe
 "Basi Yakobo atalala" au "Basi nitamruhusu Yakobo alale"

Genesis 30:16

kwa tunguja za mwanangu
 "kwa bei ya tunguja za mwanangu"

akashika mimba
 "akawa mimba"

na kumzalia Yakobo mwana wa tano
 "na akazaa mtoto wa kiume wa tano kwa Yakobo"

Mungu amenipa ujira wangu
 Mungu kumzawadia Lea inazungumzwa kana kwamba alikuwa bosi anayelipa mshahara kwa mtu anayefanya kazi kwake. "Mungu amenipa stahiki yangu" au "Mungu amenizawadia"

Akamwita jina lake Isakari
 "Jina la Isakari lina maana ya "kuna dhawabu"

Genesis 30:19

Lea akashika mimba tena
 "Lea akawa mimba tena"

na kuzaa mwana wa sita kwa Yakobo
 "na kuzaa mtoto wa kiume wa sita kwa Yakobo"

Akamwita jina lake Zabuloni
 "Jina la Zabuloni lina maana ya "heshima"

na kumwita jina lake Dina
 Hili ni jina la binti wa Lea.

Genesis 30:22

Mungu akamkumbuka Raheli na kumsikiliza
 Msemu huu "akamkumbuka" una maana kukumbuka. Hii haimaanishi Mungu alimsahau Raheli. Ina maana alimfikiria juu ya ombi lake. "Mungu alimfikiria Raheli na kumpatia kile alichokitaka"

Mungu ameiondoa aibu yangu
 Mungu kusababisha Raheli kutosikia aibu tena inazungumziwa kana kwamba "aibu" ni kitu ambacho mtu anaweza kukichukua kutoka kwa mtu mwingine. Nomino inayojitegemea "aibu" inaweza kuwekwa kama "kuona aibu". "Mungu amenisababishia nisione aibu tena"

Akamwita jina lake Yusufu
 "Jina la Yusufu maana yake ni "na aongeze"

Yahwe ameniongeza mwana mwingine
 watoto wa kwanza wa Raheli walitokana na mtumishi wa kike wa Bilha.

Genesis 30:25

Baada ya Raheli kumzaa Yusufu
 "Baada ya Raheli kumzaa Yusufu"

na uniache niondoke
 "ili niondoke"

unafahamu nilivyokutumikia
 Yakobo anamkumbusha Labani kuhusu mkataba wake (29:26) Nomino inayojitegemea "huduma" inaweza kusemwa kama "kutumika". "unafahamu ya kwamba nimekutumikia muda wa kutosha"

Genesis 30:27

Labani akamwambia
 "Labani akamwambia Yakobo"

Ikiwa nimepata kibali machoni pako
 Msemu wa "machoni pako" ni lugha inayomaanisha mawazo na maoni ya Yakobo. Iwapo nimepata kibali na wewe" au "Iwapo unapendezwa na mimi"

nimepata kibali
 Hii ni lahaja yenye maana ya mtu amekubalika na mtu mwingine.

subiri, kwa sababu
 "tafadhali kaa, kwa sababu"

nimejifunza kwa kutumia uaguzi

"Nimegundua kwa desturi yangu ya kiroho na uchawi"

kwa ajili yako

"kwa sababu yako"

Taja ujira wako

Hii inaweza kuwekwa wazi. "Niambie nahitaji kukulipa kiasi gani kukuweka hapa"

Genesis 30:29

Yakobo akamwambia

"Yakobo alimwambia Labani"

jinsi ambavyo mifugo wako wamekuwa nami

"jinsi mifugo wako walivyokuwa vizuri tangu nimeanza kuwatunza"

Kwani walikuwa wachache kabla sijaja

"mifugo wako walikuwa wadogo kabla sijakutumikia"

na wameongezeka kwa wingi

"lakini sasa utajiri wako umeongezeka sana"

Je ni lini mimi nitaandaa kwa ajili ya nyumba yangu pia?

"Basi ni lini nitatunza familia yangu?" Yakobo anatumia swali kuweka msisitizo ya kwamba anataka kujitoa kwa familia yake. Swali hili linaweza kutafsiriwa kama kauli. "basi ninataka kutunza familia yangu!"

Genesis 30:31

Je nikulipe nini

"Nitakulipa nini" au "Nikupatie nini". Hii inaweza kuwekwa wazi zaidi. "Nitakulipa nini ili kwamba ubaki na kunitumikia"

Ikiwa utafanya jambo hili kwa ajili yangu

Neno la kiunganishi "ikiwa" inaweza kuongezwa kuonyesha ya kwamba hili ni jambo moja ambalo Yakobo anataka. "Ikiwa utafanya jambo hili kwa ajili yangu"

nitawalisha tena kondoo wako na kuwatunza

"nitalisha na kuwatunza mifugo wako"

kuondoa kila kondoo mwenye milia na mabaka, na kila kondoo mweusi kati yao, na kati ya wenye mabaka na milia katika mbuzi

"na kutoa kila kondoo wa madoia, kila kondoo mweusi, na kila mbuzi mwenye madoa"

Hawa watakuwa ujira wangu.

"Hii itakuwa gharama ya kuniweka hapa"

Genesis 30:33

Uadilifu wangu utashuhudia kwa ajili yangu hapo baadaye

Neno "uadilifu" lina maana ya "uaminifu". Hii inazungumzia kuhusu uadilifu kana kwamba ni mtu ambaye anaweza kushuhudia kwa ajili au dhidi ya mtu mwingine. "Na baadae utajua kama nimekuwa mwaminifu na wewe au la"

Kila ambaye hana milia na hana madoa miongoni mwa mbuzi, na mweusi kati ya kondoo, ikiwa wataonekana kwangu, watahesabiwa kuwa wameibwa

Hii inaweza kuelezwa kwa hali ya kutenda. "Iwapo utakuta mbuzi yeyote asiyena madoa au kondoo yeyote ambaye sio mweusi, utawahesabu kuwa wameibiwa"

Na iwe kama yalivyo maneno yako

Hapa "neno" ina maana ya kitu kilichosemwa. "Itakuwa kana kwamba unasema" au "Tutafanya kile ulichosema"

Genesis 30:35

yaliyokuwa na milia na madoa

"ambazo zilikuwa na milia na madoa"

yaliyokuwa na milia na madoa

"yaliyokuwa na madoa"

kila aliyekuwa mweupe

"kila mbuzi ambaye alikuwa na weupe ndani yake"

na weusi wote katika kondoo,

"na kondoo wote weusi"

akawakabidhi katika mikono

Hapa "mikono" ina maana ya kutawala au kutunza. "akawafanya wanawe kuwatunza"

Genesis 30:37

mipopla mlozi ... mwaramoni

Hii yote ni miti ya mbao nyeupe

akatoa maganda ili michilizi myeupe ionekane, na akaifanya sehemu nyeupe ya ndani ya mti iliyokuwa ndani ya fito ionekane

"na kutoa maganda ya mti ili kwamba mbao nyeupe ya chini ionekane"

mabirika yakunyweshe

vyombo virefu vya wazi vinavyoshikilia maji kwa ajili ya wanyama kunywa

Genesis 30:39

Wanyama wakapandana

"Wanyama wa mifugo walizalishana" au "Wanyama walipandana"

wakazaa watoto wenye milia, mabaka na wenye madoa
"wakazaa watoto wenye milia na madoa"

Yakobo akawatenga

Inaweza kuwekwa wazi ya kwamba hii ilitokea katika kipindi cha miaka kadhaa. "Katika kipindi cha miaka kadhaa iliyofuata, Yakobo akawagawanya"

kuelekea

"kutazama kuelekea"

kayatenga makundi yake mwenyewe pekee
"aliwatenganisha mifugo wake"

Genesis 30:41

mbele ya macho ya kundi

Hapa "macho" ina maana ya "kuona". "ili kwamba mifugo waweze kuona"

kati ya fito
"mbele ya fito"

wanyama waliodhaifu

"wanyama wenye nguvu chache"

Hivyo wanyama dhaifu wakawa wa Labani, na wenye nguvu wakawa wa Yakobo

"Kwa hiyo wanyama dhaifu wakawa wa Labani, na wale wenye nguvu wakawa wa Yakobo". Unaweza kuiweka wazi zaidi. "Kwa hiyo wanyama dhaifu hawakuwa na milia au madoa na wakawa wa Labani, na wale wenye nguvu hawakuwa na milia au madoa na wakawa wa Yakobo"

Genesis 30:43

Mtu huyo

"Yakobo"

akastawi sana

"akafanikiwa sana" au "akawa tajiri sana"

Chapter 31

¹ Basi Yakobo akasikia maneno ya wana wa Labani, wakisema, "Yakobo amechukuwa yote yaliyokuwa ya baba yetu, na ni kutoka katika mali ya baba yetu amepata utajiri wake." ² Yakobo akaona mwonekano katika uso wa Labani. Akaona kwamba nia yake imebadilika. ³ Kisha Yahwe akamwambia Yakobo, "Rudi katika nchi ya baba zako na ya ndugu zako, nami nitakuwa nawe." ⁴ Yakobo akatuma kuwaita Raheli na Lea uwandani katika kundi lake la kondoo ⁵ naye akawambia, "Naona nia ya baba yenu kwangu imebadilika, lakini Mungu wa baba yangu amekuwa nami. ⁶ Nanyi mnajua kwamba ni kwa nguvu zangu zote nimemtumikia baba yenu. ⁷ Baba yenu amenidanganya na amebadilisha ujira wangu mara kumi, lakini Mungu hakumruhusu kunidhuru. ⁸ Ikiwa alisema, 'Wanyama wenye mabaka watakuwa ujira wako,' ndipo kondoo wote walipozaa watoto wenye mabaka. Na aliposema, wenye milia watakuwa ujira wako,' ndipo kundi lote lilipozaa watoto wenye milia. ⁹ Kwa njia hii Mungu amemnyang'anya mifugo baba yenu na kunipa mimi. ¹⁰ Wakati fulani wa majira ya kupandana, niliona katika ndoto mabeberu yaliyowapanda kundi. Mabeberu yalikuwa ya milia, mabaka na madoa. ¹¹ Malaika wa Mungu akaniambia katika ndoto, 'Yakobo.' Nikasema, 'Mimi hapa.' ¹² Akasema, 'Inua macho yako uone mabeberu wanaolipanda kundi. Wana milia, madoa na na mabaka, kwani nimeona kila jambo Labani analokutendea. ¹³ Mimi ni Mungu wa Betheli, mahali ulipoitia nguzo mafuta, mahali uliponitolea nadhiri. Basi sasa inuka na uondoke katika nchi hii na kurudi katika nchi uliyozaliwa. ¹⁴ Raheli na Lea wakajibu na kumwambia, "Je kuna sehemu yoyote au urithi wetu katika nyumba ya baba yetu? ¹⁵ Je hatutendei kama wageni? Kwa maana ametuza na kwa ujumla ametapanya pesa zetu. ¹⁶ Mali zote ambazo sasa Mungu amemnyang'anya baba yetu ni zetu na watoto wetu. Sasa basi, lolote Mungu alilokuambia, fanya. ¹⁷ Kisha Yakobo akainuka na kuwapandisha wanawe na wakeze kwenye ngamia. ¹⁸ Akawaongoza mifugo wake wote mbele yake, pamoja na mali zake zote, wakiwemo wanyama aliwapata huko Padani Aramu. Kisha akaenda kuelekea kwa Isaka baba yake katika nchi ya Kanaani. ¹⁹ Labani alipokuwa amekwenda kuwakata manyoya kondoo wake, Raheli akaiba miungu ya nyumba ya baba yake. ²⁰ Yakobo pia akamdanganya Labani Mwarami, kwa kutomtaarifu kwamba anaondoka. ²¹ Hivyo akaondoka na vyote alivyokuwa navyo na kwa haraka akavuka mto, na akaenda kuelekea nchi ya vilima ya Gileadi. ²² Siku ya tatu Labani akaambiwa kwamba Yakobo amekimbia. ²³ Hivyo akawachukua ndugu zake pamoja naye na kumfuatia kwa safari ya siku saba. Akampata katika nchi ya vilima ya Gileadi. ²⁴ Basi Mungu akaja kwa Labani Mwarami katika ndoto usiku na kumwambia, "Ujiadhari kumwambia Yakobo jambo lolote liwe jema au baya." ²⁵ Labani akampata Yakobo. Basi Yakobo alikuwa amepiga hema yake katika nchi ya vilima. Labani pia akapiga kambi pamoja na ndugu zake katika nchi ya kilima ya Gileadi. ²⁶ Labani akamwambia Yakobo, "Umefanya nini, kwamba umewachukua binti zangu kama mateka wa vita? ²⁷ Kwa nini umekimbia kwa siri na kunihadaa kwa kutokuniambia? Ningeuruhusu uondoke kwa sherehe na kwa nyimbo, kwa matari na vinubi. ²⁸ Haukuniacha niwabusu wajukuu wangu na binti zangu kwa kuwaaga. Basi umefanya upumbavu. ²⁹ Iko katika uwezo wangu kukudhuru, lakini Mungu wa baba yako alisema nami usiku wa leo na kuniambia, 'Jiadhari usimwambie Yakobo neno la heri wala shari.' ³⁰ Na sasa, umeondoka kwa sababu umeitamani sana nyumba ya baba yako. Lakini kwa nini umeiba miungu yangu? ³¹ Yakobo akajibu na kumwambia Labani, "Ni kwa sababu niliogopa na kudhani kuwa ungeninyang'anya binti zako kwa nguvu ndiyo maana nikaondoka kwa siri. ³² Yeyote aliyeiiba miungu yako hataendelea kuishi. Mbele ya ndugu zetu, oneshachochoote kilichochako nilichonacho na uchukue." Kwa maana Yakobo hakujua kwamba Raheli alikuwa ameviiba. ³³ Labani akaingia katika hema ya Yakobo, katika hema ya Lea, na katika hema za wale wajakazi wawili, lakini hakuviona. Akatoka katika hema ya Lea na kuingia katika hema ya Raheli. ³⁴ Basi Raheli alikuwa ameichukua miungu ya nyumbani, na kuiweka katika ngozi ya ngamia, na kukaa juu yake. Labani akatafuta katika hema yote, lakini hakuiona. ³⁵ Akamwambia baba yake, "Usikasirike, bwana wangu, kwamba siwezi kusimama mbele yako, kwani nipo katika kipindi changu." Hivyo akatafuta lakini hakuiona miungu ya nyumbani mwake. ³⁶ Yakobo akakasirika na kuojiana na Labani. Akamwambia, "Kosa langu ni nini? Dhambi yangu ni ipi, hata ukanifuatia kwa ukali? ³⁷ Kwa maana umechunguza mali zangu zote. Umeona nini kati ya kitu chochote cha nyumbani mwako? Viweke hapa mbele ya ndugu zetu, ili waamue kati yetu wawili. ³⁸ Kwa miaka ishirini nimekuwa nawe. Kondoo wako na mbuzi wako hawakutoa mimba, wala sikula dume lolote la kondoo katika wanyama wako. ³⁹ Kilichoraruliwa na hayawani sikukuletea. Badala yake, nilichukua upotevu huo, kwamba wameibwa mchana au usiku. ⁴⁰ Nilikuwepo wakati wote; mchana joto lilinipata, na baridi wakati wa usiku; na sikupata usingizi. ⁴¹ Miaka hii ishirini nimekuwa katika nyumba yako. Nilikufanyia kazi miaka kumi na nne kwa ajili ya binti zako wawili, na miaka sita kwa ajili ya wanyama wako. Umebadili ujira wangu mara kumi. ⁴² Isipokuwa Mungu wa baba

yangu, Mungu wa Ibrahimu, yule Isaka anayemwofu, amekuwa nami, bila shaka sasa ungenipeleka mikono mitupu. Mungu ameliona teso langu na jinsi nilivyofanya kazi kwa bidii, na hivyo akakukemea usiku wa leo. ⁴³ Labani akajibu na kumwambia Yakobo, "Mabinti hawa ni mabinti zangu, wajukuu ni wajukuu wangu, na wanyama ni wanyama wangu. Yote uyaonayo ni yangu. Lakini nitafanya nini leo kwa hawa binti zangu, au kwa watoto wao waliowazaa?" ⁴⁴ Hivyo sasa, na tufanye agano, wewe nami, na liwe shahidi kati yangu nawe." ⁴⁵ Hivyo Yakobo akachukua jiwe na kuliweka kama nguzo. ⁴⁶ Yakobo akawambia ndugu zake, "Kusanyeni mawe." Hivyo wakachukua mawe na kufanya rundo. Kisha wakala pale kati ya lile rundo. ⁴⁷ Labani aliliita Yega Saha Dutha, lakini Yakobo akaiita Galeedi ⁴⁸ Labani akasema, "Rundo hili ni shahidi kati yangu nawe leo." Kwa hiyo jina lake likaitwa Galeedi. ⁴⁹ Inaitwa pia Mispa, kwa sababu Labani alisema, "Yahwe na atuangalie mimi nawe, tunapokuwa hatuonani. ⁵⁰ Ikiwa utawatesa binti zangu, au ikiwa utachukua wanawake wengine mbali na binti zangu, japokuwa hakuna mwingine yupo nasi, tazama, Mungu ni shahidi kati yangu nawe." ⁵¹ Labani akamwambia Yakobo, Tazama rundo hili, na tazama nguzo, nililoliweka kati yako nami. ⁵² Rundo hili ni shahidi, na nguzo ni shahidi, kwamba sitapita rundo hili kuja kwako, na kwamba wewe hautapita rundo hili kuja kwangu, kwa madhara. ⁵³ Mungu wa Ibrahimu, na mungu wa Nahori, miungu ya baba zao, waamue kati yetu." Yakobo akaapa kwa Hofu ya Isaka baba yake. ⁵⁴ Yakobo akatoa sadaka juu ya mlima na akawaita ndugu zake kula chakula. Walikula na kukaa usiku kucha juu ya mlima. ⁵⁵ Labani akaamka asubuhi na mapema, akawabusu wajuu zake na binti zake na kuwabariki. Kisha Labani akaondoka na kurudi kwake.

Genesis 31:1

Basi

Neno hili linatumika hapa kuweka alama kuweka nafasi katika simulizi kuu. Hapa mwandishi anaanza kueleza sehemu mpya ya simulizi.

Yakobo akasikia maneno ya wana wa Labani, wakisema
Hapa "maneno" yana maana ya kwa yale waliokuwa wakisema. "Yakobo alisikia ya kwamba wana wa Labani wakisema"

Yakobo amechukuwa yote yaliyokuwa ya baba yetu
Wana wa Labani walikuza kwa sababu walikuwa na hasira. "Kila kitu ambacho Yakobo anacho ametoa kwa baba yetu"

Yakobo akaona mwonekano katika uso wa Labani. Akaona kwamba nia yake imebadilika
Sentensi hizi mbili zina maana moja. Ya pili inaelezea muonekano ambao Yakobo aliona kwa uso wa Labani. "Yakobo aligundua ya kwamba Labani hakufurahishwa naye tena"

baba zako
"baba yako Isaka na babu yako Abrahamu"

Genesis 31:4

Yakobo akatuma kuwaita Raheli na Lea uwanjani katika kundi lake la mifugo
"Yakobo akatuma kuwaita Raheli na Lea uwanjani katika kundi lake la mifugo"

katika kundi lake la mifugo naye akawambia
Hii inaweza kuwekwa kama sentensi mbili fupi. "katika mifugo yake. Akawaambia"

Naona nia ya baba yenu kwangu imebadilika
"Nimegundua baba yenu hafurahishwi na mimi tena"

mnajua kwamba ni kwa nguvu zangu zote nimemtumikia baba yenu
Neno "mnajua" hapa lina maana ya wote Raheli na Lea. Pia linaongeza msisitizo. "Nye wenyewe mnajua ya kwamba nimetumikia baba yenu kwa nguvu zangu zote"

Genesis 31:7

amenidanganya
"amenidanganya" au "hajanitendea haki"

ujira wangu
"alichosema atanilipa"

kunidhuru
Maana zaweza kuwa 1) kudhuru kwa mwili au 2) kusababisha Yakobo ateseke kwa namna yoyote.

Wanyama wenye mabaka
"Wanyama wenye madoa"

kondoo wote walipozaa
"mifugo wakazaa"

wenye milia
"Wanyama wenye milia"

Kwa njia hii Mungu amemnyang'anya mifugo baba yenu na kunipa mimi
"Hivi ndivyo Mungu aliwapatia wanyama wa baba yenu kwangu"

Genesis 31:10**Taarifa ya Jumla**

Yakobo anaendelea simulizi yake kwa wake zake Lea na Raheli.

Wakati fulani wa majira ya kupandana

"Wakati wa msimu wa kupandana"

yaliyowapanda kundi

Hapa "kundi" ina maana ya mbuzi wa kike. "kupandana na mbuzi wa kike wa kundi"

yalikuwa ya milia, mabaka na madoa

"walikuwa na milia, madoa kidogo, na mabaka makubwa"

Malaika wa Mungu

Maana zaweza kuwa 1) Mungu mwenyewe alijitokeza kama mtu au 2) mmoja wa wajumbe wa Mungu alijitokeza. Kwa maana msemu haueleweki vizuri, ni vyema kutafsiri kama "malaika wa Mungu" kwa kutumia neno la kawaida linalotumika kwa "malaika".

Nikasema

"Na nikajibu"

Mimi hapa

"Ndio, ninasikiliza" au "Ndio, kuna nini?"

Genesis 31:12**Taarifa ya Jumla:**

Malaika wa Bwana anaendelea kuzungumza na Yakobo.

Inua macho yako

Hii ni namna ya kusema "Tazama juu"

wanaolipanda kundi

Hapa "kundi" lina maana ya mbuzi wa kike. "ambao wanawapanda na mbuzi wa kike wa kundi"

Wana milia, madoa na na mabaka

"wana milia na madoa"

mahali ulipoitia nguzo mafuta

Yakobo alimwaga mafuta juu ya nguzo kuiweka wakfu kwa Mungu.

nchi uliyozaliwa

"nchi ambayo ulizaliwa"

Genesis 31:14**Raheli na Lea wakajibu na kumwambia**

Hii haimaanishi walizungumza katika wakati mmoja. Inasisitiza ya kwamba walikubaliana wao kwa wao.

Je kuna sehemu yoyote au urithi wetu katika nyumba ya baba yetu?

Raheli na Lea wanatumia swali kusisitiza ya kwamba hakuna kitu kilichosalia kutoka kwa baba yao kuwapatia. "Hakuna kitu chochote kabisa kilichobaki kwa ajili yetu kurithi kutoka kwa baba yetu!"

Je hatutendei kama wageni?

Wanatumia swali kuonyesha hasira yao kuhusu jinsi baba yao anavyowatendea. Hii inaweza kuelezwa kwa hali ya kutenda. "Baba yetu anatutendea kama wanawake wageni badala ya binti zake!"

Kwa maana ametuza na kwa ujumla ametapanya pesa zetu. 16Mali zote

Hii inaweza kuwekwa kwa uwazi zaidi. "Ametuza kwa manufaa yake mwenyewe"

na kwa ujumla ametapanya pesa zetu

Labani kutumia fedha yote ambayo alipaswa kuwapatia binti zake inazungumziwa kana kwamba alikuwa mnyama pori aliyekula fedha yote kana kwamba ilikuwa chakula. "alitumia fedha yetu yote"

na sasa ni zetu na watoto wetu

"inakuwa ya kwetu na watoto wetu"

Sasa basi

Hapa "sasa" haimaanishi "katika kipindi hiki" lakini inatumika kuvuta nadhari kwa lengo muhimu linalofuata.

lolote Mungu alilokuambia, fanya

"fanya yote ambayo Mungu alikuambia kufanya"

Genesis 31:17**wanawe**

Yakobo aliwachukua watoto wake wote. Inataja watoto wa kiume pekee kwa sababu walikuwa muhimu kama warithi wake.

Akawaongoza mifugo wake wote

"Akawaongoza mifugo wake wote" Hapa "mifugo" ina maana ya wanyama wake wote wa kufuga.

wakiwemo wanyama aliowapata huko Padani Aramu

"wakiwemo mifugo wengine ambao aliwachukua umiliki alipokuwa Padani Aramu"

Kisha akaenda kuelekea kwa Isaka baba yake katika nchi ya Kanaani

"Alienda katika nchi ya Kaanani, ambapo Isaka baba yake alikuwa akiishi"

Genesis 31:19**Labani alipokuwa amekwenda kuwakata manyoya kondoo wake**

"Wakati Labani alipoondoka kukata manyoya ya kondoo"

mtu

Hii ina maana ya mtu wa Frati.

akaenda kuelekea

"kusafiri kuelekea"

vilima ya Gileadi

"milima ya Gileadi" au "Mlima Gileadi"

Genesis 31:22

Labani akaambiwa

Hii inaweza kuelezwa kwa hali ya kutenda. "mtu mmoja akamwambia Labani"

Siku ya tatu

Ilikuwa utamaduni wa Kiyahudi kuhesabu siku ya kuanza safari kama siku ya kwanza. "Siku mbili baada ya kuondoka"

kwamba Yakobo amekimbia

Yakobo pekee ndiye anayetajwa kwa sababu ndiye kiongozi wa familia. Inaweza kuwekwa wazi ya kwamba familia yake ilikwenda naye. "ya kwamba Yakobo alitoroka na wake zake na watoto wake"

Hivyo akawachukua

"Kwa hiyo labani akachukua"

na kumfuatia

"na kumfukuza Yakobo"

kwa safari ya siku saba

Labani alitumia siku saba akitembea kumfikia Yakobo.

Akampita

"Alimfikia"

Genesis 31:24

Basi Mungu akaja kwa Labani Mwarami katika ndoto usiku

Neno "basi" linatumika kuweka alama kwa badiliko kutoka kwenye simulizi ya taarifa ya nyuma kuhusu Labani. "usiku huo Mungu alikuja kwa Labani ndotoni"

Ujiadhari kumwambia Yakobo jambo lolote liwe jema au baya

Msemo huu "jema au baya" unatumika pamoja kumaanisha "chochote". "Usiseme chochote kujaribu kumsimamisha Yakobo kuondoka"

Labani akampata Yakobo. Basi Yakobo alikuwa amepiga hema yake katika nchi ya vilima. Labani pia akapiga kambi pamoja na ndugu zake katika nchi ya kilima ya Gileadi

Neno "basi" inatumika hapa kuweka alama ya badiliko ya simulizi kwa taarifa ya nyuma kuhusu Yakobo na Labani. "Labani alipomfikia Yakobo, Yakobo aliweka hema lake katika nchi ya vilima.

Kisha Labani na ndugu zake pia waliweka mahema katika nchi ya Gileadi.

Genesis 31:26

umewachukua binti zangu kama mateka wa vita

Labani anamzungumzia Yakobo kuchukua familia yake pamoja naye mpaka katika nchi ya Kaanani kana kwamba Yakobo aliwachukua mateka baada ya vita na anawalazimisha wao kuondoka nao. Labani anatia chumvi kwa sababu ana hasira na anajaribu kumfanya Yakobo asikie hatia kwa kile alichokifanya.

umekimbia kwa siri

"kukimbia kwa siri"

kwa sherehe

"kwa furaha"

kwa matari na vinubi

Vyombo hivi ni vya muziki. "na kwa muziki"

matari

chombo cha muziki chenye kichwa kama ngoma ambacho kinapigwa na kina vipande vya chuma kimekizunguka pembeni vyenye sauti pale chombo kikitikiswa.

niwabusu wajukuu wangu

Hapa "wajukuu" wanajumlisha wajukuu wote wakiume na kike. "kubusu wajukuu wangu"

Basi umefanya upumbavu

"umefanya upumbavu"

Basi

Hapa haimaanishi "katika kipindi hiki" lakini inatumika kuvuta nadhari kwa lengo muhimu linalofuata.

Genesis 31:29

Iko katika uwezo wangu kukudhuru

Neno "kukudhuru" ni wingi na una maana ya kila mmoja aliyekuwa na Yakobo. "Nina watu wa kutosha pamoja nami kuwadhuru nyote"

Jiadhari usimwambie Yakobo neno la heri wala shari

Maneno "heri au shari" yanatumika pamoja kumaanisha "chochote". "Usiseme chochote kujaribu kumzuia Yakobo kuondoka"

umeondoka

Hapa "umeondoka" ni umoja na ina maana ya Yakobo.

nyumba ya baba yako

Hapa "nyumba" ina maana ya familia. "kuwa nyumbani na baba yako na familia yako yote"

miungu yangu

"sanamu zangu"

Genesis 31:31

kwa sababu niliogopa na kudhani kuwa ungeninyang'anya binti zako kwa nguvu ndiyo maana nikaondoka kwa siri
 "Niliondoka kwa siri kwa sababu niliogopa ya kwamba ungewachukua binti zako kutoka kwangu kwa lazima"

Yeyote aliyeiiba miungu yako hataendelea kuishi
 Hii inaweza kuwekwa katika hali ya chanya.
 "Tutamua yeyote aliyechukua miungu yako"

Mbele ya ndugu zetu
 Neno "zetu" lina maana ya ndugu wa Yakobo na inajumuisha ndugu za Labani. Ndugu wote watatazama kuhakikisha kila kitu ni cha haki na kweli.

onesha chochote kilichochako nilichonacho na uchukue
 "tafuta chochote tulichonacho ambacho ni chako na uchukue"

Kwa maana Yakobo hakujua kwamba Raheli alikuwa ameviiba
 Hii inabadilisha kutoka kwa simulizi kwenda kwa taarifa ya nyuma kuhusu Yakobo.

Genesis 31:33

wajakazi wawili
 Hii ina maana ya Zilfa ba Bilha.

hakuviona
 "hakupata sanamu zake"

Genesis 31:34

Basi Raheli ... juu yake
 Neno "basi" linatumika hapa kuweka alama ya badiliko kutoka kwa simulizi kwenda kwa taarifa ya nyuma kuhusu Raheli.

tandiko
 kiti kinachowekwa mgongoni mwa mnyama ili mtu aweze kukaa juu yake.

bwana wangu
 Kumuita mtu "bwana wangu" ni njia ya kumheshimu.

siwezi kusimama mbele yako
 "kwa sababu siwezi kusimama mbele zako"

kwani nipo katika kipindi changu
 Hii ina maana ya kipindi cha mwezi ambapo mwanamke hutokwa na damu kutoka kwenye uzazi wake.

Genesis 31:36

Akamwambia
 "Yakobo alimwambia Labani"

Kosa langu ni nini? Dhambi yangu ni ipi, hata ukanifuatia kwa ukali?
 Misemo ya "Kosa langu ni nini" na "Dhambi yangu ni ipi" zina maana moja. Yakobo anamuuliza Labani amwambie ni kipi alichokosea. "Kosa langu ni lipi mpaka unifuata namna hii?"

ukanifuatia kwa ukali
 Hapa neno la "ukali" ina maana ya Labani kumfukuza kwa haraka kwa lengo la kumkamata.

Umeona nini kati ya kitu chochote cha nyumbani mwako
 "Umepata nini ambacho ni cha kwako?"

Viweke hapa mbele ya ndugu zetu
 Hapa neno "zetu" ina maana ya ndugu wa Yakobo na inajumuisha ndugu wa Labani. "Laza chochote ulichokuta mbele ya ndugu zetu"

waamue kati yetu wawili
 Hapa "yetu wawili" ina maana ya Yakobo na Labani. Msemu "waamue kati" ina maana ya kuamua mtu yupi yupo sahihi katika ugomvi huu. "wanaweza kuhukumu kati yetu"

Genesis 31:38

Taarifa ya Jumla:
 Yakobo anaendelea kuzungumza na Labani.

miaka ishirini
 "miaka 20"

Kondoo
 kondoo wa kike

hawakutoa mimba
 Hii ina maana ya kwamba hawajawa na mimba iliyokatishwa mapema na bila matarajio na mwanakondoo au mbuzi kuzaliwa amekufa.

Kilichoraruliwa na mnyama sikukuletea
 Hii inaweza kuelezwa kwa hali ya kutenda.
 "Mnyama pori alipowaua mmoja wa wanyama wako sikukuletea kwako"

Badala yake, nilichukua upotevu huo
 Kwa Yakobo kuhesabu wanyama wa Labani waliokufa kama hasara kutoka kwa mifugo wake inazungumzwa kana kwamba ilikuwa mzigo ambao angeubeba begani mwake. "badala ya kuhesabu hasara kutoka kwa mifugo yako, nimehesabu kama hasara kutoka kwa mifugo yangu"

Nilikuwepo wakati wote; mchana joto lilinipata, na baridi wakati wa usiku
 Kuteseka wakati wa jua kali na halijoto chini inazungumzwa kana kwamba halijoto ilikuwa wanyama waliokuwa wakimla Yakobo. "Nilikaa na mifugo wako hata wakati wa joto kali la siku na wakati wa baridi wa usiku"

Genesis 31:41**Taarifa ya Jumla**

Yakobo anaendelea kuzungumza na Labani.

Miaka hii ishirini

"Miaka hii 20 iliyopita"

miaka kumi na nne

"miaka 14"

Umebadili ujira wangu mara kumi

"amebadili kile alichosema angenilipa mara kumi"

Isipokuwa Mungu wa baba yangu, Mungu wa Ibrahimu, yule Isaka anayemwofu, amekuwa nami

Yakobo ana maana ya Mungu yule yule na sio kwa miungu watatu tofauti. "Kama Mungu wa Abrahamu, na Isaka, baba yangu, asingekuwa na mimi"

Mungu wa baba yangu

Hapa neno "baba" lina maana ya mzazi wake, Isaka.

yule Isaka anayemwofu

Hapa neno "anayemwofu" lina maana ya "hofu ya Yahwe" ambayo ina maana ya kumheshimu kwa ndani na kuonyesha heshima hiyo kwa kumtii yeye.

mikono mitupu

mikono Hii ina maana kutokuwa na kitu. "bila kitu chochote"

Mungu ameliona teso langu na jinsi nilivyofanya kazi kwa bidii

Nomino inayojitegemea "teso" inaweza kuwekwa kama "kuteswa". "Mungu ameona jinsi nilivyofanya kazi kwa bidii na jinsi ulivyonitesa"

Genesis 31:43**akini nitafanya nini leo kwa hawa binti zangu, au kwa watoto wao waliowazaa?**

Labani anatumia swali kusesitiza ya kwamba hakuna awezalo kufanya. Swali hili la balagha linaweza kutafsiriwa kama kauli. "Lakini hakuna kitu nachoweza kufanya kuwarudisha binti zangu na wajukuu wangu kwangu"

liwe shahidi

Hapa neno "shahidi" haimaanishi mtu, lakini linatumika kwa mfano na lina maana ya agano ambalo Yakobo na Labani walifanya. Agano linazungumzwa kana kwamba lilikuwa mtu ambaye alikuwa pale wakati walipokubaliana kufanya amani kati yao.

Genesis 31:45**nguzo**

Hii ina maana ya kwamba jiwe kubwa liliwekwa mwishoni pake kuweka alama ya sehemu ambapo tukio hili la muhimu lilitokea.

kufanya rundo

"kuzipangilia juu ya nyenzake"

Kisha wakala pale kati ya lile rundo

Kula chakula pamoja ilikuwa sehemu ya kufanya agano baina yao. Maana kamili ya hii inaweza kuwekwa wazi.

Yega Saha Dutha

"Jina la Yega Saha Dutha lina maana ya "fungu la mashahidi" kwa lugha ya Labani.

Galedi

"Jina la Galedi lina maana ya "fungu la mashahidi" kwa lugha ya Yakobo.

Genesis 31:48**Rundo hili ni shahidi kati yangu nawe leo**

Mawe hayawi mashahidi halisi kwa ajili ya mtu. "Rundo hili litakuwa ukumbusho kati yangu na wewe"

Galedi

"Jina la Galedi lina maana ya "fungu la mashahidi" kwa lugha ya Yakobo.

Mispa

"Jina la Mispa lina maana ya "mnara".

tunapokuwa hatuonani

Hapa "nje ya macho" ina maana ya kutokuwa machoni pa mwenzako. "tutakapokuwa hatupo machoni mwetu sisi wawili"

japokuwa hakuna mwingine yupo nasi

Hapa "nasi" ina maana ya Labani na Yakobo. "hata kama hakuna mtu wa kutuona"

tazama

"kumbuka". Hii inaongeza msisitizo kwa kile kinachosemwa baadae.

Genesis 31:51**Rundo hili ni shahidi**

Marundo haya ya mawe yalikuwa tendo ya kumbukumbu na alama ya mpaka kwa Yakobo na Labani kuhusu makubaliano yao ya amani. Yanazungumzwa kana kwamba ni mashahidi kama watu.

Mungu wa Ibrahimu, na mungu wa Nahori, miungu ya baba zao, waamue kati yetu

Abrahamu ni babu yake Yakobo. Nahori ni babu yake Labani. Baba wa Abrahamu na Nahori ni Tera. Sio wote walimuabudu Yahwe.

Hofu ya Isaka baba yake

Hapa neno "Hofu" lina maana ya Yahwe, ambaye Isaka alimheshimu kwa ndani na kuonyesha heshima hiyo kwa kumtii yeye.

Genesis 31:54

akawaita ndugu zake kula chakula

Kula chakula pamoja ilikuwa sehemu ya kufanya agano baina na mtu. Maana kamili ya hii inaweza kuwekwa wazi.

asubuhi na mapema ... kurudi kwake

Mstari wa 55 ni mstari wa kwanza wa sura ya 32 katika maandishi ya asili ya Kihebrania, lakini mstari wa mwisho wa suraya 31 katika Biblia za sasa. Tunashauri kufuata hesabu ya Biblia ya lugha yako.

kuwabariki

Hii ina maana ya kuweka nia kwa mambo chanya na yenye manufaa yanayotokea kwa mtu.

Chapter 32

¹ Yakobo pia akaendelea na safari yake, na malaika wa Mungu wakakutana naye. ² Yakobo alipowaona, akasema, "Hii ni kambi ya Mungu," hivyo akapaita mahali pale Mahanaimu. ³ Yakobo akatuma wajumbe mbele yake waende kwa Esau ndugu yake katika nchi ya Seiri, katika eneo la Edomu. ⁴ Aliwaagiza, kusema, "Hivi ndivyo mtakavyosema kwa bwana wangu Esau: Hivi ndivyo mtumishi wako Yakobo asemavyo: 'Nimekuwa nikikaa na Labani, naye amekawilisha kurudi kwangu hata sasa.' ⁵ Nina ng'ombe, punda, na kondoo, wajori na wajakazi. Nimetuma ujumbe huu kwa bwana wangu, ili kwamba nipate kibali mbele zako." ⁶ Wajumbe wakarudi kwa Yakobo na kusema, "Tulikwenda kwa Esau ndugu yako. Anakuja kukulaki, na watu mia nne pamoja naye." ⁷ Ndipo Yakobo alipoogopa sana na kutaabika. Hivyo akagawanya watu aliokuwa nao katika kambi mbili, na kondoo pia, mbuzi na ngamia. ⁸ Akasema, "Ikiwa Esau ataishambulia kambi moja, ndipo kambi nyingine itakaposalimika." ⁹ Yakobo akasema, "Mungu wa baba yangu Ibrahimu, na Mungu wa baba yangu Isaka, Yahwe, uliyeniambia, 'Rudi katika nchi yako na kwa jamaa yako, nami nitakustawisha,' ¹⁰ Mimi sistahili matendo yako yote ya agano la uaminifu na ustahilifu wote uliomfanyia mtumishi wako. Kwa maana nilikuwa na fimbo tu nilipovuka mto huu wa Yordani, na sasa nimekuwa matuo mawili. ¹¹ Tafadhari niokoe kutoka katika mikono ya ndugu yangu, mikono ya Esau, kwa maana namwogopa, kwamba atakuja na kunishambulia mimi na wamama na watoto. ¹² Lakini ulisema, 'hakika nitakufanya ufanikiwe. Nitaufanya uzao wako kuwa kama mchanga wa bahari, ambao hauwezi kuhesabika kwa hesabu yake.'" ¹³ Yakobo akakaa pale usiku huo. Akachukua baadhi ya alivyokuwa navyo kama zawadi kwa Esau, ndugu yake: ¹⁴ mbuzi majike mia mbili na mabeberu ishirini, kondoo majike mia mbili na madume ya kondoo ishirini, ¹⁵ ngamia wakamwao thelathini na wana wao, ng'ombe madume arobaini na madume kumi ya ng'ombe, punda wa kike ishirini na madume yake ishirini. ¹⁶ Akawaweka katika mikono ya watumishi wake, kila kundi peke yake. Akawambia watumishi, "Tangulieni mbele yangu na mwache nafasi kati ya makundi ya wanyama." ¹⁷ Akamwagiza mtumishi wa kwanza, akisema, "Ndugu yangu Esau atakapokutana nawe na kukuuliza, akasema, 'Ninyi ni wa nani? Mnakwenda wapi? Na wanyama hawa mbele yenu ni wa nani?' ¹⁸ Ndipo umwambie, 'Ni wa mtumishi wako Yakobo. Ni zawadi wanaopelekwa kwa bwana wangu Esau. Na tazama, yeye pia anakuja nyuma yetu.'" ¹⁹ Yakobo akatoa maelekezo kwa kundi la pili pia, la tatu, na watu wote walioyafuata makundi ya wanyama. Akasema, msemi vilevile kwa Esau mtakapokutana naye. ²⁰ Mnapaswa pia kusema, 'mtumwa wako Yakobo pia anakuja nyuma yetu.'" Kwani alifikiri, "nitamtuliza Esau kwa zawadi nilizozituma mbele yangu. Kisha baadaye, nitakapomwona, bila shaka atanipokea." ²¹ Hivyo zawadi zikatangulia mbele yake. Yeye mwenyewe akakaa kambini usiku huo ²² Yakobo akaamka wakati wa usiku, na akawachukua wakeze, wajakazi wake na wanaye kumi na wawili. Akawawavusha kijito cha Yaboki. ²³ Kwa njia hii akawapeleka kupitia chemichemi pamoja na mali yake yote. ²⁴ Yakobo akaachwa peke yake, na mtu akashindana naye mpaka alfajiri. ²⁵ Mtu yule alipoona kwamba hawezi kumshinda, akalipiga paja lake. Paja la Yakobo likatenguka alipokuwa akishindana naye. ²⁶ Yule mtu akasema, "Niche niende, kwani kunakucha." Yakobo akasema, sitakuacha uende mpaka uwe umenibariki." ²⁷ Yule mtu akamwuliza, "Jina lako ni nani?" Yakobo akasema, "Yakobo." Yule mtu akasema, ²⁸ "Jina lako halitakuwa Yakobo tena, ila Israeli. Kwa kuwa umeshindana na Mungu na wanadamu na umeshinda." ²⁹ Yakobo akamwambia, "Tafadhari niambie jina lako." Akasema, "Kwa nini kuniuliza jina langu?" Kisha akambariki pale. ³⁰ Yakobo akapaita mahali pale Penieli kwani alisema, "Nimemwona Mungu uso kwa uso, na maisha yangu yamesalimika." ³¹ Jua likatoka wakati Yakobo anaipita Penieli. Alikuwa akichechemea kwa sababu ya paja lake. ³² Ndiyo maana wana wa Israeli hawali kano ya paja iliyopo katika nyonga ya paja, kwa sababu yule mtu aliziumiza hizo kano alipotequa paja la Yakobo.

Genesis 32:1

Mahanaimu

"Jina la Mahanaimu lina maana ya "kambi mbili"

Genesis 32:3

Seiri

Hili ni eneo lenye milima katika eneo la Edomu.

Hivi ndivyo mtakavyosema kwa bwana wangu Esau: Hivi ndivyo mtumishi wako Yakobo asemavyo: 'Nimekuwa ... mbele zako

Hii ina nukuu ndani ya nukuu. Nukuu ya moja kwa moja inaweza kuwekwa kama nukuu isiyo moja kwa moja. "Hivi ndivyo nataka ukamwambie bwana wangu Esau. Mwambie nimekuwa ... machoni pake."

bwana wangu Esau

Yakobo anatumia lugha ya upole na anamtaja kaka yake kama "bwana wangu".

mtumishi wako Yakobo

Yakobo anatumia lugha ya upole na anajiita mwenyewe kama "mtumishi wako".

ili kwamba nipate kibali mbele zako.

Hapa "machoni" ina maana ya fikra na mawazo ya mtu. "ili kwamba unithibitishe"

Genesis 32:6**watu mia nne**

"wanamume 400"

alipoogopa

Hii ina maana ya hisia zisizo nzuri ambazo mtu anazo pale anapopata tishio la kudhuriwa kwake au wengine.

kutaabika

"tia wasiwasi" au "kutaabishwa"

kambi moja, ndipo kambi nyingine itakaposalimika

Hapa "kambi" ina maana ya watu. "kuwashambulia watu katika kambi moja, kisha watu wa kambi nyingine watatoroka"

Genesis 32:9**Mungu wa baba yangu Ibrahimu, na Mungu wa baba yangu Isaka, Yahwe**

Hii haimanishi mungu wawili, lakini kwa Mungu mmoja wanaomuabudu wote. "Yahwe, ambaye ni Mungu wa babu yangu Abrahamu na baba yangu Isaka"

Yahwe, aliyeniambia, 'Rudi katika nchi yako na kwa jamaa yako, nami nitakustawisha

Hii ni nukuu ndani ya nukuu. Inaweza kuwekwa kama nukuu isyo moja kwa moja. "Yahwe, wewe uliyesema ya kwamba nirudi katika nchi na kwa jamaa yangu, na kwamab utanifanikisha"

na kwa jamaa yako

"na kwa familia yako"

nitakustawisha

"Nitafanya mema kwako" au "Nitakutendea mema"

Mimi sistahili matendo yako yote ya agano la uaminifu na ustahilifu wote uliomfanyia mtumishi wako

Nomino zinazojitegemea "uaminifu" na "mkweli" inaweza kuwekwa kama "mwaminifu". "Sistahili wewe uwe mwaminifu kwa agano lako au kwako kuwa mwaminifu kwangu, mtumishi wako"

mtumishi wako

Hii ni njia ya upole ya kusema "mimi"

sasa nimekuwa matuo mawili

Hapa "nimekuwa" inamaana ya kile ambacho anacho sasa. "na sasa nina watu wa kutosha, mifugo, na mali kutengeneza kambi mbili"

Genesis 32:11**niokoe**

"niokoe"

kutoka katika mikono ya ndugu yangu, mikono ya Esau

Hapa neno "mikono" ina maana ya nguvu. Misemo miwili ina maana moja. Msemo wa pili unaelezea ya kwamba kaka ambaye Yakobo alikusudia ni Esau. "kutoka kwa nguvu ya kaka yangu, Esau" au "kutoka kwa kaka yangu, Esau"

namwogopa, kwamba

"Ninaogopa ya kwamba"

Lakini ulisema, 'hakika nitakufanya ufanikiwe.

Nitafanya uzao wako ... hesabu.'

Hii ni nukuu ndani ya nukuu. Inaweza kuwekwa kama nukuu isiyo moja kwa moja. "Lakini ulisema ya kwamba utanitafanikisha, na kwamba utafanya uzao wangu .. hesabu"

nitakufanya ufanikiwe

"kufanya mema kwako" au "kukutendea mema"

Nitafanya uzao wako kuwa kama mchanga wa bahari

Hii inazungumzia hesabu kubwa ya uzao wa yakobo kana kwamba hesabu yake itakuwa kama chembe za mchanga za pwani za baharini.

ambao hauwezi kuhesabika kwa hesabu yake

Hii inaweza kuelezwa kwa hali ya kutenda. "ambayo hakuna mtu awezaye kuhesabu kwa sababu ya hesabu yake"

Genesis 32:13**mia mbili**

"200"

ishirini ... thelathini ... arobaini ... kumi

"20 ... 30 ... 40 ... 10"

na wana wao

"na watoto wao"

Akawaweka katika mikono ya watumishi wake, kila kundi peke yake.

Hapa "katika mikono" ina maana ya kutoa mamlaka juu yao. "Aliwagawa katika makundi madogo, na kuwapa kila mmoja wa watumishi wake mamlaka juu ya makundi"

mwache nafasi kati ya makundi ya wanyama

"na kila kundi lisafiri kwa umbali kutoka kwa kundi lingine"

Genesis 32:17**Akamwagiza**

"Akamuamuru"

kukuuliza ambao wako mbele yenu?

Hii ni nukuu ndani ya nukuu. Inaweza kuwekwa kama nukuu isiyo moja kwa moja. "kukuuliza bwana wako ni nani, unakwenda wapi, na nani anamiliki wanyama walio mbele yako"

ni wa nani?

"Bwana wako ni nani?"

wanyama hawa mbele yenu ni wa nani?

"Nani anamiliki wanyama hawa ambao wako mbele yako?"

Ndipo umwambie, 'Ni wa mtumishi wako Yakobo. Ni zawadi wanaopelekwa kwa bwana wangu Esau. Na tazama, yeye pia anakuja nyuma yetu.'

Hii ni nukuu ndani ya nukuu. Inaweza kuwekwa kama nukuu isiyo moja kwa moja. "Kisha ntataka kumwambia ya kwamba vitu vyote hivi ni vya Yakobo, mtumishi wake, na anampatia bwana wake, Esau. Na mwambie ya kwamba Yakobo yupo njiani kukutana naye"

mtumishi wako Yakobo

Yakobo anajifafanua kwa njia ya upole kama mtumishi wa Esau.

kwa bwana wangu Esau

Yakobo anajifafanua kwa Esau kwa njia ya upole kama bwana wake.

anakuja nyuma yetu

Hapa "yetu" ina maana ya mtumishi akizungumza na watumishi wengine kuleta mifugo kwa Esau.

Genesis 32:19**akatoa maelekezo kwa kundi la pili**

"akaamuru kundi la pili"

Mnapaswa pia kusema, 'mtumwa wako Yakobo

Maana zaweza kuwa 1) "Utasema pia, 'Mtumishi wako Yakobo'" au 2) 'Utasema, "Pia, Mtumishi wako Yakobo"'.

nitamtuliza

"Nitamtuliza" au "Nitafanya hasira yake itoweke"

atanipokea

"atanikaribisha kwa upole"

Hivyo zawadi zikatangulia mbele yake

Hapa "zawadi" ina maana ya watumishi kupeleka zawadi zile.

Yeye mwenyewe akakaa

Hapa "mwenyewe" inasisitiza ya kwamba yakobo hakuwenda pamoja na watumishi wake.

Genesis 32:22**wajakazi wake wawili**

"watumishi wake wawili wake zake". Hii ina maana ya Zilpa na Bilha.

kijito

sehemu ya kina kifupi ya mto ambayo ni rahisi kuvuka.

Yaboki

Hili ni jina la mto.

mali yake yote

"kila kitu alichokuwa nacho"

Genesis 32:24**mpaka alfajiri**

"mpaka alfajiri"

nyonga

"kiungo cha paja". Hii ni sehemu ambapo mfupa wa juu wa mguu unaungana na nyonga.

Nyonga ya Yakobo ikatenguka alipokuwa akishindana naye

Hii inaweza kuelezwa kwa hali ya kutenda. "Mwanamume alijeruhi nyonga ya Yakobo aliposhindana naye"

kwani kunakucha

"jua litachomoza hivi karibuni"

umenibariki

Hapa "umenibariki" ina maana ya kutamka baraka maalumu juu ya mtu na kusababisha mambo mazuri kutokea kwa huyo mtu.

sitakuacha uende mpaka uwe umenibariki

Hii inaweza kuelezwa kwa hali ya chanya. "Haiwezekani! Lazima unibariki kwanza, ndipo nitakuacha uondoke"

Genesis 32:27**Israeli**

"Jina la Israeli lina maana ya 'Anayeshindana na Mungu'"

na wanadamu

Hapa "wanadamu" ina maana ya "watu" kwa ujumla.

Genesis 32:29**Akasema, "Kwa nini kuniuliza jina langu?"**

Akasema, "Kwa nini kuniuliza jina langu?" Swali hili la balagha lilitakiwa kushtua, kukaripia na kumfanya Yakobo awaze juu ya kilichotokea kati yake na mtu mwingine aliyeshindana naye. "Usiniulize jina langu!"

Penieli

"Jina la Penieli lina maana ya "uso wa Mungu".

uso kwa uso

Kuwa "uso kwa uso" ina maana ya watu wawili kutazamana ana kwa ana, kwa umbali mfupi.

na maisha yangu yamesalimika

Hii inaweza kuelezwa kwa hali ya kutenda. "na bado akasalimisha maisha yangu"

Genesis 32:31

Ndiyo maana wana hadi siku ya leo

Hii inafanya mabadiliko kutoka kwa simulizi kwenda kwa taarifa ya nyuma kuhusu vizazi vya Israeli.

hadi siku ya leo

Hii ina maana siku ambayo mwandishi alikuwa akiandika hivi.

kano za nyonga

Hii ina maana ya msuri unaonganisha mfupa wa paja na kiungo cha paja.

kiungo cha nyonga

"kiungo cha paja"

alipotegua

"alipokuwa akipiga"

Chapter 33

¹ Yakobo akainua macho yake na, tazama, Esau alikuwa anakuja, na alikuwa na watu mia nne pamoja naye. Yakobo akawagawanya watoto kati ya Lea, Raheli, na wale wajakazi wawili. ² Kisha akawaweka wajakazi na wanao mbele, wakifuatiwa na Lea na watoto wake, Raheli na Yusufu wakafuata mwisho wa wote. ³ Yeye mwenyewe akatangulia mbele yao. Akasujudu mara saba kuelekea ardhi, hata alipomkaribia ndugu yake. ⁴ Esau akakimbia kumlaki, akamkumbatia, akakumbatia shingo yake na kumbusu. Kisha wakalia. ⁵ Esau alipoinua macho, aliona wanawake na watoto. Akauliza, "Hawa watu pamoja nawe ni kinanani?" Yakobo akasema, "Ni watoto ambao Mungu amempa mtumishi wako kwa neema." ⁶ Kisha wajakazi wakakaribia pamoja na watoto wao, nao wakasujudia. ⁷ Akafuata Lea pia na watoto wake wakaja na kusujudia. Mwisho Yusufu na Raheli wakaja na kusujudia. ⁸ Esau akasema, Unamaanisha nini kwa makundi haya yote niliyokutana nayo?" Yakobo akasema, "Kutafuta kibali mbele za bwana wangu. ⁹ Esau akasema, "Ninayo ya kutosha, ndugu yangu. Tunza uliyonayo kwa ajili yako mwenyewe." ¹⁰ Yakobo akasema, "Hapana, tafadhari, ikiwa nimeona kibali mbele zako, basi upokee zawadi yangu kutoka mkononi mwangu, na ni kama kuona uso wa Mungu, na umenipokea. ¹¹ Tafadhari pokea zawadi yangu uliyoletewa, kwa sababu Mungu amenitendea kwa neema, na kwa sababu ninavyo vya kutosha." Hivyo Yakobo akamsihi, na Esau akamkubali. ¹² Kisha Esau akasema, "Haya na tuondoke. Nitakutangulia." ¹³ Yakobo akamwambia, "Bwana wangu anajua kwamba watoto ni wadogo, na kwamba kondoo na ng'ombe wananyonyesha ndama wao. Ikiwa watapelekwa kwa haraka hata siku moja, wanyama wote watakufa. ¹⁴ Tafadhari bwana wangu na amtangulie mtumishi wake. Nitasafiri polopole, kwa kadili ya mifugo iliyo mbele yangu, na kadili ya watoto, hata nitakapofika kwa bwana wangu huko Seiri." ¹⁵ Esau akasema, haya nikuachie baadhi ya watu wangu waliopamoja nami." Yakobo akasema, "Kwa nini kufanya hivyo? Bwana wangu amekuwa mkalimu kwangu kiasi cha kutosha." ¹⁶ Hivyo Esau akaanza kurudi Seiri. ¹⁷ Yakobo akasafiri kuelekea Sukothi, akajijengea nyumba, na akafanya mazizi kwa ajili ya mifugo wake. Hivyo jina la eneo linaitwa Sukothi. ¹⁸ Yakobo alipokuja kutoka Padani Aramu, akafika salama katika mji wa Shekemu, uliyo katika nchi ya Kanaani. Akapiga kambi karibu na mji. ¹⁹ Kisha akanunu sehemu ya ardhi alipokuwa ameweka hema yake kutoka kwa wana wa Hamori, baba wa Shekemu, kwa vipande mia vya fedha. ²⁰ Akajenga madhabahu pale na kuiita El Elohe Israeli.

Genesis 33:1

tazama

Neno "tazama" hapa linatuamsha kuvuta nadhari juu ya sehemu mpya ya simulizi ya kushangaza.

watu mia nne

"wanamume 400"

Yakobo akawagawanya watoto ... wajakazi wawili wakike

Hii haimaanishi Yakobo aliwagawanya watoto wake sawa sawa ili kwamba kila mwanamke awe na idadi sawa ya watoto pamoja nao. Yakobo aliwagawa watoto ili kila mmoja aondoke na mama yake.

watumishi wa kike

"watumishi wa kike wake zake". Hii ina maana ya Bilha na Zilpa"

Yeye mwenyewe akatangulia mbele yao

Hapa "mwenyewe" inasisitiza ya kwamba Yakobo aliondoka peke yake mbele ya wenzake.

Akasujudu

Hapa neno "sujudu" lina maana ya kuinama chini kuonyesha kwa unyenyekevu heshima na taadhima kwa mtu.

Genesis 33:4

kumlaki

"kukutana na Yakobo"

akamkumbatia, akakumbatia shingo yake na kumbusu

Hii inaweza kutafsiriwa kama sentensi mpya. "Esau aliweka mikono yake kumzunguka Yakobo, kumkumbatia, na kumbusu"

Kisha wakalia

Hii inaweza kusemwa kwa uwazi zaidi. "Kisha Esau na Yakobo wakalia kwa sababu walikuwa na furaha kuonana tena"

aliona wanawake na watoto

"akawaona wanawake na watoto waliokuwa na Yakobo"

Ni watoto ambao Mungu amempa mtumishi wako

Msemo "mtumishi wako" ni njia ya upole ya Yakobo akimaanisha yeye mwenyewe. "Hawa ni watoto ambao Mungu amenipatia mtumishi wako, kwa neema yake"

Genesis 33:6**watumishi wa kike**

"watumishi wa kike wake zake". Hii ina maana ya Bilha na Zilpa.

wakasujudia

Hii ni ishara ya unyenyekevu na heshima mbele za mtu mwingine.

Unamaanisha nini kwa makundi haya yote niliyokutana nayo?

Msemo wa "makundi haya yote" una maana ya makundi ya watumishi ambao Yakobo aliwatuma kutoa zawadi kwa Esau. "Kwa nini ulituma makundi haya yote tofauti kuja kukutana nami?"

Kutafuta kibali machoni mwa bwana wangu.

Hapa "machoni" ina maana ya fikra na mawazo ya mtu. "Ili kwamba wewe, bwana wangu, ufurahishwe na mimi"

bwana wangu

Msemo "bwana wangu" ni njia ya upole inayomaanisha Esau.

Genesis 33:9**Ninayo ya kutosha**

Neno "wanyama" au "mali" linaeleweka. "Nina wanyama wa kutosha" au "Nina mali ya kutosha"

ikiwa nimeona kibali machoni pako

Hapa "machoni" ina maana ya fikra au mawazo ya mtu. "Kama unapendezwa na mimi"

zawadi yangu kutoka mkononi mwangu

Hapa "mkononi" ina maana ya Yakobo. "zawadi hii nayokupatia"

mkononi mwangu, kwa maana

Hii inaweza kutafsiriwa kama sentensi mpya. "mkono wangu. Kwa uhakika"

nimeona uso wako, na ni kama kuona uso wa Mungu

Maana ya tashbihi hii haipo wazi. Maana zaweza kuwa 1) Yakobo amefurahi ya kwamba Esau amemsamehe kama Mungu alivyomsamehe au 2) Yakobo anashangazwa kumuona kaka yake tena kama alivyoshangazwa kumuona Mungu au 3) Yakobo ananyenyekea kuwa mbele ya Esau kama alivyonyenyekea kuwa mbele za Mungu.

nimeona uso wako

Hapa "uso" ina maana ya Esau. Ni vyema kutafsiri kama "uso" kwa sababu ya umuhimu wa neno "uso" hapa pamoja na "uso wa Mungu" na "uso kwa uso" katika 32:29.

uliyoletewa

Hii inaweza kuelezwa kwa hali ya kutenda. "ambazo watumishi wangu wamekuletea"

Mungu amenitendea kwa neema

"Mungu amenitendea wema sana" au "Mungu amenibariki sana"

Hivyo Yakobo akamsihi, na Esau akamkubali

Ilikuwa utamaduni kukataa zawadi kwanza, lakini kukubali zawadi ile baadae kabla ya mtoaji kukwazika.

Genesis 33:12**Bwana wangu anajua**

Hii ni njia ya upole na maalumu ya kumhusu Esau. "Wewe, bwana wangu, unajua"

watoto ni wadogo

Maana inaweza kuwekwa wazi zaidi. "watoto ni wadogo sana kusafiri haraka"

Ikiwa watapelekwa kwa haraka hata siku moj

Hii inaweza kuelezwa kwa hali ya kutenda. "tukiwalazimisha kwenda haraka sana hata kwa siku moja"

Tafadhari bwana wangu na amtangulie mtumishi wake

Hii ni njia ya upole na maalumu ya Yakobo kujitaja mwenyewe. "Bwana wangu, mimi ni mtumishi wako. Tafadhali nenda mbele yangu"

kwa kadili ya mifugo iliyo mbele yangu

"kwa kasi ya wanyama naowatunza wanaweza kwenda"

Seiri

Hili ni eneo lenye milima katika eneo la Edomu.

Genesis 33:15**Kwa nini kufanya hivyo?**

Yakobo anatumia swali kuweka msisitizo ya kwamba Esau hahitaji kubakiza wanamume. "Usifanye hivyo!" au "Hahitaji kufanya hivyo!"

Bwana wangu amekuwa

Hii ni njia ya upole na maalumu ya kumaanisha Esau. "Wewe, bwana wangu, umekuwa"

Sukothi

"Jina la Sukothi lina maana ya "hifadhi".

akajijengea nyumba

Inasemekana ya kwamba nyumba ni ya familia yake pia. "alijenga nyumba kwa ajili yake mwenyewe na familia yake"

kwa ajili ya mifugo wake

"kwa wanyama aliowatunza"

Genesis 33:18

Taarifa ya Jumla:

Hii inaanza sehemu mpya ya simulizi. Mwandishi anaelezea kile Yakobo alichofanya baada ya kupumzika Sukothi.

Yakobo alipokuja kutoka Padani Aramu

"Baada ya Yakobo kuondoka Padani Aramu"

Yakobo ... alipokuja ... Akapiga kambi

Hii inamtaja Yakobo pekee kwa sababu ni kiongozi wa familia. Inasemekana ya kwamba familia yake ilikuwa pamoja naye.

Akapiga kambi karibu

"Aliweka kambi yake karibu"

sehemu ya ardhi

"kipande cha ardhi"

Hamori

Hili ni jina la mwanamume.

baba wa Shekemu

Shekemu ni jina la mji na jina la mwanamume.

mia

"100"

El Elohe Israeli

"Jina la El Elohe Israeli lina maana ya "Mungu, Mungu wa Israeli"

Chapter 34

¹ Basi Dina, Binti wa Lea aliyemzalia Yakobo, akaenda kuwaona wasichana wa nchi. ² Shekemu mwana wa Hamori Mhivi, mwana mfalme wa nchi, akamwona na akamkamata kwa nguvu na kulala naye. ³ Akavutiwa na Dina, binti Yakobo. Akampenda msichana na kuongea naye kwa upole. ⁴ Shekemu akamwambia Hamori baba yeke, kusema, "Nipe msichana huyu kuwa mke wangu." ⁵ Basi Yakobo akasikia kwamba alikuwa amemchafua Dina binti yake. Wanawe walikuwa pamoja na wanyama uwandani, hivyo Yakaobo akawangoja hata walipokuja. ⁶ Hamori baba wa Shekemu akaenda kuongea na Yakobo. ⁷ Wana wa Yakobo waliposikia neno hili wakaja kutoka uwandani. Watu hawa walichukizwa sana. Walikasirika sana kwa sababu alikuwa amemwaibisha Israeli kwa kumlazimisha binti wa Yakobo, kwa maana jambo kama hilo halikupasa kutendeka. ⁸ Hamori akaongea nao, akisema, "Shekemu mwanangu anampenda binti yenu. Tafadhari mpeni kuwa mke wake. ⁹ Mwoane nasi, tupeni binti zenu, na mjichukulie binti zetu kwa ajili yenu wenyewe. ¹⁰ Mtaishi nasi, na nchi itakuwa wazi kwa ajili yenu kufanya biashara humo, na kupata mali." ¹¹ Shekemu akamwambia baba yake na ndugu zake, "Na nione kibari machoni penu, na chochote mtakachoniambia nitatoa. ¹² Niambieni kiasi kikubwa chochote cha mahari na zawadi kama mtakavyo, nami nitatoa chochote msemacho, lakini mnipe msichana kuwa mke wangu." ¹³ Wana wa Yakobo wakamjibu Shekemu na Hamori baba yake kwa hila, kwa sababu Shekemu alikuwa amemnajisi Dina dada yao. ¹⁴ Wakawambia, "Hatuwezi kufanya jambo hili, kumpa dada yetu mtu yeyote ambaye hajatailiwa; kwani hiyo ni aibu kwetu. ¹⁵ Kwa sharti hili peke yake tutakubaliana nanyi: iwapo mtatailiwa kama sisi, ikiwa kila mtu mme miongoni mwenu atatailiwa. ¹⁶ Ndipo tutakapowapa binti zetu, nasi tutachukua binti zenu kwetu sisi wenyewe, na tutaishi nanyi na kuwa wamoja. ¹⁷ Lakini kama hamtusikilizi na kutailiwa, ndipo tutakapomchukua dada yetu na kuondoka. ¹⁸ Maneno yao yakawafurahisha Hamori na Shekemu mwanaye. ¹⁹ Kijana hakukawia kufanya walichokisema, kwa maana alipendezwa na binti Yakobo, na kwa sababu alikuwa mtu aliyeheshimiwa sana katika nyumba ya babaye. ²⁰ Hamori na Shekemu mwanaye wakaenda katika lango la mji wao na kuongea na watu wa mji, kusema, ²¹ "Watu hawa wanaamani nasi, hivyo na waishi katika nchi na kufanya biashara humo kwa maana, kweli, nchi ni kubwa ya kuwatosha. Haya na tuwachukue binti zao kuwa wake, nasi tuwape binti zetu. ²² Kwa shariti hili pekee watu hawa wanakubali kuishi nasi na kuwa wamoja: ikiwa kila mwanamme miongoni mwetu atatailiwa, kama wao. ²³ Je wanyama wao na vitu vyao - wanyama wao wote kuwa wetu? Haya na tukubaliane nao, nao wataishi kati yetu." ²⁴ Watu wote wa mji wakamsikiliza Hamori na Shekemu, mwanaye. Kila mwanamme akatailiwa. ²⁵ Katika siku ya tatu, walipokuwa katika maumivu bado, wawili wa wana wa Yakobo (Simoni na Lawi, kaka zake Dina), wakachukua kila mmoja upanga wake na kuushambulia mji ambao ulikuwa na uhakika wa ulinzi wake, nao wakauwa wanamme wote. ²⁶ Wakamwua Hamori na Shekemu kwa makali ya upanga. Wakamchukua Dina kutoka nyumba ya Shekemu na kuondoka. ²⁷ Wale wana wengine wa Yakobo wakaja kwa maiti na kuuteka nyara mji, kwa sababu watu wale walikuwa wamemnajisi dada yao. ²⁸ Wakachukua makundi yao ya kondoo, mbuzi, punda, na kila kitu ndani ya mji na viunga vyake ²⁹ utajiri wote. Watoto na wake zao wote, wakawachukua. Hata wakachukua kila kitu kilichokua katika nyumba. ³⁰ Yakobo akawambia Simoni na Lawi, "Mmeleta shida juu yangu, kunifanya ninuke kwa wenyeji wa nchi, Wakanaani na Waperizi. Mimi nina watu wachache. Ikiwa watajikusanya pamoja kinyume changu na kunishambulia." ³¹ Lakini Simoni na Lawi wakasema, "Je Shekemu alipaswa kumtendea dada yetu kama kahaba?"

Genesis 34:1

Basi

Hapa neno hili linatumika kuweka alama kwa sehemu mpya ya simulizi.

Dina

Hili ni jina la binti wa Lea.

Mhivi

Hili li jina la kundi la watu.

mwana wa mfalme wa nchi

Hii ina maana ya Hamori na sio Shekemu. Pia "mwana wa mfalme" hapa haimaanishi mtoto wa mfalme. Ina maana ya Hamori alikuwa kiongozi wa watu katika eneo hilo.

akamkamata kwa nguvu na kulala naye

Shekemu alimbaka Dina.

Akavutiwa na Dina

"Alivutiwa sana na yeye". Hii inazungumzia juu ya Shekemu kumpenda Dina na kutaka kuwa naye kana kwamba kuna jambo lililokuwa likimlazimisha

kwenda kwa Dina. Hii inaweza kuwekwa katika hali ya kutenda. "Alitaka sana kuwa na Dina"

kuongea naye kwa upole

Hii ina maana aliongea naye kwa upole kumuaminisha ya kwamba alimpenda na kwamba alimtaka pia ampende yeye.

Genesis 34:4

Basi Yakobo

"basi" inatumika hapa kuweka alama ya badiliko kutoka kwa simulizi kwenda kwa taarifa ya nyuma kuhusu Yakobo.

Yakobo akasikia kwamba alikuwa

Neno "alikuwa" lina maana ya Shekemu

alikuwa amemchafua

Hii ina maana ya kwamba Shekemu alivunja sana heshima na kumuabisha Dina kwa kumlazimisha alale naye.

akawangoja

Hii ni namna ya kusema ya kwamba Yakobo hakusema au kufanya jambo kuhusu suala hili.

Genesis 34:6

Hamori ... akaenda kuongea na Yakobo

"Hamori ... akaenda kuongea na Yakobo"

Watu hawa walichukizwa

"Wanamume walikasirika"

Walikasirika sana ... halikupasa kutendeka

Hii inaweza kuwekwa kama nukuu ya moja kwa moja iliyozungumzwa na wana wa Yakobo.

amemwaibisha Israeli

Hapa neno la "Israeli" lina maana ya kila mtu katika familia ya Yakobo. Israeli kama kundi la watu liliabishwa. "ameabisha familia ya Israeli" au "ameleta aibu juu ya watu wa Israeli"

kumlazimisha binti wa Yakobo

"kumvamia binti wa Yakobo"

kwa maana jambo kama hilo halikupasa kutendeka

Hii inaweza kuelezwa kwa hali ya kutenda. "kwa maana hakupaswa kufanya jambo baya kama hilo"

Genesis 34:8

Hamori akaongea nao

"Hamori alizungumza na Yakobo na wanawe"

anampenda binti yenu

Hapa neno "anampenda" lina maana ya upendo wa kimahaba kati ya mwanamume na mwanamke. "anampenda na anataka kumuoa"

mpeni kuwa mke wake

Katika baadhi ya tamaduni, wazazi huamua watoto wao wataolewa na nani"

Mwoane nasi

Kuoana ni kuoia mtu wa jamii, kabila, au dini tofauti. "Ruhusu ndoa kati ya watu wako na wetu"

nchi itakuwa wazi kwa ajili yenu

"nchi itakuwa wazi kwako"

Genesis 34:11

Shekemu akamwambia baba yake

"Shekemu alimwambia baba yake Dina Yakobo"

Na nione kibari machoni penu, na chochote mtakachoniambia nitatoa

Hapa "machoni" ina maana ya fikra na mawazo ya mtu. "Kama utanipa kibali, basi nitakupa chochote utakachokiomba"

mahari

Katika baadhi ya tamaduni, ni kawaida kwa mwanamume kutoa fedha, mali, ng'ombe, na zawadi zingine kwa familia ya mwanamke katika kipindi cha ndoa.

Wana wa Yakobo wakamjibu Shekemu na Hamori baba yake kwa hila

Nomino inayojitegemea ya "hila" inaweza kuwekwa kama kitenzi cha "kudanganya". "Lakini wana wa Yakobo walimdanganya Shekemu na Hamori walipowajibu"

Shekemu alikuwa amemnajisi Dina

Hii ina maana ya kwamba Shekemu aliwavunja heshima sana na kumuabisha Dina kwa kumlazimisha kulala naye.

Genesis 34:14

Wakawambia

"wana wa Yakobo waliwaambia Shekemu na Hamori"

Hatuwezi kufanya jambo hili, kumpa dada yetu

"Hatuwezi kukubali kumtoa Dina katika ndoa"

kwani hiyo ni aibu kwetu

"kwa maana hiyo itasababisha aibu kwetu". Hapa "kwetu" ina maana ya wana wa Yakobo na watu wote wa Israeli.

tutakapowapa binti zetu ... tutachukua binti zenu kwetu sisi wenyewe

Hii ina maana wataruhusu mtu kutoka familia ya Yakobo kuoia mtu anayeishi katika nchi ya Hamori.

Genesis 34:18

Maneno yao yakawafurahisha Hamori na Shekemu mwanaye

Hapa "maneno" ina maana ya kile kilichosemwa. "Hamori na mwanawe Shekemu walikubali na kile ambacho wana wa Yakobo walisema"

kufanya walichokisema
"kufanyiwa tohara"

binti wa Yakobo
"binti wa Yakobo Dina"

kwa sababu alikuwa mtu aliyeheshimiwa sana katika nyumba ya babaye
Hii inaweza kutafsiriwa kama sentensi mpya. Inaweza kuwekwa wazi ya kwamba Shekemu alijua wanamume wengine wangekubali kufanyiwa tohara kwa sababu walimheshimu sana. "Shekemu alijua wanamume wote katika nyumba ya baba yake watakubaliana naye kwa sababu alikuwa akiheshimiwa zaidi kati yao"

Genesis 34:20

lango la mji wao
Ilikuwa kawaida kwa viongozi kukutana katika lango la mji kufanya maamuzi rasmi.

Watu hawa
"Yakobo, wanawe, na watu wa Israeli"

wana amani nasi
Hapa "nasi" inajumlisha Hamori, mwanawe na watu wote waliozungumza nao langoni mwa mji.

waishi katika nchi na kufanya biashara humo
"waruhusu waishi na kufanya biashara katika nchi"

maana, kweli, nchi ni kubwa ya kuwatosha
Shekemu anatumia neno "kweli" kuongeza msisitizo kwa kauli yake. "kwa sababu, hakika, nchi ni kubwa ya kutosha kwa ajili yao" au "kwa sababu, haswa, kuna nchi ya kutosha kwa ajili yao"

tuwachukue binti zao ... tuwape binti zetu.
Hii ina maana ya ndoa kati ya wanawake wa kundi moja na wanamume wa kundi lingine.

Genesis 34:22

Taarifa ya Jumla:
Hamori na Shekemu mwanawe wanaendelea kuzungumza na viongozi wa mji.

Kwa sharti hili pekee watu hawa wanakubali kuishi nasi na kuwa wamoja: ikiwa kila mwanamme miongoni mwetu atatahiriwa, kama wao.
"Kwa sharti hili pekee iwapo kila mwanamume kati yetu atafanyiwa tohara, kama wanamume wa Israeli walivyotahiriwa, ndipo watakubali kusihi miongoni mwetu na kujiunga nasi kama kundi moja"

Je wanyama wao na vitu vyao - wanyama wao wote kuwa wetu?

Shekemu anatumia swali kuisitiza ya kwamba mifugo wa Yakobo na mali zitakuwa za watu wa Shekemu. Hii inaweza kutafsiriwa kama kauli. "Wanyama wao wote na mali zitakuwa zetu"

Genesis 34:24

Kila mwanamme alifanyiwa tohara

Hii inaweza kuelezwa kwa hali ya kutenda. "Kwa hiyo Hamori na Shekemu wakawa na mtu wa kufanya tohara kwa wanamume wote"

Katika siku ya tatu

"tatu" ni nambari za mpango kwa namba tatu. Inaweza kuwekwa bila nambari za mpango. "Baada ya siku mbili"

walipokuwa katika maumivu

"wakati wanamume wa mji walipokuwa bado na maumivu"

wakachukua kila mmoja upanga wake

"wakachukua panga zao"

kuushambulia mji

Hapa "mji" una maana ya watu. "waliwashambulia watu wa mji"

ulinzi wake, nao wakauwa wanamume wote

Hii inaweza kutafsiriwa kama sentensi mpya. "ulinzi. Simoni na Lawi waliwaua wanamume wote wa mji ule"

kwa makali ya upanga

Hapa "makali" yana maana ya ubapa wa upanga. "kwa ubapa wa panga zao" au "kwa upanga wao"

Genesis 34:27

maiti

"maiti ya Hamori, Shekemu na wanamume wao"

pora mji

"waliiba kila kitu chenye thamani katika mji ule"

kwa sababu watu wale walikuwa wamemnajisi dada yao

Shekemu pekee alimnajisi Dina, lakini wana wa Yakobo walichukulia familia yote ya Shekemu na kila mtu katika mji kuhusika na tendo hili.

walikuwa wamemnajisi

Hii ina maana ya kwamba Shekemu alimvunjia heshima na kumuabisha sana Dina kwa kumlazimisha kulala naye.

Wakachukua makundi yao

"wana wa Yakobo wakachukua mifugo ya watu wale"

utajiri wao wote

"mali zao zote na fedha"

Watoto na wake zao wote, wakawachukua
"Waliwakamata watoto wao na wake zao wote"

Genesis 34:30

Mmeleta shida juu yangu

Kusababisha mtu kupitia shida inazungumziwa kana kwamba shida ilikuwa kitu kinacholetwa na kuwekwa juu ya mtu. "mmesababisha shida kubwa kwangu"

kunifanya ninuke kwa wenyeji wa nchi

Kusababisha watu katika maeneo yanayozunguka kumchukia Yakobo inazungumziwa kana kwamba wana wa Yakobo walimfanya anuke vibaya kihalisia. Hii inaweza kutafsiriwa kama sentensi mpya. "Mmenifanya nionekane kwa kinyaa kwa watu wanaoishi katika nchi"

Mimi nina watu wachache ... dhidi yangu na kunishambulia, kisha nitaangamizwa, mimi na nyumba yangu.

Hapa maneno "Mimi" na "yangu" yana maana ya nyumba yote ya Yakobo. Yakobo anasema "Mimi" au "yangu" kwa maana yeye ni kiongozi. "Nyumba yangu ni ndogo ... dhidi yetu na kutuvamia, kisha watatuangamiza sisi wote"

watajikusanya pamoja dhidi yangu na kunishambulia
"wataunda jeshi na kunishambulia" au "wataunda jeshi na kutushambulia"

kisha nitaangamizwa

Hii inaweza kuelezwa kwa hali ya kutenda. "wataniangamiza" au "watatuangamiza"

Je Shekemu alipaswa kumtendea dada yetu kama kahaba?

Simoni na Lawi wanatumia swali kusesitiza ya kwamba Shekemu alifanya kosa na alistahili kufa. "Shekemu hakupaswa kumtenda dada yetu kama kahaba!"

Chapter 35

¹ Mungu akamwambia Yakobo, "Inuka, panda kwenda Betheli, na ukae pale. Unijengee madhabahu pale, niliyekutokea pale ulipomkimbia Esau kaka yako." ² Kisha Yakobo akawambia nyumba yake na wote aliokuwa nao, "Weken mbali miungu yote ya kigeni iliyo kati yenu, jitakaseni wenyewe, na kubadili mavazi yenu." ³ Kisha tuondoke na kwenda Betheli. Nitajenga pale madhabahu kwa Mungu, aliyenijibu katika siku ya shida yangu, naye amekuwa pamoja nami kila nilikokwenda. ⁴ Hivyo wakampa Yakobo miungu yote ya kigeni iliyokuwa mikononi mwao, na heleni zilizokuwa katika masikio yao. Yakobo akazifukia chini ya mwaloni uliokuwa karibu na Shekemu. ⁵ Kwa kadili walivyo safiri, Mungu akaifanya miji yote iliyokuwa karibu nao kuhofu, hivyo watu hao hawakuwafuatia wana wa Yakobo. ⁶ Hivyo Yakobo akafika Luzu(ndiyo Betheli), ulioko katika nchi ya Kanaani, yeye na watu wote aliokuwa nao. ⁷ Alijenge madhabahu na kuliita eneo hilo El Betheli, kwa sababu Mungu alikuwa amejifunua kwake, alipokuwa akimkimbia ndugu yake. ⁸ Debora, mlezi wa Rebeka, akafa. Akazikwa chini kutoka Betheli chini ya mwaloni, hivyo ikaitwa Aloni Bakuthi. ⁹ Yakobo alipokuja kutoka Padani Aramu, Mungu akamtoka tena na kumbariki. ¹⁰ Mungu akamwambia, "Jina lako ni Yakobo, lakini jina lako halitakuwa Yakobo tena. Jina lako litakuwa Israeli." Hivyo Mungu akamwita jina lake Israeli. ¹¹ Mungu akamwambia, "Mimi ni Mungu Mwenyezi, Uwe mwenye kuzaa na kuongezeka. Taifa na wingi wa mataifa watakuja, na wafalme watatoka miongoni mwa uzao wako. ¹² Nchi ambayo nilimpa Ibrahimu na Isaka, nitakupa wewe. Nami nitaupa pia uzao wako baada yako nchi hii." ¹³ Mungu akapanda kutoka mahali alipoongea naye. ¹⁴ Yakobo akaweka nguzo katika eneo ambalo Mungu alikuwa ameongea naye, nguzo ya jiwe. Akamimina juu yake sadaka ya kinywaji na akamimina mafuta juu yake. ¹⁵ Yakobo akaiita sehemu Mungu aliyoongea naye, Betheli ¹⁶ Wakaendelea na safari kutoka Betheli. Walipokuwa kitambo kabla ya kufika Efrathi, Raheli akashikwa na uchungu. ¹⁷ Akawa na utungu mzito. Alipokuwa katika utungu mzito zaidi, mkunga akamwambia, "Usiogope, kwani sasa utapata mtoto mwingine wa kiume." ¹⁸ Hata alipokaribia kufa, kwa pumzi yake ya mwisho akamwita jina lake Benoni, lakini baba yake akamwita jina lake Benjamini. ¹⁹ Raheli akafa na kuzikwa katika njia iendayo Efrathi (ndio Bethlehemi). ²⁰ Yakobo akaweka nguzo katika kaburi lake. Ndiyo alama ya kaburi la Raheli hata leo. ²¹ Israeli akaendelea na safari na akaweka hema yake kuvuka mnara wa walinzi wa kondoo. ²² Yakobo alipokuwa akiishi katika nchi hiyo, Rubeni akalala na Bilha suria wa baba yake, na Israeli akasikia kuhusu hilo. Basi Yakobo alikuwa na wana kumi na mbili. ²³ Wanawe kwa Lea walikuwa Rubeni, mzaliwa wa kwanza wa Yakobo, na Simoni, Lawi, Yuda, Isakari, na Zabuloni. ²⁴ Wanawe kwa Raheli walikuwa Yusufu na Benjamini. ²⁵ Wanawe kwa Bilha, mjakazi wa Raheli walikuwa Dani na Naftali. ²⁶ Wana wa Zilpa, mjakazi wa Lea, walikuwa Gadi na Asheri. Hawa wote walikuwa wana wa Yakobo waliozaliwa kwake huko Padani Aramu. ²⁷ Yakobo akaja kwa Isaka, baba yake, huko Mamre katika Kiriathi Arba (jina sawa na Hebroni), alipoishi Ibrahimu na Isaka. ²⁸ Isaka akaishi miaka mia moja na themanini. ²⁹ Isaka akapumua pumzi yake ya mwisho na akafa, na akakusanywa kwa wahenga wake, na mtu mzee amejaa siku. Esau na Yakobo, wanawe, wakamzika.

Genesis 35:1

panda kwenda Betheli

Msemo "panda" unatumika kwa sababu Betheli ipo sehemu ya juu kuliko Shekemu.

Unijengee madhabahu pale

Mungu anaongea kuhusu yeye mwenyewe katika lugha ya utatu. "Jenga madhabahu pale kwangu, Mungu wako"

akawambia nyumba yake

"akwaambia familia yake"

Weken mbali miungu yote ya kigeni iliyo kati yenu

"Tupa mbali sanamu zenu" au "Zitokomeze miungu yenu ya uongo"

jitakaseni wenyewe, na kubadili mavazi yenu

Hii ilikuwa utamaduni wa kujitakasa kimaadili na kimwili kabla ya kwenda kumuabudu Mungu.

kubadili mavazi yenu

Kuvaa mavazi mapya ilikuwa ishara ya kwamba walijifanya safi kabla ya kumkaribia Mungu.

katika siku ya shida yangu

Maana za "siku" zaweza kuwa 1) siku ambayo Yakobo alimtoroka Esau au 2) "siku" ina maana ya kipindi ambacho Yakobo alikuwa na mawazo. "nilipokuwa katika kipindi kigumu" au "nilipokuwa katika shida"

Genesis 35:4**Hivyo wakampa**

"kwa hiyo kila mmoja katika nyumba ya Yakobo akatoa" au "kwa hiyo kila mtu katika familia na watumishi walitoa"

iliyokuwa mikononi mwao

Hapa "mikononi mwao" ina maana ya kile walichomiliki. "kilichokuwa mali yao" au "walivyokua navyo"

heleni zilizokuwa katika masikio yao

"heleni zao". Maana zaweza kuwa 1) dhahabu katika heleni zingeweza kutumika sanamu zingine au 2) walichukua heleni hizi kutoka kwenye mji wa Shekemu baada ya kuishambulia na kuwaua watu wote. Heleni zingewakumbusha juu ya dhambi yao.

Mungu akaifanya miji yote iliyokuwa karibu nao kuhofu

Mungu kusababisha watu wa miji kumuogopa Yakobo na familia yake inazungumziwa kana kwamba "hofu" ilikuwa kitu kilichoanguka juu ya miji. Nomino inayojitegemea "hofu" inaweza kuwekwa kama "kuogopa". "Mungu aliwafanya watu waliozunguka miji kumuogopa Yakobo na wote aliokuwa nao"

miji yote

Hapa "miji" ina maana ya watu wanaoishi katika miji.

wana wa Yakobo

Inasemekana ya kwamba hakuna mtu aliyeshambulia familia ya Yakobo. Lakini wana wawili, Simoni na Lawi walishambulia ndugu wa Wakaanani wa Shekemu baada ya kumkamata na kulala na binti wa Yakobo. Yakobo aliogopa wangelipiza kisasi katika 34:30. "Familia ya Yakobo" au "Nyumba ya Yakobo"

Genesis 35:6**Luzu**

Hili ni jina la mji.

El Betheli

"Jina la El Betheli lina maana ya "Mungu wa Betheli"

Mungu alikuwa amejifunua kwake

"pale Mungu alijifunua kwa Yakobo"

Debora

Hili ni jina la mwanamke.

mlezi wa Rebeka

Mlezi ni mwanamke ambaye humtunza mtoto wa mwanamke mwingine. Mlezi aliheshimika na alikuwa muhimu sana kwa familia.

Akazikwa chini kutoka Betheli

Hii inaweza kuelezwa kwa hali ya kutenda. "Walimzika chini kutoka Betheli"

chini kutoka Betheli

Msemo "chini kutoka" unatumika kwa sababu walimzika katika eneo ambalo lilikuwa chini kwa mwinuko kuliko Betheli.

Aloni Bakuthi.

"Jina la Aloni Bakuthi lina maana ya "Mwaloni ambapo kuna maombolezo"

Genesis 35:9**Yakobo alipokuja kutoka Padani Aramu**

Inaweza kuwekwa wazi ya kwamba walikuwa Betheli. "Baada ya Yakobo kuondoka Padani Aramu, na wakati alipokuwa Betheli"

kumbariki

Hapa "kubariki" ina maana ya kutamka baraka maalumu juu ya mtu na kusababisha mambo mazuri kutokea juu ya mtu huyo.

lakini jina lako halitakuwa Yakobo tena

Hii inaweza kuelezwa kwa hali ya kutenda. "lakini jina lako halitakuwa Yakobo tena"

Genesis 35:11**Mungu akamwambia**

"Mungu akamwambia Yakobo"

Uwe mwenye kuzaa na kuongezeka

Mungu akamwambia Yakobo kuzaa watoto ili kwamba waweze kuwa wengi wao. Neno "kuongezeka" unaelezea jinsi anavyotakiwa "kuzaa".

Taifa na wingi wa mataifa watakuja, na wafalme watatoka miongoni mwa uzao wako

Hapa "taifa" na "mataifa" yana maana ya vizazi vya Yakobo ambao wataunda mataifa haya.

Mungu akapanda kutoka

Hapa "akapanda kutoka" inatumika kwa sababu Mungu anapoishi inafikiriwa kuwa juu au juu ya dunia. "Mungu akamuacha"

Genesis 35:14**nguzo**

Hii ni nguzo ya ukumbusho ambayo ilikuwa jiwe au jabali kubwa iliyowekwa mwishoni pake.

Akamimina juu yake sadaka ya kinywaji na akamimina mafuta juu yake

Hii ni ishara ya kwamba anaweka wakfu nguzo kwa Mungu.

Betheli

"Jina la Betheli lina maana ya "nyumba ya Mungu".

Genesis 35:16**Efrathi**

Hili ni jina lingine la mji wa Bethlehemu.

akashikwa na uchungu

"Alikuwa na wakati mgumu wakati alipokuwa akimzaa mtoto"

Alipokuwa katika utungu mzito zaidi

"Uchungu ulipokuwa katika hatua mbaya zaidi"

mkunga

mtu anayemsaidia mwanamke anapojifungua mtoto

Hata alipokaribia kufa, kwa pumzi yake ya mwisho

"pumzi yake ya mwisho" ni pumzi ya mwisho ya mtu kabla mtu hajafa. "Hata kabla hajafa, alipovuta pumzi yake ya mwisho"

Benoni

"Jina la Benoni lina maana ya "mtoto wa majonzi yangu""

Benyamini

Watafsiri wanaweza kuweka maandishi mafupi yasemayo "Jina la Benyamini lina maana ya "mtoto wa mkono wa kuume". Msemo wa "mkono wa kulia" unalenga sehemu yenye upendeleo maalumu.

na kuzikwa

Hii inaweza kuelezwa kwa hali ya kutenda. "na wakamzika"

katika njia

"pembeni mwa barabara"

ndiyo alama ya kaburi la Raheli hata leo

"inaweka alama juu ya kaburi la Raheli mpaka siku hii"

hata leo

"mpaka wakati huu wa leo." Hii ina maana hadi wakati ambapo mwandishi alikuwa akiandika haya.

Genesis 35:21**Israeli akaendelea**

Inasemekana ya kwamba familia ya Israeli na watumishi wake wako pamoja naye. Maana kamili ya taarifa hii inaweza kuwekwa wazi.

Bilha

Hii ni jina la mtumishi wa Raheli wa kike.

Basi Yakobo alikuwa na wana kumi na mbili

Sentensi hii inaanza ibara mpya, ambayo inaendeleza mistari inayofuata.

wana kumi na mbili

"watoto 12"

Genesis 35:23**Bilha**

Hili ni jina la mtumishi wa Raheli wa kike.

Genesis 35:26**Zilpa**

Hili ni jina la mtumishi wa kike wa Lea.

waliozaliwa kwake huko Padani Aramu

Inasemekana ya kwamba hii haimjumlishi Benyamini aliyezaliwa katika nchi ya Kaanani karibu na Bethlehemu. Inataja Padani Aramu tu kwa maana hapo ndipo wengi wao walizaliwa. Maana kamili ya hii inaweza kuwekwa wazi. "ambao walizaliwa kwake Padani Aramu, isipokuwa Benyamini ambaye alizaliwa katika nchi ya Kaanani"

Yakobo akaja kwa Isaka

Hapa "akaja" inaweza kuweka kama "akaondoka"

Mamre

Hili lilikuwa jina lingine la mji wa Hebroni. Inawezekana iliitwa baada ya Mamre, rafiki yake Abrahamu aliyeishi pale. Hii ilikuwa jina la mwanamume aliyemiliki miti ya mwaloni.

Kiriathi Arba

Hili ni jina la mji.

Genesis 35:28**miaka mia moja na themanini**

"miaka 180"

Isaka akapumua pumzi yake ya mwisho na akafa

"Isaka akapumua pumzi yake ya mwisho na akafa". Misemo ya "alivuta pumzi ya mwisho" na "akafa" ina maana ya kitu kimoja. "Abrahamu alikufa"

akapumua pumzi yake ya mwisho

Hii ni njia ya upole ya kusema mtu alikufa.

akakusanywa kwa wahenga wake

Hii ina maana ya kwamba baada ya Isaka kufa, roho yake ilikwenda sehemu ile ile ndugu zake waliokufa kabla yake. Hii inaweza kuelezwa kwa hali ya kutenda. "alijiunga na familia yake waliokuwa wamekufa"

mtu mzee amejaa siku

Misemo ya "mtu mzee" na "amejaa siku" zina maan moja. Zinasisitiza ya kwamba Isaka aliishi muda mrefu sana. "baada ya kuishi muda mrefu sana na kuzeeka sana"

Chapter 36

¹ Hivi ndivyo vizazi vya Esau (aliyeitwa pia Edom). ² Esau akachukua wakeze kutoka kwa Wakanaani. Hawa walikuwa wake zake: Ada binti Eloni Mhiti; Oholibama binti Ana, mjukuu wa Zibeoni Mhivi; na ³ Basemathi, binti Ishmaeli, dada wa Nebayothi. ⁴ Ada akamzaa Elifazi kwa Esau, na Basemathi akamzaa Reueli. ⁵ Oholibama akamzaa Yeushi, Yalamu, na Kora. Hawa walikuwa wana wa Esau waliozaliwa kwake katika nchi ya Kananaani. ⁶ Esau akawachukua wakeze, wanawe, binti zake, na watu wote wa nyumba yake, mifugo wake - wanyama wake wote, na mali yake yote, aliyokuwa amekusanya katika nchi ya Kanaani, na akaenda katika nchi iliyoko mbali kutoka kwa Yakobo nduguye. ⁷ Alifanya hivi kwa sababu mali zao zilikuwa nyingi sana kwa wao kuishi pamoja. Nchi waliyokuwa wamekaa isingeweza kuwafaa kwa mifugo yao. ⁸ Hivyo Esau, aliyejulikana pia kama Edomu, akakaa katika nchi ya kilima Seiri. ⁹ Hivi ndivyo vizazi vya Esau, babu wa Waedomu katika nchi ya mlima Seiri. ¹⁰ Haya yalikuwa majina ya wana wa Esau: Elifazi mwana wa Ada, mkewe Esau; Reueli mwana wa Basemathi, mkewe Esau. ¹¹ Wana wa Elifazi walikuwa Temani, Omari, Zefo, Gatamu, na Kenazi. ¹² Timna, suria wa Elifazi, mwana wa Esau, akamzaa Amaleki. Hawa walikuwa wajukuu wa Ada, mkewe Esau. ¹³ Hawa walikuwa wana wa Reueli: Nahathi, Zera, Shama, na Miza. Hawa walikuwa wajukuu wa Basemathi, mkewe Esau. ¹⁴ Hawa walikuwa wana wa Oholibama, mkewe Esau, aliyekuwa binti Ana na mjukuu wa Zibeoni. Alimzalia Esau Yeushi, Yalamu, na Kora. ¹⁵ Hizi zilikuwa koo kati ya vizazi vya Esau: uzao wa Elifazi, mzaliwa wa kwanza wa Esau: Temani, Omari, Zefo, Kenazi, Kora, ¹⁶ Gatamu, na Amaleki. Hivi vilikuwa vizazi vya koo kutoka kwa Elifazi katika nchi ya Edomu. Walikuwa wajukuu wa Ada. ¹⁷ Hizi zilikuwa koo kutoka kwa Reueli, mwana wa Esau: Nahathi, Zera, Shama, Miza. Hizi zilikuwa koo kutoka kwa Reueli katika nchi ya Edomu. Walikuwa wajukuu wa Basemathi, mkewe Esau. ¹⁸ Hizi zilikuwa koo za Oholibama, mkewe Esau: Yeushi, Yalamu, Kora. Hizi ni koo zilizotoka kwa Oholibama mkewe Esau, binti Ana. ¹⁹ Hawa walikuwa wana wa Esau na koo zao. ²⁰ Hawa walikuwa wana wa Seiri Mhori, wenyeji wa nchi hiyo: Lotani, Shobali, Zibeoni, Ana, ²¹ Dishoni, Ezeri, na Dishani. Hizi zilikuwa koo the Wahori, wenyeji wa Seiri katika nchi ya Edomu. ²² Wana wa Lotani walikuwa Hori na Hemani, na Timna alikuwa dada wa Lotani. ²³ Hawa walikuwa wana wa Shobali: Alvani, Manahathi, Ebali, Shefo, na Onamu. ²⁴ Hawa walikuwa wana wa Zibeoni: Aia na Ana. Huyu ndiye Ana aliyeona chemichemi za moto nyikani, alipokuwa akichunga punda wa Zibeoni babaye. ²⁵ Hawa walikuwa watoto wa Ana: Dishoni na Oholibama, binti Ana. ²⁶ Hawa walikuwa wana wa Dishoni: Hemdani, Eshbani, Ithrani, na Kerani. ²⁷ Hawa walikuwa wana wa Ezeri: Bilhani, Zaavani, na Akani. ²⁸ Hawa walikuwa wana wa Dishani: Uzi na Arani. ²⁹ Hizi zilikuwa koo za Wahori: Lotani, Shobali, Zibeoni, na Ana, ³⁰ Dishoni, Ezeri, Dishani: hizi zilikuwa koo za Wahori, kulingana na ukoo ulivyoorodheshwa katika nchi ya Seiri. ³¹ Hawa walikuwa wafalme waliomiliki katika nchi ya Edomu kabla ya mfalme yeyote kumilika juu ya Waisraeli: ³² Bela mwana wa Beori, alitawala huko Edomu, na jina la mji wake lilikuwa Dinhaba. ³³ Bela alipofariki, kisha Yobabu mwana wa Zera kutoka Bozra, akatawala mahali pake. ³⁴ Yobabu alipofariki, Hushamu aliyekuwa wa nchi ya Watemani, akatawala mahali pake. ³⁵ Hushamu alipofariki, Hadadi mwana wa Bedadi aliyewashinda Wamidiani katika nchi ya Moabu, akatawala mahali pake. Jina la mji wake lilikuwa Avithi. ³⁶ Hadadi alipofariki, kisha Samla wa Masreka akatawala mahali pake. ³⁷ Samla alipofariki, kisha Shauli wa Rehobothi kando ya mto alitawala mahali pake. ³⁸ Shauli alipofariki, kisha Baali Hanani mwana wa Akbori akatawala mahali pake. ³⁹ Baali Hanani mwana wa Akbori, alipokufa, kisha Hadari akatawala mahali pake. Jina la mji wake lilikuwa Pau. Jina la mkewe lilikuwa Mehetabeli, binti Matredi, mjukuu wa Me Zahabu. ⁴⁰ Haya ndiyo yalikuwa majina ya wakuu wa koo kutoka uzao wa Esau, kwa kufuata koo zao na maeneo yao, kwa majina yao: Timna, Alva, Yethethi, ⁴¹ Oholibama, Ela, Pinoni, ⁴² Kenazi, Temani, Mbza, ⁴³ Magdieli, na Iramu. Hawa walikuwa wakuu wa ukoo wa Edomu, kwa kufuata makao yao katika nchi waliyomiliki. Nao ni Esau, baba wa Waedomu.

Genesis 36:1

Hivi ndivyo vizazi vya Esau (aliyeitwa pia Edomu)
 "Hivi ndivyo vizazi vya Esau, ambaye pia anaitwa Edomu". Sentensi hii inatambulisha habari ya vizazi vya Esau katika Mwanzo 36:1-8. "Hii ni habari ya vizazi vya Esau, ambaye pia anaitwa Edomu"

Ada ... Oholibama

Haya ni majina ya wake wa Esau.

Eloni Mhiti

"Eloni kizazi cha Hethi" au "Eloni uzao wa Hethi".
 Hili ni jina la mwanamume.

Ana ... Zibeoni ... Nebayothi
Haya ni majina ya wanamume.

Mhivi
Hii ina maana ya kikundi kikubwa cha watu.

Basemathi
Hili ni jina la mke mmoja wa Esau.

Nebayothi
Hili ni jina la mtoto mmoja wa kiume wa Ishmaeli.

Genesis 36:4

Ada ... Basemathi ... Oholibama
Haya ni majina ya wake wa Esau.

Elifazi ... Reueli ... Yeushi ... Yalamu ... Kora
Haya ni majina ya wana wa Esau.

Genesis 36:6

aliyokuwa amekusanya katika nchi ya Kanaani
Hii ina maana ya vitu vyote vilivyokusanywa alipokuwa katika nchi ya Kaanani. "aliyokuwa amekusanya alipokuwa akiishi katika nchi ya Kanaani"

akaenda katika nchi
Hii ina maana ya kuhama katika sehemu nyingine na kuishi kule. "alikuwenda kuishi katika nchi nyingine"

mali zao
"Mali za Esau na Yakobo"

isingeweza kuwafaa kwa mifugo yao. 8
Nchi haikuwa na ukubwa wa kutosha kuwatunza mifugo wote ambao Yakobo na Esau walimiliki. "haikuwa na ukubwa wa kutosha kuwatunza mifugo yao" au "haikuwa na ukubwa wa kutosha kwa mifugo ya Esau na Yakobo"

waliyokuwa wamekaa
Neno "wamekaa" lina maana ya kuelekea sehemu na kuishi pale. "pale walipohamia"

Genesis 36:9

Hivi ndivyo vizazi vya Esau
Sentensi hii inatambulisha habari ya vizazi vya Esau katika Mwanzo 36:9-43. "Hii ni habari ya vizazi vya Esau"

katika nchi ya mlima Seiri
Hii ina maana ya kwamba waliishi katika nchi ya mlima wa Seiri. Maana kamili ya hii inaweza kuwekwa wazi. "aliyeishi katika mlima wa nchi ya Seiri"

Elifazi ... Reueli
Haya ni majina ya wana wa Esau.

Ada ... Basemathi
Haya ni majina ya wake wa Esau.

Temani, Omari, Zefo, Gatamu, na Kenazi ... Amaleki
Haya ni majina ya wana wa Elifazi.

Timna
Hili ni jina la suria wa Elifazi.

Genesis 36:13

Reueli ... Yeushi, Yalamu, na Kora
Haya ni majina ya wana wa Esau.

Nahathi ... Zera ... Shama ... Miza
Haya ni majina ya wana wa Reueli.

Ana ... Zibeoni
Haya ni majina ya wanamume.

Basemathi ... Oholibama
Haya ni majina ya wake wa Esau.

Genesis 36:15

Elifazi
Hili ni jina la mwana wa Esau.

Temani, Omari, Zefo, Kenazi, Kora, Gatamu, na Amaleki
Haya ni majina ya wana wa Elifazi.

Ada
Hili ni jina la mmoja wa wake wa Esau.

Genesis 36:17

Reueli ... Yeushi, Yalamu, Kora
Haya ni majina ya wana wa Esau.

Nahathi, Zera, Shama, Miza
Haya ni majina ya wana wa Reueli.

katika nchi ya Edomu
Hii ina maana ya kwamba waliishi katika nchi ya Edomu. "walioishi katika nchi ya Edomu"

Basemathi ... Oholibama
Haya ni majina ya wake wa Esau.

Ana
Hili ni jina la mwanamume.

Genesis 36:20

Seiri
Neno la "Seiri" ni jina la mwanamume na nchi.

Mhori
Neno la "Mhori" lina maana la kundi la watu.

wakazi wa nchi hiyo
walioishi katika nchi ya Seiri, ambayo pia inaitwa Edomu.

Lotani, Shobali, Zibeoni, Ana, Dishoni, Ezeri, na Dishani ... Hori na Hemani
Haya ni majina ya wanamume.

Timna
Hili ni jina la mwanamke.

Genesis 36:23

Shobali ... Zibeoni
Haya ni majina ya wanamume.

Alvani, Manahathi, Ebali, Shefo, na Onamu ... Aia na Ana
Haya ni majina ya wanamume.

Genesis 36:25

Ana ... Dishoni ... Ezeri ... Dishoni
Haya ni majina ya wanamume.

Oholibama
Hili ni jina la mwanamke.

Hemdani, Eshbani, Ithrani, na Kerani ... ilhani, Zaavani, na Akani ... Uzi na Arani
Haya ni majina ya wanamume.

Genesis 36:29

Timna
Hili ni jina la kundi la watu.

Lotani, Shobali, Zibeoni, na Ana, Dishoni, Ezeri, Dishani
Haya ni majina ya wanamume.

katika nchi ya Seiri
Hii ina maana ya kwamba waliishi katika nchi ya Seiri. "kwa wale walioishi katika nchi ya Seiri"

Genesis 36:31

Bela ... Beori ... Yobabu ... Zera
Haya ni majina ya wanamume.

jina la mji wake
Hii ina maana ya kwamba huu ulikuwa mji ambapo aliishi. "jina la mji alipoishi"

Dinhaba ... Bozra
Haya ni majina ya mahali.

Genesis 36:34

Yobabu
Hili ni jina la mwanamume.

Hushamu ... Hadadi ... Bedadi ... Samla
Haya ni majina ya wanamume.

Hushamu aliyekuwa wa nchi ya Watemani
Hii ina maanisha Hushani aliishi katika nchi ya Watemani. "Hushami aliyeishi katika nchi ya Watemani"

Avithi ... Masreka
Haya ni majina ya mahali.

Watemani
"vizazi vya Temani"

Jina la mji wake
Hii ina maana ya kwamba huu ulikuwa mji ambao aliishi. "Jina la mji ambao aliishi"

Samla wa Masreka
"Samra wa Masreka"

Genesis 36:37

Samla
Hili ni jina la mwanamume.

kisha Shauli wa Rehobothi kando ya mto alitawala mahali pake
Shauli aliishi Rehobothi. Rehobothi ilikuwa karibu na Mto Frati. Taarifa hii inaweza kuwekwa wazi. "kisha Shauli akatawala katika nafasi yake. Alikuwa akitoka Rehobothi ambayo ipo karibu na Mto Frati"

Shauli ... Baali Hanani ... Akbori ... Hadari ... Matredi ... Me Zahabu.
Haya ni majina ya wanamume.

Rehobothi ... Pau
Haya ni majina ya mahali.

Jina la mji wake
Hii ina maana ya kwamba huu ulikuwa mji ambao aliishi. "Jina la mji ambao aliishi"

binti wa Matredi, mjukuu wa Me Zahabu.
Taarifa ambayo haionekani inaweza kuongezwa. "alikuwa binti wa Matredi, na mjukuu wa Me Zahabu"

Mehetabeli
Hili ni jina la mwanamke.

Genesis 36:40

majina ya wakuu wa koo
"viongozi wa koo zao"

kwa kufuata koo zao na maeneo yao, kwa majina yao
Koo na maeneo yalitajwa kwa majina ya viongozi wa koo zao. "jina la koo zao na maeneo walipoishi yalitajwa baada yao. Haya ndio majina yao"

Timna, Alva, Yethethi, Oholibama, Ela, Pinoni, Kenazi, Temani, Mbza, Magdieli, na Iramu
Haya ni majina ya makundi ya watu.

makazi

"makazi ya kuishi" au "sehemu waliokuwa wakiishi"

Huyu alikuwa Esau

orodha hii inasemekana "kuwa" Esau, ambayo ina maana ni orodha nzima ya vizazi vya Esau"

Chapter 37

¹ Yakobo akaishi katika nchi aliyokaa babaye, katika nchi ya Kanaani. ² Haya ndiyo matukio yaliyomhusu Yakobo. Yusufu, aliyekuwa kijana wa miaka kumi na saba, alikuwa akilichunga kundi pamoja na ndugu zake. Alikuwa pamoja na wana wa Bilha na pamoja na wana wa Zilpa, wake wa baba yake. Yusufu akaleta taarifa yao mbaya kwa baba yao. ³ Basi Israeli akampenda Yusufu kuliko wanawe wote kwa sababu alikuwa mwana wa uzee wake. Akamshonea vazi zuri. ⁴ Ndugu zake wakaona kwamba baba yao alimpenda sana kuliko ndugu zake wote. Wakamchukia na hawakuongea naye vema. ⁵ Yusufu akaota ndoto, na akawambia ndugu zake. Wakamchukia zaidi. ⁶ Aliwambia, "Tafadhari sikilizeni ndoto hii niliyoita. ⁷ Tazama, tulikuwa tukifunga miganda ya nafaka shambani na tazama, mganda wangu ukainuka na kusimama wima, na tazama, miganda yenu ikasogea na kuuinamia mganda wangu" ⁸ Ndugu zake wakamwambia, "Je ni kweli utatutawala? Je utatutawala juu yetu? Hata wakamchukia zaidi kwa ajili ya ndoto zake na maneno yake. ⁹ Akaota ndoto nyingine na kuwasimulia ndugu zake. Alisema, "Tazama, nimeota ndoto nyingine: Jua na mwezi na nyota kumi na moja ziliniinamia." ¹⁰ Akamwambia baba yake vile vile alivyowambia ndugu zake, na baba yake akamkemea. Akamwambia, Je umeota ndoto ya namna gani hii? Je mama yako na mimi na ndugu zako kweli tutakuja kukuinamia mpaka chini?" ¹¹ Ndugu zake wakamwonea wivu, lakini baba yake akaliwema jambo hilo moyoni. ¹² Ndugu zake wakaenda kulichunga kundi la baba yao huko Shekemu. ¹³ Israeli akamwambia Yusufu, 'Je ndugu zako hawalichungi kundi huko Shekemu? Njoo, nami nitakutuma kwao.' Yusufu akamwambia, "nipo tayari." ¹⁴ Akamwambia, "Basi nenda, uwaone ndugu zako na kundi wanaendeleaje, na uniletee neno." Hivyo Yakobo akamtuma kutoka katika bonde la Hebroni, na Yusufu akaenda Shekemu. ¹⁵ Mtu mmoja akamwona Yusufu. Tazama, Yusufu alikuwa akizunguka kondeni. Yule mtu akamwuliza, "Unatafuta nini?" ¹⁶ Yusufu akamwambia, "Nawatafuta ndugu zangu. Tafadhari, niambie, wananalichunga wapi kundi." ¹⁷ Yule mtu akasema, "Waliondoka mahali hapa, kwa maana niliwasikia wakisema, 'Haya twende Dothani.'" Yusufu akawafuata ndugu zake na kuwona huko Dothani. ¹⁸ Wakamwona kutokea mbali, na kabla hajawakaribia, wakapanga njama ya kumwua. ¹⁹ Ndugu zake wakaambiana wao kwa wao, "Tazama, mwotaji anakaribia. ²⁰ Njoni sasa, na tumwue na kumtupa katika mojawapo ya mashimo haya. Nasi tutasema, 'Mnyama mkali amemraru.' Nasi tutaona ndoto zake zitakuwaje." ²¹ Rubeni alilisikia hilo na kumwokoa kutoka katika mikono yao. Alisema, "Tusiundoe uhai wake." ²² Rubeni aliwambia, "Msimwage damu. Mtupeni katika shimo hili lililopo nyikani, lakini msiweke mikono yenu juu yake" - ili kwamba aweze kumwokoa katika mikono yao na kumrudisha kwa baba yake. ²³ Ikawa Yusufu alipowafikia ndugu zake, walimvua vazi lake zuri. ²⁴ Wakamchukua na kumtupa shimoni. Shimo lilikuwa tupu bila maji. ²⁵ Wakakaa chini kula mkate. Walipoinua macho yao na kuangalia, na, tazama, msafara wa Waishmaeli ulikuwa ukija kutoka Gileadi, pamoja na ngamia wao waliochukua viungo, malhamu na manemane. Walikuwa wakisafiri kuvichukua kuelekea Misri. ²⁶ Yuda akawambia ndugu zake, "Ni faida gani kama tutamwua ndugu yetu na kufunika damu yake? ²⁷ Haya, na tumwue kwa Waishmaeli na wala tusiweke mikono yetu juu yake. Kwani yeye ni ndugu yetu, nyama yetu." Ndugu zake wakamsikiliza. ²⁸ Wafanyabiashara wa Kimidiani wakapita. Ndugu zake wakamwinua na kumtoa Yusufu shimoni. Wakamwua Yusufu kwa Waishmaeli kwa vipande ishirini vya fedha. Waishmaeli wakamchukua Yusufu mpaka Misri. ²⁹ Rubeni akarudi kwenye shimo, na, tazama, Yusufu hakuwemo shimoni. Akararua mavazi yake. ³⁰ Akarudi kwa ndugu zake na kusema, "Kijana yuko wapi? Na mimi, je niende wapi?" ³¹ Wakachinja mbuzi na kisha wakalichukua vazi la Yusufu na kulichovya katika damu. ³² Kisha wakalipeleka kwa baba yao na kusema, "Tumeiona hii. Tafadhari angalia kwamba ni vazi la mwanao au hapana." ³³ "Yakobo akaitambua na kusema, "Ni nguo ya mwanangu. Mnyama wa mwitu amemraru. Bila shaka Yusufu ameraruliwa katika vipande. ³⁴ Yakobo akararua mavazi yake na kuvaa mavazi ya magunia katika viuno vyake. Akaomboleza kwa ajili ya mwanawe siku nyingi. ³⁵ Wanawe na binti zake wote wakainuka na kumfariji, lakini alikataa kufarijiwa. Akasema, "Hakika nitashuka kuzimu nikimwombolezea mwanangu." Babaye akamlilia. ³⁶ Wamidiani wakamwua huko Misri kwa Potifa, afisa wa Farao, kepteni wa walinzi.

Genesis 37:1

nchi aliyokaa babaye, katika nchi ya Kanaani
"katika nchi ya Kaanani ambapo baba yake aliishi"

Haya ndiyo matukio yaliyomhusu Yakobo

Sentensi hii inatambulisha habari ya watoto wa Yakobo katika Mwanzo 37:1-50:26. Hapa "Yakobo" ina maana ya familia yake nzima. "Hii ni habari ya familia ya Yakobo"

umri wa miaka kumi na saba
"umri wa miak 17"

Bilha
Hili ni jina la mtumishi wa kike wa Raheli.

Zilpa
Hili ni jina la mtumishi wa kike wa Lea.

wake
"suria". Wanawake hawa walikuwa watumishi wa Lea na Raheli waliopewa kwa Yakobo kumzalila watoto.

akaleta taarifa yao mbaya kuhusu wao
"taarifa mbaya kuhusu kaka zake"

Genesis 37:3

Basi
Neno hili linatumika hapa kuweka alama ya badiliko kutoka kwa simulizi kwenda kwa taarifa ya nyuma kuhusu Israeli na Yusufu.

akampenda
Hii ina maana ya upendo wa kindugu au upendo wa kirafiki au kifamilia. Huu ni upendo wa kawaida wa binadamu kati ya marafiki na ndugu.

wa uzee wake
Hii ina maana ya kwamba Yusufu alizaliwa wakati Israeli alikuwa mzee. "aliyezaliwa wakati Israeli alipokuwa mtu mzee"

Akamshonea
"Israeli alimshonea Yusufu"

vazi zuri
"joho zuri"

hawakuongea naye vema.
"hawakuweza kuongea kwa namna ya upole kwake"

Genesis 37:5

Yusufu akaota ndoto, na akawambia ndugu zake.
Wakamchukia zaidi
Huu ni ufupi wa matukio ambayo yatatokea katika 37:6-11.

Wakamchukia zaidi
"Na kaka zake Yusufu walimchukia zaidi ya walivyomchukia hapo awali"

Tafadhari sikilizeni ndoto hii niliyoiota
"Tafadhali sikilizeni ndoto hii niliyoipata"

Genesis 37:7

Taarifa ya Jumla:
Yusufu anaeleza kaka zake kuhusu ndoto yake.

Tazama
Neno la "tazama" hapa linatuamsha kuvuta nadhari kwa taarifa ya kushangaza inayofuata.

tulikuwa
Neo "tulikuwa" ina maana ya Yusufu na inajumuisha kaka zake wote.

tukifunga miganda ya nafaka
Nafaka inapovunwa inafungwa katika makundi na kupangwa katika rundo hadi muda wa kuzitenga nafaka kutoka kwa majani makavu.

na tazama
Hapa neno "tazama" hapa linaonyesha ya kwamba Yusufu alishangazwa na kile alichokiona.

mganda wangu ukainuka na kusimama wima ... miganda yenu ikasogea na kuuinamia mganda wangu
Hapa miganda ya nafaka inasimama wima na kupiga magoti kana kwamba ilikuwa watu. Miganda hii inawakilisha Yusufu na kaka zake.

Je ni kweli utatutawala? Je utatutawala juu yetu?
Misemo hii miwili ina maana moja. Kaka zake Yusufu wanatumia swali kumkejeli Yusufu. Inaweza kuandikwa kama kauli. "Hutaweza kuwa mfalme wetu, na hatutainama chini kwako!"

utatutawala juu yetu
Neno la "yetu" lina maana ya kaka zake Yusufu lakini sio Yusufu.

kwa ajili ya ndoto zake na maneno yake
"kwa sababu ya ndoto yake na kile alichokisema"

Genesis 37:9

Akaota ndoto nyingine
"Yusufu akapata ndoto nyingine"

nyota kumi na moja
"nyota 11"

baba yake akamkemea. Akamwambia
"Israeli alimkaripia, akisema"

Je umeota ndoto ya namna gani hii? Je mama yako ... kukuinamia mpaka chini?
Israeli anatumia swali kumrekebisha Yusufu. Hii inaweza kuandikwa kama kauli. "Ndoto hii uliyoota sio ya kweli. Mama yako, kaka zako, na mimi hatutainama chini mbele yako!"

wivu
Hii ina maana kuwa na hasira kwa sababu mtu mwingine amefanikiwa au ana umaarufu zaidi.

akaliwema jambo hilo moyoni
Hii ina maana ya kwamba aliendelea kufikiria kuhusu maana ya ndoto ya Yusufu. "aliendelea kufikiria kuhusu maana ya ndoto ile"

Genesis 37:12

Je ndugu zako hawalichungi kundi huko Shekemu?
Israeli anatumia swali kuanza mazungumzo. Hii inaweza kuandikwa kama kauli. "Ndugu zako wanachunga kundi huko Shekemu".

Njoo

Hapa inasemekana ya kwamba Israeli anamuomba Yusufu kujiandaa kuondoka kuonana na ndugu zake. "Jiandae"

nipo tayari

Yupo tayari kuondoka. "Nipo tayari kuondoka"

Akamwambia

"Israeli akamwambia Yusufu"

uniletee neno

Israeli anamtaka Yusufu kurudi na kumuambia kuhusu kaka zake na hali ya mifugo. "njoo uniambie utakakikuta" au "niletee taarifa"

kutoka katika bonde

"kutoka bondeni"

Genesis 37:15

Mtu mmoja akamwona Yusufu. Tazama, Yusufu alikuwa akizunguka kondeni

"Mtu mmoja akamkuta Yusufu akizunguka kondeni"

Tazama

Hii inaweka alama mwanzo wa tukio jingine katika simulizi kuu. Inaweza kuhusisha watu tofauti kuliko matukio ya nyuma.

Unatafuta nini?

"Ni nini unatafuta"

Tafadhari, niambie, wapi

"Tafadhali niambie wapi"

wananalichunga kundi

"wakichunga kundi"

Dothani

Hili ni jina la mahali ambalo lipo kama kilomita 22 kutoka Shekemu.

Genesis 37:18**Wakamwona kutokea mbali**

"Ndugu zake Yusufu wakamwona alipokuwa bado yupo mbali"

wakapanga njama ya kumwua

"wakafanya njama ya kumuua"

mwotaji anakaribia

"anakuja yule mwenye ndoto zile"

Njoni sasa

Msemo huu unaonyesha ya kwamba kaka zake walitekeleza mipango yao. "Kwa hiyo sasa"

Mnyama mkali

"mnyama wa hatari" au "mnyama mkali"

amemmeza

amemla kwa hamu

Nasi tutaona ndoto zake zitakuwaje

Ndugu zake walipanga kumuua, kwa hiyo ni kejeli kuzungumzia kuhusu ndoto zake kuwa kweli, maana angekuwa amekwisha kufa. "Kwa njia hiyo tutahakikisha ndoto zake haziji kuwa kweli"

Genesis 37:21**alilisikia**

"alisikia walichokuwa wakisema"

kutoka katika mikono yao

Msemo "mikono yao" una maana ya mipango ya kaka zake ya kumuua. "kutoka kwao" au "kutoka kwa mipango yao"

Tusiuondoe uhai wake

Msemo wa "kuondoa uhai wake" ni tasifida kwa kumuua mtu. "Tusimuue Yusufu"

Msimwage damu

Ukanushaji unaweza kuwekwa juu ya kitenzi. Pia "kumwaga damu" ni tasifida ya kuua mtu. "Usimwage damu yoyote" au "Usimuue"

msiweke mikono yenu juu yake

Hii ina maana ya kumdhuru au kumjeruhi. "msimdhuru"

ili kwamba aweze kumwokoa

Hii inaweza kutafsiriwa kama sentensi mpya. "Rubeni alisema hivi ili aweze kumuokoa Yusufu"

mikono mwao

Msemo wa "mikononi mwao" una maana ya mpango wa kaka zake kumuua. "kutoka kwao" au "kutoka kwa mipango yao"

kumrudisha

"na kumrudisha"

Genesis 37:23**Ikawa**

Msemo huu unatumika hapa kuweka alama juu ya tukio muhimu la simulizi.

walimvua vazi lake zuri

"walichana joho lake zuri kutoka kwake"

vazi lake zuri

"joho zuri"

Genesis 37:25**Wakakaa chini kula mkate**

"Mkate" ni lugha nyingine kwa "chakula". "Walikaa chini kula chakula" au "Ndugu zake Yusufu walikaa chini kula"

Walipoinua macho yao na kuangalia, na, tazama, msafara

Hapa kuangalia juu inazungumziwa kana kwamba mtu aliinua macho yake juu kihalisia. Pia, neno "tazama" linatumika hapa kuvuta nadhari ya msomaji kwa kile walichokiona wanamume hawa. "Walitazama juu na ghafla wakaona msafara"

ulikuwa

"umebeba"

viungo

vikolezo

malhamu

kitu chenye mafuta chenye harufu tamu kinachotumiwa kwa ajili ya kuponya na kulinda ngozi. "dawa"

wakisafiri kuvichukua kuelekea Misri

"kuwaleta mpaka Misri". Hii inaweza kuwekwa wazi zaidi. "kuwaleta chini hadi Misiri kuviuza"

Ni faida gani kama tutamwua ndugu yetu na kufunika damu yake?

Hii inaweza kuandikwa kama kauli. "Hatupati faida yoyote kumuua ndugu yetu na kufunika damu yake"

kufunika damu yake

Huu ni msembo wenye maana ya kuficha kifo cha Yusufu. "kuficha mauaji yake"

Genesis 37:27**kwa Waishmaeli**

"kwa wanamume hawa ambao ni vizazi vya Ishmaeli"

tusiweke mikono yetu juu yake

Hii ina maana ya kutomdhuru au kumjeruhi. "msimuumize"

ni ndugu yetu, nyama yetu

Neno la "nyama" ni lugha nyingine lenye maana ya ndugu. "ni ndugu wetu wa damu"

ndugu zake wakamsikiliza

"Kaka zake na Yuda walimsikiliza" au "Kaka zake Yuda walikubaliana naye"

Kimidiani ... Waishmaeli

Majina yote mawili yana maana ya kundi moja la wafanyabiashara ambao ndugu zake Yusufu walikutana nao.

kwa vipande ishirini vya fedha

"kwa bei ya vipande 20 vya fedha"

wakamchukua Yusufu mpaka Misri

"wakampeleka Yusufu Misri"

Genesis 37:29**Rubeni akarudi kwenye shimo, na, tazama, Yusufu hakuwemo shimoni**

"Rubeni alirudi kwenye shimo, na akashangazwa kuona ya kwamba Yusufu hakuwepo mle" Neno "tazama" hapa linaonyesha ya kwamba Rubeni alishangazwa kukuta ya kwamba Yusufu aliondoka.

Akararua mavazi yake

Hili ni tendo la mawazo na uchungu mkubwa. Hii inaweza kuandikwa kwa uwazi zaidi. "Alikuwa na majonzi mpaka akararua nguo zake"

Kijana yuko wapi? Na mimi, je niende wapi?"

Rubeni anatumia maswali kuweka msisitizo kwa tatizo ambalo Yusufu hapatikani. Hivi vinaweza kuandikwa kama kauli. "Kijana ametoweka! Siwezi kurudi nyumbani sasa!"

Genesis 37:31**vazi la Yusufu**

Hii ina maana ya joho zuri ambalo baba yake alimtengenezea.

damu

"damu ya mbuzi"

wakalipeleka

"walileta joho lile"

amemrarua

"amemla"

Yusufu ameraruliwa katika vipande.

Yakobo anadhani ya kwamba mnyama pori amerarua mwili wa Yusufu vipande vipande. "hakika imemchana Yusufu katika vipande vipande"

Genesis 37:34**Yakobo akararua mavazi yake**

Hili ni tendo la mawazo na uchungu mkubwa. Hii inaweza kuandikwa kwa uwazi zaidi. "Yakobo alikuwa na majonzi mpaka akararua nguo zake"

kuvaa mavazi ya magunia katika viuno vyake

Hapa "viuno" ina maana ya sehemu ya katikati ya mwili au kiuno. "akavaa magunia"

wakainuka

Hapa ujio wa watoto kwa baba yao inazungumziwa kama "kuinuka juu". "wakaja kwake"

lakini alikataa kufarijiwa

Hii inaweza kuelezwa kwa hali ya kutenda. "lakini hakutaka wamfariji"

Hakika nitashuka kuzimu nikiwombolezea

Hii ina maana ataomboleza kutoka sasa hadi pale atakapokufa. "Kweli nitakapokufa na kwenda kuzimu bado nitakuwa naomboleza"

Wamidiani wakamwuz

"Wamidiani walimuuza Yusufu"

kepteni wa walinzi

"kiongozi wa wanajeshi waliokuwa wakimlinda mfalme"

Chapter 38

¹ Ikawa wakati ule Yuda akawaacha ndugu zake na kukaa na Mwadulami fulani, jina lake Hira. ² Pale akakutana na binti Mkanaani jina lake Shua. Akamwoa na kulala naye. ³ Akawa mjamzito na kuzaa mwana. Akaitwa Eri. ⁴ Akawa mjamzito tena na kuzaa mwana tena. Akamwita jina lake Onani. ⁵ Akazaa mwana mwingine akamwita jina lake Shela. Alikuwa huko Kezibu alipomzaa. ⁶ Yuda akaona mke kwa ajili ya Eri, mzaliwa wake wa kwanza. Jina lake Tamari. ⁷ Eri, mzaliwa wa kwanza wa Yuda, alikuwa mwovu mbele za Yahwe. Yahwe akamwua. ⁸ Yuda akamwambia Onani, "Lala na mke wa nduguyo. Fanya wajibu wa shemeji kwake, na umwinulie nduguyo mwana." ⁹ Onani alijua kwamba mtoto asingekuwa wake. Pindi alipolala na mke wa kaka yake, alimwaga mbegu juu ya ardhi ili kwamba asimpatie nduguye mtoto. ¹⁰ Alilolifanya lilikuwa ovu mbele za Yahwe. Yahwe akamwua pia. ¹¹ Kisha Yuda akamwambia Tamari, mkwewe, "Ukaka mjanje katika nyumb aya baba yako hadi Shela, mwanangu, atakapokuwa." Kwani aliogopa, "Asije akafa pia, kama nduguze." Tamari akaondoka na kuishi katika nyumba ya babaye. ¹² Baada ya muda mrefu, binti Shua, mkewe Yuda, alikufa. Yuda akafarajika na kwenda kwa wakatao kondoo wake manyoya huko Timna, yeye na rafiki yake, Hira Mwadulami. ¹³ Tamari akaambiwa, "Tazama, mkweo anakwenda Timna kukata kondoo wake manyoya." ¹⁴ Akavua mavazi yake ya ujane na akajifunika kwa ushungi. Akakaa katika lango la Enaimu, lililoko kando ya njia iendayo Timna. Kwa maana aliona kwamba Shela amekua lakini akupewe kuwa mke wake. ¹⁵ Yuda alipomwona alidhani ni kahaba kwa maana alikuwa amefunika uso wake. ¹⁶ Akamwendea kando ya njia na kusema, "Njoo, tafadhari uniruhusu kulala nawe" - kwani hakujua kwamba alikuwa ni mkwewe - naye akasema, "Utanipa nini ili ulale nami?" ¹⁷ Akasema, "Nitakuletea mwana mbuzu wa kundi." Akasema, "Je utanipa rehani hata utakapo leta?" ¹⁸ Akasema, "Nikupe rehani gani?" Naye akasema, "Mhuri wako na mshipi, na fimbo iliyo mkononi mwako." Akampa na kulala naye. Akawa mjamzito. ¹⁹ Akaamka na kuondoka. Akavua ushungi wake na kuvaa vazi la ujane wake. ²⁰ Yuda akatuma mwana mbuzi kutoka kundini kwa mkono wa rafiki yake Mwadulami ili aichukue rehani kutoka katika mkono wa mwanamke, lakini hakumwona. ²¹ Kisha Mwadulami akauliza watu wa sehemu hiyo, "Yupo wapi kahaba aliyekuwa Enaimu kando ya njia?" Wakasema, hapajawai tokea kahaba hapa." ²² Akarudi kwa Yuda na kusema, "Sikumwona. Pia watu wa eneo hilo wamesema, 'Hajawai kuwapo kahaba hapa.'" ²³ Yuda akasema, "Mwache akae na vitu, tusije tukaibika. Hakika, nimeletea mwanambuzi, lakini hukumwona." ²⁴ Ikawa baada ya miezi mitatu Yuda akaambiwa, "Tamari mkweo amefanya ukahaba, na kwa hakika, yeye ni mjamzito." Yuda akasema, "Mleteni hapa ili achomwe." ²⁵ Alipoletwa nje, alipeleka ujumbe kwa mkwewe, "Mimi ni mjamzito kwa mtu mwenye vitu hivi." Akasema, "Tambua tafadhari, mhuri huu na mshipi na fimbo ni vya nani." ²⁶ Yuda akavitambua na kusema, "Yeye ni mwenye haki kuliko mimi, kwani sikumpa Shela, mwanangu awe mme wake." Hakulala naye tena. ²⁷ Muda wake wa kujifungua ukafika, tazama, mapacha walikuwa tumboni mwake. ²⁸ Ikawa alipokuwa akijifungua mmoja akatoa mkono nje, na mkunga akachukua kitambaa cha rangi ya zambarau na kukifunga katika mkono wake na kusema, "Huyu ametoka wa kwanza." ²⁹ Ikawa aliporudisha mkono wake, tazama, ndugu yake akatoka kwanza. Mkunga akasema, "Umetokaje" Na akaitwa Peresi. ³⁰ Kisha ndugu yake akatoka, akiwa na utepe wa zambarau juu ya mkono wake, naye akaitwa Zera.

Genesis 38:1

Ikawa wakati ule Yuda

Hii inatambulisha sehemu mpya ya simulizi ambayo inamlenga Yuda.

Mwadulami fulani, jina lake Hira

Hira ni jina la mwanamume aliyeishi Adulami. Mwadulami ni utaifa wake.

jina lake Shua

Shua ni mwanamke wa Kaanani aliyeolewa na Yuda.

Genesis 38:3

Akawa mjamzito

"mke wa Yuda akawa mjamzito"

Akaitwa Eri

Hii inaweza kuelezwa kwa hali ya kutenda. "Baba yake akamuita Eri"

Eri ... Onani ... Shela

Haya ni majina ya wana wa Yuda.

akamwita jina lake

"akamwita"

Kezibu

Hili ni jina la mahali.

Genesis 38:6**Eri**

Hili ni jina la mmoja wa watoto wa Yuda.

alikuwa mwovu machoni pa Yahwe

Msemu "machoni pa" una maana ya yahwe kuona uovu wa Eri.. "alikuwa muovu na Yahwe akauona"

Yahwe akamwua

Yahwe akamuua kwa sababu alikuwa muovu. Hii inaweza kuwekwa wazi. "Kwa hiyo Yahwe akamuua"

Genesis 38:8**Onani**

Hili ni jina la mmoja wa watoto wa Yuda.

Fanya wajibu wa shemeji kwake

shemeji kwake - Hii ina maana ya utamaduni ambao mwana mkubwa anapofariki kabla yeye na mkewe kupata mwana, ndugu anayefuata kiumri angemuoa na kulala na mjane. Mjane atakapozaa mwana wa kwanza, mtoto yule alijulikana kuwa mwana wa ndugu wa kwanza na angepokea urithi wa kaka wa kwaza.

lilikuwa ovu mbele za Yahwe

Msemu huu "machoni pa" una maana ya Yahwe kuona uovu wa Onani. "alikuwa muovu na Yahwe aliuona"

Yahwe akamwua pia

Yahwe akamuua kwa sababu alichofanya kilikuwa kiovu. Hii inaweza kuwekwa wazi. "Kwa hiyo Yahwe akamuua pia"

Genesis 38:11**mkwewe**

mkwewe - "mke wa mwanawe mkubwa"

katika nyumba ya baba yako

Hii ina maana ya yeye kuishi katika nyumba ya baba yake. "na kuishi katika nyumba ya baba yako"

hadi Shela, mwanangu, atakapokuwa

Yuda anakusudia kwa Tamari kuja mumuoa Shela atakapokua mkubwa. "na pale ambapo Shela, mwanangu, atakapokua, ataweza kukua"

Shela

Hili ni jina la mmoja wa wana wa Yuda.

Kwani aliogopa, "Asije akafa pia, kama nduguze

Yuda aliogopa ya kwamba iwapo Shela atamuoa Tamari angekufa pia kama kaka zake walivyokufa. "Kwa maana alihofia, 'akimuoa na yeye angeweza kufa kama kaka zake walivyokufa"

Genesis 38:12**Shua**

Hili ni jina la mwanamume.

Yuda akafarijika na

"Yuda alipokuwa haombolezi, ali"

wakatao kondoo wake manyoya huko Timna

"Timna, ambapo wanamume wake walikuwa wakinyoa manyoya ya kondoo"

Timna ... Enaimu

Haya ni majina ya mahali.

yeye na rafiki yake, Hira Mwadulami

"Rafiki yake Hiram, kutoka Adulami, alikwenda naye"

Hira Mwadulami

"Hira" ni jina la mwanamume, na "Adulami" ni jina la kijiji ambapo aliishi.

Tamari akaambiwa

Hii inaweza kuelezwa kwa hali ya kutenda. "Mtu akamwambia Tamari"

Tazama, mkweo

mkweo - "Sikiliza". Hapa neno "tazama" linatumika kushika nadhari ya Tamari.

mkweo

mkweo - "baba wa mume wako"

ya ujane

"ambayo wajane huvaa"

ushungi

kitambaa chembamba sana kinachotumika kufunika kichwa na uso wa mwanamke.

na akajifunika

Hii ina maana alijificha kwa nguo yake ili kwamba watu wasiweze kumtambua. Kitamaduni, sehemu za nguo za wanawake zilikuwa kubwa walizojizungushia nazo. "na akajifunika na kitambaa chake ili watu wasiweze kumtambua"

kando ya njia

"kando ya barabara" au "njiani"

hakupewa kuwa mke wake

Hii inaweza kuelezwa kwa hali ya kutenda. "Yuda hakupatiwa kwa Shela kuwa mke"

Genesis 38:15**kwa maana alikuwa amefunika uso wake**

Yuda hakufikiria ya kwamba alikuwa kahaba kwa sababu tu alifunika uso wake lakini pia kwa sababu alikuwa amekaa langoni. "kwa sababu alikuwa amefunika kichwa chake na kukaa mahali makahaba hukaa mara kwa mara"

Akamwendea kando ya njia

Tamari alikuwa amekaa kando ya njia. "Alikwenda mahali alipokuwa amekaa kando na njia"

Njoo

"Njoo kwangu" au "Njoo sasa"

Yuda alipomwona

"Yuda alipomwona Tamari"

mkwewe

mkwewe - "mke wa mwanawe"

Genesis 38:17

kutoka kwa kundi

"kutoka kwa kundi la mbuzi wangu"

Mhuri wako na mshipi ... fimbo

"Mhuri" ni sawa na sarafu yenye mchoro uliochongwa juu yake, unaotumika kuchapa nta iliyoyeyushwa. "Mshipi" uliwekwa katika mhuri ili kwamba mmiliki angeweza kuvaa shingoni mwake. Fimbo ilikuwa mti mrefu wa mbao uliosaidia kutembea juu ya ardhi ngumu.

Akawa na uja uzito wake

Hii inaweza kuelezwa kwa hali ya kutenda. "alimsababisha aweze kupata mimba"

Genesis 38:19

ushungi

kitambaa chembamba sana kinachotumika kufunika kichwa na uso wa mwanamke.

vazi la ujane wake

"ambayo wajane huvaa"

kutoka kundini

"kutoka katika kundi lake"

Mwadulami

"Adulami" ni jina la kijiji ambapo Hiram aliishi.

aichukue rehani

Hii inaweza kuelezwa kwa hali ya kutenda. "chukua rehani"

kutoka katika mkono wa mwanamke

Hapa "mkono" unasisitiza ya kwamba vilikuwa katika umiliki wake. Mkono wa mwanamke una maana ya mwanamke. "kutoka kwa mwanamke"

Genesis 38:21

Mwadulami

"Adulami" ni jina la kijiji ambapo Hiram aliishi.

watu wa sehemu

"baadhi ya wanamume ambao waliishi pale"

kahaba wa kidini

"kahaba aliyetumika katika hekalu"

Enaimu

Hili ni jina la mahali.

tusije tukaibika

Watu wangukuja kugundua kilichotokea wangemkejeli Yuda na kumcheka. Hii inaweza kuwekwa wazi na kusemwa katika hali ya kutenda. "la sivyoy watu watatucheka wakigundua kilichotokea"

Genesis 38:24

Ikawa

Msemo huu unatumika kuweka alama ya mwanzo wa sehemu mpya ya simulizi.

Yuda akaambiwa

Hii inaweza kuelezwa kwa hali ya kutenda. "mtu akamwambia Yuda"

Tamari mkweo

mkweo - "Tamari, mke wa mwana wako mkubwa"

yeye ni mjamzito kwa tendo hilo

Hapa neno la "hilo" lina maana ya "ukahaba" alioufanya. Hii inaweza kuelezwa kwa hali ya kutenda. "limemfanya aweze kuwa na mimba" au "ana mimba"

Mleteni hapa

"Mleteni nje"

ili achomwe

Hii inaweza kuelezwa kwa hali ya kutenda. "tutamchoma mpaka kufa"

Alipoletwa nje

Hii inaweza kuelezwa kwa hali ya kutenda. "Walipomleta nje"

mkwewe

mkwewe - "baba wa mume wake"

mhuri huu na mshipi na fimbo

"Mhuri" ni sawa na sarafu yenye mchoro uliochongwa juu yake, unaotumika kuchapa nta iliyoyeyushwa. "Mshipi" uliwekwa katika mhuri ili kwamba mmiliki angeweza kuvaa shingoni mwake. Fimbo ilikuwa mti mrefu wa mbao uliosaidia kutembea juu ya ardhi ngumu.

Shela

Haya ni majina ya wana wa Yuda.

Genesis 38:27

Muda ukafika

Msemo huu unatumika hapa kuweka alama ya mwanzo wa sehemu mpya ya simulizi.

tazama

Neno "tazama" linatuamsha kwa mshtuko ya kwamba Tamari alikuwa amebeba mapacha, ambayo haikujulikana awali.

Muda wake wa kujifungua ukafika

Msemo huu "ukafika" unaweka alama kwa tukio muhimu katika simulizi.

mmoja akatoa mkono

"mmoja wa watoto akatoa mkono wake nje"

mkunga

Huyu ni mtu ambaye humsaidia mwanamke anayezaa mtoto.

kitambaa cha rangi ya zambarau

"kitambaa cha rangi nyekundu iliyoiva"

katika mkono wake

"kuzunguka kifundo cha mkono wake"

Genesis 38:29

Ikawa

Msemo huu unatumika hapa kuweka alama ya mwanzo wa sehemu mpya ya simulizi.

tazama

Neno "tazama" hapa linatuamsha kuvuta nadhari kwa habari ya kushangaza inayofuata.

Umetokaje

Hii inaonyesha mshangao wa mkunga kuona mtoto wa pili akitoka kwanza. "Kwa hiyo hivi ndivyo unavyojitokeza kwanza!" au "Umejitokeza nje kwanza!"

akaitwa

Hii inaweza kuelezwa kwa hali ya kutenda. "akamuita"

Peresi

Hili ni jina la mtoto wa kiume. "Jina la Peresi lina maana ya "kuvunja nje".

Zera

Hili ni jina la mtoto wa kiume. "Jina la Zera lina maana ya "kitambaa cha rangi nyekundu".

Chapter 39

¹ Yusufu akaletwa Misri. Potifa, aliyekuwa afisa wa Farao mkuu wa walinzi na Mmisri, akamnunua kutoka kwa Waishmaeli, waliokuwa wamempeleka pale. ² Yahwe alikuwa pamoja na Yusufu na akawa mtu aliyefanikiwa. Aliishi katika nyumba ya Mmisri bwana wake. ³ Bwana wake akaona kwamba Yahwe alikuwa pamoja naye na kwamba Yahwe alifanikisha kila kitu alichokifanya. ⁴ Yusufu akapata kibali mbele zake. Akamtumikia Potifa. Potifa akamfanya msimamizi juu ya nyumba yake, na kila alichokimiliki, akakiweka chini ya uangalizi wake. ⁵ Ikawa alipomfanya msimamizi juu ya nyumba yake na juu ya kila kitu alichomiliki, Yahwe akaibariki nyumba ya Mmisri kwa sababu ya Yusufu. Baraka za Yahwe zilikuwa juu ya kila kitu alichokuwa nacho Potifa nyumbani na shambani. ⁶ Potifa akaweka kila alichokuwa nacho chini ya uangalizi wa Yusufu. Hakuwa na haja ya kufikiri juu ya lolote isipokuwa chakula alichokula tu. Basi Yusufu alikuwa kijana mzuri na wa kuvutia. ⁷ Ikawa baada ya hayo mke wa bwana wake akamtamani Yusufu. Akamwambia, "Lala nami." ⁸ Lakini yeye alikataa na kumwambia mke wa bwana wake, "Tazama, bwana wangu haangalii chochote nikifanyacho nyumbani, na ameweka kila kitu anachokimiliki chini ya uangalizi wangu. ⁹ Hakuna mtu aliye mkuu katika nyumba hii kuliko mimi. Hajanidhuria chochote isipokuwa wewe, kwa sababu wewe ni mkewe. Ni kwa namna gani basi naweza kufanya uovu mkuu namna hii na kumtenda dhambi Mungu? ¹⁰ Akamwambia Yusufu siku baada ya siku, lakini yeye akakataa kulala naye wala kuwa naye. ¹¹ Ikawa siku moja aliingia ndani kufanya kazi yake. Hakuna mtu yeyote wa nyumbani aliyekuwapo pale ndani. ¹² Akashika nguo zake na kusema, "Lala nami." Akaacha nguo zake mikononi mwake, akakimbia, na kutoka nje. ¹³ Ikawa, alipoona kwamba ameziacha nguo zake mikononi mwake na kwamba amekimbia nje, ¹⁴ akawaita watu wa nyumbani mwake na kuwambia, "Tazama, Potifa amelea Mwebrania huyu kutudhihaki. Aliingia kulala nami, na nikapiga kelele. ¹⁵ Ikawa aliponisikia nikipiga kelele, akaniacha na nguo yake, akakimbia, na kutoka nje." ¹⁶ Akaweka nguo zake karibu naye hata bwana yake alipokuja nyumbani. ¹⁷ Akamwambia maelelezo haya, "Yule mtumishi Mwebrania uliyemleta kwetu, aliingia kunidhihaki. ¹⁸ Ikawa nilipopiga kelele, akaacha nguo yake kwangu akakimbia nje." ¹⁹ Ikawa, bwana wake aliposikia maelezo aliyoambiwa na mkewe, "Hivi ndivyo mtumishi wako alivyotenda," alikasirika sana. ²⁰ Bwana wa Yusufu akamchukua na kumweka gerezeni, mahali walipowekwa wafungwa wa mfalme. Akawa pale kifungoni. ²¹ Lakini Yahwe alikuwa pamoja na Yusufu na kumwonyesha uaminifu wa agano. Akampa kibali mbele ya mlinzi wa gereza. ²² Mlinzi wa gereza akawaweka mikononi mwa Yusufu wafungwa wote waliokuwa gerezeni. Chochote walichokifanya, kilikuwa chini ya uangalizi wa Yusufu. ²³ Mlinzi wa gereza hakuwa na wasiwasi juu ya chochote kilichokuwa mikononi mwake, kwa sababu Yahwe alikuwa pamoja naye. Yahwe akafanikisha kila alichokifanya.

Genesis 39:1

Yusufu akaletwa chini Misri

Kusafiri kwenda Misri inasemekana mara kwa mara kama "chini" tofauti na kwenda "juu" katika nchi ya ahadi. Hii inaweza kuelezwa kwa hali ya kutenda. "Muishmaeli alimchukua Yusufu mpaka Misri"

Yahwe alikuwa pamoja na Yusufu

Hii ina maana ya kwamba Yahwe alimsaidia Yusufu na alikuwa pamoja naye mara zote. "Yahwe alimuongoza Yusufu na kumsaidia"

Aliishi katika nyumba

Hapa mwandishi anazungumzia kufanya kazi ndani ya nyumba ya bwana wake kana kwamba alikuwa akiishi ndani ya nyumba ya bwana wake. Watumishi wanaoaminiwa pekee waliruhusiwa kufanya kazi ndani ya nyumba ya bwana wao. "alifanya kazi ndani ya nyumba".

Mmisri bwana wake

Yusufu sasa alikuwa mtumwa wa Potifa.

Genesis 39:3

Bwana wake akaona kwamba Yahwe alikuwa pamoja naye

Hii ina maana ya kwamba bwana wake aliona jinsi Yahwe alivyokuwa akimsaidia Yusufu. "Bwana wake aliona ya kwamba Yahwe alikuwa akimsaidia Yusufu"

kwamba Yahwe alifanikisha kila kitu alichokifanya

"Yahwe alisababisha kila kitu alichofanya Yusufu kufanikiwa"

Yusufu akapata kibali machoni pake

"Kupata kibali" ina maana ya kukubalika na mtu. Nomino ya "machoni pake" ina maana ya maoni ya mtu. Maana zaweza kuwa 1) "Potifa alifurahishwa na Yusufu" au 2) "Yahwe alifurahishwa na Yusufu"

Akamtumikia Potifa

Hii ina maana ya kwamba alikuwa mtumishi wa binafsi wa Potifa.

Potifa akamfanya msimamizi juu ya nyumba yake, na kila alichokimiliki

"Potifa alimweka Yusufu kusimamia nyumba yake na kila kitu kilichokuwa cha Potifa"

akakiweka chini ya uangalizi wake

Pale ambapo kitu "kinakuwa chini ya uangalizi wa mtu" ina maana ya kwamba mtu anawajibika na utunzaji na uhifadhi wake. "alimfanya Yusufu kutunza"

Genesis 39:5**Ikawa alipomfanya**

Msemo huu unatumika hapa kuweka alama ya mwanzo wa sehemu mpya ya simulizi.

alipomfanya msimamizi juu ya nyumba yake na juu ya kila kitu alichomiliki

"Potifa alimweka Yusufu kuwa msimamizi juu ya nyumba yake na juu ya kila kitu alichomiliki"

Baraka

Hapa "baraka" ina maana ya kusababisha mema na yenye manufaa kutokea kwa mtu au kitu kinachobarikiwa.

Baraka za Yahwe zilikuwa juu ya

Hapa mwandishi anazungumzia baraka ambayo Yahwe alitoa kana kwamba ilikuwa mfuniko wa kihalisia uliofunika kitu. "Yahwe alibariki"

kila kitu alichokuwa nacho Potifa nyumbani na shambani

Hii ina maana ya nyumba na nafaka na mifugo yake. Maana kamili ya kauli hii inaweza kuwekwa wazi. "Nyumba ya Potifa na nafaka na mifugo yake yote"

Potifa akaweka kila alichokuwa nacho chini ya uangalizi wa Yusufu

Kitu kinachokuwa "chini ya uangalizi wa mtu" ina maana ya kwamba mtu huyo anawajibika kutunza na kulinda. "Kwa hiyo Potifa alimweka Yusufu kuwa mwangalizi wa kila kitu ambacho alikuwa nacho"

Hakuwa na haja ya kufikiri juu ya lolote isipokuwa chakula alichokula tu.

Hakuhitaji kuwaza juu ya jambo lolote katika nyumba yake; alipaswa kufanya maamuzi juu ya kile alichotaka kula. Hii inaweza kuwekwa katika hali ya chanya. "Potifa alitakiwa kuwaza kuhusu kile alichotaka kula tu. Hakuhitaji kuwaza juu ya kitu kingine ndani ya nyumba yake"

Basi

Neno "basi" linaweka alama ya pumziko katika simulizi ambapo mwandishi anatoa taarifa ya nyuma kuhusu Yusufu.

mzuri na wa kuvutia

Maneno haya mawili yana maana moja. Yanalenga uzuri wa muenekano wa Yusufu. Yawezekana alikuwa mwenye sura nzuri na mwenye nguvu. "mwenye sura nzuri na nguvu"

Genesis 39:7**Ikawa baada ya hayo**

"Na kwa hiyo". Msemo huu unatumika hapa kuweka alama ya tukio jipya katika simulizi.

Tazama

"Sikia". Yusufu anatumia neno hili kuvuta nadhari ya mke wa Potifa.

bwana wangu haangalii chochote nikifanyacho nyumbani

"bwana wangu hajishughulishi juu ya nyumba yake napokuwa msimamizi." Hii inaweza kuandikwa katika hali ya chanya. "bwana wangu ananiamini na nyumba yake"

ameweka kila kitu anachokimiliki chini ya uangalizi wangu

Kitu kinachokuwa "chini ya uangalizi wa mtu" ina maana ya kwamba mtu huyo anawajibika kutunza na kulinda. "Kwa hiyo Potifa alimweka Yusufu kuwa mwangalizi wa kila kitu ambacho alikuwa nacho"

Hakuna mtu aliye mkuu katika nyumba hii kuliko mimi

Hapa mwandishi anazungumzia juu ya mamlaka kana kwamba yalikuwa ukubwa. "Nina mamlaka katika nyumba hii kuliko mtu yeyote yule"

Hajanizua chochote isipokuwa wewe

Hii inaweza kusemwa katika hali ya chanya. "Amenipatia kila kitu isipokuwa wewe"

Ni kwa namna gani basi naweza kufanya uovu mkuu namna hii na kumtenda dhambi Mungu?

Yusufu anatumia swali kuonyesha msisitizo. Hii inaweza kuandikwa kama kauli. "Hakika siwezi kufanya jambo hili ovu na kutedna dhambi dhidi ya Mungu"

Genesis 39:10**Alizungumza na Yusufu siku baada ya siku**

Hii ina maana ya kwamba aliendelea kumuuliza kulala naye. Maana kamili ya kauli hii inaweza kuwekwa wazi. "Aliendelea kumuuliza Yusufu alale naye"

kuwa naye

"kuwa karibu naye"

Ikawa

"Na kwa hiyo". Msemo huu unatumika hapa kuweka alama ya sehemu mpya ya tukio katika simulizi.

Hakuna mtu yeyote wa nyumbani

"hakuna mwanamume yeyote aliyefanya katika nyumba"

akakimbia, na kutoka nje

"na akakimbia nje haraka" au "na kwa haraka akakimbia nje ya nyumba"

Genesis 39:13**Ikawa ... akawaita**

"Kisha ... akawaita." Msemu "ikawa kwamba" unatumika hapa kuweka alama kwa tukio lifuatalo katika simulizi.

na kwamba amekimbia nje

"na kwa haraka alikimbia nje ya nyumba"

watu wa nyumbani mwake

"wanamume waliofanya kazi katika nyumba yake"

Tazama

"Sikiliza". Mke wa Potifa anatumia neno hili kuvuta nadhari ya watumishi wake.

Aliingia kulala nami

Hapa mke wa Potifa anamtuhumu Yusufu kwa kujaribu kumkamata na kulala naye.

Ikawa aliponisikia nikipiga kelele, akaniacha

"Ikawa aliponisikia nikipiga kelele, akaniacha". Msemu "ikawa kwamba" unatumika hapa kuweka alama kwa tukio lifuatalo la simulizi.

Genesis 39:16**bwana wake**

"Bwana wa Yusufu." Hii ina maana ya Potifa.

Akamwambia maelelezo haya

"Alielezea namna hii"

uliyemleta kwetu

Neno hili "kwetu" ina maana ya Potifa, mke wake, na inamaanisha nyumba yake yote.

aliingia kunidhihaki

"alikuja ndani kunifanya mpumbavu". Hapa neno "dhihaki" ni tafisida ya "kumkamata na kulala naye". "alikuja nilipokuwepo na akajaribu kunilazimisha nilale naye"

Ikawa

"Kisha". Mke wa Potifa anatumiamsemo huu kuweka alama ya tukio linalofuata katika habari anayomwambia kuhusu Yusufu kujaribu kulala naye.

akakimbia nje

"alikimbia haraka nje ya nyumba"

Genesis 39:19**Ikawa**

"Na kwa hiyo". Msemu huu unatumika kuweka alama ya tukio jipya katika simulizi.

bwana wake

"Bwana wake Yusufu". Hii ina maana ya Potifa. Taarifa hii inaweza kuwekwa wazi. "Bwana wake Yusufu, Potifa"

aliposikia maelezo aliyoambiwa na mkewe

"alimsikiliza mke wake akimuelezea kwake". Neno "wake" na "kwake" hapa yana maana ya Potifa.

alikasirika sana

"Potifa akawa na hasira sana"

mahali walipowekwa wafungwa wa mfalme

Hii inaweza kuelezwa kwa hali ya kutenda. "mahali ambapo mfalme huweka wafungwa wake"

Akawa pale

"Yusufu alikaa pale"

Genesis 39:21**Lakini Yahwe alikuwa pamoja na Yusufu**

Hii ina maana ya namna Yahwe alivyomtunza Yusufu na kuwa mema kwake. "Lakini Yahwe alikuwa mwema kwa Yusufu" au "Lakini Yahwe alimtumiza Yusufu"

Akampa kibali mbele ya mlinzi wa gereza

Hii ina maana Yahwe alisababisha mlinzi wa gereza kumkubali Yusufu na kumtendea wema. "Yahwe alisababisha mlinzi wa gereza kufurahishwa na Yusufu"

mlinzi wa gereza

"msimamizi wa gereza" au "mtu mwenye usamamizi na gereza"

akawaweka mikononi mwa Yusufu

Hapa "mikononi" unawakilisha nguvu ya Yusufu au uaminifu. "kumweka Yusufu juu ya"

Chochote walichokifanya, kilikuwa chini ya uangalizi wa Yusufu

"Yusufu alikuwa mwanaglizi wa kila kitu walichofanya pale"

kwa sababu Yahwe alikuwa pamoja naye

Hii ina maana ya jinsi Yahwe alivyomsaidia Yusufu na kumuongoza. "kwa sababu Yahwe alimuongoza Yusufu"

Yahwe akafanikisha kila alichokifanya.

"Yahwe alisababisha kila kitu ambacho Yusufu alifanya kufanikiwa"

Chapter 40

¹ Ikawa baada ya mambo haya, mnyweshaji wa mfalme wa Misri na mwokaji wa mfalme walimkosa bwana wao, mfalme wa Misri. ² Farao akawakasirikia hawa maafsa wawili, mkuu wa wanyweshaji na mkuu wa waokaji. ³ Akawaweka katika lindo katika nyumba ya kapteni wa walinzi, katika gereza lile Yusufu alimofungwa. ⁴ Kapteni wa walinzi akamweka Yusufu kuwa mtumishi wao. Walikaa kifungoni kwa muda fulani. ⁵ Wote wakaota ndoto - mnyweshaji na mwokaji wa mfalme wa Misri waliokuwa wamefungwa gerezani - kila mmoja akaota ndoto usiku huo huo, na kila ndoto ilikuwa na tafsiri yake. ⁶ Yusufu akaja kwao asubuhi na kuwaona. Tazama, walikuwa na uzuni. ⁷ Akawauliza maafsa wa Farao waliokuwa pamoja naye kifungoni katika nyumba ya bwana wake, kusema, "Kwa nini leo mnaoneka wenye uzuni?" ⁸ Wakamwambia, Sisi wote tumeota ndoto na hakuna wakuitafsiri." Yusufu akawambia, "Je tafsiri haitoki kwa Mungu? Niambieni, tafadhari." ⁹ Mkuu wa wanyweshaji akamwambia Yusufu ndoto yake. Akamwambia, "Katika ndoto yangu, tazama, kulikuwa na mzabibu mbele yangu. ¹⁰ Na kulikuwa na matawi matatu katika mzabibu huo. Ulipochipua, ukachanua maua na kuzaa vichala vya zabibu. ¹¹ Kikombe cha Farao kilikuwa mkononi mwangu. Nikachukua zabibu na kuzikamua katika kikombe cha Farao, na kukiweka kikombe katika mkono wa Farao." ¹² Yusufu akamwambia, "Tafsiri yake ni hii. Yale matawi matatu ni siku tatu. ¹³ Ndani ya siku tatu Farao atakiinua kichwa chako na kukurudisha katika nafasi yako. Utakiweka kikombe cha Farao katika mkono wake, kama ulivyokuwa ulipokuwa mnyweshaji wake. ¹⁴ Lakini unikumbuke ukifanikiwa, na unionesha wema. Unitaje kwa Farao na kuniondoa hapa gerezani. ¹⁵ Maana hakika nilitekwa kutoka katika nchi ya Waebrania. Na hapa sijafanya chochote kinachonipasa niwekwe gerezani." ¹⁶ Mkuu wa waokaji alipoona kwamba tafsiri ilikuwa ya kuvutia, akamwambia Yusufu, "Mimi pia niliota ndoto, na tazama, vikapu vitatu vya mikate vilikuwa juu ya kichwa changu. ¹⁷ Katika kikapu cha juu kulikuwa na kila aina za bidhaa ya kuokwa kwa Farao, lakini ndege wakavila ndani ya kikapu juu ya kichwa changu." ¹⁸ Yusufu akajibu na kusema, "Tafsiri ni hii. Vikapu vitatu ni siku tatu. ¹⁹ Ndani ya siku tatu Farao atakiinua kichwa chako kutoka kwako na atakutundika juu ya mtu. Ndege watakula mwili wako." ²⁰ Ikawa siku ya tatu ambayo ilikuwa ni siku ya kuzaliwa kwa Farao. Akafanya sherehe kwa watumishi wake wote. "Akakiinua juu" kichwa cha mkuu wa wanyweshaji na kichwa cha mkuu wa waokaji, kati ya watumishi wake. ²¹ Akamrudisha mkuu wa wanyweshaji katika majukumu yake, na akakiweka tena kikombe katika mkono wa Farao. ²² Lakini akamtundika mkuu wa waokaji, kama Yusufu alivyokuwa amewatafsiria. ²³ Hata hivyo mkuu wa wanyweshaji hakukumbuka kumsaidia Yusufu. Badala yake, alimsahau.

Genesis 40:1

Ikawa

Msemo huu unatumika hapa kuweka alama ya tukio jipya la simulizi.

mnyweshaji

Huyu ni mtu ambaye huleta vinywaji kwa mfalme.

mwokaji wa mfalme

Huyu ni mtu ambaye alitengeneza chakula cha mfalme.

walimkosa bwana wao

"walimkwaza bwana wao"

maafsa wawili, mkuu wa wanyweshaji na mkuu wa waokaji

"mnyweshaji kiongozi na mwokaji kiongozi"

Akawaweka katika lindo katika nyumba ya kapteni wa walinzi

"Akawaweka katika gereza liliokuwa katika nyumba ambayo ilisimamiwa na kapteni wa walinzi"

Akawaweka

Mflame hakuwaweka gerezani lakini aliwaamuru wafungwe. "Akafanya wawekwe" au "Aliamuru walinzi wake kuwaweka"

katika gereza lile Yusufu alimofungwa

Hii inaweza kuelezwa kwa hali ya kutenda. "Hili lilikuwa gereza lile lile ambalo Yusufu alikuwemo" au "Hili lilikuwa gereza lile lile ambalo Potifa alimweka Yusufu"

Genesis 40:4

Walikaa kifungoni kwa muda fulani

"Walikaa kifungoni kwa muda mrefu"

Genesis 40:6

Yusufu akaja kwao

"Yusufu akaja kwa mnyweshaji na mwokaji"

Tazama, walikuwa na uzuni

Neno "tazama" hapa linaonyesha ya kwamba Yusufu alishangazwa na kile alichokiona. "Alishangazwa kuona ya kuwa walikuwa na huzuni"

maafsa wa Farao waliokuwa pamoja naye

Hii ina maana ya mnyweshaji na mwokaji"

kifungoni katika nyumba ya bwana wake

"Gerezani katika nyumba ya bwana wake". "Bwana wake" ina maana ya bwana wa Yusufu, kapteni wa walinzi.

Je tafsiri haitoki kwa Mungu?

Yusufu anatumia swali kuonyesha msisitizo. Hii inaweza kuandikwa kama kauli. "tafsiri ni za Mungu!" au "Ni Mungu ambaye anaweza kusema maana ya ndoto!"

Niambieni, tafadhali

Yusufu anawaomba wamumbie ndoto zao. "Tafadhali niambieni ndoto"

Genesis 40:9**Mkuu wa wanyweshaji**

Mtu muhimu zaidi ambaye huleta vinywaji kwa mfalme.

Katika ndoto yangu, tazama, kulikuwa na mzabibu mbele yangu

"Katika ndoto yangu, tazama, kulikuwa na mzabibu mbele yangu!" Mnyweshaji anatumia neno "tazama" hapa kuonyesha ya kwamba alishangazwa kwa kile alichokiona katika ndoto yake na kumuamsha Yusufu avute nadhari.

kuzaa vichala vya zabibu

"vichala vyake vikaiva kuwa zabibu"

kuzikamua

Hii ina maana ya kwamba alikamua juisi kutoka kwao. "akakamua juisi kutoka kwao"

Genesis 40:12**Tafsiri yake ni hii**

"Hivi ndivyo ndoto inavyoamaanisha"

Yale matawi matatu ni siku tatu

"Matawi matatu yanawakilisha siku tatu"

Ndani ya siku tatu

"Katika siku tatu zaidi"

atakiinua kichwa chako

Hapa Yusufu anaongea na Farao kumuachia mnyweshaji kutoka gerezani kana kwamba Farao alisababisha yeye kuinua kichwa chake. "atakuachia kutoka gerezani"

kukurudisha katika nafasi yako

"atakurudishia kazi yako"

kama ulivyokuwa

Maneno ambayo hayapo yanaweza kuongezwa. "kama ulivyofanya ulipokuwa"

Genesis 40:14**unionesha wema**

"na tafadhali unioneshe wema kwangu"

Unitaje kwa Farao na kuniondoa hapa gerezani

Yusufu ana maana ya mnyweshaji kumwambia Farao juu yake ili kwamba Farao amfungulie kutoka gerezani. "Nisaidie kutoka katika gereza hili kwa kumwambia Farao juu yangu"

Maana hakika nilitekwa

Hii inaweza kuelezwa kwa hali ya kutenda. "Maana hakika watu walinichukua" au "Maana hakika Waishmaeli walinichukua"

nchi ya Waebrania

"nchi ambayo Waebrania huishi"

hapa sijafanya chochote kinachonipasa niwekwe gerezani

"na pia nilipokuwa hapa Misri, sijafanya jambo lolote ambalo nastahili kuwekwa gerezani"

Genesis 40:16**Mkuu wa waokaji**

Hii ina maana ya mtu kiongozi aliyetengeneza chakula cha mfalme.

Mimi pia niliota ndoto, na

"Mimi pia nilipata ndoto, na ndani ya ndoto yangu"

tazama, vikapu vitatu vya mikate vilikuwa juu ya kichwa changu

"kulikuwa na vikapu vitatu vya mikate juu ya kichwa changu!" Mwokaji anatumia neno "tazama" hapa kuonyesha ya kwamba alishangazwa kwa kile alichokiona ndani ya ndoto yake na kumuamsha Yusufu kuvuta nadhari.

bidhaa ya kuokwa kwa Farao

"alioka vyakula kwa ajili ya Farao"

Genesis 40:18**Tafsiri ni hii**

"Hii ndio maana ya ndoto"

Vikapu vitatu ni siku tatu

"Vikapu vitatu vinawakilisha siku tatu"

atakiinua kichwa chako kutoka kwako

Yusufu pia alitumia msembo huu "atainua kichwa chako" alipoongea kwa mnyweshaji katika 40:12. Hapa ina maana tofauti. Maana zaweza kuwa 1) "atainua kichwa chako na kuweka kamba katika shingo yako" au 2) "atainua kichwa chako kukikata"

mwili

Hapa "mwili" una maana ya sehemu laini katika mwili wa mtu.

Genesis 40:20

Ikawa

"Hapo baadae, katika siku ya tatu". msemu "ikawa" unatumika hapa kuweka alama kwa tukio jipya katika simulizi.

Akafanya sherehe

"Akawa na sherehe"

mkuu wa wanyweshaji

Huyu alikuwa mtu kiongozi ambaye aliandaa na kuhudumia vinywaji kwa mfalme.

mkuu wa waokaji

Huyu alikuwa mtu kiongozi ambaye aliandaa chakula kwa ajili ya mfalme.

Akamrudisha mkuu wa wanyweshaji katika majukumu yake

"majukumu" wa mkuu wa wanyweshaji una maana ya kazi yake kama mkuu wa wanyweshaji.

"Alimrudishia mkuu wa wanyweshaji kazi yake"

Lakini akamtundika mkuu wa waokaji

Farao hakumnyonga mwokaji yeye binafsi, ila aliaamuru anyongwe. "Lakini aliamuru mkuu wa waokaji anyongwe" au "Lakini aliamuru walinzi wake kumnyonga mkuu wa waokaji"

kama Yusufu alivyokuwa amewatafsiria

Hii ina maana ya pale ambapo Yusufu alitafsiri ndoto zao. "kama vile Yusufu alivyosema kingetokea pale alipotafsiri ndoto za wanamume wale wawili"

Chapter 41

¹ Ikawa mwishoni mwa miaka miwili mizima Farao akaota ndoto. ² Tazama, alikuwa amesimama kando ya Nile. Tazama, ng'ombe saba wakatoka katika mto Nile, wakupendeza na wanene, na wakajilisha katika nyasi. ³ Tazama, ng'ombe wengine saba wakatoka katika Nile baada yao, wasiopendeza na wamekondeana. Wakasimama ukingoni mwa mto kando ya wale ng'ombe wengine. ⁴ Kisha wale ng'ombe wasiopendeza na waliokonda wakawala wale waliokuwa wanapendeza na walionenepa. ⁵ Kisha Farao akaamka. Kisha akalala na kuota mara ya pili. Tazama, masuke saba ya nafaka yalichipua katika mche mmoja, mema na mazuri. ⁶ Tazama, masuke saba, membamba na yaliyokaushwa na upepo wa mashariki, yakachipua baada yake. ⁷ Masuke membamba yakayameza yale masuke saba mema yote. Farao akaamka, na, tazama, ilikuwa ni ndoto tu. ⁸ Ikawa wakati wa asubuhi roho yake ikafadhaika. Akatuma na kuwaita waganga na wenye hekima wote wa Misri. Farao akawasimlia ndoto zake, lakini hakuna aliyeweza kumtafsiria Farao. ⁹ Kisha mkuu wa wanyweshaji akamwambia Farao, "Leo ninayafikiri makosa yangu. ¹⁰ Farao aliwakasirikia watumishi wake, na kutuweka kifungoni katika nyumba ya kapteni wa walinzi, mkuu wa waokaji na mimi. ¹¹ Tuliota ndoto usiku huo mmoja, yeye na mimi. Kila mmoja aliota kwa kadili ya tafsiri yake. ¹² Pamoja nasi kulikuwa na kijana Mwebrania, mtumishi wa kapteni wa walinzi. Tulimwambia na akatutafsiria ndoto zetu. Alitutafsiria kila mmoja wetu kulingana na ndoto yake. ¹³ Ikawa kama alivyotutafsiria, ndivyo ilivyokuwa. Farao alinirudisha katika nafasi yangu, lakini akamtundika yule mwingine." ¹⁴ Ndipo Farao alipotuma na kumwita Yusufu. Kwa haraka wakamtoa gerezani. Akajinyoa mwenyewe, akabadili mavazi yake, na akaingia kwa Farao. ¹⁵ Farao akamwambia Yusufu, "Nimeoda ndoto, lakini hakuna wa kuitafsiri. Lakini nimesikia kuhusu wewe, kwamba unaposikia ndoto unaweza kuitafsiri." ¹⁶ Yusufu akamjibu Farao, kusema, "Siyo katika mimi. Mungu atamjibu Farao kwa uhakika." ¹⁷ Farao akamwambia Yusufu, "Katika ndoto yangu, tazama, nilisimama katika ukingo wa Nile. ¹⁸ Tazama, ng'ombe saba wakatoka ndani ya Nile, wanene na wakuvutia, nao wakajilisha katika nyasi. ¹⁹ Tazama, ng'ombe wengine saba wakupanda baada yao, dhaifu, wabaya, na wembaba. Sijawao kuona wabaya kama hao katika nchi yote ya Misri. ²⁰ Wale ng'ombe wembamba na wabaya wakawala wale ng'ombe saba na wanene. ²¹ Walipokuwa wamemaliza kuwala wote, haikujulikana kama walikuwa wamewala, kwani walibaki wabaya kama mwanzo. Kisha nikaamka. ²² Niliota katika ndoto yangu, na tazama, masuke saba yakatoka katika bua moja, jema na limejaa. ²³ Tazama, masuke saba zaidi, yaliyonyauka, membamba na yamekaushwa na upepo wa mashariki, yakachipua baada yake. ²⁴ Yale masuke membamba yakayameza masuke saba mema. Niliwaambia waganga ndoto hizi, lakini hakuna aliyeweza kunielezea." ²⁵ Yusufu akamwambia Farao, "Ndoto za Farao ni moja. Mungu amemwambia Farao kuhusu jambo analokwenda kulifanya. ²⁶ Wale ng'ombe saba wema ni miaka saba, na masuke saba mema ni miaka saba. Ndoto ni moja. ²⁷ Na wale ng'ombe saba wembamba na wabaya waliokuja baadaye ni miaka saba, na pia masuke saba membamba yaliyokaushwa na upepo wa mashariki itakuwa miaka saba ya njaa. ²⁸ Hilo ni jambo nililomwambia Farao. Mungu amemfunulia Farao jambo analokwenda kulifanya. ²⁹ Tazama, miaka saba yenye utele mwingi inakuja katika nchi yote ya Misri. ³⁰ Na miaka saba ya njaa itakuja baada yake, na utele wote katika nchi ya Misri utasahaulika, na njaa itaiaribu nchi. ³¹ Utele hautakumbukwa katika nchi kwa sababu ya njaa itakayofuata, kwa kuwa itakuwa kali sana. ³² Kwamb ndoto ilijirudia kwa Farao sababu ni kwamba jambo hili limeanzishwa na Mungu, na Mungu atalitimiza hivi karibuni. ³³ Basi Farao atafute mtu mwenye maharifa na busara, na kumweka juu ya nchi ya Misri. ³⁴ Farao na afanye hivi: achague wasimamizi juu ya nchi. Na wachukue sehemu ya tano ya mazao ya Misri katika miaka saba ya shibe. ³⁵ Na wakusanye chakula chote cha hii miaka myema ijayo na kuitunza nafaka chini ya mamlaka ya Farao, kwa chakula kutumika katika miji. Wakiifadhi. ³⁶ Chakula kitakuwa matumizi ya nchi kwa miaka saba ya njaa itakayokuwa katika nchi ya Misri. Kwa njia hii nchi haitaarihiwa na njaa." ³⁷ Ushauri huu ukawa mwema machoni pa Farao na machoni pa watumishi wake wote. ³⁸ Farao akawambia watumishi wake, "Je tunaweza kumpata mtu kama huyu, ambaye ndani yake kuna Roho wa Mungu?" ³⁹ Hivyo Farao akamwambia Yusufu, "Kwa vile Mungu amekuonesha yote haya, hakuna mtu mwenye ufahamu na busara kama wewe. ⁴⁰ Utakuwa juu ya nyumba yangu, watu wangu watatawaliwa kwa kadili ya neno lako. Katika kiti cha enzi peke yake mimi nitakuwa mkuu kuliko wewe." ⁴¹ Farao akamwambia Yusufu, "Tazama, nimekuweka juu ya nchi yote ya Misri." ⁴² Farao akavua pete yake ya mhuri kutoka katika mkono wake na kuiweka katika mkono wa Yusufu. Akamvika kwa mavazi ya kitani safi, na kuweka mkufu wa dhahabu shingoni mwake. ⁴³ Akataka apandishwe katika kibandawazi cha pili alichokuwa nacho. Watu wakapiga kelele mbele yake, "Pigeni magoti." Farao akamweka juu ya nchi yote ya Misri. ⁴⁴ Farao akamwambia Yusufu, "Mimi ni Farao, mbali na wewe, hakuna mtu atakayeinua mkono wake au mguu wake katika nchi

ya Misri." ⁴⁵ Farao akamwita Yusufu jina la Zafenathi Panea." Akampa Asenathi, binti wa Potifera kuhani wa On, kuwa mke wake. Yusufu akaenda juu ya nchi yote ya Misri. ⁴⁶ Yusufu alikuwa na umri wa miaka thelathini aliposimama mbele ya Farao, mfalme wa Misri. Yusufu akatoka mbele ya Farao, na kwenda katika nchi yote ya Misri. ⁴⁷ Katika miaka saba ya shibe nchi ilipozaa kwa wingi. ⁴⁸ Akakusanya chakula chote cha miaka saba iliyokuwako katika nchi ya Misri na kukiweka chakula katika miji. Akaweka katika kila mji chakula cha mashamba yaliyokizunguka. ⁴⁹ Yusufu akahifadhi nafaka kama mchanga wa bahari, kingi kiasi kwamba akaacha kuhesabu, kwa sababu kilikuwa hakihesabiki. ⁵⁰ Kabla miaka ya njaa kuingia Yusufu akapata wana wawili, ambao Asenathi, binti wa Potifera kuhani wa On, alimzalia. ⁵¹ Yusufu akamwita mzaliwa wake wa kwanza Manase, kwani alisema, "Mungu amenisahaurisha shida zangu zote na nyumba yote ya baba yangu." ⁵² Akamwita mwanawe wa pili Efraimu, kwani alisema, Mungu amenipa uzao katika nchi ya mateso yangu." ⁵³ Miaka saba ya shibe iliyokuwa katika nchi ya Misri ikafika mwisho. ⁵⁴ Miaka saba ya njaa ikaanza, kama alivyokuwa amesema Yusufu. Kulikuwa na njaa katika nchi zote, lakini katika nchi yote ya Misri kulikuwa na chakula. ⁵⁵ Nchi yote ya Misri ilipokuwa na njaa, watu wakapiga kelele kwa Farao kwa ajili ya chakula. Farao akawambia Wamisri wote, "Nendeni kwa Yusufu na mfanye atakavyosema." ⁵⁶ Njaa ilikuwa juu ya uso wote wa nchi. Yusufu akafungua ghala zote na kuuza chakula kwa Wamisri. Njaa ilikuwa kali sana katika nchi ya Misri. ⁵⁷ Dunia yote ikaja Misri kununua nafaka kutoka kwa Yusufu, kwani njaa ilikuwa kali katika dunia yote.

Genesis 41:1

Ikawa

Msemo huu unatumika hapa kuweka alama ya mwanzo wa sehemu mpya ya simulizi.

mwishoni mwa miaka miwili mizima

Miaka miwili ilipita baada ya Yusufu kutafsiri kwa usahihi ndoto za mnyweshaji wa Farao na mwokaji, ambao walikuwa gerezani pamoja na Yusufu.

Tazama, alikuwa amesimama

Neno "tazama" hapa linaweka alama ya mwanzo wa tukio jipya katika simulizi kuu.

amesimama

"Farao alikuwa amesimama"

Tazama

"Ghafla". Neno la "tazama" hapa linaonyesha ya kwamba Farao alishangazwa kwa kile alichokiona.

wakupendeza na wanene

"wenye afya na wanene"

wakajilisha katika nyasi

"walikuwa wakila nyasi kando kando ya mto"

nyasi

nyasi ndefu, nyembamba ambazo huota katika maeneo ya unyevunyevu

Tazama, ng'ombe wengine saba

Neno "tazama" hapa linaonyesha ya kwamba Farao alishangazwa tena kwa kile alichokiona.

wasiopendeza na wamekondeana

"wagonjwa na wembamba"

ukingoni mwa mto

"kando kando ya mto" au "kando ya mto". Hii ni sehemu ya juu ya ardhi pembeni mwa mto.

Genesis 41:4

wasiopendeza na waliokonda

"dhaifu na nyembamba"

wanapendeza na walionenepa

"yenye afya na iliyolishwa vizuri"

akaamka

"aliamshwa"

mara ya pili

Neno "mara ya pili" ni mpangilio wa namba. "tena"

Tazama, masuke saba

Neno "tazama" hapa linaonyesha ya kwamba Farao alishangazwa kwa kile alichokiona.

masuke ya nafaka

Vichwa ni sehemu ya mmea wa mahindi ambao mbegu huota.

yalichipua katika mche mmoja

"yaliota katika shina moja" Shina ni sehemu nene au ndefu ya mmea.

katika mche mmoja, mema na mazuri

"katika mche mmoja na ilikuwa yenye afya na nzuri"

membamba na yaliyokaushwa na upepo wa mashariki

Hii inaweza kuelezwa kwa hali ya kutenda. "ambayo ilikuwa nyembamba na kuchomwa kwa sababu ya upepo wa joto kutoka mashariki"

upepo wa mashariki

Upepo kutoka mashariki ulivuma kutoka jangwani.
Joto la upepo wa mashariki mara kwa mara ulikuwa wenye uharibifu.

yakachipua

"yaliota" au "kukua"

Genesis 41:7**Masuke membamba**

Maneno "ya mbegu" inaeleweka. "Vichwa vyembamba vya mbegu"

yakayameza

"wakala". Farao anaota ya kwamba mahindi ambayo hayana afya yanaweza kumeza mahindi yenye afya kama mtu anavyokula chakula.

masuke saba mema yote

"vichwa vyenye afya na vizuri"

akaamka

"aliamshwa"

tazama

Neno "tazama" hapa linaonyesha ya kwamba Farao alishangazwa na kile alichokiona.

ilikuwa ni ndoto

"alikuwa akiota"

Ikawa

Msemo huu unatumika kuweka alama ya mwanzo wa sehemu mpya ya simulizi.

roho yake ikafadhaika

Hapa neno "roho" lina maana ya utu wake na hisia zake. "alifadhaishwa ndani ya utu wake" au "alisononeshwa"

Akatuma na kuwaita

Inaeleweka ya kwamba aliwatuma watumishi. "Alituma watumishi wake kuwaita" au "Aliwatuma watumishi wake na kuwaita"

waganga na wenye hekima wote wa Misri

Wafalme wa zamani na watawala walitumia wachawi na wenye hekima kama washauri.

Genesis 41:9**mkuu wa wanyweshaji**

Mtu muhimu zaidi ambaye huleta vinywaji kwa mfalme.

Leo ninayafikiri makosa yangu

Neno "Leo" linatumika kuonyesha msisitizo. "makosa" yake ni kwamba alitakiwa kumwambia Farao kitu mapema zaidi lakini hakufanya hivyo. "Nimegundua ya kwamba nimesahau kukuambia jambo"

Farao aliwakasirikia

Mnyweshaji ana maana ya Farao katika mtu wa utatu. Hii ni njia ya kawaida ya mtu mwenye nguvu ya chini kuzungumza na mtu mwenye nguvu zaidi. "Wewe, Farao, ulikuwa na hasira"

watumishi wake

Hapa "wake" ina maana ya Farao. Hapa "watumishi" ina maana ya mnyweshaji na mkuu wa waokaji. "na sisi, watumishi wako"

kuniweka kifungoni katika nyumba ya kapteni wa walinzi, mkuu wa waokaji na mimi

"kuniweka mkuu wa waokaji na mimi gerezeni ambapo kapteni wa walinzi alikuwa msimamizi" hapa "nyumba" ina maana ya gereza.

kapteni wa walinzi

Askari msimamizi wa walinzi wa kifalme.

mkuu wa waokaji

Mtu muhimu zaidi ambaye alitengeneza chakula kwa ajili ya mfalme.

Tuliota ndoto usiku huo mmoja, yeye na mimi

"Usiku mmoja wote wawili tulipata ndoto"

Tuliota

Hapa "Tuliota" ina maana ya mkuu wa mnyweshaji na mkuu wa waokaji.

Kila mmoja aliota kwa kadili ya tafsiri yake

"Ndoto zetu zilikuwa na maana tofauti"

Genesis 41:12**Taarifa ya Jumla:**

Mkuu wa wanyweshaji anaendelea kuzungumza na Farao.

Pamoja nasi kulikuwa

"Gerezani kulikuwa na mkuu wa waokaji na mimi"

kapteni wa walinzi

Askari msimamizi wa walinzi wa kifalme.

Tulimwambia na akatutafsiria ndoto zetu

"Tulimwambia ndoto zetu na kutueleza maana zake kwetu"

Alitutafsiria kila mmoja wetu kulingana na ndoto yake

Hapa "yake" ina maana ya mnyweshaji na muokaji mmoja mmoja, sio kwa yule anayetafsiri ile ndoto. "Alifanua kile kilichokuwa kinakuja kutokea kwetu wawili"

Ikawa

Msemo huu unatumika kuweka alama ya tukio muhimu la simulizi.

alivyotutafsiria, ndivyo ilivyokuwa

"alivyotafsiri kuhusu ndoto ndivyo kilichotokea hapo baadae"

Farao alinirudisha katika nafasi yangu

Hapa mnyweshaji anatumia jina la Farao katika kuongea naye kama njia ya kumheshimu yeye. "Uliniruhusu nirudi katika kazi yangu!"

yule mwingine

"mkuu wa waokaji"

akamtundika

Hapa "akamtundika" ina maana ya Farao. Na ina maana ya maskari ambao Farao aliwaamuru kumnyonga mkuu wa waokaji. "uliwaamuru maskari wako kumnyonga"

Genesis 41:14**Farao alipotuma na kumwita**

Inaeleweka ya kwamba Farao aliwatuma watumishi. "Farao aliwatuma watumishi wake kumfuata Yusufu"

wakamtoa gereza

"nje ya gereza" au "nje ya ile jela"

Akajinyoa mwenyewe

Ilikuwa utaratibu wa kawaida kunyoka ndevu na nywele za kichwani mnapoandaa kwenda mbele ya Farao.

akaingia kwa Farao

Hapa "akaingia" inaweza kuwekwa kama "kwenda". "alikwenda mbele ya Farao"

hakuna wa kuitafsiri

"hakuna awezaye kueleza maana yake"

unaweza kuitafsiri

"unaweza kuelezea maana yake"

Siyo katika mimi

"Mimi siye ambaye naweza kueleza maana yake"

Mungu atamjibu Farao kwa fadhila zake

"Mungu atamjibu Farao kwa fadhila"

Genesis 41:17**tazama, nilisimama**

Farao anatumia neno "tazama" kumfanya Yusufu kuvuta nadhari kwa habari ya kushangaza.

ukingo wa mto Nile

Hii ni ardhi iliyo juuzaidi katika ukingo wa Mto Nile.

Tazama, ng'ombe saba

Farao anatumia neno "tazama" kumfanya Yusufu kuvuta nadhari kwa habari ya kushangaza.

wanene na wakuvutia

"waliolishwa vizuri na wenye afya"

wakajilisha katika nyasi

"walikuwa wakila nyasi kando ya mto"

Genesis 41:19**Tazama, ng'ombe wengine saba**

Farao anatumia neno "tazama" kumfanya Yusufu kuvuta nadhari kwa habari ya kushangaza.

wabaya, na wembamba

"dhaifu, na wembamba"

wabaya kama hao

Nomino inayojitegemea ya "kutotamanika" inaweza kutafsiriwa kwa kivumishi. "ng'ombe wabaya sana" au "ng'ombe wasiofaa kabisa"

ng'ombe wanene

"ng'ombe waliolishwa vizuri"

haikujulikana kama walikuwa wamewala

Hii inaweza kuelezwa kwa hali ya kutenda. "hakuna aliyeweza kutambua ya kwamba ng'ombe wembamba waliwameza ng'ombe wanene"

Genesis 41:22**Taarifa ya Jumla:**

Farao anaendelea kumwambia Yusufu ndoto zake.

Niliona katika ndoto yangu

Hii inaanza sehemu inayofuata ya ndoto ya Farao baadaya kuamka na kurudi kulala. "Kisha nikaota tena"

tazama, masuke saba

Farao anatumia neno "tazama" kumfanya Yusufu kuvuta nadhari kwa habari ya kushangaza.

masuke saba

Maneno "ya masuke" inaeleweka. "masuke saba"

yakatoka katika bua moja

"yakatoka katika bua moja". Shina ni sehemu ya mmea mnene na mrefu.

Tazama, masuke saba zaidi

Farao anatumia neno "tazama" kumfanya Yusufu kuvuta nadhari kwa habari ya kushangaza.

yaliyonyauka, membamba na yamekaushwa na upepo wa mashariki

Hii inaweza kuelezwa kwa hali ya kutenda. "yalinyauka, yamekaushwa, myembamba, na kukaushwa na jua kwa sababu ya upepo wa joto kutoka mashariki"

kunyauka

"kukoza" au "nyauka"

upepo wa mashariki

Upepo unaotoka kutoka mashariki ulivuma kutoka jangwani. Joto la upepo wa mashariki mara kwa mara ulikuwa uharibifu kwa mazao.

yakachipua

"yakaota" au "kustawi"

masuke membamba

Maneno "ya masuke" yanaeleweka. "masuke membamba"

yakayameza

"yakala". Farao anaota ya kwamba mahindi dhaifu yanaweza kumeza mahindi yenye afya kama mtu anavyokula chakula.

hakuna aliyeweza

"hapakuwa na mtu mmoja ambaye" au "hakuna kati yao ambaye"

Genesis 41:25**Ndoto za Farao zinafanana**

Inadokezwa ya kwamba maana zinafanana. "Ndoto zote mbili zina maana moja"

Mungu amemwambia Farao kuhusu jambo analokwenda kulifanya

Yusufu anazungumza na Farao katika utatu. Kwa njia hii anaonyesha heshima. Inaweza kuwekwa katika upili wa mtu. "Mungu anakuonyesha kile atakachofanya hivi karibuni"

masuke saba mema

Maneno ya "masuke" yanaeleweka. "masuke saba mazuri"

Genesis 41:27**Taarifa ya Jumla**

Yusufu anaendelea tafsiri yake kwa ndoto za Farao.

ng'ombe saba wembamba na wabaya

"ng'ombe wembamba na dhaifu"

masuke saba membamba yaliyokaushwa na upepo wa mashariki

Hii inaweza kuelezwa kwa hali ya kutenda. "Masuke saba yaliyokaushwa na jua kwa sababu ya upepo wa joto kutoka mashariki"

Hilo ni jambo nililomwambia Farao ... nililomwambia Farao

Yusufu anazungumzia kwa Farao katika utatu. Hii ni njia ya kuonyesha heshima. Inaweza kuwekwa katika lugha ya upili. "Matukio haya yatatokea kama nilivyokuambia ... imefunuliwa kwako, Farao"

amemfunulia

"amefanya ijulikane"

Tazama

hii inatumika kuweka msisitizo kile ambacho Yusufu anachosema baadae. "Vuta nadhari kwa kile nachosema"

miaka saba yenye utele mwingi inakuja katika nchi yote ya Misri

Hii inazungumzia kuhusu miaka ya wingi kana kwamba muda ni kitu kinachosafiri na kufika mahali. "kutakuwa na miaka saba ambayo kutakuwa na chakula kingi katika nchi yote ya Misri"

Genesis 41:30**Taarifa ya Jumla**

Yusufu anaendelea tafsiri ya ndoto za Farao.

miaka saba ya njaa itakuja baada yake

Hii inazungumzia kuhusu miaka saba ya njaa kana kwamba miaka ni kitu kinachosafiri na kufika mahali. "Kisha kutakuwa na miaka saba ambayo kutakuwa na chakula kichache"

wingi wote katika nchi ya Misri utasahaulika ... na njaa itaiaribu nchi. Wingi hautakumbukwa ... kwa sababu ya njaa itakayofuata

Yusufu anaonyesha wazo kwa njia mbili kulisitiza umuhimu wake.

wingi wote katika nchi ya Misri utasahaulika

Hapa "nchi" ina maana ya watu. Hii inaweza kuelezwa kwa hali ya kutenda. "watu wa Misri watasahau kuhusu miaka saba ambayo kulikuwa na chakula kingi"

itaiaribu nchi.

Hapa "nchi" ina maana ya udongo, watu, na nchi nzima.

kwa sababu ya njaa itakayofuata

Hii inazungumzia kuhusu njaa kana kwamba ilikuwa kitu kinachosafiri na kufuata nyuma ya kitu kingine. "kwa sababu ya muda wa njaa utakaotokea hapo baadae"

Kwamba ndoto ilijirudia kwa Farao sababu ni kwamba jambo hili limeanzishwa na Mungu

Hii inaweza kuelezwa kwa hali ya kutenda. "Mungu alikupatia ndoto mbili kukuonyesha ya kwamba hakika atasababisha mambo haya kutokea"

Genesis 41:33**Maelezo ya Jumla:**

Yusufu anaendelea kuongea na Farao.

Basi

Hii haimaanishi "katika kipindi hiki" lakini inatumika kuvuta nadhari kwa lengo muhimu linalofuata.

Farao atafute

Yusufu anazungumza na Farao katika lugha ya utatu. Hii ni namna ya kuonyesha heshima. Inaweza kuwekwa katika lugha ya upili. "Wewe, Farao, unapaswa kutafuta"

kumweka juu ya nchi ya Misri

Msemo "kumweka juu" una maana ya kumpatia mtu mamlaka. "kumpatia mamlaka juu ya ufalme wa Misri" au "kumpa usimamizi juu ya ufalme wa Misri"

nchi ya Misri

Hapa "nchi" ina maana ya watu wote na kila kitu ndani ya Misri.

Na wachukue sehemu ya tano ya mazao ya Misri

Neno "tano" ni sehemu. "Na wagawanishe nafaka ya Misri katika sehemu tano za kufanana, kisha wachukue moja ya sehemu hizo"

katika miaka saba ya shibe

"katika miaka saba ambayo kutakuwa na wingi wa chakula"

Genesis 41:35**Maelezo ya Jumla**

Yusufu anaendelea kumshauri Farao.

Na wakusanye

"Waruhusu wageni kukusanya"

cha hii miaka myema ijayo

Hii inazungumzia miaka kana kwamba ni kitu kinachosafiri na kufikia mahali. "katika miaka mizuri ambayo hivi karibuni itatokea"

kuitunza nafaka chini ya mamlaka ya Farao

Msemo "chini ya mamlaka ya Farao" ina maana ya Farao kuwapa mamlaka. "tumia mamlaka ya Farao kutunza nafaka"

Wakiifadhi

Hifadhi nafaka kwa muda wakati ambao kuna chakula kidogo. "Wasimamizi wanatakiwa kuwaacha walinzi pale kulinda nafaka"

Chakula kitakuwa akiba ya nchi

Hapa "nchi" ina maana ya watu. "Chakula hiki kitakuwa kwa ajili ya watu"

Kwa njia hii nchi haitaaribiwa na njaa

Hapa "nchi" ina maana ya watu. Hii inaweza kuelezwa kwa hali ya kutenda. "Kwa njia hii watu hawatashinda njaa kipindi cha njaa"

Genesis 41:37**Ushauri huu ukawa mwema machoni pa Farao na machoni pa watumishi wake wote**

Hapa "machoni" ina maana ya fikra na mawazo ya mtu. "Farao na watumishi wake walifikiri huu ulikuwa mpango mzuri"

watumishi wake

Hii ina maana ya watumishi wa Farao.

mtu kama huyu

"mtu kama vile Yusufu alivyomfafanua"

ambaye ndani yake kuna Roho wa Mungu

"ambaye Roho wa Mungu anaishi ndani mwake"

Genesis 41:39**hakuna mtu mwenye ufahamu**

"hakuna mtu mwenye uwezo wa kufanya maamuzi"

Utakuwa juu ya nyumba yangu

Hapa "nyumba" ina maana ya kasri ya mfalme na watu ndani ya kasri. Msemo "utakuwa juu" una maana ya Yusufu kuwa na mamlaka juu ya. "Utakuwa na mamlaka juu ya kila mtu ndani ya kasri yangu"

watu wangu watatawaliwa kwa kadili ya neno lako

Hapa "neno" lina maana ya amri au kilichosemwa. Hii inaweza kuelezwa kwa hali ya kutenda. "utatawala juu ya watu wangu na wao watafanya kile unachoamuru"

kiti cha enzi peke yake

Hapa "enzi" ina maana ya utawala wa Farao kama mfalme. "Katika nafasi yangu pekee kama mfalme"

Tazama, nimekuweka

Neno "Tazama" linaweka msisitizo kwa kile Farao anachosema baadae. "Tazama, nimekuweka"

nimekuweka juu ya nchi yote ya Misri

Msemo "nimekuweka juu" una maana ya kutoa mamlaka. Hapa "nchi" ina maana ya watu. "Nimekuweka kuwa na mamlaka ya kila mtu ndani ya Misri"

Genesis 41:42**Farao akavua pete yake ya mhuri ... mkufu wa dhahabu shingoni mwake**

Matendo haya yote yanaashiria ya kwamba Farao anampatia Yusufu mamlaka kufanya kila kitu ambacho Yusufu alipanga.

pete ya mhuri

Pete hii ilikuwa na mhuri wa Mfalme uliochongwa juu yake. Hii ilimpatia Yusufu mamlaka na fedha iliyohitajika kutekeleza mipango yake.

mavazi ya kitani safi

"Kitani" ni kitambaa kilaini, kigumu kinachotengenezwa na mmea wa kitani.

Akataka apandishwe katika kibandawazi cha pili alichokuwa nacho

Tendo hili linadhihirisha wazi kwa watu ya kwamba Yusufu ni wa pili tu kutoka kwa Farao.

Pigeni magoti

"Inama chini na mheshimu Yusufu". Kupiga goti na kuinama chini ilikuwa ishara ya heshima na taadhima.

Farao akamweka juu ya nchi yote

Msemo "kukuweka juu" una maana ya kumpatia mamlaka. Hapa "nchi" ina maana ya watu. "Nimekupa mamlaka juu ya kila mmoja ndani ya Misri"

Genesis 41:44**Mimi ni Farao, mbali na wewe**

Farao anasisitiza mamlaka yake. "Kama Farao, ninaamuru hivi mbali na wewe"

mbali na wewe, hakuna mtu atakayeinua mkono wake au mguu wake katika nchi ya Misri

Hapa "nchi" na "mguu" zina maana ya matendo ya mtu. "hakuna mtu ndani ya Misri ataweza kufanya kitu chochote bila ruhusa yako" au "kila mtu ndani ya Misri lazima akuombe ruhusa kabla hajafanya jambo lolote"

hakuna mtu

Hapa "mtu" ina maana ya binadamu kwa ujumla, iwe wa kiume au wakike.

Zafenathi Panea

Jina la Zafenathi Panea kina maana ya "mfunuaji wa siri"

Akampa Asenathi, binti wa Potifera kuhani wa On, kuwa mke wake

Makuhani wa Misri walikuwa tabaka la juu kabisa na upendeleo. Ndoa hii inaashiria nafasi ya Yusufu ya heshima na upendeleo.

Akampa Asenathi

"Asenathi" ni jina la mwanamke ambaye Farao alimpatia Yusufu kuwa mke wake.

binti wa Potifera

"Potifera" ni baba wa Asenathi.

kuhani wa Oni

Oni ni mji, ambao pia unajulikana kama Heliopolisi, ambao ulikuwa "Mji wa Jua" na makao ya kumuabudu mungu wa jua Ra.

Yusufu akaenda juu ya nchi yote ya Misri

Yusufu alisafiri katika nchi kusimamia maandalizi ya ujio wa ukame.

Genesis 41:46**umri wa miaka thelathini**

"umri wa miaka 30"

aliposimama mbele ya Farao

Hapa "aliposimama" ina maana ya Yusufu kuanza kumtumikia Farao. "alipoanza kumtumikia Farao"

kwenda katika nchi yote ya Misri

Yusufu anakagua nchi anapoandaa kutekeleza mipango yake.

Katika miaka saba ya shibe

"Katika miaka mizuri saba"

nchi ilipozaa kwa wingi

"nchi ilizaa mavuno makubwa"

Genesis 41:48**Akakusanya ... kukiweka**

Hapa "Akakusanya" ina maana ya watumishi wa Yusufu. "Yusufu aliwaamuru watumishi wake kukusanaya ... Wakaweka"

Yusufu akahifadhi nafaka kama mchanga wa bahari

Hii inalinganisha nafaka na mchanga wa bahari kuweka msisitizo wa idadi yake kubwa. "Nafaka ambayo Yusufu alihifadhi ilikuwa nyingi kama mchanga wa baharini.

Yusufu akahifadhi ... akaacha

Hapa "Yusufu" na "akahifadhi" ina maana ya watumishi wa Yusufu. "Yusufu aliwafanya watumishi wake wahifadhi ... wakaacha"

Genesis 41:50**Kabla miaka ya njaa kuingia**

Hii inazungumzia kuhusu miaka saba kana kwamba ni kitu kinachosafiri na kuja kutulia mahali. "kabla ya miaka saba ya njaa kuanza"

Asenathi

"Asenathi" ni jina la mwanamke ambaye Farao alimpatia Yusufu kama mke wake.

binti wa Potifera

"Potifera" ni baba wa Asenathi.

kuhani wa Oni

Oni ni mji, ambao pia unajulikana kama Heliopolisi, ambao ulikuwa "Mji wa Jua" na makao ya kumuabudu mungu wa jua Ra.

Manase

"Jina la 'Manase' lina maana ya 'kusababisha kusahau'"

nyumba ya baba yake

Hii ina maana ya baba wa Yusufu Yakobo na familia yake.

Efraimu

"Jina la 'Efraimu' lina maana ya 'kuwa na uzao' au 'kupata watoto'"

amenipa uzao

Hapa "uzao" ina maana ya kufanikiwa au kupata watoto.

katika nchi ya mateso yangu

Nomino inayojitegemea "mateso" inaweza kuwekwa kama "nimeteseka". "katika nchi hii ambayo nimeteseka".

Genesis 41:53

katika nchi yote

Katika mataifa yanayozunguka mbele zaidi ya Misri, kujumuisha na nchi ya Kanaani.

lakini katika nchi yote ya Misri kulikuwa na chakula

Inasemekana ya kwamba kulikuwa na chakula kwa sababu Yusufu aliwaamuru watu wake kuhifadhi chakula katika kipindi cha miaka saba mizuri.

Genesis 41:55

Nchi yote ya Misri ilipokuwa na njaa

Hapa "nchi" ina maana ya watu. "Ambapo Wamisri waliposhikwa na njaa"

Njaa ilikuwa juu ya uso wote wa nchi

Neno "uso" lina maana ya sehemu ya juu ya ardhi. "Njaa ilisambaa katika nchi yote"

Yusufu akafungua ghala zote na kuuza chakula kwa Wamisri

Hapa "Yusufu" ina maana ya watumishi wa Yusufu. "Yusufu aliwafanya watumishi wake kufungulia maghala yote na kuuza nafaka kwa Wamisri"

Dunia yote ilikuwa inakuja Misri

Hapa "dunia" ina maana ya watu kutoka maeneo yote. "Watu walikuwa wakija Misri kutoka maeneo yaliyozunguka"

katika dunia yote

"katika nchi yote". Inawezekana ya kwamba wafanyabiashara tofauti na mataifa ambayo yalikuwa sehemu ya njia za biashara na Misri yalioguswa na ukame walikuja Misri kwa ajili ya nafaka.

Chapter 42

¹ Basi Yakobo akafahamu kwamba kuna nafaka huko Misri. Akawambia wanawe, "Kwa nini mnatazana?" ² Akasema, "Tazama, nimesikia kwamba kuna nafaka huko Misri. Shukeni huko mkatununulie chakula ili tuishi wala tusife." ³ Ndugu kumi wa Yusufu wakashuka Misri kununua chakula. ⁴ Lakini Benjamini, ndugu wa Yusufu, Yakobo hakumtuma na ndugu zake, kwani alihofu kwamba madhara yaweza kumpata. ⁵ Wana wa Israeli wakaja kununua miongoni mwao waliokuja, kwani njaa ilikuwapo katika nchi ya Kanaani. ⁶ Basi Yusufu alikuwa mtawala juu ya nchi. Ndiye aliyekuwa akiwauzia watu wote wa nchi. Ndugu zake Yusufu wakaja na kumwinamia na nyuso zao hata chini. ⁷ Yusufu akawaona ndugu zake na kuwatambua, lakini alijibadili kwao na kuongea nao kwa ukali. Akawambia, "Mmetoka wapi?" Wakasema, "Kutoka nchi ya Kanaani ili kununua chakula." ⁸ Yusufu akawatambua ndugu zake, lakini wao hawakumtambua. ⁹ Yusufu akazikumbuka ndoto aliyoziota kuhusu wao. Akawambia, "Ninyi ni wapelelezi. Mmekuja kuona sehemu za nchi zisizolindwa." ¹⁰ Wakamwambia, "Hapana, bwana wangu. Watumishi wako wamekuja kununua chakula." ¹¹ Sisi sote ni wana wa baba mmoja. Ni watu wa kweli. Watumishi wako siyo wapelelezi." ¹² Akawambia, "Hapana, mmekuja kuangalia sehemu za nchi zisizolindwa." ¹³ Wakasema, "Sisi watumishi wako tupo ndugu kumi na wawili, wana wa baba mmoja katika nchi ya Kanaani. Tazama, mdogo yupo na baba yetu, na mwingine hayupo hai tena." ¹⁴ Yusufu akawambia, "Ndivyo nilivyowambia; ninyi ni wapelelezi." ¹⁵ Mtajaribiwa kwa njia hii. Kama aishivyo Farao, hamtaondoka hapa, mdogo wenu asipokuja hapa. ¹⁶ Mtumeni mmoja wenu amlete mdogo wenu. Mtabaki gerezeni, hata maneno yenu yatakapothibitishwa, kwamba kuna ukweli ndani yenu." ¹⁷ Akawaweka kifungoni kwa siku tatu. ¹⁸ Katika siku ya tatu Yusufu akaongea nao, "Fanyeni hivi nanyi mtaishi, kwani ninamcha Mungu." ¹⁹ Kama ninyi ni watu wa kweli, mmoja wenu atazuiliwa hapa gerezeni, lakini ninyi nendeni, chukueni nafaka kwa ajili ya nyumba zenu. ²⁰ Mleteni mdogo wenu kwangu ili kwamba maneno yenu yathibitishwe nanyi hamtakufa." Wakafanya hivyo. ²¹ Wakasemezana wao kwa wao, "Kwa kweli tuna hatia juu ya ndugu yetu kwani tuliona tabu ya nafsi yake alipotusihi nasi hatukusikia. Kwa hiyo taabu hii imeturudia." ²² Rubeni akawajibu, "Je sikuwambia, 'Msitende dhambi juu ya kijana,' lakini hamkusikia? Basi, tazama, damu yake inatakiwa juu yetu." ²³ Lakini hawakuja kwamba Yusufu anawaelewa, kwani kulikuwa na mkalimani kati yao. ²⁴ Akatoka kwao na kulia. Akarudi kwao na kuongea nao. Akamchukua Simoni miongoni mwao na kumfunga mbele ya macho yao. ²⁵ Kisha Yusufu akaagiza watumishi kujaza mifuko yao kwa nafaka, na kurudisha pesa ya kila mmoja katika gunia lake, nakuwapa mahitaji kwa safari. Wakatendewa hivyo. ²⁶ Hawa ndugu wakapandisha chakula chao juu ya punda zao na kuondoka pale. ²⁷ Mmoja wao alipofungua gunia lake ili kumlisha punda wao katika sehemu waliyokuwa, akaona pesa yake. Tazama, ilikuwa mdomoni mwa gunia lake. ²⁸ Akawambia ndugu zake, "Pesa yangu imerudishwa. Tazama, imo katika gunia langu." Mioyo yao ikazimia na wakageukiana kila mmoja huku wakitetemeka. Wakasema, "Ni nini hiki alichotutendea Mungu?" ²⁹ Wakaenda kwa Yakobo, baba yao katika nchi ya Kanaani na kumwambia yote yaliyowapata. ³⁰ Wakasema, "Yule mtu, bwana wa nchi, aliongea nasi kwa ukali na kutudhania kuwa wapelelezi katika nchi." ³¹ Tukamwambia, "Tu watu wa kweli sisi. Sisi siyo wapelelezi." ³² Tupo ndugu kumi na wawili, wana wa baba yetu. Mmoja hayupo hai tena, na mdogo yupo na baba yetu katika nchi ya Kanaani." ³³ Yule mtu, bwana wa nchi, akatwambia, "Kwa hili nitajua kwamba ni watu wa kweli ninyi. Mwacheni mmojawapo wa ndugu zenu, chukueni chakula kwa ajili ya njaa katika nyumba zenu, na mwondoke." ³⁴ Mleteni mdogo wenu kwangu. Ndipo nitakapojua kwamba ninyi si wapelelezi, lakini ni watu wa kweli. Kisha nitamwachilia ndugu yenu, na mtafanya biashara katika nchi." ³⁵ Ikawa walipoyafungua magunia yao, na tazama, kila mfuko wa fedha wa mmojawao ulikuwa katika gunia lake. Wakati wao na baba yao walipoona mifuko yao ya fedha, wakaogopa. ³⁶ Yakobo baba yao akawambia, "Mmeniharibia watoto wao. Yusufu hayupo hai tena, Simoni ameondoka, nanyi mmpelike Benjamini naye. Mambo haya yote ni kunyume changu." ³⁷ Rubeni akamwambia baba yake, kusema, "Unaweza kuwaua wanangu wawili nisipomrudisha Benjamini kwako. Mweke mikononi mwangu, nami nitamrudisha tena kwako." ³⁸ Yakobo akasema, "Mwanangu atashuka pamoja nanyi. Kwani ndugu yake amekufa na yeye peke yake amebaki. Ikiwa madhara yatampata katika njia mnayoiendea, ndipo mtakapozishusha mvi zangu kaburini kwa huzuni."

Genesis 42:1**Basi Yakobo akafahamu**

Neno "basi" inaweka alama ya sehemu mpya ya simulizi.

Kwa nini mnatazamana?

Yakobo anatumia swali kukaripia watoto wake kwa kutofanya kitu chochote kuhusu nafaka. "Msikae hapo tu!"

Shukeni huko ... chini

Ilikuwa kawaida kuzungumza kuhusu kwenda kutoka Kaanani mpaka Misri kama kwenda "chini"

kutoka Misri

Hapa "Misri" ina maana ya watu kuuza nafaka. "kutoka kwa wale wauzao nafaka ndani ya Misri"

Benjamini, ndugu wa Yusufu, Yakobo hakumtuma

Benyamini na Yusufu walikuwa na baba mmoja na mama. Yakobo hakutaka kuthubutu kumtuma mwanawe wa mwisho wa Raheli.

Genesis 42:5**Wana wa Israeli wakaja kununua miongoni mwao waliokuja**

Neno "wakaja" inaweza kutafsiriwa kama "kwenda". Pia, maneno "nafaka" na "Misri" inaeleweka. "Wana wa Israeli walikwenda kununua nafaka pamoja na watu wengine waliokwenda Misri"

Basi Yusufu

"Basi" inaweka alama ya badiliko kutoka kwa simulizi kwenda kwa maelezo ya nyuma kuhusu Yusufu.

juu ya nchi

Hapa "nchi" ina maana ya Misri. "juu ya Misri"

watu wote wa nchi

Hapa "nchi" inajumlisha Misri na nchi zingine zinayoizunguka. "watu wote wa mataifa yote waliokuja kununua nafaka"

Ndugu zake Yusufu wakaja

Hapa "wakaja" inaweza kutafsiriwa kama "walikwenda"

kumwinamia na nyuso zao hata chini

Hii ni njia ya kuonyesha heshima.

Genesis 42:7**Yusufu akawaona ndugu zake na kuwatambua**

"Yusufu alipowaona ndugu zake, aliwatambua"

alijibadili kwao

"alijifanya kana kwamba hakuwa kaka yao" au "hakuwafahamisha ya kwamba alikuwa kaka yao"

Mmetoka wapi?

Hili halikuwa swali la balagha ingawa Yusufu alijua jibu. Ilikuwa sehemu ya maamuzi yake kuficha utambulisho wake kwa ndugu zake.

Genesis 42:9**Ninyi ni wapelelezi**

Wapelelezi ni watu ambao kwa siri hujaribu kupata taarifa kuhusu nchi ili kuisaidia nchi nyingine.

Mmekuja kuona sehemu za nchi

Maana kamili inaweza kuwekwa wazi. "Mmekuja kujua ni wapi hatulindi nchi yetu ili kwamba muweze kutushambulia"

bwana wangu

Hii ni njia ya kuonyesha heshima kwa mtu.

Watumishi wako wamekuja

Ndugu hawa wanajitambulisha kama "watumishi". Hii ni njia maalumu ya kuongea na mtu mwenye mamlaka makubwa zaidi. "Sisi, watumishi wako, tumekuja" au "Tumekuja"

Genesis 42:12**Akawambia**

"Yusufu akawaambia ndugu zake"

Hapana, mmekuja kuangalia sehemu za nchi

Maana kamili inaweza kuwekwa wazi. "Hapana, mmekuja kujua ni wapi hatujalinda nchi yetu ili kwamba muweze kutuvamia"

ndugu kumi na wawili

"ndugu 12"

Tazama, mdogo

"Tusikilize, mdogo". Neno "Tazama" linatumika kusisitiza kile walichosema baadae.

mdogo yupo na baba yetu leo hii

"kwa sasa ndugu yetu mdogo yupo na baba yetu"

Genesis 42:14**Ndivyo nilivyowambia; ninyi ni wapelelezi**

"kama nilivyotangulia kusema, nyinyi ni wapelelezi"

Mtajaribiwa kwa njia hii

Hii inaweza kuelezwa kwa hali ya kutenda. "Hivi ndivyo nitakavyowajaribu"

aishivyo Farao

Msemo huu unaashiria kiapo maalumu.

Mtumeni mmoja wenu amlete mdogo wenu

"Chagueni mmoja wenu kumfuata mdogo wenu"

Mtabaki gerezani

"Mliosalia mtabaki gerezani"

hata maneno yenu yatakapothibitishwa, kama kuna ukweli ndani yenu.

Hapa "maneno" ina maana ya kile alichosema. Hii inaweza kuelezwa kwa hali ya kutenda. "ili kwamba niweze kujua kama mnaniambia ukweli"

kifungoni
"gerezani"

Genesis 42:18

Katika siku ya tatu

Neno "tatu" ni mpangilio wa namba. "baada ya siku ya pili"

Fanyeni hivi nanyi mtaishi

Taarifa inayotambulika inaweza kuwekwa wazi. "Kama utafanya kile nilichosema, nitakuruhusu uishi"

ninamcha Mungu

Hii ina maana ya kumheshimu Mungu kwa dhati na kuonyesha heshima hiyo kwa kumtii yeye.

mmoja wenu atazuiliwa hapa gerezani

Hii inaweza kuelezwa kwa hali ya kutenda. "muache mmoja wa ndugu zako hapa gerezani"

lakini ninyi nendeni

Hapa "ninyi" ni wingi na ina maana ya ndugu wote ambao hawatakaa gerezani. "lakini ninyi mliosalia"

chukueni nafaka kwa ajili ya nyumba zenu

Hapa "nyumba" ina maana ya familia. "beba nafaka hadi nyumbani kusaidia familia zenu wakati wa njaa hii"

ili kwamba maneno yenu yathibitishwe

Hapa "maneno" yana maana ya kile kilichosemwa. Hii inaweza kuelezwa kwa hali ya kutenda. "ili niweze kujua kile mnachosema ni kweli"

nanyi hamtakufa

Hii inaashiria ya kwamba Yusufu angewafanya maaskari wake kuwaua ndugu iwapo angetambua ya kwamba walikuwa wapelelezi.

Genesis 42:21

kwani tuliona tabu ya nafsi yake

Neno "nafsi" ina maana ya Yusufu. "kwa sababu tuliona jinsi gani Yusufu alivyotaabika" au "kwa sababu tuliona ya kwamba Yusufu aliteseka"

Kwa hiyo taabu hii imeturudia

Nomino inayojitegemea "taabu" inaweza kuwekwa kama kitenzi "kuteseka" "Ndio maana tunateseka hivi sasa"

Je sikuwambia, 'Msitende dhambi juu ya kijana,' lakini hamkusikia?

Rubeni anatumia swali kuwakaripia ndugu zake. "Niliwaambia kutomuumiza kijana, lakini hamkunisikiliza!"

Je sikuwambia, 'Msitende dhambi juu ya kijana'

Hii inaweza kuwa nukuu ndani ya nukuu. Inaweza kuwekwa kama nukuu isiyo moja kwa moja. "Je sikuwaambia msimtendee dhambi kijana" au "Niliwaambia msimdhuru kijana"

Basi, tazama

Hapa "basi" haimaanishi "katika muda huu" lakini yote maneno "Sasa" na "tazama" yanatumika kuvuta nadhari kwa lengo muhimu linalofuata.

damu yake inatakiwa juu yetu

Hapa "damu" ina maana ya kifo cha Yusufu. Ndugu zake walidhani Yusufu alikufa. Msemu "inatakiwa juu yetu" una maana wanatakiwa kuadhibiwa kwa kile walichokifanya. "tunapata kile tunachostahili kwa kifo chake" au "tunateseka kwa kumuua yeye"

Genesis 42:23

hawakuja ... mkalimani kati yao

Hii inabadilisha kutoka kwenye simulizi kuu kwenda kwenye taarifa ya nyuma ambayo inaelezea kwa nini ndugu walidhani Yusufu hakuweza kuwaelewa.

mkalimani

"Mkalimani" ni mtu ambaye hutafsiri kile mtu anazungumza katika lugha nyingine. Yusufu aliweka mkalimani kati yake na ndugu zake kufanya ionekane kana kwamba hakuzungumza lugha yake.

Akatoka kwao na kulia

Inasemekana ya kwamba Yusufu alilia kwa sababu alipatwa na hisia baada kusikia walichosema ndugu zake.

kuongea nao

Yusufu aliendelea kuzingumza katika lugha nyingine na kutumia mkalimani kuzungumza na ndugu zake.

kumfunga mbele ya macho yao

Hapa "macho" ina maana ya machoni mwao. "alimfunga machoni mwao" au "alimfunga huku wakitazama"

na kuwapa mahitaji

"kuwapatia mahitaji waliyohitaji"

Wakatendewa hivyo

Hii inaweza kuelezwa kwa hali ya kutenda. Watumishi walifanya kwao kila kitu ambacho Yusufu aliwaamuru"

Genesis 42:26

Mmoja wao alipofungua gunia lake ili kumlisha punda wao katika sehemu waliyokuwa, akaona pesa yake. Tazama, ilikuwa mdomoni mwa gunia lake
 "Waliposimama mahali usiku huo, mmoja wa ndugu alifungua gunia lake kupata chakula kwa ajili ya punda wake. Ndani ya gunia akakuta fedha!"

Tazama

Neno "tazama" hapa linatumisha kuvuta nadhari kwa taarifa inayoshangaza inayofuata.

Pesa yangu imerudishwa

Hii inaweza kuelezwa kwa hali ya kutenda. "Mtu amerudisha fedha yangu"

Tazama

"Tazama ndani ya gunia langu!"

Mioyo yao ikazimia

Kuwa na hofu inazungumziwa kana kwamba mioyo yao ilikuwa ikizama. Hapa "mioyo" ina maana ya ujasiri. "Wakawa na hofu sana"

Genesis 42:29**bwana wa nchi**

"bwana wa Misri"

aliongea nasi kwa ukali

"aliongea kwa jazba"

kuwa wapelelezi

Wapelelezi ni watu ambao kwa siri hujaribu kupata taarifa kuhusu nchi ili kuisaidia nchi nyingine.

Tukamwambia, 'Tu watu wa kweli sisi. Sisi siyo

wapelelezi. Tupo ndugu kumi na wawili, wana wa baba yetu. Mmoja hayupo hai tena ... nchi ya Kanaan

Hii ina nukuu ndani ya nukuu. Inaweza kuwekwa kama nukuu isiyo moja kwa moja. "Tulimwambia ya kwamba sisi ni watu waaminifu na sio wapelelezi. Tulisema kwamba tu ndugu kumi na wawili, wana wa baba yetu, na kwamba ndugu yetu hayupo hai tena ... nchi ya Kanaan"

Mmoja hayupo hai tena

Neno "ndugu" linaeleweka. "Ndugu mmoja hayupo hai tena"

mdogo yupo na baba yetu

Neno "ndugu" linaeleweka. "ndugu yetu mdogo yupo na baba yetu kwa sasa"

Genesis 42:33**bwana wa nchi**

"bwana wa Misri"

chukueni chakula kwa ajili ya njaa katika nyumba zenu

Hapa "nyumba" ina maana ya "familia". "chukua nafaka isaidie familia yenu wakati wa njaa"

mwondoke

"nendeni nyumbani" au "ondokeni"

na mtafanya biashara katika nchi

"na nitawaruhusu mnunue na kuuza katika nchi hii"

Genesis 42:35**Ikawa**

Msemo huu unatumika hapa kuweka alama kwa tukio muhimu katika simulizi.

tazama

"kwa mshangao wao". Neno "tazama" hapa inaonyesha ya kwamba ndugu walishangazwa kwa kile walichokiona.

Mmeniharibia watoto wangu

"umeninyima watoto wangu" au "umesababisha kupoteza watoto wangu wawili"

Mambo haya yote ni kunyume changu

"mambo haya yote yaliniumiza"

Genesis 42:37**Mweke mikononi mwangu**

Hili ni ombi la Rubeni kumchukua Benyamini pamoja naye na kumtunza katika safari hiyo. "Niweke kama msimamizi juu yake" au "Niache nimtunze"

Mwanangu hatashuka pamoja nanyi

Ilikuwa kawaida kutumia msemo "kushuka" walipokuwa wakizungumzia safari ya Kaanani kuelekea Misri. "Mwanangu, Benyamini, hatakwenda nawe hadi Misri"

pamoja nanyi

Hapa "nanyi" ni wingi na ina maana ya wana wa yakobo wakubwa.

Kwani ndugu yake amekufa na yeye peke yake amebaki

Maana kamili inaweza kuwekwa wazi. "Kwa maana mke wangu, Raheli, alikuwa na watoto wawili pekee. Yusufu amekufa na Benyamini amebaki mwenyewe tu"

katika njia mnayoiendea

"utakapokuwa ukisafiri kwenda Misri na kurudi" au "utakapokuwa mbali". Hapa "njia" ina maana ya kusafiri.

ndipo mtakapozishusha mvi zangu kaburini kwa huzuni

"mtakapozishusha ... kuzimu" ni njia ya kusema watamsababisha afariki na kushuka kuzimu. Anatomia neno "chini" kwa sababu iliaminika kuzimi ni sehemu chini ya ardhi. "basi mtanisababisha, mtu mzee, kufariki na huzuni"

mvi zangu

Hii ina maana ya Yakobo na inasisitiza umri wake mkubwa. "mimi, mtu mzee"

Chapter 43

¹ Njaa ilikuwa kali katika nchi. ² Ikawa walipokuwa wametumia chakula chote walichokitoa Misri, baba yao akawambia, "Nendeni tena; mtununulie chakula." ³ Yuda akamwambia, "Yule mtu alituonya kwa ukali, 'Hamtauona uso wangu ndugu yenu asipokuwa nanyi.'" ⁴ Ikiwa utamtuma ndugu yetu pamoja nasi, tutashuka na kuwanunulia chakula. ⁵ Lakini usipompeleka, hatutashuka. Kwa maana yule mtu alitwambia, 'Hamtauona uso wangu ndugu yenu asipokuwa nanyi.'" ⁶ Israeli akawambia, "Kwa nini mlinitendea mimi vibaya hivyo kwa kumwambia mtu huyo kwamba mnaye ndugu mwingine?" ⁷ Wakasema, "Yule mtu alituuliza habari zetu na familia yetu kwa kina. Akasema, 'Je baba yenu bado yuko hai? Je mnaye ndugu mwingine?' Tukamjibu kulingana na maswali haya. Tungejuaje kwamba angetwambia, 'Mleteni ndugu yenu?'" ⁸ Yuda akamwambia Israeli baba yake, "Mtume kijana pamoja nami. Tutainuka na kwenda ili kwamba tuishi tusife, wote sisi, wewe, na hata watoto wetu." ⁹ Mimi nitakuwa mdhamini wake. Utaniwajibisha mimi. Kama nisipomleta na kumweka mbele yako, basi nibebe lawama daima. ¹⁰ Kwani kama tusingekawia, bila shaka hata sasa tungekuwa tumekwisha rudi mara ya pili." ¹¹ Israeli baba yao akawambia, "Kama ni hivyo, basi fanyeni hivi. Chukueni baadhi ya mazao mazuri ya nchi katika mifuko yenu. Mchukulieni yule mtu zawadi: baadhi ya malhamu, asali, viungo na manemane, jozi na lozi. ¹² Chukueni pesa mara mbili mikononi mwenu. Pesa iliyorudishwa katika magunia yenu, muichukue tena katika mikono yenu. Pengine walikosea. ¹³ Mchukueni ndugu yenu pia. Inukeni na mwende tena kwa mtu yule. ¹⁴ Mungu Mwenyezi na awape kuona rehema mbele ya huyo mtu, hivyo kwamba awafungulie ndugu yenu mwingine na Benjamini. Kama nikipotelewa na watoto, nimepotelewa." ¹⁵ Watu wale wakachukua zawadi hii, na katika mikono yao wakachukua mara mbili ya kiasi cha pesa, pamoja na Benjamini. Wakaamka na kushuka Misri na kusimama mbele ya Yusufu. ¹⁶ Yusufu alipomwona Benjamini akiwa nao, akamwambia mtunzaji wa nyumba yake, "Walete watu hao ndani ya nyumba, chinja mnyama na umwandae, kwani watu hawa watakula chakula cha mchana pamoja nami." ¹⁷ Mtunzaji wa nyumba akafanya kama Yusufu alivyosema. Akawaleta wale watu nyumbani kwa Yusufu. ¹⁸ Wale ndugu wakaogopa kwa vile walivyoletwa katika nyumba ya Yusufu. Wakasema, "Ni kwa sababu ya pesa iliyorudishwa katika magunia yetu mara ya kwanza tulipoletwa ndani, kwamba atafute nafasi kinyume chetu. Kwamba aweze kutukamata na kutuchukua kama watumwa, na kuchukua punda wetu." Wakamsogelea mtunzaji wa nyumba ya Yusufu, ¹⁹ nao wakaongea naye mlangoni mwa nyumba, ²⁰ wakisema, "Bwana wangu, tulikuja mara ya kwanza kununua chakula. ²¹ Ikawa, tulipofika katika eneo la kupumzikia, tukafungua magunia yetu, na, tazama, pesa ya kila mtu ilikuwa katika gunia lake, pesa yetu kwa kiasi kamili. Tumeileta katika mikono yetu. ²² Tumekuja na pesa nyingine pia mikonon mwetu ili kununua chakula. Hatujui aliyeziweka pesa katika magunia yetu." ²³ Mtunzaji wa nyumba akasema, "Amani iwe kwenu, msiogope. Mungu wenu na Mungu wa baba yenu ndiye aliyeweka pesa katika magunia yenu. Nilipokea pesa yenu." Kisha mtunzaji wa nyumba akamleta Simoni kwao. ²⁴ Msimamizi wa nyumba akawapeleka watu hao katika nyumba ya Yusufu. Akawapa maji, nao wakaosha miguu yao. Akawalisha punda wao. ²⁵ Wakaandaa zawadi kwa ajili ya Yusufu aliyekuwa akija mchana, kwani walikuwa wamesikia kwamba watakula pale. ²⁶ Yusufu alipokuja nyumbani, wakaleta nyumbani zawadi iliyokuwa mikononi mwao, nao wakainama mbele yake hata chini. ²⁷ Akawauliza juu ya hali zao na kusema, "Je baba yenu hajambo, yule mzee mliyemnena? Je bado yu hai?" ²⁸ Wakasema, "Mtumishi wako baba yetu hajambo. Na bado yu hai" Wakajinyenyekeza na kuinama chini. ²⁹ Alipoinua macho yake akamwona Benjamini ndugu yake, mwana wa mamaye, naye akasema, "Je huyu ndiye mdogo wenu mliyemsema?" Na kisha akasema, "Mungu na awe mwenye neema kwako, mwanangu." ³⁰ Yusufu akaharakisha kutoka chumbani, kwani aliguswa sana kuhusu nduguye. Akatafuta mahali pa kulia. Akaingia chumbani mwake na kulia umo. ³¹ Akaosha uso wake na kutoka nje. Akajizuia mwenyewe, akasema, "karibuni chakula." ³² Watumishi wakamhudumia Yusufu peke yake na wale ndugu peke yao. Wamisri pale wakala pamoja naye peke yao kwa sababu Wamisri hawakuweza kula mkate na Waebrania, kwani hilo ni chukizo kwa Wamisri. ³³ Wale ndugu wakakaa mbele yake, mzaliwa wa kwanza kwa kulingana na haki yake ya uzaliwa, na mdogo kulingana na ujana wake. Wale watu wakashangaa wote. ³⁴ Yusufu akapeleka sehemu kwao kutoka katika chakula kilichokuwa mbele yake. Lakini sehemu ya Benjamini ilikuwa mara tano zaidi ya kila ndugu zake. Wakanywa na wakamfurahia.

Genesis 43:1**Njaa ilikuwa kali katika nchi**

Neno "Kaanani" linaeleweka. Taarifa hii inaweza kuwekwa wazi. "Njaa ilikuwa kali katika nchi ya Kaanani"

Ikawa

Msemu huu unatumika hapa kuweka alama ya mwanzo wa sehemu mpya ya simulizi.

walipokuwa wametumia chakula

"Yakobo na familia yake walipokuwa wamekula"

walichokitoa

"wana wakubwa wa Yakobo walileta"

mtununulie

Hapa "mtununulie" ina maana ya Yakobo, wanawe, na familia yake iliyobaki.

Genesis 43:2**Yuda akamwambia**

Hii ni nukuu ndani ya nukuu. Inaweza kuwekwa kama nukuu isiyo moja kwa moja. "alituonya ya kwamba hatutauona uso wake hadi tumlete ndugu yetu mdogo pamoja nasi"

Yule mtu

Hii ina maana ya Yusufu, lakini ndugu hawakujua alikuwa Yusufu. Walimtaja kama "mtu" au "yule mtu, bwana wa nchi" kama katika 42:29.

alituonya, "Hamtauona uso wangu ndugu yenu asipokuwa nanyi"

Hii ni nukuu ndani ya nukuu. Inaweza kuwekwa kama nukuu isiyo moja kwa moja. "alituonya ya kwamba hatutauona uso wake hadi tumlete ndugu yetu mdogo pamoja nasi"

alituonya kwa ukali

"alikuwa na hali ya ukali alipotuonya, akisema"

Hamtauona uso wangu

Yuda anatumia msemu huu mara mbili katika 43:3-5 kuweka msisitizo kwa baba yake ya kwamba hawawezi kurudi Misri bila Benyamni. Msemu "uso wangu" una maana ya yule mtu, ambaye ni Yusufu. "Hamtaniona"

ndugu yenu awe nanyi

Yuda ana maana ya Benyamini, mtoto wa Raheli wa mwisho kabla yeye hajafa.

hatutashuka

Ilikuwa kawaida kutumia msemu wa "kushuka" kuzungumzia safari ya Kaanani kwenda Misri.

Genesis 43:6**Kwa nini mlinitendea mimi vibaya hivyo**

"Kwa nini mlinisababishia matatizo makubwa hivi"

Yule mtu alituuliza habari zetu

"Yule mtu aliuliza maswali mengi"

juu yetu

Hapa "yetu" inajitegemea na ina maana ya ndugu waliokwenda Misri na kuzungumza na "yule mtu".

Akasema, 'Je baba yenu bado yuko hai? Je mnaye ndugu mwingine?'

Hii ni nukuu ndani ya nukuu. Inaweza kuwekwa kama nukuu isiyo moja kwa moja. "Alituuliza kwa kuzunguka kama baba yetu alikuwa bado yu hai na kama tuna ndugu mwingine".

Tukamjibu kulingana na maswali haya

"Tulimjibu maswali aliyotuuliza"

Tungejua kwamba angetwambia, 'Mleteni ndugu yenu

Wana hawa wanatumia swali kuweka msisitizo ya kwamba hawakujua ni kitu gani yule mtu angewaambia kufanya. Swali hili la balagha linaweza kutafsiriwa kama kauli. "Hatukujua ya kwamba angetuambia ... chini!"

angetwambia, 'Mleteni ndugu yenu?'

Hii ni nukuu ndani ya nukuu. Inaweza kuwekwa kama nukuu isiyo moja kwa moja. "angetuambia kumfuata ndugu yetu huku chini Misri"

Mleteni ndugu yenu chini

Ilikuwa kawaida kutumia neno la "chini" katika kuzungumzia safari ya kutoka Kanaani kwenda Misri.

Genesis 43:8**Tutainuka na kwenda ili kwamba tuishi tusife, wote sisi, wewe, na hata watoto wetu**

Misemo hii "ili kwamba tuishi" pamoja na "tusife" ina maana moja. Yuda anaweka msisitizo ya kwamba wanalazimu kununua chakula Misri ili kwamba waishi. "Tutakwenda Misri na kupata nafaka ili familia yetu yote iweze kuishi"

Tutainuka

Hapa "tutainuka" ina maana ya ndugu ambao watasafiri kwenda Misri.

ili kwamba tuishi

Hapa "tuishi" ina maana ya ndugu, Israeli na familia nzima.

wote sisi

Hapa "sisi" ina maana ya hawa ndugu.

sisi, wewe

Hapa "wewe" ni umoja na ina maana ya Israeli.

na hata watoto wetu

Hapa "wetu" ina maana ya hawa ndugu. Hii ina maana ya watoto wadogo ambao wangeweza kufa katika kipindi cha njaa.

Mimi nitakuwa mdhamini wake

Nomino inayojitegemea "mdhamini" inaweza kuwekwa kama kitenzi "ahidi". "Ninaahidi kumrudisha"

Utaniwajibisha mimi

Jinsi ambavyo Yakobo atamuwajibisha Yuda inaweza kuwekwa wazi. "Utanifanya niwajibike kwako kuhusu kitakachotokea kwa Benyamini"

basi nibebe lawama

Hii inazungumzia kuhusu "lawama" kana kwamba ilikuwa kitu ambacho mtu anaweza kubeba. "Unaweza kunilaumu"

Kwani kama tusingekawia

Yuda anaelezea jambo ambalo lingetokea hapo nyuma lakini halikutokea. Yuda anamkaripia baba yake kwa kusubiri muda mrefu sana kuwatuma wanawe Misri kufuata chakula zaidi.

tungekuwa tumekwisha rudi mara ya pili

"tungekuwa tumerudi mara mbili"

Genesis 43:11**Kama ni hivyo, basi fanyeni hivi**

"Iwapo huu ni uchaguzi wetu pekee, basi fanyeni"

Mchukulieni

Ilikuwa kawaida kutumia neno "chini" katika kuzungumzia safari ya Kaanani kwenda Misri.

malhamu

kitu chenye mafuta chenye harufu tamu kinachotumiwa kwa ajiliya kuponya na kulinda ngozi. "dawa"

viungo

vikolezo

jozi

karanga ndogo, itokayo kwenye mti wa kijani

lozi

karanga ya mti yenye ladha tamu

Chukueni pesa mara mbili mikononi mwenu

Hapa "mikononi" ina maana ya mtu mzima. "Chukua mara mbili ya pesa pamoja nawe"

Pesa iliyorudishwa katika magunia yenu, muichukue tena katika mikono yenu

Hapa "mikononi" ina maana ya mtu mzima. Msemo wa "iliyorudishwa" unaweza kuelezwa kwa hali ya kutenda. "pesa iliyowekwa kwenye magunia yenu na mtu, muirudishe Misri"

Genesis 43:13**Mchukueni ndugu yenu pia**

"Mchukueni pia Benyamini"

mwende tena

"mrudi"

Mungu Mwenyezi na awape kuona rehema mbele ya huyo mtu

Nomino inayojitegemea "rehema" inaweza kuwekwa kama kivumishi "huruma". "Mungu mwenye uwezo asababishe yule mtuawe na huruma kwenu"

ndugu yenu mwingine

"Simoni"

Kama nikipotelewa na watoto, nimepotelewa

"Kama nikipoteza watoto wangu, basi nipoteze watoto wangu". Hii ina maana ya kwamba Yakobo anajua inapaswa akubali kitakachotokea kwa watoto wake.

mikono yao wakachukua

Hapa "mikono" ina maana ya mtu mzima. "Wakachukua"

wakashuka Misri

Ilikuwa kawaida kutumia msemo "kushuka" pale ambapo inazungumziwa safari ya kutoka Kaanani kwenda Misri.

Genesis 43:16**Benjamini akiwa nao**

"Benyamini pamoja na ndugu wa Yusufu wakubwa"

mtunzaji wa nyumba yake

"Mtunzaji" aliwajibika na kusimamia matukio ya nyumba ya Yusufu.

Akawaleta wale watu

Hapa "akawaleta" inaweza kutafsiriwa kama "kuwachukua"

nyumbani kwa Yusufu

"ndani ya nyumba ya Yusufu"

Genesis 43:18**Wale ndugu wakaogopa**

"Ndugu wa Yusufu waliogopa"

walivyoletwa katika nyumba ya Yusufu

Hii inaweza kuelezwa kwa hali ya kutenda. "walikwenda ndani ya nyumba ya Yusufu" au "mtunzaji aliwapeleka ndani ya nyumba ya Yusufu"

Ni kwa sababu ya pesa iliyorudishwa katika magunia yetu mara ya kwanza tulipoletwa ndani

Hii inaweza kuelezwa kwa hali ya kutenda. "Mtunzaji anatuleta ndani ya nyumba kwa sababu ya pesa ambayo mtu alirudisha ndani ya magunia yetu"

kwamba atafute nafasi kinyume chetu. Kwamba aweze kutukamata
 Hii inaweza kutafsiriwa kama sentensi mpya.
 "Anasubiria nafasi ya kutushtaki, ili kwamba aweze kutukamata"

tulikuja
 Ilikuwa kawaida kutumia msemu "kushuka" pale ambapo inazungumziwa safari ya kutoka Kaanani kwenda Misri.

Genesis 43:21

Kauli Kiunganishi:
 Ndugu wanaendelea kuzungumza na mtunzaji wa nyumba.

Ikawa
 Msemu huu unatumika kuweka alama ya tukio muhimu la simulizi.

tulipofika katika eneo la kupumzikia
 "tulipofika mahali ambapo tulikwenda kukaa usiku ule"

tazama
 Neno "tazama" hapa linaonyesha ya kwamba ndugu walishangazwa kwa kile walichokiona.

pesa ya kila mtu ilikuwa katika gunia lake, pesa yetu kwa kiasi kamili
 "kila mmoja wetu alikuta pesa kamili katika gunia lake"

Tumeileta katika mikono yetu.
 Hapa "mikono" ina maana ya mtu mzima.
 "Tumerudisha pesa pamoja nasi"

Tumekuja na pesa nyingine pia mikononi mwetu ili kununua chakula
 Hapa "mikono" ina maana ya mtu mzima.
 "Tumekuja na pesa zaidi pia kununua chakula zaidi"

Tumekuja na
 Ilikuwa kawaida kutumia msemu "kushuka" pale ambapo inazungumziwa safari ya kutoka Kaanani kwenda Misri.

Amani iwe kwenu
 Nomino inayojitegemea "Amani" inaweza kuwekwa kama kitenzi. "Tulia" au "Tulieni"

Mungu wenu na Mungu wa baba yenu
 Mtunzaji hazungumzi kuhusu Mungu wawili tofauti.
 "Mungu wenu, Mungu ambaye baba yenu anamwabudu"

Genesis 43:24

wakaosha miguu yao
 Utamaduni huu ulisaidia wasafiri waliochoka kujiburudisha baada ya kutembea umbali mrefu.
 Maana kamili ya kauli hii inaweza kuwekwa wazi.

Akawalisha punda wao
 "malisho" ni chakula kilichokauka ambacho huwekwa kando kwa ajili ya wanyama.

Genesis 43:26

wakaleta nyumbani zawadi iliyokuwa mikononi mwao
 Hapa "mikononi" ina maana ya mtu mzima. "ndugu hawa walileta zawadi ambazo walikuwa nazo"

wakainama mbele yake
 Hii ni njia ya kuonyesha heshima na taadhima.

Genesis 43:28

Mtumishi wako baba yetu
 Walimuelezea baba yao kama "Mtumishi wako" kuonyesha heshima. "Baba yetu anayekutumikia"

Wakajinyenyekeza na kuinama chini
 Maneno haya yana maana moja. Walilala chini mbele ya yule mtu kumuonyesha heshima.
 "Waliinama chini mbele yake"

Alipoinua macho yake
 Hii ina maana "alitazama juu"

mwana wa mamaye, naye akasema
 Hii inaweza kutafsiriwa na sentensi mpya. "mwana wa mamaye. Yusufu akamwambia"

Je huyu ndiye mdogo wenu ... mliyemsema?
 Maana zaweza kuwa 1) Yusufu anauliza kwa dhati swali kupata uthibitisho ya kwamba mtu huyu ni Benyamini, au 2) ni swali la balagha. "Kwa hiyo huyu ndiye ndugu yenu mdogo ... mliyesema?"

mwanangu
 Hii ni njia ya kirafiki mtu huzungumza kwa mtu mwingine wa cheo cha chini. "kijana"

Genesis 43:30

akaharakisha kutoka chumbani
 "aliharakisha nje ya chumba"

kwani aliguswa sana kuhusu nduguye
 Msemu "aliguswa sana" una maana ya kuwa na huruma kubwa au hisia ambapo jambo muhimu hutokea. "kwa maana alipatwa na hisia kali za huruma kwa nduguye" au "kwa maana akawa na hisia za upendo kwa ndugu yake"

akasema
 Inaweza kuwekwa wazi ni kwa nani Yusufu anazungumza. "na akasema kwa watumishi wake"

karibuni chakula
 Hii ina maana ya kusambaza chakula ili kila mtu aweze kula.

Genesis 43:32

Watumishi wakamhudumia Yusufu peke yake na wale ndugu peke yao. Wamisri pale wakala pamoja naye peke yao

Hii ina maana ya kwamba Yusufu, ndugu zake, na Wamisri wengine wanakula katika sehemu tatu tofauti ndani ya chumba kimoja. "Watumishi walimhudumia Yusufu peke yake na ndugu zake peke yao na Wamisri, ambao walikuwa wakila naye, peke yao"

Wamisri pale wakala pamoja naye peke yao

Inawezekana hawa ni maafisa Wamisri wengine ambao walikula pamoja na Yusufu, lakini bado waliketi tofauti kutoka kwake na ndugu zake wa Kiebrania.

kwa sababu Wamisri hawakuweza kula mkate na Waebrania, kwani hilo ni chukizo kwa Wamisri

Hii inaweza kutafsiriwa kama sentensi mpya. "Walifanya hivi kwa sababu Wamisri walidhani ilikuwa aibu kula pamoja na Waebrania"

hawakuweza kula mkate

Hapa "mkate" ina maana ya chakula kwa ujumla.

Wale ndugu wakakaa mbele yake

Inasemekana ya kwamba Yusufu alipanga ni wapi kila ndugu angeketi. Unaweza kuweka wazi taarifa iliyodokezwa. "Ndugu walikaa upande wa pili na yule mtu, kulingana na jinsi alivyopanga nafasi zao"

mzaliwa wa kwanza kwa kulingana na haki yake ya uzaliwa, na mdogo kulingana na ujana wake

"mzaliwa wa kwanza" na "mdogo kuliko wote" inatumika pamoja kumaanisha ya kwamba ndugu wote walikaa kulingana na umri wao.

Wale watu wakashangaa wote

"Hawa watu walishangazwa walipogundua hili"

Lakini sehemu ya Benjamini ilikuwa mara tano zaidi ya kila ndugu zake

Msemo "mara tano" unaweza kuwekwa kwa ujumla zaidi. "Lakini Benyamini alipokea sehemu ambayo ilikuwa kubwa zaidi ya kile walichopokea ndugu zake"

Chapter 44

¹ Yusufu akamwamru msimamizi wa nyumba yake, akisema, "Jaza magunia ya watu hawa kwa chakula, kiasi waweza kubeba, na uweke pesa ya kila mtu katika mdomo wa gunia lake." ² Uweke kikombe changu, cha fedha, katika mdomo wa gunia la mdogo, na pesa yake ya chakula pia." Msimamizi akafanya kama Yusufu alivyosema. ³ Kukapambazuka asubuhi, na wale watu wakaruhusiwa kuondoka, wao na punda zao. ⁴ Walipokuwa wametoka mjini lakini hawajafika mbali, Yusufu akamwambia msimamizi wa nyumba yake, "Inuka, uwafuatie wale watu, na utakapowapata, wambie, 'Kwa nini mmelipa uovu badala ya mema?' ⁵ Je hiki siyo kikombe ambacho bwana wangu hukinywea, na kikombe akitumiacho kwa uaguzi? Mmfanya vibaya, kwa jambo hili mlilolifanya." ⁶ Msimamizi wa nyumba akawapata na kuwambia maneno haya. ⁷ Wakasema, "Kwa nini bwana wetu anasema maneno kama haya? Na iwe mbali na watumishi wako kwamba wanaweza kufanya jambo hili. ⁸ Tazama, pesa tulizozikuta katika mdomo ya magunia yetu, tulizileta kwako kutoka katika nchi ya Kanaani. Ni kwa jinsi gani basi tunaweza kuiba katika nyumba ya bwana wako fedha au dhahabu? ⁹ Yeyote kitakayeonekana kwake miongoni mwa watumishi wako, atakufa, nasi sote tutakuwa watumwa wa bwana wangu." ¹⁰ Msimamizi akasema, "Basi na iwe kwa kadili ya maneno yenu. Yeye ambaye kikombe kitaonekana kwake atakuwa mtumwa wangu, nanyi wengine mtakuwa bila hatia." ¹¹ Kisha kila mtu akaharakisha na kulishusha gunia lake chini. na kila mtu akalifungua gunia lake. ¹² Msimamizi akatafuta. akaanza na mkubwa wa wote na kumaliza kwa mdogo wa wote, na kikombe kikaonekana katika gunia la Benjamini. ¹³ Wakararua mavazi yao. Kila mtu akapakia juu ya punda wake nao wakarudi mjini. ¹⁴ Yuda na ndugu zake wakaja katika nyumba ya Yusufu. Bado alikuwepo pale, nao wakainama mbele zake hata chini. ¹⁵ Yusufu akawambia, "Je ni nini hili mlilolifanya? Je hamjui kwamba mtu kama mimi anafanya uaguzi. ¹⁶ Yuda akasema, "Je tunaweza kumwambia nini bwana wangu? Tuseme nini? au ni jinsi gani twaweza kujithibitisha wenyewe? Mungu ameona uovu wa watumishi wako. Tazama, sisi ni watumwa wa bwana wangu, wote sisi na yule ambaye kikombe kimeonekana mkononi mwake." ¹⁷ Yusufu akasema, "Na iwe mbali nami kwamba naweza kufanya hivyo. Mtu ambaye kikombe kimeonekana mkononi mwake, huyu ndiye atakuwa mtumwa wangu, lakini ninyi wengine, nendeni kwa amani kwa baba yenu." ¹⁸ Ndipo Yuda alipomkaribia na kusema, "Bwana wangu, tafadhari mwache mtumishi wako aseme neno katika masikio ya bwana wangu, na usiziache hasira zako kuwaka dhidi ya mtumishi wako, kwani wewe ni kama Farao. ¹⁹ Bwana wangu aliwauliza watumishi wake, kusema, Je mnaye baba au ndugu?' ²⁰ Nasi tukamwambia bwana wangu, 'Tunaye baba, ni mzee, na mwana wa uzee wake, ni mdogo. Na ndugu yake alishakufa, na yeye peke yake ndiye amebaki kwa mama yake, na baba yake anampenda.' ²¹ Nawe ukawambia matumishi wako, 'Mleteni ili nimwone.' ²² Nasi tukamwambia bwana wangu, 'Kijana hawezi kumwacha babaye. Kwani akimwacha babaye baba yake angekufa.' ²³ Na ukawambia watumishi wako, 'Mdogo wenu asipokuja pamoja nanyi, hamtauona uso wangu tena.' ²⁴ Na ikawa tulipokwenda kwa mtumishi wako baba yangu, tulimwambia maneno ya bwana wangu. ²⁵ Na baba yetu akasema, Nendeni tena, mkatununulie chakula.' ²⁶ Nasi tukasema, "Hatuwezi kushuka. Ikiwa mdogo wetu atakuwa nasi, ndipo tutakaposhuka, kwani hatuwezi kuuona uso wa mtu yule mdogo wetu asipokuwa pamoja nasi.' ²⁷ Mtumishi wako baba yetu akatwambia, 'Mnajua kwamba mke wangu alinizalia wana wawili. ²⁸ Na mmoja akatoka kwangu nami nikasema, "Bila shaka ameraruliwa vipande, na tangu hapo sijamwona." ²⁹ Nanyi mkimchukua huyu naye kutoka kwangu mabaya yanaweza kumpata, mtashusha mvi zangu kwa kaburini kwa huzuni. ³⁰ Kwa hiyo, basi, nitapokuja kwa mtumishi wako baba yangu, na kijana hayupo nasi, kwa kuwa uhai wake umefungamanishwa katika uhai wa kijana, ³¹ itakuwa, atakapoona kwamba kijana hayupo nasi atakufa. Na watumishi wako watazishusha mvi za mtumishi wako baba yetu kaburini kwa masikitiko. ³² Kwani mtumishi wako alikuwa mdhamini wa kijana kwa baba yangu na alisema, 'Ikiwa sitamleta kwako, ndipo nitakapokuwa mwenye hatia kwa baba yangu daima.' ³³ Kwa hiyo sasa, tafadhari mwache mtumishi wake akae kama mtumwa kwa bwana wangu badala ya kijana, na umwache kijana aende na ndugu zake. ³⁴ Kwa maana nitakwenda jinsi gani kwa baba yangu ikiwa kijana hayupo nami? Ninaogopa kuona mabaya yatakayompata baba yangu."

Genesis 44:1**Maelezo ya Jumla:**

Hii inaanza sehemu mpya ya tukio katika simulizi. Inawezekana hii ni asubuhi iliyofuata baada ya sherehe.

msimamizi wa nyumba yake

"msimamizi" alikuwa na wajibu wa kusimamia matukio ya nyumba ya Yusufu.

pesa ya kila mtu

Pesa yao ilikuwa sarafu za fedha yawezekana ndani ya mfuko mdogo.

katika mdomo wa gunia lake

"katika gunia lake"

Uweke kikombe changu, cha fedha

"Weka kikombe changu cha fedha"

katika mdomo wa gunia la mdogo

Neno "ndugu" linaeleweka. "ndani ya gunia la ndugu mdogo"

Genesis 44:3**Kukapambazuka asubuh**

"Mwanga wa asubuhi ulionekana"

wale watu wakaruhusiwa kuondoka, wao na punda zao

Hii inaweza kuelezwa kwa hali ya kutenda. "waliwatuma watu waondoke, pamoja na punda zao"

Kwa nini mmelipa uovu badala ya mema?

Swali hili linatumiwa kukaripia wale ndugu. "Mmetutendea vibaya, baada ya sisi kuwa wema kwenu!"

Je hiki siyo kikombe ambacho bwana wangu hukinywea, na kikombe akitumiacho kwa uaguzi?

Swali hili linatumika kukaripia wale ndugu. "Tayari mnafahamu ya kwamba hiki ni kikombe ambacho bwana wangu hutumia kunywea na kwa uaguzi!"

Mmefanya vibaya, kwa jambo hili mlilolifanya.

Hii inarudia "mmefanya" kuonyesha msisitizo. "Kile mlilichofanya ni kibaya sana"

Genesis 44:6**kuwambia maneno haya**

Hapa "maneno" yana maana ya kile kilichosemwa. "alizungumza kile Yusufu alichomuambia kusema"

Kwa nini bwana wetu anasema maneno kama haya?

Hapa "maneno" yana maana ya kile kilichosemwa. Ndugu wanataja msimamizi kama "bwana wangu". Hii njia maalumu ya kuzungumza na mtu mwenye mamlaka makubwa zaidi. Inaweza kuwekwa katika lugha ya upili. "Kwa nini unasema hivi, bwana wangu?"

Na iwe mbali na watumishi wako kwamba wanaweza kufanya jambo hili

Ndugu wanajitambua wenyewe kama "watumishi wako" na "wao". Hii ni njia maalumu ya kuzungumza na mtu mwenye mamlaka makubwa zaidi. "Hatuwezi kufanya jambo kama hilo!"

Na iwe mbali na watumishi

Jambo ambalo mtu hawezi kufanya inazungumziwa kana kwamba ilikuwa kitu ambacho mtu anataka kukiweka mbali nacho.

Genesis 44:8**Tazama**

Hii inaongeza msisitizo kwa kile ndugu wanasema baadae.

pesa tulizozikuta katika midomo ya magunia yetu

"unajua pesa ambayo tumeipata ndani ya magunia yetu"

tulizileta kwako kutoka katika nchi ya Kanaani

"tumerudisha kwako kutoka Kaanani"

Ni kwa jinsi gani basi tunaweza kuiba katika nyumba ya bwana wako fedha au dhahabu?

Ndugu wanatumia swali kuweka msisitizo ya kwamba hawawezi kuiba kutoka katika bwana wa Misri. "Kwa hiyo hatuwezi kuchukua kitu chochote kutoka kwenye nyumba ya bwana wako!"

fedha au dhahabu

Maneno haya yanatumiwa pamoja kumaanisha ya kwamba hawawezi kuiba kitu chochote chenye thamani yoyote.

Yeyote kitakayeonekana kwake miongoni mwa watumishi wako

Ndugu wanajitambua wao kama "watumishi wako". Hii njia rasmi ya kuzungumza na mtu mwenye mamlaka makubwa. Inaweza kuwekwa katika lugha ya mtu mmoja. Pia, "kitakayeonekana" linaweza kuelezwa kwa hali ya kutenda. "Ukikuta ya kwamba mmoja wetu ameiba kikombe"

nasi sote tutakuwa watumwa wa bwana wangu

Msemo "bwana wangu" una maana ya mtunzaji. Hii inaweza kuwekwa katika lugha ya upili. "Unaweza kutuchukua kama watumwa wako"

Basi na iwe kwa kadiri ya maneno yenu

Hapa "basi" haimaanishi "katika kipindi hiki" lakini inatumika kuvuta nadhari kwa lengo muhimu linalofuata. Pia "maneno" ina maana ya kile kilichosemwa. "Vizuri sana. Nitafanya kile ulichosema"

Yeye ambaye kikombe kitaonekana kwake atakuwa mtumwa wangu

Hii inaweza kuelezwa kwa hali ya kutenda. "Kama nikikuta kikombe ndani ya moja ya magunia yenu, mtu huyo atakuwa mtumwa wangu"

Genesis 44:11

kulishusha gunia lake chini
"akateremsha gunia lake"

mkubwa ... kwa mdogo wa wote
Neno "ndugu" linaeleweka. "ndugu mkubwa ...
ndugu mdogo wa wote"

mdogo wa wote, na kikombe kikaonekana katika gunia la Benyamini
Hii inaweza kutafsiriwa kama sentensi mpya na katika hali ya kutenda. "mdogo wa wote. Mtunzaji alikuta kikombe ndani ya gunia la Benyamini"

Wakararua mavazi yao
Neno "wakararua" ina maana ya wale ndugu. Kurarua nguo ilikuwa ishara ya dhiki na majonzi makubwa.

nao wakarudi
"na wakarudi"

Genesis 44:14

Bado alikuwepo pale
"Yusufu alikuwa bado yupo pale"

wakainama mbele zake
"wakaanguka mbele yake". Hii ni ishara ya ndugu kutaka bwana awe na huruma kwao.

Je hamjui kwamba mtu kama mimi anafanya uaguzi
Yusufu anatumia swali kukaripia ndugu zake.
"Hakika mnajua ya kwamba mtu kama mimi naweza kujifunza mambo kwa uaguzi!"

Genesis 44:16

Je tunaweza kumwambia nini bwana wangu? Tuseme nini? au ni jinsi gani twaweza kujithibitisha wenyewe?
Maswali yote 3 yana maana moja. Wanatumia maswali haya kuweka msisitizo ya kwamba hakuna kitu wanaweza kusema kuelezea kilichotokea.
"Hatuna kitu cha kusema, bwana wangu. Hatuwezi kuzungumza jambo lolote la maana. Hatuwezi kujithibitisha"

Je tunaweza kumwambia nini bwana wangu ... watumwa wa bwana wangu
Hapa "bwana wangu" ina maana ya Yusufu. Hii njia rasmi ya kuzungumza na mtu mwenye mamlaka makubwa. Inaweza kuwekwa katika lugha ya mtu wa pili. "Tunaweza kusema nini kwako ... watumwa wako"

Mungu ameona uovu wa watumishi wako
Hapa "ameona" haimaanishi Mungu ameona tu kile ndugu walichofanya. Ina maana Mungu sasa anawaadhibu kwa kile walichofanya. "Mungu anatuadhibu kwa dhambi zetu za zamani"

uovu wa watumishi wako
Ndugu wanajitambulisha wenyewe kama "watumishi wako". Hii ni njia rasmi ya kuzungumza na mtu mwenye mamlaka makubwa. Inaweza kuwekwa katika lugha ya mtu wa kwanza. "dhambi zetu"

na yule ambaye kikombe kimeonekana mkononi mwake
Hapa "mkononi" ina maana ya mtu mzima. Pia, "kimeonekana" inaweza kuwekwa katika hali ya kutenda. "na yule ambaye alikuwa na kikombe"

Na iwe mbali nami kwamba naweza kufanya hivyo
Kitu ambacho mtu hawezi kufanya inazungumziwa kana kwamba ilikuwa kitu mtu anataka kuweka mbali na yeye. "sio kawaida yangu kufanya jambo kama hili"

Mtu ambaye kikombe kimeonekana mkononi mwake
Hapa "mkononi" ina maana ya mtu mzima. Pia, "kimeonekana" inaweza kuwekwa katika hali ya kutenda. "mtu aliyekuwa na kikombe changu"

Genesis 44:18

alipomkaribia
"akakaribia"

mwache mtumishi wako
Yuda anajitambulisha kama "mtumishi wako". Hii ni njia rasmi ya kuzungumza kwa mtu mwenye mamlaka zaidi. Hii inaweza kuwekwa katika lugha ya mtu wa kwanza. "niruhusu mimi, mtumishi wako"

aseme neno katika masikio ya bwana wangu
Hapa "neni" ni lugha nyingine yenye maana ya kile kilichosemwa. Na "masikio" ni lugha nyingine yenye maana ya mtu mzima. "kuzungumza na wewe, bwana wangu"

masikio ya bwana wangu
Hapa "bwana wangu" ina maana ya Yusufu. Hii ni njia rasmi ya kuzungumza na mtu mwenye mamlaka zaidi. Hii inaweza kuwekwa katika lugha ya mtu wa pili. "kwako"

na usiziache hasira zako kuwaka dhidi ya mtumishi wako
Kuwa na hasira inazungumzwa kana kwamba ilikuwa moto unawaka. "tafadhali usiwe na hasira na mimi, mtumishi wako"

kwani wewe ni kama Farao
Yuda anamlinganisha bwana yule na Farao kusisitiza nguvu kubwa ambayo bwana yule alikuwa naye. Pia anadokeza ya kwamba hakutaka bwana kuwa na hasira na kumuadhibu. "kwa maana wewe kama Farao mwenye mamlaka na unaweza kuwaamuru askari wako kuniua"

Bwana wangu aliwauliza watumishi wake, kusema, Je mnaye baba au ndugu?

Hii ni nukuu ndani ya nukuu. Inaweza kuwekwa kama nukuu isiyo moja kwa moja. "Bwana wangu alituuliza kama tuna baba na ndugu"

Bwana wangu aliwauliza watumishi wake

Yuda anamtambua Yusufu kwa maneno haya "bwana wangu" na "wake". Pia anajitambulisha mwenyewe na ndugu zake kama "watumishi wake". "Wewe, bwana wangu, alituuliza, watumishi wako" au "Ulituuliza"

Genesis 44:20

Maelezo ya Jumla:

Yuda anaendelea kuzungumza mbele ya Yusufu.

Nasi tukamwambia bwana wangu, 'Tunaye baba ... baba yake anampenda.'

Hii ni nukuu ndani ya nukuu. Inaweza kuwekwa kama nukuu isiyo moja kwa moja. "Nasi tukamwambia bwana wetu ya kwamba tuna baba ... baba yake anampenda"

tukamwambia bwana wangu

Yuda anamtambua Yusufu kama "bwan wangu". Hii ni njia rasmi ya kuzungumza na mtu mwenye mamlaka makubwa. "tulisema kwako, bwana wangu"

baba yake anampenda

Hii ina maana ya upendo kwa rafiki au mmoja wa familia.

Nawe ukawambia watumishi wako, 'Mleteni ili nimwone.'

Hii ni nukuu ndani ya nukuu. Inaweza kuwekwa kama nukuu isiyo moja kwa moja. "Nawe ukasema kwa mtumishi wako ya kwamba tunapaswa kumleta ndugu yetu mdogo kwako ili uweze kumuona"

Nawe ukawambia watumishi wako

Yuda anajitambulisha mwenyewe na ndugu zake kama "watumishi wako". "Kisha ulisema kwetu, watumishi wako"

Mleteni ili nimwone

Ilikuwa kawaida kutumia neno "chini" pale ilipozungumziwa safari ya kutoka Kanaani kwenda Misri. "Mleteni kwangu"

Baada ya hapo, tukamwambia bwana wangu, 'Kijana hawezi ... baba yake angekufa.'

Hii ni nukuu ndani ya nukuu. Inaweza kuwekwa kama nukuu isiyo moja kwa moja. "Kwa kujibu, tulisema kwa bwana wangu ya kwamba kijana hawezi ... baba yake angekufa"

baba yake angekufa

Inadokezwa ya kwamba baba yao angekufa kwa huzuni.

Genesis 44:23

Maelezo ya jumla:

Yuda anaendelea simulizi yake kuhusu Yusufu.

Na ukawambia watumishi wako, 'Mdogo wenu asipokuja pamoja nanyi, hamtauona uso wangu tena.'

Hii ni nukuu ndani ya nukuu. Inaweza kuwekwa kama nukuu isiyo moja kwa moja. "Kisha ulisema kwa watumishi wako ya kwamba hadi pale ndugu yetu mdogo aje pamoja nasi, hatutaweza kukuona tena"

Na ukawaambia watumishi wako

Yuda anajitambulisha mwenyewe na ndugu zake kama "watumishi wako". Hii ni njia rasmi ya kuzungumza na mtu mwenye mamlaka zaidi. "Kisha ukasema kwetu, watumishi wako"

asipokuja ... kushuka

Ilikuwa kawaida kutumia msembo wa "kushuka" kuzungumzia safari ya Kaanani kwenda Misri.

hamtauona uso wangu tena

Hapa "uso" ina maana ya mtu mzima. "Hamtaniona tena"

Ikawa

Msembo huu unatumika kuweka alama ya mwanzo wa sehemu mpya ya simulizi.

tulipokwenda kwa mtumishi wako baba yangu

Ilikuwa kawaida kutumia msembo wa "kwenda" kuzungumzia safari kutoka Misri kwenda Kaanani.

tulimwambia maneno ya bwana wangu

Yuda anamtambua Yusufu kama "bwana wangu". Pia "maneno" yana maana ya kile kilichosemwa. "tulimwambia ulichosema, bwana wangu"

Na baba yetu akasema, Nendeni tena, mkatununulie chakula

Hii ni nukuu ndani ya nukuu. Inaweza kuwekwa kama nukuu isiyo moja kwa moja. "Baba yetu alituambia kurudi tena Misri kununua chakula kwa ajili yetu na familia zetu"

Nasi tukasema, "Hatuwezi kushuka. Ikiwa mdogo wetu ... pamoja nasi,

Hii ni nukuu ndani ya nukuu. Inaweza kuwekwa kama nukuu isiyo moja kwa moja. "Kisha tukamwambia ya kwamba hatuwezi kushuka Misri. Tulimwambia ya kwamba iwapo ndugu yetu mdogo atakuwa pamoja nasi ... pamoja nasi"

kumuona uso wa mtu

Hapa "uso" ina maana ya mtu mzima. "kumuona yule mtu"

Genesis 44:27

Maelezo ya Jumla:

Yuda anaendeleza simulizi yake kwa Yusufu

akatuambia, 'Mnajua kwamba mke wangu alinizalia wana wawili. Na mmoja akatoka kwangu nami nikasema, "Bila shaka ameraruliwa vipande, na tangu hapo sijamwona." Nanyi mkimchukua huyu naye kutoka kwangu mabaya yanaweza kumpata, mtashusha mvi zangu kwa kaburini kwa huzuni.

Hii ina madaraja mawili na daraja la tatu la nukuu. Yanaweza kuwekwa kama nukuu zisikzokuwa moja kwa moja. "akatuambia ya kwamba tunafahamu ya kuwa mke wake, Raheli, alimzalia watoto wawili tu, na kwamba mmoja wao alitoweka na mnyama alimrarua vipande vipande, na hajamuona tangu siku hiyo, kisha tutamfanya afe kwa huzuni"

akatuambia

Hapa "akatuambia" haimjumlishi Yusufu.

Mnajua

Hapa "mnajua" ni wingi na ina maana ya wale ndugu.

ameraruliwa vipande

Hii inaweza kuelezwa kwa hali ya kutenda. "mnyama pori alimrarua vipande vipande"

mabaya yanaweza kumpata

Jambo baya linalotokea kwa mtu inazungumziwa kana kwamba "baya" lilikuwa kitu ambacho husafiri na kuja kwa mtu.

mtashusha mvi zangu kwa kaburini kwa huzuni

"kushusha ... Kuzimu" ni njia ya kusema watasababisha afariki na kushuka Kuzimu. Anatumia neno "shuka" kwa sababu iliaminika Kuzimu ilikuwa sehemu ya chini. "kisha mtanisababisha, mtu mzee, kufa kwa huzuni"

mvi zangu

Hii ina maana ya Yakobo na inasisitiza umri wake mkubwa. "mimi, mtu mzee"

Genesis 44:30

Kwa hiyo

Hii haimaanishi "katika kipindi hiki" lakini inatumika hapa kuvuta nadhari kwa lengo muhimu linalofuata.

basi, nitapokuja ... huzuni ya kuzimu

Yuda anaelezea kwa Yusufu suala la ukweli lakini la kubuni ambalo linatarajiwa kutokea kwa Yakobo atakaporudi bila Benyamini.

nitapokuja kwa mtumishi wako

Hapa "nitakapokuja" inaweza kutafsiriwa kama "kwenda" au "kurudi".

kijana hayupo nasi

"kijana hayupo pamoja nasi"

kwa kuwa uhai wake umefungamanishwa katika uhai wa kijana

Baba anasema ya kwamba atakufa iwapo mwanawe atangekufa inazungumziwa kana kwamba maisha

yao mawili yaliunganishwa pamoja kimwili. "kwa maana alisema angekufa iwapo kijana hangerudi"

itakuwa

Yuda anazungumzia kuhusu suala la kubuni katika wakati wa mbele kana kwamba ingetokea kweli.

watumishi wako watazishusha mvi za mtumishi wako baba yetu kaburini kwa masikitiko

"watazishusha ... Kuzimu" ni njia ya kusema watasababisha afariki na kushuka Kuzimu. Anatumia neno "shuka" kwa sababu iliaminika Kuzimu ilikuwa sehemu ya chini. "kisha mtanisababisha, mtu mzee, kufa kwa huzuni"

watumishi wako

Yuda anajitambulisha mwenyewe na ndugu zake kama "watumishi wako". Hii ni njia rasmi ya kuzungumza na mtu mwenye mamlaka zaidi. "Nasi, watumishi wako" au "Na sisi"

mvi za mtumishi wako baba yetu

Hapa "mvi" ina maana ya Yakobo na inasisitiza umri wake mkubwa. "baba yetu mzee"

Kwani mtumishi wako alikuwa mdhamini wa kijana kwa baba yangu

Nomino hii inayojitegemea "mdhamini" inaweza kuwekwa kama kitenzi "aliahidi". "Maana nimuahidi baba yangu kuhusu kijana huyu"

Kwani mtumishi wako

Yuda anajitambulisha kama "mtumishi wako". "Kwa maana mimi, mtumishi wako" au "Kwa maana mimi"

ndipo nitakapokuwa mwenye hatia kwa baba yangu

Kuchukuliwa mwenye hatia inazungumziwa kana kwamba "hatia" ilikuwa kitu ambacho mtu hubeba. "kisha baba yangu anaweza kunilaumu"

Genesis 44:33

sasa

Hii haimaanishi "katika kipindi hiki" lakini inatumika kuvuta nadhari kwa lengo muhimu linalofuata.

mwache mtumishi wako

Yuda anajitambulisha mwenyewe kama "mtumishi wako". Hii ni njia rasmi ya kuzungumza na mtu mwenye mamlaka makubwa. "niruhusu mimi, mtumishi wako" au "niruhusu mimi"

kwa bwana wangu

Yuda anamtambua Yusufu kama "bwana wangu". "kwako, bwana wangu" au "kwako"

umwache kijana aende juu

Alikuwa akienda kutumia msemo wa "aende juu" pale alipozungumzia safari ya kutoka Misri kwenda Kaanani.

Kwa maana nitakwenda jinsi gani kwa baba yangu ikiwa kijana hayupo nami?

Yuda anatumia swali kuweka msisitizo wa majonzi ambayo angeyapata iwapo Benyamini asingerudi nyumbani. "Siwezi kurudi kwa baba yangu iwapo kijana hatakuwa pamoja nami"

Ninaogopa kuona mabaya yatakayompata baba yangu

Mtu anayeteseka vibaya inazungumziwa kana kwamba "uovu" ilikuwa kitu kinachokuja juu ya mtu. "Ninaogopa kumuona jinsi baba yangu atakavyoteseka"

Chapter 45

¹ Ndipo Yusufu hakuweza kujizuia mwenyewe mbele ya watumishi waliosimama kando yake. Akasema kwa sauti, "Kila mtu aondoke." Hivyo hakuna mtumishi aliyesimama kando yake wakati Yusufu alipojitambulisha kwa ndugu zake. ² Akalia kwa sauti, Wamisri wakasikia, na nyumba ya Farao wakasikia kuhusu hilo. ³ Yusufu akawambia ndugu zake, "Mimi ni Yusufu. Je baba yangu ni mzima bado? Ndugu zake hawakuweza kumjibu, kwani walitishwa na uwepo wake. ⁴ Kisha Yusufu akawambia ndugu zake, "Nikaribieni, tafadhari." Nao wakasogea. Akawambia, "Mimi ni Yusufu ndugu yenu, mliyemwuza Misri. ⁵ Lakini sasa msihuzunike au kukasirika miongoni mwenu kwamba mliniua huku, kwani Mungu alinituma mbele yenu ili kutunza uhai. ⁶ Maana ni miaka miwili njaa imekuwa katika nchi, na bado kuna miaka mitano ambayo hakutakuwa na kulima wala kuvuna. ⁷ Mungu alinituma mbele yenu kuwahifadhi kama masalia duniani, na kuwaweka hai kwa ukombozi mkuu. ⁸ Hivyo si ninyi mlionipeleka huku bali ni Mungu, na amenifanya baba kwa Farao, bwana wa nyumba yake yote, na mtawala wa nchi yote ya Misri. ⁹ Fanyeni haraka mwende kwa baba yangu na mmwambie, 'Hivi ndivyo asemavyo Yusufu mwanao, "Mungu amenifanya bwana kwa Wamisri wote. Shuka kwangu, usikawie. ¹⁰ Utaishi katika nchi ya Gosheni, nawe utakuwa karibu nami, wewe na watoto wako na watoto wa watoto wako, na kondoo wako na mbuzi wako, na yote uliyonayo. ¹¹ Nami nitakuhudumia pale, kwa maana bado kuna miaka mitano ya njaa, hivyo usije ukaingia katika uhitaji, wewe, nyumba yako, na yote uliyonayo." ¹² Tazama, macho yenu yanaona, na macho ya Benjamini ndugu yangu, kwamba ni kinywa changu kinachoongea nanyi. ¹³ Mtamwambia baba yangu juu ya heshima yangu yote huku Misri na yote mliyoyaona. Mtaharakisha na kumleta baba yangu huku." ¹⁴ Akaikumbatia shingo ya Benjamini ndugu yake na kulia, na Benjamini akalia shongoni mwake. ¹⁵ Akawabusu ndugu zake wote na kulia kwa ajili yao. Baada ya hayo ndugu zake wakaongea naye. ¹⁶ Habari ya jambo hili ikasemwa katika nyumba ya Farao: "Ndugu zake Yusufu wamekuja." Ikampendeza sana Farao na watumishi wake. ¹⁷ Farao akamwambia Yusufu, "Wambie ndugu zako, 'Fanyeni hivi: Wapakieni wanyama wenu na mwende katika nchi ya Kanaani. ¹⁸ Mchukueni baba yenu na nyumba zenu mnijie. Nami nitawapa mema ya nchi ya Misri, nanyi mtakula unono wa nchi.' ¹⁹ Basi mmeamriwa, 'Fanyeni hivi, chukueni mikokoteni kutoka Misri kwa ajili ya watoto wenu na kwa ajili ya wake zenu. Mchukueni baba yenu na kuja. ²⁰ Msijari kuhusu mali zenu, kwani mema yote ya nchi ya Misri ni yenu." ²¹ Wana wa Israeli wakafanya hivyo. Yusufu akawapa mikokoteni, kwa kadili ya agizo la Farao, na akawapa mahitaji ya safari. ²² Akawapa wote mavazi ya kubadilisha, lakini akampa Benjamini vipande mia tatu vya fedha na mavazi matano ya kubadilisha. ²³ Akampelekea baba yake: punda kumi waliobeba mema ya Misri, punda majike kumi wamebeba nafaka, mikate, na mahitaji mengine kwa baba yake kwa ajili ya safari. ²⁴ Hivyo akawaruhusu ndugu zake nao wakaondoka. Akawambia, "Angalieni msijemkagombana njiani." ²⁵ Wakapanda kutoka Misri na kuja katika nchi ya Kanaani, kwa Yakobo baba yao. ²⁶ Wakamwambia "Yusufu bado yu hai, na ndiye mtawala juu ya nchi yote ya Misri." Na moyo wake ulishikwa na ushangao, kwani hakuwaamini. ²⁷ Wakamwambia maneno yote ya Yusufu aliyokuwa amewambia. Yakobo alipoona mikokoteni Yusufu aliyokuwa amepeleka kuwabeba, roho ya Yakobo baba yao ikafufuka. ²⁸ Israeli akasema, "Inatosha. Yusufu mwanangu yu hai. Nitakwenda nikamwone kabla sijafa."

Genesis 45:1

hakuweza kujizuia mwenyewe

Hii ina maana hakuweza kuzuia hisia zake. Inaweza kuwekwa katika hali ya chanya. "alikuwa akitaka kuanza kulia"

kando yake

"karibu naye"

nyumba ya Farao

Hapa "nyumba" ina maana ya watu katika kasri ya Farao. "kila mtu ndani ya kasri ya Farao"

walitishwa na uwepo wake
"walimuogopa"

Genesis 45:4

mliyemwuza Misri

Maana inaweza kuwekwa wazi zaidi. "ambaye mlimuza kama mtumwa kwa wafanyabiashara walionileta huku Misri"

msihuzunike

"msihuzunike" au "msiteseke"

mliniuza huku

Maana inaweza kuwekwa wazi zaidi. "ya kwamba mliniuzia kama mtumwa na kunituma huku Misri"

kutunza uhai

Hapa "uhai" ina maana ya watu ambao Yusufu aliwaokoa na kifo wakati wa njaa. "Ili niweze kuokoa maisha ya wengi"

bado kuna miaka mitano ambayo hakutakuwa na kulima wala kuvuna.

"kutakuwa na miaka mitano zaidi bila ya kupanda au kuvuna". Hapa "bila ya kupanda au kuvuna" ina maana ya ukweli kwamba mimea haitaota kwa sababu ya ukame. "na njaa itadumu kwa miaka mitano zaidi"

Genesis 45:7**kuwahifadhi kama masalia duniani**

"ili kwamba wewe na familia yenu msipotee kutoka duniani" au "kuhakikisha vizazi vyako vinaendelea kuishi"

kuwaweka hai kwa ukombozi mkuu

Nomino inayojitegemea "ukombozi" inaweza kuwekwa kama "kuokoa". "kukuweka hai kwa kuwaokoa kwa njia ya juu"

amenifanya baba kwa Farao

Yusufu kumshauri na kumsaidia Farao inazungumziwa kana kwamba Yusufu alikuwa baba wa Farao. "amenifanya niwe kiongozi kwa Farao" au "amenifanya kuwa mshauri mkuu kwa Farao"

nyumba yake yote

Hapa "nyumba" ina maana ya watu wanaoishi ndani ya kasri yake. "miongoni mwa nyumba yake yote" au "kati ya wote wa kasri yake"

mtawala wa nchi yote ya Misri

Hapa "nchi" ina maana ya watu. "mtawala juu ya watu wote wa Misri"

mtawala

Hapa Yusufu anamanisha ya kwamba yeye ni mtawala katika nafasi ya pili kutoka kwa Farao, mfalme wa Misri. Taarifa hii inayoeleweka inaweza kuwekwa wazi.

Genesis 45:9**mwende kwa baba yangu**

Ilikuwa kawaida kutumia msemu wa "kushuka" kuzungumzia safari ya Kaanani kwenda Misri. "kurudi kwa baba yangu"

mmwambie, 'Hivi ndivyo asemavyo Yusufu mwanao, 'Mungu amenifanya ... yote uliyonayo

Hii ni nukuu yenye madaraja matatu. Inaweza kurahisishwa katika madaraja mawili. "muambieni ya kwamba hivi ndivyo nilivyosema: "Mungu amenifanya ... yote uliyonayo"

Shuka kwangu

Ilikuwa kawaida kutumia msemu wa "shuka" kuzungumzia safari ya kutoka Kaanani kwenda Misri. "Njooni hapa kwangu"

ukaingia katika uhitaji

Hii inazungumzia kuhusu "uhitaji" kana kwamba ilikuwa kikomo cha safari. "kupotea bure" au "kushinda njaa"

Genesis 45:12**macho yenu yanaona, na macho ya Benjamini ndugu yangu**

Neno "macho" ina maana ya mtu mzima. "Nyie wote na Benyamini mnaweza kuona"

kwamba ni kinywa changu kinachoongea nanyi

Neno "kinywa" ina maana ya mtu mzima. "ya kwamba mimi, Yusufu, nazungumza na nyinyi"

juu ya heshima yangu yote huku Misri

"jinsi watu wa Misri wanavyoniheshimu sana"

baba yangu huku chini

Ilikuwa kawaida kutumia msemu wa "shuka" kuzungumzia safari ya kutoka Kaanani kwenda Misri. "baba yangu huku kwangu"

Genesis 45:14**Akaikumbatia shingo ya Benjamini ndugu yake na kulia, na Benjamini akalilia shingoni mwake**

"Yusufu alimkumbatia ndugu yake Benyamini, na wote wakalia"

Akawabusu ndugu zake wote

Katika kipindi cha zamani cha Mashariki ya Karibu, ilikuwa kawaida kumsalimia jamaa kwa busu.

kulia kwa ajili yao

Hii ina maana ya Yusufu alilia alipowabusu.

Baada ya hayo ndugu zake wakaongea naye

Awali walikuwa na hofu juu yake. Sasa walijisikia wanaweza kuingea naye kwa uhuru. Maana kamili ya kauli hii inaweza kuwekwa wazi. "Baada ya hapo ndugu zake waliongea naye kwa uhuru"

Genesis 45:16**Habari ya jambo hili ikasemwa katika nyumba ya Farao: 'Ndugu zake Yusufu wamekuja'**

Hii ni nukuu ndani ya nukuu. Inaweza kuwekwa kama nukuu isiyo moja kwa moja. Pia hii inaweza kuelezwa kwa hali ya kutenda. "Kila mtu katika kasri ya Farao alisikia ya kwamba ndugu zake Yusufu walikuja"

nyumba ya Farao

Hii ina maana ya kasri ya Farao

Wambie ndugu zako, 'Fanyeni hivi: Wapakieni wanyama wenu na mwende katika nchi ya Kanaani. Mchukueni baba yenu na nyumba zenu mnijie. Nami nitawapa mema ya nchi ya Misri, nanyi mtakula unono wa nchi.'

Hii ni nukuu ndani ya nukuu. Inaweza kuwekwa kama nukuu isiyo moja kwa moja. "Waambie ndugu zako kupakiza wanyama wao na kwenda Kaanani kumfuata baba yao na familia zao. Waambie waje hapa, nami nitawapa ardhi nzuri katika Misri na chakula bora tunachoweza kutoa"

nitawapa mema ya nchi ya Misri

"Nitawapa sehemu bora ya nchi ya Misri"

mtakula unono wa nchi

Chakula bora ambacho nchi huzaa inazungumziwa kana kwamba ilikuwa ni sehemu nene ya nchi. "utakula chakula bora katika nchi"

Genesis 45:19

Maelezo ya Jumla

Farao anaendelea kumwambia Yusufu kipi cha kuwaambia ndugu zake.

Basi

Hii haimaanishi "katika kipindi hiki" lakini inatumika kuvuta nadhari kwa lengo muhimu linalofuata.

mmeamriwa, 'Fanyeni hivi, chukueni mikokoteni kutoka Misri kwa ajili ya watoto wenu na kwa ajili ya wake zenu. Mchukueni baba yenu na kuja. Msijari kuhusu mali zenu, kwani mema yote ya nchi ya Misri ni yenu

Hii ni nukuu ndani ya nukuu. Inaweza kuwekwa kama nukuu isiyo moja kwa moja. "pia waambie kuchukua mikokoteni kutoka katika nchi ya Misri kwa ajili ya watoto na wake zao, na kumchukua baba yao aje hapa. Hawatakiwi kuwa na wasiwasi kuhusu kuleta mali zao, kwa maana nitawapatia mambo mazuri tuliyonayo ndani ya Misri"

mmeamriwa

Hii inaweza kuelezwa kwa hali ya kutenda. "Nami nakuumuru kuwaambia" au "pia waambie"

chukueni mikokoteni

"Mikokoteni" ni gari dogo la abiria na mizigo lenye magurudumu mawili au manne. Wanyama huvuta mikokoteni.

Genesis 45:21

na akawapa mahitaji ya safari

"na kuwapa walichohitaji kwa ajili ya safari yao"

Akawapa wote mavazi ya kubadilisha

Kila mtu alipokea idadi ya nguo mbili isipokuwa kwa Benyamini aliyepokea idadi ya nguo tano.

vipande mia tatu

"vipande 300"

punda kumi ... punda majike kumi

Punda walijumlishwa kama sehemu ya zawadi.

Genesis 45:24

msijemkagombana

Maana zaweza kuwa 1) "msibishane" na 2) "msiwe na hofu"

Wakapanda kutoka Misri

Ilikuwa kawaida kutumia neno "panda" kuzungumzia safari ya kutoka Misri kwenda Kaanani.

ndiye mtawala juu ya nchi yote ya Misri

Hapa "nchi ya Misri" ina maana ya watu wa Misri. "anatawala watu wote wa Misri"

moyo wake ulishikwa na mshangao

Hapa "moyo" ina maana ya mtu mzima. "na alishtuka" au "na alishangazwa sana"

hakuwaamini walichomuambia

"hakupokea kile walichosema kilikuwa ni cha kweli"

Genesis 45:27

Wakamwambia

"Wakamwambia Yakobo"

maneno yote ya Yusufu aliyokuwa amewaambia

Hapa "maneno" yana maana ya kile kilichosemwa. "kila kitu ambacho Yusufu alikisema kwao"

roho ya Yakobo baba yao ikafufuka

Neno la "roho" lina maana ya mtu mzima. "Yakobo baba yao alipona" au "Yakobo baba yao akawa na furaha sana"

Chapter 46

¹ Israeli akasafiri na yote aliyokuwa nayo na akaja Beersheba. Pale akatoa sadaka kwa Mungu wa Isaka baba yake. ² Mungu akamwambia Israeli katika ndoto usiku, akisema, "Yakobo, Yakobo." ³ Akasema, "Mimi hapa." Akasema, "Mimi ni Mungu, Mungu wa baba yako. Usiogope kushuka Misri, kwa maana nitakufanya taifa kubwa huko." ⁴ Nitakwenda pamoja nawe huko Misri, Nami nitakupandisha huku tena bila shaka. Na Yusufu akayafunika macho yako kwa mikono wake." ⁵ Yakobo akainuka kutoka Beersheba. Wana wa Israeli wakamsafirisha Yakobo baba yao, watoto wao, na wake wao, katika mikokotene ambayo Farao alikuwa ameipeleka kuwachukua. ⁶ Wakachukua mifugo yao na mali zao walizokuwa wamezipata katika nchi ya Kanaani. Wakaja Misri, Yakobo na uzao wake wote pamoja naye. ⁷ Akaja Misri pamoja na wanawe na wana wa wanawe, binti zake na wana wa binti zake, na uzao wake wote. ⁸ Haya ni majina ya watoto wa Israeli waliokuja Misri, Yakobo na wanawe: Rubeni, mzaliwa wa kwanza wa Yakobo; ⁹ wana wa Rubeni Hanoki na Palu na Hezroni na Karmi; ¹⁰ wana wa Simoni, Yemueli, Yamini, Ohadi, Yakini, Zohari, na Shauli, wana wa mwanamke Mkanaani; ¹¹ wana wa Lawi Gershoni, Kohathi, na Merari. ¹² Wana wa Yuda: Eri, Shela, Peresi, na Zera, (Lakini Eri na Onani walikufa katika nchi ya Kanaani). Na wana wa Peresi walikuwa Hezroni na Hamuli. ¹³ Wana wa Isakari walikuwa Tola, Puva, Lobu, na Shimroni; ¹⁴ Wana wa Zabuloni walikuwa Seredi, Eloni, na Yahleeli ¹⁵ Hawa walikuwa wana wa Lea aliomzalia Yakobo huko Padani Aramu, pamoja na na Dina binti yake. Wanawe na binti zake walikuwa thelathini na watatu. ¹⁶ Wana wa Gadi walikuwa Zifioni, Hagi, Shuni, Ezboni, Eri, Arodi, na Areli. ¹⁷ Wana wa Asheri walikuwa Imna, Ishva, Ishvi, na Beria; na Sera alikuwa dada yao. Wana wa Beria walikuwa Heberi na Malkieli. ¹⁸ Hawa walikuwa wana wa Zilpa, ambaye Labani alikuwa amempa Lea binti yake. Wana aliomzalia Yakobo wote walikuwa kumi na sita. ¹⁹ Wana wa Raheli mkewe Yakobo walikuwa Yusufu na Benjamini. ²⁰ Huko Misri Manase na Efraimu walizaliwa kwa Yusufu na Asenathi, binti Potifera kuhani wa Oni. ²¹ Wana wa Benjamini walikuwa Bela, Bekeri, Ashbeli, Gera, Naamani, Ehi, Roshi, Mupimu, Hupimu, na Ardi. ²² Hawa walikuwa wana wa Raheli waliozaliwa kwa Yakobo - jumla yao kumi na wanne. ²³ Mwana wa Dani alikuwa Hushimu. ²⁴ Wana wa Naftali walikuwa Yahzeeli, Guni, Yezeri, na Shilemi. ²⁵ Hawa walikuwa wana Bilha aliomzalia Yakobo, ambaye Labani alimpa Raheli binti yake - wote walikuwa saba. ²⁶ Wate waliokwenda na Yakobo, waliokuwa uzao wake, bila kuhesabu wake wa wana wa Yakobo walikuwa sitini na sita. ²⁷ Pamoja na wana wawili wa Yusufu waliozaliwa kwake huko Misri, watu wa familia yake waliokwenda Misri walikuwa sabini jumla yao. ²⁸ Yakobo akamtuma Yuda kuwatangulia mbele kwa Yusufu kuonesha njia mbele yake kwenda Gosheni, nao wakaja katika eneo la Gosheni. ²⁹ Yusufu akaandaa kibandawazi chake na akaenda kumlaki baba yake huko Gosheni. Akamwona, akaikumbatia shingo yake, na akalia shingoni mwake kwa kitambo. ³⁰ Israeli akamwambia Yusufu, "Basi na nife sasa, kwa kuwa nimeuona uso wako, kwamba bado uko hai." ³¹ Yusufu akawambia ndungu zake na nyumba ya baba yake, "Nitakwenda na kumwambia Farao, kusema, 'Ndugu zangu na nyumba ya baba yangu, waliokuwa katika nchi ya Kanaani, wamenijia. ³² Watu hawa ni wafugaji, kwani wamekuwa watunza wanyama. Wamekuja na makundi yao ya kondoo, na mbuzi, na vyote walivyonavyo.' ³³ Itakuwa, Farao atakapowaita na kuwauliza, 'Kazi yenu ni ipi?' ³⁴ mwambieni, 'Watumishi wako wamekuwa watunza wanyama tangu ujana wetu mpaka sasa, sisi, na baba zetu.' Fanyeni hivyo ili mweze kuishi katika nchi ya Gosheni, kwani kila mfugaji ni chukizo kwa Wamisri."

Genesis 46:1

akaja Beersheba
"alikuja Beersheba"

Mimi hapa
"Ndio, ninasikiliza"

kushuka Misri
Ilikuwa kawaida kutumia msemu wa "shuka"
kuzungumzia safari ya kutoka Kaanani kwenda Misri.

nitakufanya taifa kubwa

Hapa "nitakufanya" ni katika umoja na una maana ya Yakobo. Hii "nitakufanya" pia ina maana ya uzao wa Israeli ambao watakuwa taifa kubwa.
"Nitakupatia uzao mkubwa, nao watakuwa taifa kubwa"

huko Misri
"huko Misri"

Nami nitakupandisha huku tena bila shaka
Ahadi ilifanywa kwa Yakobo, lakini ahadi hii ingetimizwa kwa uzao wote wa Yakobo. "Hakika nitaleta uzao wako kutoka Misri tena"

nitakupandisha huku tena

Ilikuwa kawaida kutumia msemu wa "kupanda" kuzungumzia safari ya kutoka Misri kwenda Kaanani.

Na Yusufu akayafunika macho yako kwa mikono yake
Msemu huu "akayafunika macho yako kwa mikono yake" ni njia ya kusema ya kwamba Yusufu atakuwepo pale ambapo Israeli atakufa na Yusufu atauafumba macho ya Yakobo katika kipindi cha kifo chake. "Na Yusufu pia atakuwepo pamoja na wewe katika kipindi cha kifo chako"

akayafunika macho yako

Ilikuwa ni utamaduni kufunika kope za macho pale mtu anapokufa na macho yake wazi. Maana kamili ya kauli hii inaweza kuwekwa wazi.

Genesis 46:5**akainuka kutoka**

"kuwekwa kutoka kwa"

katika mikokoteni

"Mikokoteni" ni gari dogo la abiria na mizigo lenye magurudumu mawili au manne. Wanyama huvuta mikokoteni.

walizokuwa wamezipata

"ambazo walikusanya" au "waliopata"

Akaja pamoja nao

"Yakobo akaja pamoja nao"

wanawe

"wajukuu wake"

wana wa binti zake

"wajukuu wake wa kike"

Genesis 46:8**Haya ni majina**

Hii ina maana ya majina ya watu ambao mwandishi anataka kuwaorodhesha.

ya watoto wa Israeli

"ya watoto wa familia ya Israeli"

Hanoki na Palu na Hezroni na Karmi ... Yemueli, Yamini, Ohadi, Yakini, Zohari, na Shauli ... Gershoni, Kohathi, na Merari

Haya ni majina ya wanamume.

Genesis 46:12**Eri, Onani, Shela**

Hawa walikuwa wana wa Yuda kwa mke wake, Shua.

Shela na Zera

Hawa walikuwa wana wa Yuda kwa mkwe wake, Tamari.

Hezroni ... Hamuli ... Tola, Puva, Lobu ... Shimroni ... Seredi, Eloni ... Yahleeli

Haya ni majina ya wanamume.

Dina

Hili ni jina la binti wa Lea.

Wanawe na binti zake walikuwa thelathini na watatu watatu - Hapa "wanawe" na "mabinti" ina maana ya wana wa Yakobo, mabinti, na wajukuu wenye uhusiano na Lea. "Kwa pamoja alikuwa na watoto 33, mabinti na wajukuu"

Genesis 46:16

Zifioni ... Hagi, Shuni ... Ezboni, Eri, Arodi ... Areli ...

Imna ... Ishva, Ishvi ... Beria ... Heberi ... Malkieli

Haya ni majina ya wanamume.

Sera

Hili ni jina la mwanamke

Zilpa

Hili ni jina la mtumishi wa kike wa Lea.

Wana hawa aliomzalia Yakobo - kumi na sita kwa ujumla

Hii ina maana ya watoto 16, wajukuu, na watukuu ambao walikuwa na uhusiano na Zilpa.

Genesis 46:19**Asenathi**

"Asenathi" ni jina la mwanamke ambaye Farao alimpa Yusufu kuwa mke wake.

Potifera

"Potifera" ni baba yake Asenathi.

kuhani wa Oni

Oni ni mji, ambao pia unajulikana kama Heliopolisi, ambao ulikuwa "Mji wa Jua" na makao ya kumuabudu mungu wa jua Ra.

Bela, Beker, Ashbeli, Gera, Naamani, Ehi, Roshi, Mupimu, Hupimu, na Ardi

Haya ni majina ya wanamume.

jumla yao kumi na wanne

Hii ina maana ya wana 14 na wajukuu waliokuwa wamehusiana na Raheli.

Genesis 46:23

Hushimu ... Yahzeeli, Guni, Yezeri ... Shilemi

Haya ni majina ya wanamume.

Bilha

Hili ni jina la mtumishi wa kike wa Raheli.

wote walikuwa saba

Hii ina maana ya wana 7 na wajukuu waliokuwa wamehusiana na Bilha.

Genesis 46:26

sitini na sita
sita - "66"

sabini
"70"

Genesis 46:28

kuonesha njia mbele yake kwenda Gosheni
"kuwaonyesha njia ya kuelekea Gosheni"

Yusufu akaandaa kibandawazi chake na akaenda
Hapa "Yusufu" ina maana ya watumishi wake.
"Watumishi wa Yusufu waliaanda kibandawazi chake na Yusufu akenda juu"

akaenda kukutana na baba yake Israeli
Msemu wa "kwenda juu" unatumika kwa sababu Yusufu anasafiri kwenye kwenye mwinuko kukutana na baba yake "akaenda kukutana na baba yake"

akaikumbatia shingo yake, na akalia shingoni mwake kwa muda mrefu
"akaweka mikono yake kumzunguka baba yake, na kulia kwa muda mrefu"

Basi na nife sasa
"Sasa nipo tayari kufa" au "Sasa nitakufa na furaha"

kwa kuwa nimeuona uso wako, kwamba bado uko hai
Hapa "uso" ina maana ya mtu mzima. Yakobo anaonyesha furaha ya kumuona Yusufu. "kwa maana nimekuona ukiwa hai tena"

Genesis 46:31

nyumba ya baba yake
Hapa "nyumba" ina maana ya familia yake. "familia ya baba yake" au "nyumba ya baba yake"

Nitakwenda na kumwambia Farao

Ilikuwa kawaida kutumia msemu wa "kwenda juu" pale mtu azungumzapo na mtu mwenye mamlaka makubwa. "Nitakwenda kumwambia Farao"

kumwambia Farao, kusema, 'Ndugu zangu ... vyote walivyonavyo.'

Hii ni nukuu ndani ya nukuu. Inaweza kuwekwa kama nukuu isiyo moja kwa moja. "mwambie Farao ya kwamba ndugu zangu ... vyote walivyonavyo"

Genesis 46:33**Itakuwa**

Msemu huu unatumika hapa kuweka alama kwa tukio muhimu ambalo linataka kutokea katika simulizi.

na kuwauliza, 'Kazi yenu ni ipi?' mwambieni,
Hii ni nukuu ndani ya nukuu. Inaweza kuwekwa kama nukuu isiyo moja kwa moja. "mwambieni, 'Watumishi wako wamekuwa ... sisi, na baba zetu."

mwambieni, 'Watumishi wako wamekuwa ...sisi, na baba zetu.'

Hii ni nukuu ndani ya nukuu. Inaweza kuwekwa kama nukuu isiyo moja kwa moja. "mwambieni, 'Watumishi wako wamekuwa ... sisi, na baba zetu."

Watumishi wako

Familia ya Yusufu wanajitambulisha kama "watumishi wako" wanapozungumza na Farao. Hii ni njia rasmi ya kuzungumza na mtu mwenye mamlaka makubwa. Inaweza kuwekwa katika lugha ya mtu wa kwanza. "Sisi, watumishi wako"

kila mfugaji ni chukizo kwa Wamisri

Nomino inayojitegemea ya "chukizo" inaweza kutafsiriwa na kivumishi "yenye maudhi". "Wamisri wanadhani ufugaji ni maudhi"

Chapter 47

¹ Kisha Yusufu akaingia kwa Farao na kumwambia, "Baba yangu na ndugu zangu, kondoo wao, mbuzi wao, na yote waliyonayo, wamefika kutoka katika nchi ya Kanaani. Tazama, wapo katika nchi ya Gosheni." ² Akawachukua watano katika ndugu zake na kuwatambulisha kwa Farao. ³ Farao akawambia ndugu zake, "Kazi yenu ni nini?" Wakamwambia Farao, "Watumishi wako ni wafugaji, kama mababu zetu." ⁴ Kisha wakamwambia Farao, "Tumekuja kukaa kwa muda katika nchi. Hakuna malisho kwa ajili ya makundi ya watumishi wako, kwa maana njaa ni kali sana katika nchi ya Kanaani. Hivyo, tafadhari waache watumishi wako wakae katika nchi ya Gosheni." ⁵ Kisha Farao akamwambia Yusufu, kusema, "Baba yako na ndugu zako wamekuja kwako." ⁶ Nchi ya Misri iko mbele yako. Mkalishe baba yako na ndugu zako katika eneo zuri, nchi ya Gosheni. Ikiwa unafahamu watu wenye uwezo miongoni mwao, uwaweke kuwatunza wanyama wangu." ⁷ Kisha Yusufu akamwingiza Yakobo baba yake na kumweka mbele ya Farao. Yakobo akambariki Farao. ⁸ Farao akamwambia Yakobo, "Umeishi kwa muda gani?" ⁹ Yakobo akamwambia Farao, "Miaka ya safari zangu ni mia moja na thelathini. Miaka ya maisha yangu imekuwa mifupi na ya maumivu. Siyo kama miaka ya baba zangu." ¹⁰ Kisha Yakobo akambariki Farao na kuondoka mbele zake. ¹¹ Kisha Yusufu akamweka baba yake na ndugu zake. Akawapa eneo katika nchi ya Misri, sehemu nzuri sana ya nchi, katika eneo la Ramesesi, kama Farao alivyokuwa ameagiza. ¹² Yusufu akamhudumia baba yake kwa chakula, ndugu zake, na nyumba yote ya baba yake, kulingana na hesabu ya wahitaji wao. ¹³ Basi hakukuwa na chakula katika nchi yote; kwani njaa ilikuwa kali sana. Nchi ya Misri na nchi ya Kanaani ikaharibika kwa sababu ya njaa. ¹⁴ Yusufu akakusanya pesa yote iliyokuwa katika nchi ya Misri na nchi ya Kanaani, kwa kuwauzia wakaaji wake chakula. Kisha Yusufu akaleta ile pesa katika kasri la Farao. ¹⁵ Pesa yote ya nchi za Misri na Kanaani ilipokwisha, Wamisri wote wakaja kwa Yusufu wakisema, "Tupe chakula! Kwa nini tufe mbele zako kwa maana pesa yetu imekwisha?" ¹⁶ Yusufu akasema, "Ikiwa pesa yenu imekwisha, leteni wanyama wenu nami nitawapa chakula badala ya wanyama wenu." ¹⁷ Hivyo wakaleta wanyama wao kwa Yusufu. Yusufu akawapa chakula kwa kubadilishana na farasi, kondoo, mbuzi na kwa punda. Akawalisha kwa mkate kwa kubadilisha na wanyama wao mwaka ule. ¹⁸ Mwaka ule ulipokwisha, wakaja kwake mwaka uliofuata na kumwambia, "Hatutaficha kwa bwana wangu kwamba pesa yetu yote imekwisha, na wanyama ni wa bwana wangu. Hakuna kilichobaki mbele za bwana wangu, isipokuwa miili yetu na nchi yetu." ¹⁹ Kwa nini tufe mbele za macho yake, sisi na nchi yetu? Utununue sisi na nchi yetu badala ya chakula, na sisi na nchi yetu tutakuwa watumishi wa Farao. Tupe mbegu ili kwamba tuishi na tusife, na kwamba nchi isiwe tupu bila watu. ²⁰ Hivyo Yusufu akamnunulia Farao nchi yote ya Misri. Kwani kila Mmisri akauza shamba lake, kwa sababu njaa ilikuwa kali sana. Kwa njia hii, nchi ikawa mali ya Farao. ²¹ Na watu, akawafanya kuwa watumwa kutoka mpaka mmoja wa Misri hata mkapa mwingine. ²² Ilikuwa ni nchi ya makuhani pekee ambayo Yusufu hakuinunua, kwa maana makuhani walikuwa wakipewa posho. Walikula katika sehemu aliyowapa Farao. Kwa hiyo hawakuuza nchi yao. ²³ Kisha Yusufu akawambia watu, "Tazama, nimewanunua ninyi na nchi yenu leo kwa ajili ya Farao. Basi mbegu hii hapa kwa ajili yenu, nanyi mtapanda katika nchi." ²⁴ Wakati wa mavuno, mtampa Farao sehemu ya tano, na sehemu nne zitakuwa zenu, kwa mbegu za shamba na kwa chakula cha nyumba zenu na watoto wenu." ²⁵ Wakasema, "Umeokoa maisha yetu. Na tupate kibali machoni pako. Tutakuwa watumishi wa Farao." ²⁶ Hivyo Yusufu akaifanya kuwa sheria inayofanya kazi hata leo katika nchi ya Misri, kwamba moja ya tano ni ya Farao. Eneo la makuhani pekee yake ndo halikufanywa kuwa la Farao. ²⁷ Hivyo Israeli akaishi katika nchi ya Misri, katika eneo la Gosheni. Watu wake wakapata umiliki pale. Walikuwa wenye kuzaa na kuongezeka sana. ²⁸ Yakobo akaishi katika nchi ya Misri miaka kumi na saba, kwa hiyo miaka ya maisha ya Yakobo ilikuwa miaka mia moja arobaini na saba. ²⁹ Wakati wa kufa kwake Yakobo ulipokaribia, alimwita Yusufu mwanaye na kumwambia, "Ikiwa nimepata kibali mbele zako, weka mkono wako chini ya paja langu, na unitendee kwa uaminifu na kweli. Tafadhari usinizike Misri." ³⁰ Nitakapolala na baba zangu, utanitoa Misri na kunizika katika eneo la kuzikia la baba zangu." Yusufu akasema, "Nitafanya kama ulivyosema." ³¹ Israeli akasema, "Niapie," na Yusufu akamwambia. Kisha Israeli akainama chini mbele ya kitanda chake.

Genesis 47:1

Akawachukua watano katika ndugu zake
 tafsiri inaorodhesha tukio pamoja na Farao katika mpangilio, wakati tafsiri zingine huorodhesha matukio kama mwandishi alivyoandika.

Genesis 47:3

Watumishi wako ni wafugaji
 "Watumishi wako wanafuga mifugo"

Watumishi wako
 Ndugu wa Yusufu wanajitambua kama "watumishi wako". Hii ni njia rasmi ya kuzungumza na mtu mwenye mamlaka makubwa zaidi. Hii inaweza katika lugha ya mtu wa kwanza. "Sisi, watumishi wako" au "Sisi"

kama mababu zetu
 "wote sisi na baba zetu" au "wote sisi na mababu zetu"

Tumekuwa kukaa kwa muda katika nchi
 "Tumekuwa kukaa kwa muda mfupi Misri"

Hakuna malisho
 "Hakuna nyasi ya kula"

Hivyo
 Hii haimaanishi "katika kipindi hiki" lakini inatumika kuvuta nadhari kwa lengo muhimu linalofuata.

Genesis 47:5

Nchi ya Misri iko mbele yako
 "Nchi ya Misri ipo wazi kwako" au "Nchi yote ya Misri ipo wazi kwako"

Mkalishe baba yako na ndugu zako katika eneo zuri, nchi ya Gosheni
 "Muweke baba yako na ndugu zako katika nchi ya Gosheni, ambayo ni sehemu bora zaidi"

Ikiwa unafahamu watu wenye uwezo miongoni mwao
 Inasemekana ya kwamba walikuwa na uwezo wa kuchunga wanyama. "Kama unawajua wanamume wowote miongoni mwao wenye uwezo wa kutunza mifugo"

Genesis 47:7

Yakobo akambariki Farao
 Hapa "kubarikiwa" ina maana ya kuonyesha hamu ya mambo chanya na yenye manufaa kutoka kwa mtu huyo.

Umeishi kwa muda gani?
 "Una umri gani?"

Miaka ya safari zangu ni mia moja na thelathini
 Msemo wa "miaka ya safari zangu" ina maana ya muda ambao aliishi duniani akisafiri kutoka sehemu moja hadi nyingine. "Nimesafiri duniani kwa miaka 130"

Miaka ya maisha yangu imekuwa mifupi ... Siyo kama miaka ya baba zangu.
 Yakobo ina maana ya kwamba maisha yake ni mafupi kulinganisha na maisha ya Abrahamu na Isaka.

na ya maumivu
 Yakobo ameonyesha maumivu mengi na matatizo wakati wa maisha yake.

Genesis 47:11

Kisha Yusufu akamweka baba yake na ndugu zake
 "Kisha Yusufu akamweka baba yake na ndugu zake na kuwasaidia kuimarisha sehemu watakapoishi"

eneo la Ramesesi
 Hili ni jina la nchi ya Gosheni.

kulingana na hesabu ya wahitaji wao
 Hapa, neno "wahitaji" lina maana ya watoto wadogo katika familia. "kulingana na idadi ya watoto wadogo ndani ya familia zao"

Genesis 47:13

Basi
 Neno hili linatumika hapa kuweka alama ya pumziko katika zimulizi kuu. Hapa mwandishi anaanza kuelezea sehemu mpya ya simulizi.

Nchi ya Misri na nchi ya Kanaan
 Hii ina maana ya watu wanaoishi katika nchi hizi. "watu wa Misri na watu wa Kanaan"

ikaharibika
 "ikawa nyembamba na dhaifu"

Yusufu akakusanya pesa yote iliyokuwa katika nchi ya Misri na nchi ya Kanaan, kwa kuwauzia wakaaji wake nafaka
 "Watu wa Misri na Kanaan walitumia pesa yao kununua nafaka kutoka kwa Yusufu"

Yusufu akakusanya ... Yusufu akaleta
 Inawezekana Yusufu aliwaamuru watumishi wake kukusanya na kuleta ile pesa"

Genesis 47:15

Pesa yote ya nchi za Misri na Kanaan ilipokwisha
 Hapa "nchi" ina maana ya watu wanaoishi katika nchi zile. Hii inaweza kuwekwa katika hali ya kutenda. "Pale ambapo watu wa Misri na Kanaan watakapomaliza pesa yao yote"

ya nchi za Misri na Kanaanani

"kutoka katika nchi ya Misri na kutoka katika nchi ya Kanaanani"

Kwa nini tufe mbele zako kwa maana pesa yetu imekwisha?

Watu walitumia swali kuweka msisitizo jinsi gani walivyokuwa na haja ya kununua chakula kutokana na kukata tamaa. Swali hili linaweza kutafsiriwa kama kauli. "Tafadhali, usituruhusu tufe kwa sababu tumetumia pesa yetu yote!"

Akawalisha kwa mkate

Hapa "mkate" una maana ya chakula kwa ujumla. "Aliwapatia chakula" au "Aliwagawia chakula"

Genesis 47:18**wakaja kwake**

"watu wakaja kwa Yusufu"

Hatutaficha kwa bwana wangu

Watu wanamtambua Yusufu kama "bwana wangu". Hii ni njia rasmi ya kuzungumza na mtu mwenye mamlaka makubwa. Inaweza kuwekwa katika lugha ya mtu wa pili. "Hatutajificha kwako, bwana wetu" au "Hatutajificha kutoka kwako"

Hakuna kilichobaki machoni pa bwana wangu

Hapa "machoni" ina maana ya Yusufu mwenyewe. "Hatuna kitu kilichobaki kukupa, bwana wetu"

Kwa nini tufe mbele za macho yake, sisi na nchi yetu?

Neno la "macho" lina maana ya macho ya Yusufu. Watu hutumia swali kuweka msisitizo jinsi walivyo na hamu ya kununua chakula. swali hili linaweza kutasfiriwa kama kauli. "Tafadhali usitazame tu tunavyokufa na nchi yetu inaharibika!"

Kwa nini tufe ... wote sisi na nchi yetu?

Nchi inakuwa haina faida na inaharibika kwa sababu hakuna mbegu ya kupanda; kwa hiyo inazungumziwa kana kwamba nchi itakufa.

Genesis 47:20**Kwa njia hii, nchi ikawa mali ya Farao**

"Kwa hiyo nchi ikawa ya Farao"

Ilikuwa ni nchi ya makuhani pekee ambayo Yusufu hakuinunua

"Lakini hakununua nchi ya makuhani"

makuhani walikuwa wakipewa posho

"Posho" ni kiasi cha pesa au chakula ambacho mtu hutoa mara kwa mara mtu mwingine. Hii inaweza kuwekwa katika hali ya kutenda. "Farao aliwapa makuhani kiasi fulani cha chakula kila siku"

Walikula katika sehemu aliyowapa Farao

"Walikula kutoka kwa kile ambacho Farao aliwapatia"

Genesis 47:23**nanyi mtapanda**

"ili muweze kupanda"

Wakati wa mavuno, mtampa Farao sehemu ya tano, na sehemu nne zitakuwa zenu

Neno la "tano" ni sehemu. "Wakati wa mavuno utagawanyisha mazao katika sehemu tano. Utatoa sehemu moja kwa Farao kwa ajili ya malipo na sehemu nne ni kwa ajili yenu"

wa chakula cha nyumba zenu na watoto wenu

Unaweza kuwekwa wazi taarifa inayoeleweka. "kwa chakula kwa ajili ya nyumba zenu na kwa chakula kwa ajili ya watoto wenu"

Genesis 47:25**Na tupate kibali machoni pako**

Hapa "macho" ina maana ya fikra na mawazo. "Na ufurahishwe na sisi"

tupate kibali

Hii ina maana ya kwamba mtu anakubalika kwa mtu mwingine.

katika nchi ya Misri

"katika nchi ya Misri" au "katika nchi yote ya Misri"

hata leo

Hii ina maana katika kipindi ambacho mwandishi alikuwa akiandika haya.

moja ya tano

tano- Neno la "tano" ni sehemu. "Wakati wa mavuno utagawanyisha mazao katika sehemu tano. Utatoa sehemu moja kwa Farao kwa ajili ya malipo na sehemu nne ni kwa ajili yenu"

Genesis 47:27**Walikuwa wenye kuzaa na kuongezeka sana**

Neno "kuongezeka" linaelezea jinsi walivyokuwa "wamezaana". "Walikuwa na watoto wengi sana"

Walikuwa wenye kuzaa

Hapa "kuzaa" ina maana ya kufanikiwa au kupata watoto.

miaka kumi na saba

"miaka 17"

kwa hiyo miaka ya maisha ya Yakobo ilikuwa miaka mia moja arobaini na saba

miaka saba - "kwa hiyo Yakobo aliishi hadi umri wa miaka 147"

Genesis 47:29

Wakati wa kufa kwake Yakobo ulipokaribia

Hii inazungumzia juu ya muda kana kwamba inasafiri na kutua mahali. "Muda wa Israeli kufariki ulipokaribia"

Ikiwa nimepata kibali machoni pako

Hapa "machoni" ina maana ya fikra na mawazo. "Kama nimepata kibali na wewe" au "Kama nimekufurahisha"

sasa

Hii haimaanishi "katika kipindi hiki" lakini inatumika kuvuta nadhari kwa lengo muhimu linalofuata.

nimepata kibali

Hii ina maana ya kwamba mtu amekubalika na mtu mwingine.

weka mkono wako chini ya paja langu

Tendo hili ni ishara ya kufanya ahadi ya dhati.

unionyeshe uaminifu na kweli

Nomino inayojitegemea ya "uaminifu" na "kweli" zinaweza kutafsiriwa kama vivumishi. "nitendee kwa namna ya uaminifu na kweli"

Tafadhari usinizike Misri

Neno "tafadhali" linaongeza msisitizo kwa ombi lake.

Nitakapolala na baba zangu

Hapa "kulala" ni njia ya upole ya kumaanisha kufa. "Nitakapokufa na kujiunga na wa familia yangu waliokufa kabla yangu"

Niapie

"Niahidi" au "Fanya kiapo kwangu"

akamwapia

"allimuahidi" au "alifanya kiapo kwake"

Chapter 48

¹ Ikawa baada ya mambo haya, mmojawapo akamwambia Yusufu, "Tazama, baba yako ni mgonjwa." Hivyo akaondoka pamoja na wanawe wawili, Manase na Efrahimu. ² Yakobo alipoambiwa, "Tazama, mwanao Yusufu amekuja kukuona," Israeli akakusanya nguvu na kukaa juu ya kitanda. ³ Yakobo akamwambia Yusufu, Mungu Mwenyezi alinitokea huko Luzu katika nchi ya Kanaani. Akanibariki na ⁴ kuniambia, "Tazama, nitakupa uzao mwingi, na kukuzidisha. Nitakufanya kuwa kusanyiko la mataifa. Nitakupa nchi hii wewe na uzao wako kuwa milki ya milele." ⁵ Na sasa wanao wawili, waliozaliwa kwako katika nchi ya Misri kabla sijaja Misri, ni wangu. Efrahimu na Manase watakuwa wangu, kama walivyo Rubeni na Simioni. ⁶ Watoto utakaowapata baada ya hapo ni wako; watahesabiwa katika majina ya ndugu zao katika urithi wao. ⁷ Lakini kwangu mimi, nilipokuja kutoka Padani, kwa uzuni yangu Raheli alikufa njiani katika nchi ya Kanaani, wakati kungalipo kitambo kwenda Efrathi. Nilimzika pale katika njia iendayo Efrathi" (ndio, Bethlehemu). ⁸ Israeli alipowaona wana wa Yusufu, akasema, "Ni nani hawa?" ⁹ Yusufu akamwambia baba yake, "Hawa ni wanangu, Mungu alionipa hapa:" Israeli akasema, "Walete kwangu, kwamba niwabariki." ¹⁰ Basi macho ya Israeli yalikuwa yanashindwa kwa ajili ya umri wake, hivyo hakuweza kuona. Hivyo Yusufu akawasogeza karibu yake, na akawabusu na kuwakumbatia. ¹¹ Israeli akamwambia Yusufu, "Sikutazamia kuuona uso wako tena, Lakini Mungu ameniruhusu kuwaona hata wanao." ¹² Yusufu akawaondoa kati ya magoti ya Israeli, na kisha akainama na uso wake juu ya nchi. ¹³ Yusufu akawachukua wote wawili, Efrahimu katika mkono wake wa kulia kuelekea mkono wa kushoto wa Israeli, na Manase katika mkono wake wa kulia kuelekea mkono wa kulia wa Israeli, na akawasogeza kwake. ¹⁴ Israeli akainua mkono wake wa kulia na kuuweka juu ya kichwa cha Efrahimu, aliyekuwa mdogo, na mkono wake wa kushoto juu ya kichwa cha Manase. Akaipishanisha mikono yake, kwani Manase ndiye alikuwa mzaliwa wa kwanza. ¹⁵ Israeli akambariki Yusufu, akisema, Mungu ambaye mbele zake baba zangu Ibrahimu na Isaka walitembea, Mungu aliyenilinda hata leo, ¹⁶ malaika walionilinda na madhara yote, awabariki vijana hawa. Jina langu na litajwe kwao, na majina ya baba zangu Ibrahimu na Isaka. Na wawe makutano ya watu juu ya nchi." ¹⁷ Yusufu alipoona baba yake ameweka mkono wake wa kulia juu ya kichwa cha Efrahimu, haikumpendeza. Akauchukuwa mkono wa baba yake auweke katika kichwa cha Manase. ¹⁸ Yusufu akamwambia baba yake, "Sivyo babangu; kwani huyu ndiye mzaliwa wa kwanza. Uweke mkono wako juu ya kichwa chake." ¹⁹ Baba yake akakataa na kusema, "Ninafahamu, mwanangu, nafahamu. Yeye naye atakuwa watu, naye pia atakuwa mkuu. Lakini mdogo wake atakuwa mkuu kuliko yeye, na uzao wake utakuwa wingi wa mataifa." ²⁰ Israeli akawabariki siku hiyo kwa maneno haya, "Watu wa Israeli watatamka baraka kwa majina yenu wakisema, Mungu na akufanye kama Efrahimu na kama Manase". "Kwa njia hii, Israeli akamweka Efrahimu mbele ya Manase. ²¹ Israeli akamwambia Yusufu, "Tazama, ninakaribia kufa, lakini Mungu atakuwa nanyi, na atawarudisha katika nchi ya baba zenu. ²² Kwako wewe, kwa kuwa uko juu ya ndugu zako, ninakupa mtelemko wa mlima niliouchukuwa kutoka kwa Waamori kwa upanga wangu na upinde wangu."

Genesis 48:1

Ikawa

Msemo huu unatumika hapa kuweka alama ya mwanzo wa sehemu mpya ya simulizi.

mmojawapo akamwambia Yusufu
"mtu akamwambia Yusufu"

Tazama, baba yako

"Sikiliza, baba yako". Hapa neno "tazama" linatumika kuvuta nadhari ya Yusufu.

Hivyo akaondoka

"Kwa hiyo Yusufu akaondoka"

Yakobo alipoambiwa

Hii inaweza kuelezwa kwa hali ya kutenda. "Mtu alipomuambia Yakobo"

mwanao Yusufu amekuja kukuona

"mwanao Yusufu amekuja kwako"

Israeli akakusanya nguvu na kukaa juu ya kitanda

Hapa mwandishi anazungumzia juu ya Israeli kuhangaika kuketi kitandani kana kwamba alikuwa akikusanya "nguvu" kama vile mtu akusanyavyo vitu halisia. "Israeli alifanya bidii kubwa kukaa kitandani" au "Israeli alihangaika alipokaa juu kitandani"

Genesis 48:3

Luzu

Hili ni jina la mji.

katika nchi ya Kanaani. Akanibariki na kuniambia

Hii inaweza kutafsiriwa kwa sentensi mpya ikianzia katika sehemu mpya. "katika nchi ya Kaanani, na akanibariki. Na akasema kwangu"

akanibariki

Hii ina maana ya Mungu kutamka baraka rasmi kwa mtu.

na kuniambia, "Tazama, nitakupa uzao mwingi, na kukuzidisha. Nitakufanya kuwa kusanyiko la mataifa. Nitakupa nchi hii wewe na uzao wako kuwa milki ya milele

Hii ni nukuu ndani ya nukuu. Inaweza kuwekwa kama nukuu isiyo moja kwa moja. "na kusema kwangu ya kwamba angenifanya niwe na uzao mwingi na kunizidishia. Na akasema ya kwamba angenifanya kuwa kusanyiko la mataifa na angenipa nchi hii kwa uzao wangu kama milki ya milele".

Tazama

Mungu alitumia neno hili "tazama" hapa kumuamsha Yakobo kuvuta nadhari kwa kile alichokuwa akitaka kumwambia.

nitakupa uzao mwingi, na kukuzidisha

Msemo "kukuzidishia" unaelezea jinsi ambavyo Mungu angemfanya Yakobo "kupata uzao". "Nitakupatia uzao mwingi sana"

Nitakufanya kuwa kusanyiko la mataifa

Hapa "nitakufanya" ina maana ya Yakobo, lakini ina maana ya uzao wa Yakobo. "Nitaifanya vizazi vyako kuwa mataifa mengi"

milki ya milele

"milki ya kudumu"

Genesis 48:5**sasa**

Hii haimaanishi "katika kipindi hiki" lakini inatumika kuvuta nadhari kwa lengo muhimu linalofuata.

Efrahimu na Manase watakuwa wangu

Efrahimu na Manase kila mmoja atapokea sehemu ya nchi kama ndugu zake Yusufu.

watahesabiwa katika majina ya ndugu zao katika urithi wao

Maana zinawezekana kuwa 1) watoto wale wengine wa Yusufu wangerithi nchi kama sehemu ya makabila ya Efrahimu na Manase au 2) Yusufu atatengewa nchi na Efraimu na Manase na watoto wengine wa Yusufu watarithi nchi hiyo. "na kwa urithi wao, utawaorodhesha chini ya majina ya ndugu zao"

Efrathi

Hili ni jina lingine la mji wa Bethlehemu.

ndio, Bethlehemu

Mwandishi huyu anatoa taarifa ya nyuma.

Genesis 48:8**Ni nani hawa?**

"Hawa ni watoto wa nani?"

niwabariki

Baba huwa anatamka baraka rasmi juu ya watoto au wajukuu wake.

Basi macho ya Israeli ... hakuweza kuona

Neno "Basi" linatumika hapa kuweka alama ya badiliko kutoka kwenye simulizi kwenda kwa taarifa ya nyuma kuhusu Israeli.

akawabusu

"Israeli aliwabusu"

Genesis 48:11**kuuona uso wako tena**

Hapa "uso" ina maana ya mtu mzima. "Kukuona mara nyingine"

katikati ya magoti ya Israeli

Yusufu alipowaweka wanawe juu ya mapaja ya Israeli au magotini ilikuwa ishara ya kwamba Israeli alikuwa akiwachukua. Hii iliwapa watoto hawa urithi maalumu kutoka kwa Yakobo.

kisha akainama na uso wake juu ya nchi

Yusufu aliinama chini kuonyesha heshima kwa baba yake.

Manase katika mkono wake wa kulia kuelekea mkono wa kulia wa Israeli

Yusufu anawaweka wavulana ili kwamba Israeli aweze kuweka mkono wake wa kuume juu ya Manase. Manase alikuwa ndugu mkubwa na mkono wa kulia ilikuwa ishara ya kwamba angepokea baraka kubwa.

Genesis 48:14**mkono wake wa kulia na kuweka juu ya kichwa cha Efrahimu**

Kuweka mkono wa kulia juu ya kichwa cha Efraimu ilikuwa ishara ya kwamba angepokea baraka kubwa.

Israeli akambariki Yusufu

Hapa "Yusufu" pia ina maana ya Efraimu na Manase. Kwa kuwa Yusufu ni baba, ni yeye pekee anayetajwa hapa.

Mungu ambaye mbele zake baba zangu Ibrahimu na Isaka walitembea

Kumtumikia Mungu inazungumziwa kana kwamba ilikuwa kutembea mbele za Mungu. "Mungu ambaye babu yangu Abrahamu na baba yangu Isaka alitumikia"

aliyenitunza

Mungu alimtunza Israeli kama vile mfugaji anavyotunza kondoo wake. "ambaye alinitunza kama mfugaji atunzavyo wanyama wake"

malaika

Maana zinawezekana kuwa 1) hii ina maana ya malaika ambaye Mungu alituma kumlinda Yakobo au 2) hii ina maana ya Mungu aliyemtokea kama malaika kumlinda Yakobo.

aliyenilinda

"aliniokoa"

Jina langu na litajwe kwao, na majina ya baba zangu Abrahamu na Isaka

Hapa "jina" lina maana ya mtu mzima. Msemu "jina langu na litajwe kwao" ni lahaja ambayo ina maana ya kwamba mtu anakumbukwa kwa sababu ya mtu mwingine. Hii inaweza kuwekwa katika hali ya kutenda. "Watu wamkumbuke Abrahamu, Isaka, na mimi kwa sababu ya Efraimu na Manase"

Na wawe makutano ya watu juu ya nchi

Hapa "wawe" ina maana ya Efraimu na Manase, lakini ina maana ya uzao wao. "Na wawe na uzao mwingi ambao utaishi ulimwenguni kote"

Genesis 48:17**ameweka mkono wake wa kulia juu ya kichwa**

Mkono wa kulia ulikuwa ishara ya baraka kubwa ambayo mwana mkubwa alitakiwa kupokea.

Genesis 48:19**Yeye naye atakuwa watu, naye pia atakuwa mkuu**

Hapa "yeye" ina maana ya Manase, lakini inahusu uzao wake. "Mwana wako mkubwa atakuwa na uzao mwingi, nao watakuja kuwa taifa kubwa"

siku hiyo kwa maneno haya

Hapa "maneno" ina maana ya kile kilichosemwa. "siku hiyo, akisema"

Watu wa Israeli watatamka baraka kwa majina yenu wakisema

"Watu wa Israeli watazungumza majina yenu pale wanapowabariki wengine"

kwa majina yenu wakisema, Mungu na akufanye kama Efraimu na kama Manase

Hii ni nukuu ndani ya nukuu. Inaweza kuwekwa kama nukuu isiyomo moja kwa moja. "kwa majina

yenu. Watamuuliza Mungu kuwafanya wengine kama Efraimu na kama Manase"

kama Efraimu na kama Manase

Israeli kusema jina la Efraimu kwanza ni njia nyingine anaonyesha ya kwamba Efraimu atakuwa mkubwa kuliko Manase.

Israeli akamweka Efraimu mbele ya Manase

Kumpatia Efraimu baraka kubwa na kumfanya awe wa muhimu kuliko Manase inazungumziwa kana kwamba Israeli amemuweka kihalisia wa mwili Efraimu mbele ya Manase.

Genesis 48:21**atakuwa nanyi ... atawarudisha ... baba zenu**

Hapa "nanyi" na "zenu" ni wingi na ina maana ya watu wote wa Israeli.

atakuwa nanyi

Hii ni lahaja yenye maana ya Mungu atasaidia na kubariki watu wa Israeli. "Mungu atakusaidia" au "Mungu atakubariki"

atawarudisha

Hapa "atawarudisha" inaweza kutafsiriwa kama "kuchukua"

nchi ya baba zenu

"nchi ya mababu zenu"

Kwako wewe, kwa kuwa uko juu ya ndugu zako, ninakupa mtelemko wa mlima

Maana zinawezekana kuwa 1) Yusufu kuwa na heshima na mamlaka zaidi kuliko ndugu zake inazungumziwa kana kwamba alikuwa juu yao kiuhalisia wa kimwili. "Kwako, ambaye ni mkubwa kuliko ndugu zako, ninakupa mteremko wa mlima" au 2) Yakobo ana maanisha anatoa nchi zaidi kwa Yusufu kuliko anavyotoa kwa ndugu wa Yusufu. "Kwako, ninakupa kilima kimoja zaidi ya nayowapatia ndugu zako. Ninakupatia mteremko wa mlima"

Kwako wewe

Hapa "wewe" ni umoja na ina maana ya Yusufu.

mteremko wa mlima niliouchukuwa kutoka kwa Waamori kwa upanga wangu na upinde wangu

Hapa "upanga" na "upinde" ina maana ya kupigana vitani. "sehemu ya nchi niliyopigania na kuchukua kutoka kwa Waamori"

Chapter 49

¹ Kisha Yakobo akawaita wana wake, na kusema: "Jikusanyeni pamoja, ili niwaambie yatakayowapata nyakati zijazo. ² Kusanyikeni ninyi wenyewe na msikilize, enyi wana wa Yakobo. Msikilizeni Israeli, baba yenu. ³ Reubeni, wewe ni mzaliwa wangu wa kwanza, nguvu zangu, na mwanzo wa uwezo wangu, aliyesalia katika heshima na nguvu. ⁴ Asiyezuilika kama maji yarukayo, hautakuwa na umaharufu, kwa sababu ulikwenda juu ya kitanda cha baba yako. Hata ukakitia unajisi; ulikipanda kwa kuvizia. ⁵ Simoni na Lawi ni ndugu. Panga zao ni silaha za vurugu. ⁶ Ee nafsi yangu, usiingie barazani pao; usiingie katika mikutano yao, kwani moyo wangu unaheshima kubwa kwa ajili yao. Kwani katika hasira yao waliua watu. Iliwapendeza kuwakata visigino ng'ombe. ⁷ Hasira yao na ilaaniwe, kwani ilikuwa kali - na ukali wao, kwani ilikuwa ni katili. Nitawagawa katika Yakobo na kuwatawanya katika Israeli. ⁸ Yuda, ndugu zako watakusifu. Mkono wako utakuwa shingoni mwa adui zako. Wana wa baba yako watainama mbele zako ⁹ Yuda ni mwana simba. Mwanangu, umetoka katika mawindo yako. Alisimama chini, alijikunyata kama simba, kama simba jike. Je nana atakayejaribu kumwamsha? ¹⁰ Fimbo haitaondoka katika Yuda, wala fimbo ya utawala kutoka katika miguu yake, hata atakapo kuja Shilo. Mataifa yatamtii. ¹¹ Kumfunga punda wake kwenye mzabibu, na mwanapunda wake katika mzabibu mzuri, amefua mavazi yake katika divai, na kanzu yake katika damu ya vichala vya mzabibu. ¹² Macho yake yatakuwa mausi kama mvinyo, na meno yake meupe kama maziwa. ¹³ Zabuloni atakaa katika fukwe ya bahari. Atakuwa bandari kwa ajili ya meli, na mpaka wake utakuwa hata Sidoni. ¹⁴ Isakari ni punda mwenye nguvu, ajilazaye kati ya kondoo. ¹⁵ Anaona mahali pazuri pa kupumzikia na nchi ya kupendeza. Atainamisha bega lake kwa mzigo na kuwa mtumishi wake. ¹⁶ Dani atawaamua watu wake kama mojawapo ya makabila ya Israeli. ¹⁷ Dani atakuwa nyoka kando ya njia, nyoka mwenye sumu aumaye visigino vya farasi katika njia, hivyo aongozaye farasi huanguka nyuma. ¹⁸ Ninaungoja wokovu wako, Yahwe. ¹⁹ Gadi - wapanda farasi watamshambulia, lakini yeye atawapiga katika visigino vyao. ²⁰ Vyakula vya Asheri vitakuwa vingi, naye ataandaa vyakula vya kifalme. ²¹ Naftali ni dubu jike asiye fungwa; atakuwa na watoto wa dubu walio wazuri. ²² Yusufu ni tawi lizaalo, tawi lizaalo karibu na kijito, ambaye matawi yake yako juu wa ukuta. ²³ Mpiga mishale atamshambulia na kumrushia na kumsumbua. ²⁴ Lakini upinde wake utakuwa imara, na mikono yake itakuwa hodari kwa sababu ya mikono ya Mwenyenguvu wa Yakobo, kwa ajili ya jina la Mchungaji, Mwamba wa Israeli. ²⁵ Mungu wa baba yako atakusaidia na Mungu Mwenye enzi atakubariki kwa baraka mbinguni juu, baraka za vilindi vilivyo chini, na baraka za maziwa na tumbo. ²⁶ Baraka za baba yako ni kuu kuliko baraka za milima ya zamani au vitu vilivyotamaniwa vya milima ya kale. Na viwe katika kichwa cha Yusufu, hata juu ya taji ya kifalme kichwani pa ndugu zake. ²⁷ Benjamini ni mbwamwitu mwenye njaa. Wakati wa asubuhi atalarua mawindo, na jioni atagawa mateka." ²⁸ Haya ni makabila kumi na mbili ya Israeli. Hiki ndicho baba yao alichowambia alipowabariki. Aliwabariki kila mmoja kwa baraka iliyomstahili. ²⁹ Kisha akawaelekeza na kuwaambia, "Ninakaribia kwenda kwa watu wangu. Mnizike pamoja na babu zangu katika pango lililoko katika shamba la Efroni Mhiti, ³⁰ katika pango lililo katika shamba la Makpela, karibu na Mamre katika nchi ya Kanaani, shamba Ibrahimu alilolinunua kwa Efron Mhiti kwa ajili ya eneo la kuzikia. ³¹ Pale walimzika Ibrahimu na Sara mkewe; pale wakamzika Isaka na Rebeka mkewe; na pale nikamzika Lea. ³² Shamba na pango lililomo lilinunuliwa kutoka kwa watu wa Hethi." ³³ Yakobo alipomaliza maagizo hayo kwa wanawe, akaiweka miguu yake kitandani, akakata roho, akawaendea watu wake

Genesis 49:1

Maelezo ya Jumla:

Hii inaanza baraka za mwisho za Yakobo kwa wanawe. Hii inaendelea hadi 49:27. Baraka za Yakobo zinaandikwa kwa namna ya shairi.

Kusanyikeni ninyi wenyewe na msikilize, enyi wana wa Yakobo. Msikilizeni Israeli, baba yenu

Sentensi mbili zinasema jambo moja kuweka msisitizo. "Njoooni na msikilize kwa makini baba yenu"

wana wa Yakobo. Msikilizeni Israeli, baba yenu.

Yakobo anajitambua katika lugha ya mtu wa utatu. Inaweza kusemwa katika lugha ya mtu wa kwanza. "wanangu. Nisikilizeni, baba yenu"

Genesis 49:3

mzaliwa wangu wa kwanza, nguvu zangu, na mwanzo wa uwezo wangu

Misemo ya "mzaliwa wangu wa kwanza, nguvu zangu" na "mwanzo wa uwezo wangu" zina maana moja. Maneno "uwezo" na "nguvu" yana maana ya uwezo wa Yakobo kuzaa watoto. Maneno "mzaliwa

wa kwanza" na "mwanzo" ina maana ya kwamba Rubeni ni mwanawe wa kwanza. "mwanangu wa kwanza nilipokuwa mwanamume"

aliyesalia katika heshima na nguvu

Hii inaweza kuwekwa kama sentensi mpya. "Wewe ni wa kwanza kwa heshima na nguvu" au "Unawapita wengine wote kwa heshima na nguvu"

Asiyezuilika kama maji yarukayo

Yakobo anamlinganisha Rubeni na maji yenye mkondo mwenye nguvu kusisitiza ya kwamba hawezi kujizuia hasirayake na hayupo imara.

hautakuwa na umaharufu

"hautakuwa wa kwanza miongoni mwa ndugu zako"

kwa sababu ulikwenda juu ya kitanda cha baba yako.

Hata ukakitia unajisi; ulipanda juu ya kitanda changu
Hapa "kitanda" na "juu ya kitanda changu" ina maana ya suria wa Yakobo, Bilha. Yakobo ana maanisha pale ambapo Rubeni alilala na Bilha. "kwa sababu ulipanda kitandani mwangu na kulala na Bilha suria wangu. Umeniaibisha"

ulikwenda juu ya kitanda cha baba yako ... ulipanda juu ya kitanda changu

Kaluli zote mbili zina maana moja.

Genesis 49:5

Simoni na Lawi ni ndugu

Hii haimaanishi tu ya kwamba wao ni ndugu kwa kuzaliwa. yakobo anasisitiza ya kwamba walishirikiana pamoja kuwaua watu wa Shekemu.

Panga zao ni silaha za vurugu

"Wanatumia panga zao kudhuru na kuua watu"

Ee nafsi yangu ... moyo wangu

Yakobo anatumia maneno "nafsi" na "moyo" kujitambulisha na kusema ya kwamba watu wengine, na labda Mungu pia, wanamheshimu sana ya kwamba hatamani kujiunga na wale wanaopanga kufanya uovu.

usiingie barazani pao; usiingie katika mikutano yao

Misemo hii miwili ina maana moja. Yakobo anaunganisha kuweka msisitizo ya kwamba hataki kushirikiana katika mipango yao miovu. "hakika sitajiunga nao kufanya mipango yoyote"

kuwakata visigino ng'ombe.

Hii ina maana ya Simoni na Lawi kulemaza ng'ombe kwa starehe tu.

kuwakata visigino

Hii ina maana ya kukata visigino vya miguu ya wanyama ili isiweze kutembea.

Genesis 49:7

Hasira yao na ilaaniwe, kwani ilikuwa kali - na ukali wao, kwani ulikuwa ni katili

Mungu kumlaani Simoni na Lawi inazungumziwa kana kwamba Mungu alikuwa akilaani hasira na ukali wao. Hii inaweza kuelezwa kwa hali ya kutenda. "Bwana anasema, 'Nitawalaani kwa sababu ya hasira yao kali na ukali wao mkatili' au 'Mimi, Bwana, nitawalaani kwa sababu ya hasira ya kali na ukali wao mkatili'"

Hasira yao na ilaaniwe

Katika unabii, nabii mara nyingi huzungumza maneno ya Mungu kana kwamba Mungu mwenyenwe alikuwa akizungumza. Hii inasisitiza ukaribu ulivyo kati ya nabii na Mungu.

na ukali wao, kwani ulikuwa ni katili

Neno "nitalaani" linaeleweka. "nami nitalaani ukali wao, maana ulikuwa katili"

Nitawagawa katika Yakobo na kuwatawanya katika Israeli

Neno "Nitawagawa" lina maana ya Mungu. Neno "kuwatawanya" lina maana ya Simoni na Lawi lakini ni lugha nyingine yenye maana ya uzao wao. Maneno "Yakobo" na "Israeli" ni lugha nyingine yenye maana ya watu wote wa Israeli. "Nitawagawanya uzao wao na kuwasambaza miongoni mwa watu wote wa Israeli"

Genesis 49:8

ndugu zako watakusifu ... Wana wa baba yako watainama mbele zako

Kauli hizi mbili zina maana moja.

watakusifu. Mkono wako

Sentensi ya pili inaeleza sababu ya sentensi ya kwanza. Neno "kwa" au "kwa sababu" linaweza kuongezwa kuweka hii wazi. "nitakusifu wewe. Kwa mkono wako" au "nitakusifu kwa sababu mkono wako"

Mkono wako utakuwa shingoni mwa adui zako

Hii ni njia ya kusema. "Utawashinda adui zako"

watainama

Hii ina maana kuinama kwa unyenyekevu kuonyesha heshima na taadhima kwa mtu.

Genesis 49:9

Yuda ni mwana simba

Yakobo anamzungumzia Yuda kana kwamba alikuwa mtoto wa simba. Yakobo anasisitiza nguvu ya Yuda. "Yuda ni kama mwana wa simba"

Mwanangu, umetoka katika mawindo yako

"Wewe, mwanangu, umerudi kutoka kula windo lako"

kama simba jike

Yakobo anamlinganisha Yuda na simba jike. Simba jike ni mwindaji wa mlinzi wa msingi wa watoto wake.

Je nani atakayejaribu kumwamsha?

Yakobo anatumia swali kusesitiza jinsi Yuda anavyotisha watu wengine. "Hakuna atakaye kumuamsha"

Genesis 49:10**Fimbo haitaondoka katika Yuda, wala fimbo ya utawala kutoka katika miguu yake**

"Fimbo" na "fimbo ya utawala" ni miti iliyopambwa ambayo wafalme hubeba. Hapa ni lugha nyingine yenye maana ya nguvu ya utawala. Na "Yuda" ina maana ya uzao wake. "Nguvu ya kutawala daima itakuwa ndani ya uzao wa Yuda"

hata atakapo kuja Shilo. Mataifa yatamtii

Maana zawezekana kuwa 1) "Shilo" ina maana "shukrani". "hadi pale mataifa yatamtii na kuleta shukrani kwake" au 2) "Shilo" ina maana ya mji wa Shilo. "hadi pale mtawala atakuja Shilo. Kisha mataifa yatamtii." Watu wengi huchukulia hili kama unabii kuhusu Mesia ambaye ni uzao wa Mflame Daudi. Daudi ni uzao wa Yuda.

Mataifa yatamtii

Hapa "mataifa" ina maana ya watu. "Watu wa mataifa watamtii"

Genesis 49:11**Kumfunga punda wake ... katika mzabibu mzuri**

Kauli zote mbili zina maana moja. Inasemekana ya kwamba mizabibu imejaa zabibu ambayo bwana hajali kama punda inavila baadhi yao.

wake ... amefua

Maana za muonakano wa "wake" au "amefua" ni 1) ina maana ya uzao wa Yuda. "wake ... wame" au 2) ina maana ya mtawala katika 49:10, ambayo inaweza kumaanisha Mesia.

amefua ... katika damu ya vichala vya mzabibu

Kauli zote mbili zina maana moja. Inasemekana ya kwamba kuna zabibu nyingi sana hadi wanaweza kufua nguo zao kwa maji yake.

amefua

Mara nyingi katika unabii matukio yatakoyotokea hapo baadae yanaelezwa kama jambo lililokwisha tokea zamani. Hii inasisitiza ya kwamba tukio hili hakika litatokea. "watafua" au "atafua"

damu ya vichala vya mzabibu

Hii inazungumzia kuhusu maji ya zabibu kana kwamba yalikuwa damu. Hii inasisitiza jinsi gani maji yalikuwa mekundu.

Macho yake yatakuwa meusi kama mvinyo

Hii ina maana ya rangi ya macho ya mtu kulinganisha na rangi ya mvinyo mwekundu. Maana zaweza kuwa 1) macho meusi ina maana macho yenye afya au 2) macho ya watu yatakuwa mekundu kutokana na kunywa mvinyo mwingi

meno yake meupe kama maziwa

Hii inalinganisha rangi ya meno ya watu kwa weupe wa rangi ya maziwa. Hii inasemekana ya kwamba kutakuwa na ng'ombe wengi wenye afya na kuwa na maziwa mengi ya kunywa.

Genesis 49:13**Zabuloni atakaa**

Hii ina maana ya uzao wa Zabuloni.

Atakuwa bandari

Hapa "atakuwa" ina maana ya miji ya baharini ambayo watu wa Zabuloni wataishi au kujenga. Miji hii itatoa hifadhi kwa meli.

bandari

sehemu ya bahari ambayo ipo karibu na nchi na ipo salama kwa ajili ya meli.

Genesis 49:14**Isakari ni punda mwenye nguvu**

Yakobo anazungumzia kuhusu Isakari na uzao wake kana kwamba walikuwa punda. Hii inasisitiza ya kwamba watafanya kazi kwa bidii. "Uzao wa Isakari utakuwa kama punda mwenye nguvu"

Isakari ni

Mara nyingi katika unabii matukio ambayo yatatokea baadae inaelezwwa kama kitu ambacho tayari kinaendelea. Hii inasisitiza ya kwamba tukio litatokea hakika. Inaweza kuwekwa kwa lugha ya baade. "Isakari atakuwa" au "Uzao wa Isakari utakuwa"

Isakari ... Anaona ... Atainamisha

Hapa "Isakari" ni lugha nyingine yenye maana ya uzao wake. "Uzao wa Isakari ... Wanaona .. Wataona"

ajilazaye kati ya kondoo

Maana zaweza kuwa 1) "ajilazaye chini katikati ya kundi walizokuwa wakibeba" au 2) "ajilazaye chini katikati ya zizi la kondoo". Kwa namna yoyote ile, Yakobo anazungumzia kuhusu uzao wa Isakari kana kwamba walikuwa punda ambao wamefanya kazi kwa bidii na wamejilaza chini kupumzika.

mahali pazuri pa kupumzikia na nchi ya kupendeza

"sehemu ya kupumzikia ambayo ni nzuri na kwamba nchi inapendeza"

Atainamisha bega lake kwa mzigo

Msemo huu "Atainamisha bega lake kwa mzigo" ni njia ya kusema "fanya kazi kwa bidii kubeba mzigo"

kuwa mtumishi wake kwa kazi ile
"watafanya kazi kwa wengine kama watumwa"

Genesis 49:16

Dani atawaamua watu wake
Hapa "Dani" ina maana ya uzao wake. "Uzao wa Dani utawaamua watu wake"

watu wake
Maana zinazowezelekana za "watu wake" ni 1) "watu wa Dani" au 2) "watu wa Israeli"

Dani atakuwa nyoka kando ya njia
Yakobo anazungumza kuhusu Dani na uzao wake kana kwamba walikuwa nyoka. Ingawa nyoka ni mdogo, inaweza kumshusha aongozaye farasi chini ya farasi wake. Kwa hiyo Dani, ingawa kabila dogo, ni la kutisha sana kwa adui wake. "Uzao wa Dani utakuwa kama nyoka kando ya barabara"

Ninaungoja wokovu wako, Yahwe.
Nomino inayojitegemea "wokovu" inaweza kutafsiriwa kama "kuokoa". "Ninakusubiri, Yahwe, kunikoa"

Ninaungoja
Neno "Ninaungoja" ina maana ya Yakobo.

Genesis 49:19

Gadi ... Asheri ... Naftali
Hawa ina maana ya vizazi vya kila mwanamume.

katika visigino vyao
Hapa "visigino" ina maana ya wavamizi ambao wanatoroka kutoka kwa uzao wa Gadi.

Vyakula vitakuwa vingi
Hapa "vingi" ni njia ya kusema "vitamu"

Naftali ni dubu jike asiyefungwa
Yakobo anazungumzia kuhusu uzao wa Naftali kana kwamba walikuwa paa wa kike ambaye yupo huru kukimbia. Hii inaweza kusisitiza ya kwamba watakuwa wajumbe wepesi. "Uzao wa Naftali utakuwa kama paa aliyeachiwa huru"

atakuwa na watoto wa dubu walio wazuri
"mtoto wa paa". Maana kwa lugha ya Kihebrania haipo wazi. Baadhi ya tafsiri hutafsiri kama "ana maneno mazuri" au "kuzungumza mambo mazuri"

Genesis 49:22

Yusufu ni tawi lizaalo
Hapa "Yusufu" ni lugha nyingine yenye maana ya uzao wake. Yakobo anazungumzia uzao kana kwamba walikuwa shina la mti lizaalo matunda mengi. Hii inasisitiza ya kwamba wataongezeka sana kwa idadi.

tawi
shina kuu la mti

ambaye matawi yake yako juu wa ukuta
Shina ambalo litakuwa na kusambaajuu ya ukuta inazungumziwa kana kwamba ilikuwa inapanda.

Genesis 49:24

Maelezo ya Jumla:
Yakobo anaendelea kumbariki Yusufu na uzao wake.

upinde wake utakuwa imara
Mtu anayeshikilia upinde kwa umakini inazungumziwa kana kwamba uoinde mwenyewe utakuwa imara. Inasemekana anaushikilia kwa ustadi anapopima kwa adui wake. "ataushika upinde wake kwa uimara anapolenga adui wake"

upinde wake ... mikono yake
Hapa "wake" ina maana ya Yakobo anayesimama badala ya uzao wake. "upinde wake .. mikono yake"

mikono yake itakuwa hodari
Hapa "mikono" ina maana ya mikono ya mtu anaposhikilia upinde wake kwa makini. "mikono yake utabaki imara anapolenga upinde wake"

mikono ya Mwenye nguvu
"mikono" inaelezea nguvu ya Yahwe. "nguvu ya Mwenye Nguvu"

kwa ajili ya jina la Mchungaji
Hapa "jina" lina maana ya mtu mzima. "kwa sababu ya Mchungaji"

Mchungaji
Yakobo anamzungumzia Yahwe kana kwamba alikuwa "mchungaji". Hii inasisitiza ya kwamba Yahwe anawaongoza na kuwalinda watu wake.

Mwamba
Yakobo anazungumzia kuhusu Yahwe kana kwamba alikuwa "Mwamba" ambao watu wanaweza kuupanda kutafuta usalama kutoka kwa maadui. Hii inasisitiza ya kwamba Yahwe hulinda watu wake.

Genesis 49:25

Maelezo ya Jumla:
Yakobo anaendelea kumbariki Yusufu na uzao wake.

atakusaidia ... atakubariki
Hapa "atakusaidia" ina maana ya Yusufu inayomaanisha uzao wake. "saidia uzao wako ... wabariki"

baraka za mbinguni juu
Hapa "mbinguni juu" ina maana ya mvua ambayo husaidia mazao kuota.

baraka za vilindi vilivyo chini

Hapa "chini" ina maana ya maji chini ya ardhi ambayo hutosheleza mito na visima.

baraka za maziwa na tumbo

Hapa "maziwa na tumbo" ina maana ya uwezo wa mama kupata watoto na kuwanyonyesha maziwa.

Genesis 49:26**Maelezo ya Jumla**

Yakobo anaendelea kumbariki Yusufu na uzao wake.

milima ya zamani

Maana ya lugha asili haipo wazi. Baadhi ya tafsiri za Biblia zina "mababu zangu" badala ya "milima ya zamani"

Na viwe katika kichwa cha Yusufu

Hapa "viwe" ina maana ya baraka za baba yake.

juu ya taji ya kifalme kichwani pa ndugu zake

Yakobo anatamani kwa baraka hizi kupitishwa hata kwa wale wazawa muhimu. "juu ya kichwa cha mzawa muhimu wa Yusufu"

mwana wa mfalme kwa ndugu zake

"mtu muhimu wa ndugu zake"

Genesis 49:27**Benjamini ni mbwamwitu mwenye njaa**

Hapa "Benyamini" ni lugha nyingine ya uzao. Yakobo anazungumzia juu ya uzao wa Benyamini kana kwamba ulikuwa mbwa mwitu wenye njaa. Hii inasisitiza ya kwamba watakuwa wapiganaji hodari. "Uzao wa Benyamini watakuwa kama mbwa mwitu"

Genesis 49:28**Haya ni makabila kumi na mbili ya Israeli**

"Haya" ina maana ya wana wa Yakobo waliotajwa katika 49:1-27. Kila mwana alikuwa kiongozi wa kabila lake mwenyewe.

alipowabariki

Hapa neno "alipowabariki" lina maana ya kuongelea baraka rasmi.

kila mmoja kwa baraka iliyomstahili

"Akawapa kila mtoto baraka inayomstahili"

akawaelekeza

"akawaamuru"

Ninakaribia kwenda kwa watu wangu

Hii ni njia ya upole ya kusema ya kwamba amekaribia kufa. "Nimekaribia kufa"

kwenda kwa watu wangu

Yakobo ana maanisha pale ambapo nafsi yake utakwenda atakapokufa. Anategemea kuwaunga Abrahamu na Isaka katika maisha ya baadae.

Efroni Mhiti

Hili ni jina la mwanamume. "Mhiti" ina maana ya "uzao wa Hethi".

Makpela

Makpela lilikuwa jina la eneo au mahali.

Mamre

Hili lilikuwa jina lingine la mji wa Hebroni. Inawezekana lilitajwa baada ya Mamre, rafiki wa Abrahamu aliyeishi kule.

Genesis 49:31**Maelezo ya Jumla:**

Yakobo anaendelea kuzungumza na wanawe.

lililomo lilinunuliwa

Ununuzi unaweza kuwekwa wazi. "ndani mwake ulinunuliwa na Abrahamu"

kutoka kwa watu wa Hethi

"kutoka kwa Wahiti"

alipomaliza maagizo hayo kwa wanawe

"alimaliza kuwaagiza wanawe" au "alimaliza kuwaamuru wanawe"

akaiweka miguu yake kitandani

Yakobo alikuwa amekaa juu ya kitanda. Sasa, Yakobo anageuka na kuweka miguu yake kitandani ili aweze kulala chini.

akavuta pumzi ya mwisho

Hii ni njia ya upole ya kusema mtu amekufa.

akawaendea watu wake

Baada ya Yakobo kufa, nafsi yake ilikwenda sehemu ile ile kama ndugu zake waliokufa kabla yake.

Chapter 50

¹ Yusufu akahuzunika sana hata akauangukia uso wa baba yake, akamlilia, na kumbusu. ² Yusufu akawaagiza watumishi wake matabibu kumtia dawa babaye. Hivyo matabibu wakampaka dawa Israeli. ³ Wakatimiza siku arobain, kwani huo ndio uliokuwa muda kamili wa kutia dawa. Wamisri wakamlilia kwa siku sabini ⁴ Siku za maombolezo zilipotimia, Yusufu akaongea na watumishi wa baraza la kifalme wa Farao kusema, "Ikiwa nimepata kibali machoni penu, tafadharini ongeeni na Farao, kusema, ⁵ 'Baba yangu aliniapisha, kusema, "Tazama, ninakaribia kufa. Unizike katika kaburi nililolichimba kwa ajili yangu mwenyewe katika nchi ya Kanaani. Ndipo utakaponizika." Basi sasa niruhusu niende nimzike baba yangu, na kisha nitarudi." ⁶ Farao akajibu, "Nenda na umzika baba yako, kama alivyokuwapisha." ⁷ Yusufu akaenda kumzika baba yake. Maofisa wa Farao wote wakaenda pamoja naye - washauri wa nyumba yake, maofisa waandamizi wote wa nchi ya Misri, ⁸ pamoja na nyumba yote ya Yusufu na ndugu zake, na nyumba yote ya baba yake. Lakini watoto wao, kondoo wao na makundi ya mbuzi wao yaliachwa katika nchi ya Gosheni. ⁹ Vibandawazi na wapanda farasi pia walikwenda pamoja naye. Lilikuwa kundi kubwa sana la watu. ¹⁰ Hata walipokuja katika sakafu ya kupuria ya Atadi upande mwingine wa Yordani, wakaomboleza kwa majonzi ya huzuni kubwa. Yusufu akafanya maombolezo ya siku saba kwa ajili ya babaye pale. ¹¹ Wenyeji wa nchi, Wakanaani, walipoona maombolezo katika sakafu ya Atadi, wakasema, "Hili ni tukio la kuhuzunisha sana kwa Wamisri." Ndiyo maana eneo hilo likaitwa Abeli Mizraimu, lililoko mbele ya Yordani. ¹² Hivyo wanawe wakamfanyia Yakobo kama alivyokuwa amewaagiza. ¹³ Wana wake wakampeleka katika nchi ya Kanaani na wakamzika katika pango katika shamba la Makpela, karibu na Mamre. Ibrahim aliikuwa amelinunua pango pamoja na shamba kwa ajili ya eneo la kuzikia. Alikuwa amelinunua kutoka kwa Efroni Mhiti. ¹⁴ Baada ya kuwa amemzika babaye, Yusufu akarudi Misri, yeye, pamoja na ndugu zake, na wote waliokuwa wamemsindikiza ili kumzika babaye. ¹⁵ Nduguze Yusufu walipoona kwamba baba yao amekufa, wakasema, "Itakuwaje ikiwa Yusufu atatukasirikia na akataka kutulipa kikamilifu kwa ajili ya uovu tuliomtenda?" ¹⁶ Hivyo wakamwagiza Yusufu, kusema, "Baba yako alitoa maelekezo kabla hajafa, kusema, ¹⁷ 'Mwambieni hivi Yusufu, "Tafadhari samehe makosa ya ndugu zako na dhambi yao uovu waliokutenda." Basi wasamehe watumishi wa Mungu wa baba yako." Yusufu akalia walipomwambia. ¹⁸ Ndugu zake pia wakaenda na kuinamisha nyuso zao mbele zake. Wakasema, "Tazama, sisi ni watumishi wako." ¹⁹ Lakini Yusufu akawajibu, "Msiogope, Je mimi ni badala ya Mungu? ²⁰ Lakini kwenu, mlikusudia kunidhuru, lakini Mungu alikusudia mema, kuhifadhi maisha ya watu wengi, kama mwonavyo leo. ²¹ Hivyo basi msiogope. Nitawahudumia ninyi na watoto wenu wadogo." Kwa njia hii aliwatia moyo na kuongea na mioyo yao kwa upole. ²² Yusufu akakaa Misri, pamoja na familia ya baba yake. Akaishi miaka mia moja na kumi. ²³ Yusufu akawaona wana wa Efraimu hata kizazi cha tatu. Pia aliwaona wana wa Makiri mwana wa Manase, waliowekwa katika magoti ya Yusufu. ²⁴ Yusufu akawambia ndugu zake, "Ninakaribia kufa; lakini kwa hakika Mungu atawajilia na kuwaongoza kutoka katika nchi hii na kuwapeleka katika nchi aliyoapa kumpa Ibrahim, kwa Isaka na kwa Yakobo." ²⁵ Kisha Yusufu akawaapisha watu wa Israeli kwa kiapo. Akasema, "Bila shaka Mungu atawajilia. Wakati huo mtachukuwa mifupa yangu kutoka hapa." ²⁶ Hivyo Yusufu akafa, mwenye miaka 110. Wakampaka dawa na akawekwa katika jeneza huko Misri.

Genesis 50:1

akauangukia uso wa baba yake

Msemu "akauangukia" ni lahaja ya kuzidiwa. "hadi akaanguka juu ya baba yake kwa majonzi"

watumishi wake matabibu

"watumishi wake ambao waliangalia maiti"

kumtia dawa babaye

"kumtia dawa" ni njia maalumu ya kuhifadhi maiti kabla haijazikwa. "kuandaa mwili wa baba yake kabla ya mazishi"

Wakatimiza siku arobaini

"Wakatimiza siku 40"

siku sabini

"siku 70"

Genesis 50:4

Siku za maombolezo

"siku za kumuomboleza" au "siku za kumlilia"

Yusufu akaongea na watumishi wa baraza la kifalme

Hapa "baraza la kifalme" ina maana ya maafisa ambao huunda baraza la kifalme la Farao. "Yusufu alizungumza na maafisa wa Farao"

Ikiwa nimepata kibali machoni penu

Msemu "machoni penu" ni lugha nyingine yenye maana ya fikra na mawazo ya Yakobo. "Iwapo

nimepata kibali kwako" au "kama umefurahishwa na mimi"

nimepata kibali

Hii ni lahaja yenye maana ya kwamba mtu amekubalika na mtu mwingine.

tafadhali ongeeni na Farao, kusema, 5'Baba yangu aliniapisha, kusema, "Tazama, ninakaribia kufa. Unizike katika kaburi nililolichimba kwa ajili yangu mwenyewe katika nchi ya Kanaan. Ndipo utakaponizika." Basi sasa niruhusu niende nimzike baba yangu, na kisha nitarudi. Hii ina madaraja mawili ya nukuu na madaraja matatu ya nukuu. Hizi zinaweza kuwekwa kama nukuu zisizo moja kwa moja. "tafadhali mwambie Farao ya kwamba baba yangu alinifanya niape ya kuwa baada ya kufa kwake nitamzika katika kaburi ambalo alilichimba kwa ajili yake katika nchi ya Kaanani. Tafadhali muombe Farao aniruhusu niende kumzika baba yangu, na kisha nitarudi.

Tazama, ninakaribia kufa
"Tazama, ninakufa"

niruhusu niende juu

Ilikuwa kawaida kutumia msemo "kwenda juu" pale izungumzwapo safari ya kutoka Misri kwenda Kaanani.

Farao akajibu

Inasemekana ya kwamba wajumbe wa baraza walizunguma na Farao, na sasa Farao anamjibu Yusufu.

kama alivyokuwapisha
"kama ulivyoapa kwake"

Genesis 50:7

Yusufu akaenda juu

Ilikuwa kawaida kutumia msemo "kwenda juu" inapozungumziwa safari ya kutoka Misri kwenda Kaanani.

Maofisa wote ... washauri ... maofisa waandamizi
viongozi wote muhimu wa Farao walihudhuria tukio la mazishi.

washauri

Huyu mtu alikuwa mshauri wa kifalme.

washauri wa nyumba yake

Hapa "nyumba" ina maana ya baraza la kifalme la Farao.

nchi ya Misri, pamoja na nyumba yote ya Yusufu na ndugu zake, na nyumba yote ya baba yake
Hii inaweza kutafsiriwa kama sentensi mpya. "nchi ya Misri. Nyumba ya Yusufu, ndugu zake, na nyumba ya baba yake walikwenda naye"

nyumba ya Yusufu ... nyumba ya baba yake
Hapa "nyumba" ina maana ya familia zao.

Vibandawazi

Hapa ina maana ya wanamume wanaoendesha ndani ya vibandawazi.

Lilikuwa kundi kubwa sana la watu

"ulikuwa mkusanyiko mkubwa sana"

Genesis 50:10

Hata walipokuja

Neno "walipokuja" lina maana ya washiriki katika tukio la mazishi.

sakafu ya Atadi

Maana zaweza kuwa 1) neno la "Atadi" lina maana ya "mwiba" na lina maana ya sehemu ambapo kuna idadi kubwa ya miiba inayoota, au 2) inaweza kuwa jina la mtu anayemiliki sakafu ya kupigia.

wakaomboleza kwa majonzi ya huzuni kubwa

"walikuwana huzuni kubwa na walilia sana"

ya siku saba

"ya siku 7"

katika sakafu ya Atadi

"katika sakafu ya kupigia ya Atadi"

Hili ni tukio la kuhuzunisha sana kwa Wamisri

"maombolezo ya Wamisri ni mkubwa sana"

Abeli Mizraimu

"Jina la Abeli Mizraimu lina maana ya "maombolezo ya Misri"

Genesis 50:12

wanawe

"Kwa hiyo wana wa Yakobo"

kama alivyokuwa amewaagiza

"kama alivyokuwa amewaagiza"

Wanawe wakambeba

"Wanawe waliuchukua mwili wake"

Makpela

Makpela ni jina la jina la eneo au sehemu.

Mamre

Hili lilikuwa jina jingine la mji wa Hebroni. Inawezekana lilikuwa jina baada ya Mamre, rafiki wa Abrahamu aliyeishi kule.

Efroni Mhiti

Hili ni jina la mwanamume. "Mhiti" ina maana ya "uzao wa Hethi"

Yusufu akarudi Misri

"Yusufu alirudi Misri"

wote waliokuwa wamemsindikiza

"wale wote waliokuja pamoja nami"

Genesis 50:15

Itakuwaje ikiwa Yusufu atatukasirikia

Hapa hasira inazungumziwa kana kwamba ilikuwa kitu cha kimwili ambacho Yusufu alikishika kwa mkono wake. "Je iwapo Yusufu atakuwa bado na hasira na sisi"

akataka kutulipa kikamilifu kwa ajili ya uovu tuliomtenda

Kulipiza mwenyewe dhidi ya mtu mwingine aliyemdhuru inazungumziwa kana kwamba mtu alikuwa akilipa mtu mwingine kile walichodai. "anataka kulipiza kwa uovu tuliofanya kwake"

Baba yako alitoa maelekezo kabla hajafa, kusema, 'Mwambieni hivi Yusufu, "Tafadhali samehe makosa ya ndugu zako na dhambi yao uovu waliokutenda."

Hii ina madaraja mawili ya nukuu na madaraja matatu ya nukuu. Zinaweza kuwekwa kama nukuu isiyo moja kwa moja. "Baba yako alituagiza kabla ya kufa tukuambie ya kwamba utusamehe kwa uovu tuliokufanyia kwako"

Baba yako alitoa maelekezo kabla hajafa, kusema Yakobo alikuwa baba wa ndugu wote. Hapa wanasema "baba yako" kusesitiza ya kwamba Yusufu anahitaji kuvuta nadhari kwa kile baba yake alichosema. "Kabla baba yetu hajafa alisema"

na dhambi yao uovu waliokutenda "kwa mambo maovu waliyokufanyia kwako"

Basi

Hii haimaanishi "katika kipindi hiki" lakini inatumika kuvuta nadhari kwa lengo muhimu linalofuata.

Basi wasamehe watumishi wa Mungu wa baba yako Ndugu wanajitambulisha kama "watumishi wa Mungu wa baba yako". Hii inaweza kuwekwa katika lugha ya mtu wa kwanza. "tafadhali tusamehe, watumishi wa Mungu wa baba yetu"

Yusufu akalia walipomwambia. "Yusufu alilia aliposikia ujumbe huu"

Genesis 50:18

kuinamisha nyuso zao mbele zake

Walilala chini kifudifudi kuelekea ardhini. Hii ni ishara ya unyenyekevu na heshima kwa Yusufu.

Je mimi ni badala ya Mungu?

Yusufu anatumia swali kuwatia moyo ndugu zake. "Mimi sipo katika nafasi ya Mungu" au "Mimi sio Mungu"

mlikusudia kunidhuru

"mlikusudia kutenda uovu dhidi yangu"

Mungu alikusudia mema

"Mungu alikusudia kwa wema"

Hivyo basi msilogope

"Kwa hiyo msiniogope"

Nitawahudumia ninyi na watoto wenu wadogo

"Nitahakikisha nyie pamoja na watoto wenu mnapata chakula cha kutosha"

aliwatia moyo na kuongea na mioyo yao kwa upole.

"Aliwatia moyo kwa kuzungumza nao kwa upole"

Genesis 50:22

miaka mia moja na kumi

"miaka 110"

Efraimu hata kizazi cha tatu

"Watoto na wajukuu wa Efraimu"

Makiri

Hili ni jina la mjukuu wa Yusufu"

waliowekwa katika magoti ya Yusufu

Msemu huu una maana ya kwamba Yusufu alitwaa watoto hawa wa Makiri kama watoto wake. Hii ina maana wangukuwa na haki ya urithi maalumu kutoka kwa Yusufu.

Genesis 50:24

atawajilia

Katika 50:24 neno "atawajilia" lina maana ya ndugu wa Yusufu, lakini pia lina maana ya uzao wake.

kuwaongoza kutoka katika nchi hii na kuwapeleka katika nchi

Ilikuwa kawaida kutumia msemu wa "kupanda" kuzungumzia safari ya kutoka Misri kwenda Kaanani. "kuwaleta kutoka nchi hii na kuwapeleka katika nchi"

Wakampaka dawa

"kumpaka dawa" ni njia maalumu ya kuhifadhi maiti kabla haujazikwa.

akawekwa

Hii inaweza kuelezwa kwa hali ya kutenda. "walimweka"

katika jeneza

"ndani ya sanduku" au "katika kasha". Hili ni sanduku ambalo mtu aliyekufa kuwekwa ndani.

